

Notes: January 12, 2019

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
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: *Revealing The Kingdom Through Isaiah*

Over the last three weeks as I have been revealing the Kingdom of Adonai we first started with establishing a basis for a King and by conclusion a Kingdom. We then explored the foundation of the Kingdom through the Covenants. Then, last week we looked at what the Kingdom would be like, not in the sense of once it is established and our King would reign from Jerusalem, but prior to His return and establishment of His throne. "It Is Like" was more of a warning to believers as to what will transpire within the Kingdom prior to the Kings return than what it would be like after His return.

So, now we have come to the point of looking at just who this King will be and we will do this through the Gospel of Isaiah.

The Gospel of Isaiah?

Yes, the Gospel of Isaiah.

Before Matthew, Mark, Luke and Yochanan there was Yeshayahu, Isaiah. Much has been conveyed to him by Adonai about the Kingdom. Much of what has been conveyed to Isaiah is the foundation for Matthew, Mark, Luke and Yochanan's Gospels.

Isaiah is quoted directly 25 times in the four Gospels, so, we will look at many of those references and some that are not directly referenced in the Gospels, but are found throughout the New Covenant writings.

So in looking at this King, Isaiah provides us with a snapshot of what He will be like.

Isa 9:6 (9:5) For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo`etz El Gibbor Avi-`Ad Sar-Shalom [*Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace*],

Isa 9:7 (9:6) in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of Adonai-Tzva'ot will accomplish this.

This King will be born as a child.

This doesn't sound to be earth shaking on the surface, but as we go through this verse, it will be. Yet, before a child can be born, they must first be conceived...

Mat 1:18 Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the Ruach HaKodesh.

Mat 1:19 Her husband-to-be, Yosef, was a man who did what was right; so he made plans to break the engagement quietly, rather than put her to public shame.

Mat 1:20 But while he was thinking about this, an angel of Adonai appeared to him in a dream and said, "Yosef, son of David, do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the Ruach HaKodesh.

Mat 1:21 She will give birth to a son, and you are to name him Yeshua, [*which means 'Adonai saves,'*] because he will save his people from their sins."

Mat 1:22 All this happened in order to fulfill what Adonai had said through the prophet,

Mat 1:23 "The virgin will conceive and bear a son, and they will call him `Immanu El." (The name means, "God is with us.")

Matthew references Isaiah, specifically, 7:14. Yet many will argue that this verse is not being used within the context

Objection: *In Isaiah the context shows that Isaiah was predicting as a sign to King Achaz that before the 'almah's as yet unconceived and unborn child would be old enough to choose good and refuse evil, Syria and the Northern Kingdom would lose their kings, and Assyria would attack Judah. This prophecy was fulfilled in the eighth century B.C.E. Therefore the prophet was not predicting an event some 700 years in the future.*

Reply: *The context, which includes all of Isaiah 7, not just eight verses, shows that the "sign" of was not for King Achaz, who is referred to as "you" (singular) in v.11 and v.16-17, but for the entire "House of David," mentioned in v.13, and referred to as "you" (plural) in v.13-*

A second objection raised by people is translational...that of almah vs. b'tulah...

Objection: *Isaiah, in using the Hebrew word " 'almah," was referring to a "young woman"; had he meant "virgin" he would have written "b'tulah."*

Reply: *" 'Almah" is used seven times in the Hebrew Bible, and in each instance it either explicitly means a virgin or implies it, because in the Bible " 'almah" always refers to an unmarried woman of good reputation. In [Gen 24:43](#) it applies to Rebecca, Isaac's future bride, already spoken of in [Gen 24:16](#) as a b'tulah. In [Exo 2:8](#) it describes the infant Moshe's older sister Miryam, a nine-year-old girl and surely a virgin. (Thus the name of Yeshua's mother recalls this earlier virgin.) The other references are to young maidens playing on timbrels ([Psa 68:25](#)), maidens being courted ([Pro 30:19](#)) and virgins of the royal court ([Son 1:3](#), [Son 6:8](#)). In each case the context requires a young unmarried woman of good reputation, i.e., a virgin.*

Moreover, Mattityahu here is quoting from the Septuagint, the first translation of the Tanakh into Greek. More than two centuries before Yeshua was born, the Jewish translators of the Septuagint chose the Greek word "parthenos" to render " 'almah." "Parthenos" unequivocally means "virgin." This was long before the New Testament made the matter controversial.

Through Yochanan's Gospel, we would learn more about who this child, this son would be...

Joh 1:14 The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

But can the one God, whose ways are as high above our ways as the heavens above the earth ([Isa 55:8-9](#)), "become a human being" and still be God?

Does not the assertion that the Creator becomes the creature contradict the very essence of what it means to be God?

The New Covenant writers were aware that the concept of God becoming human needed unique treatment. For example, Sha'ul writes that in Yeshua the Messiah, "bodily, lives the fullness of all that God is" (in [Col 2:9](#)); likewise, see [Joh 1:18](#).

Such circumspect language points to the extraordinariness of the idea. Mattityahu writes that when the Son of Man will come "no one knows-not the angels in heaven, not the Son, only the Father" ([Mat 24:37](#)): God is omniscient, yet there is something the Son does not know. Instead of rejecting the incarnation because it contradicts his prejudices about God, an open-minded person tries to discover what the concept means in the New Covenant. Its writers are pointing to and attempting to describe a mystery which God has revealed in considerable measure but not altogether, consider Sha'ul's words to believers in Corinth...

1Co 13:11 When I was a child, I spoke like a child, thought like a child, argued like a child; now that I have become a man, I have finished with childish ways.

1Co 13:12 For now we see obscurely in a mirror, but then it will be face to face. Now I know partly; then I will know fully, just as God has fully known me.

The *Tanakh* reports many instances of God's appearing as a man-to Avraham in Genesis 18, to Ya'akov ([Gen 32:25-33](#)), Moshe (Exodus 3), Y'hoshua (Jos. 5:13-Jos. 6:5), the people of Israel ([Jdg 2:1-5](#)), Gid'on ([Jdg 6:11-24](#)), and Manoach and his wife, the parents of Shimshon, ([Jdg 13:2-23](#)). In all of these passages the terms "Adonai" and "the angel of Adonai" (or "Elohim" and "the angel of Elohim") are used interchangeably, and in some of them the angel of Adonai (or Elohim) is spoken of as a man. The *Tanakh* itself thus teaches that the all-powerful God has the power, if he chooses, to appear among men as a man. The New Testament carries this already Jewish idea one step farther: not only can God "appear" in human form, but the Word of God can "become" a human being-and did so.

Yet in this case, what is being revealed to Isaiah, is not that this child is just a man, but that the Sh'khinah of Adonai, God the Father will be with Him.

dominion will rest on his shoulders...

What is dominion – sovereignty and control.

It is further revealed to Isaiah...

Isa 22:21 I will dress him in your robe, gird him with your sash of office, and invest him with your authority. He will be a father to the people living in Yerushalayim and to the house of Y'hudah.

Isa 22:22 I will place the key of David's house on his shoulder; no one will shut what he opens; no one will open what he shuts.

To which is also revealed to Daniel...

Dan 7:13 "I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence.

Dan 7:14 To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one

that will never be destroyed.

And is further confirmed by Yeshua...

Mat 11:27 "My Father has handed over everything to me. Indeed, no one fully knows the Son except the Father, and no one fully knows the Father except the Son and those to whom the Son wishes to reveal him.

Mat 11:28 "Come to me, all of you who are struggling and burdened, and I will give you rest.

Mat 11:29 Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

Mat 11:30 For my yoke is easy, and my burden is light."

Yeshua makes known his unique role in history and in establishing mankind's proper relationship with God. The Gospel is spiritually perceived and does not depend on being **sophisticated and educated**

Mat 28:18 Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

Pele-Yo`etz - Wonder of a Counselor

Isa 28:24 Does a farmer sowing keep plowing forever? Does he never stop breaking up and harrowing his land?

Isa 28:25 No — when he finishes levelling it, he scatters his dill-seed, sows his cumin, puts wheat in rows, barley where it belongs, and plants buckwheat around the edges;

Isa 28:26 because his God has taught him this, has given him instruction.

Isa 28:27 Dill must not be threshed with a sledge or cartwheels driven over cumin; rather, dill one beats with a stick and cumin with a flail.

Isa 28:28 When crushing grain for bread, one doesn't thresh it forever; one drives the horse and cart wheels over it but doesn't crush it to powder.

Isa 28:29 **This too comes from Adonai-Tzva'ot — his counsel is wonderful, his wisdom great.**

Luk 21:10 Then he told them, "Peoples will fight each other, nations will fight each other,

Luk 21:11 there will be great earthquakes, there will be epidemics and famines in various places, and there will be fearful sights and great signs from Heaven.

Luk 21:12 But before all this, they will arrest you and persecute you, handing you over to the synagogues and prisons; and you will be brought before kings and governors. This will all be on account of me,

Luk 21:13 but it will prove an opportunity for you to bear witness.

Luk 21:14 So make up your minds not to worry, rehearsing your defense beforehand;

Luk 21:15 **for I myself will give you an eloquence and a wisdom that no adversary will be able to resist or refute.**

El Gibbor - Mighty God

Isa 45:23 In the name of myself I have sworn, from my mouth has rightly gone out, a word that will not return — that to me every knee will bow and every tongue will swear

Isa 45:24 about me that only in Adonai are justice and strength." All who rage against him will come to him ashamed,

Isa 45:25 but all the descendants of Isra'el will find justice and glory in Adonai.

Psa 50:1 [*A psalm of Asaf:*] The Mighty One, God, Adonai, is speaking, summoning the world from east to west.

Psa 50:2 Out of Tziyon, the perfection of beauty, God is shining forth.

Psa 50:3 Our God is coming and not staying silent. With a fire devouring ahead of him and a great storm raging around him,

Psa 50:4 he calls to the heavens above and to earth, in order to judge his people.

Psa 50:5 "Gather to me my faithful, those who made a covenant with me by sacrifice."

Psa 50:6 The heavens proclaim his righteousness, for God himself is judge. (Selah)

Exo 6:6 "Therefore, say to the people of Isra'el: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments.

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.

Avi-`Ad - Father of Eternity

From the very beginning, Adonai was.

Gen 1:1 In the beginning God created the heavens and the earth.

There is no origin, establishing His beginning. What we know is that He was, He is, and He will be. We see this in how He reveals Himself to Moshe.

Exo 3:14 God said to Moshe, "Ehyeh Asher Ehyeh [*I am/will be what I am/will be*]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [*I Am or I Will Be*] has sent me to you.' "

Exo 3:15 God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh (יהוה) [*Adonai*], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya`akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.

Responding to several of the Judeans based on their current relationship with Adonai....

Joh 8:54 Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.'

Joh 8:55 Now you have not known him, but I do know him; indeed, if I were to say that I don't know him, I would be a liar like you! But I do know him, and I obey his word.

Joh 8:56 Avraham, your father, was glad that he would see my day; then he saw it and was overjoyed."

Joh 8:57 "Why, you're not yet fifty years old," the Judeans replied, "and you have seen Avraham?"

Joh 8:58 Yeshua said to them, "Yes, indeed! Before Avraham came into being, I AM!"

Sar-Shalom - Prince of Peace

Isa 11:6 The wolf will live with the lamb; the leopard lie down with the kid; calf, young lion and fattened lamb together, with a little child to lead them.

Isa 11:7 Cow and bear will feed together, their young will lie down together, and the lion will eat straw like the ox.

Isa 11:8 An infant will play on a cobra's hole, a toddler put his hand in a viper's nest.

Isa 11:9 They will not hurt or destroy anywhere on my holy mountain, for the earth will be as full of the knowledge of Adonai as water covering the sea.

Psa 72:1 [By Shlomo:] God, give the king your fairness in judgment, endow this son of kings with your righteousness,

Psa 72:2 so that he can govern your people rightly and your poor with justice.

Psa 72:3 May mountains and hills provide your people with peace through righteousness.

Psa 72:4 May he defend the oppressed among the people, save the needy and crush the oppressor.

Psa 72:5 May they fear you as long as the sun endures and as long as the moon, through all generations.

Psa 72:6 May he be like rain falling on mown grass, like showers watering the land.

Psa 72:7 In his days, let the righteous flourish and peace abound, till the moon is no more.

Til the moon is no more. What do we know about this...Ultimately it speaks of Yeshua's return.

Mat 24:29 "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

Joh 14:25 "I have told you these things while I am still with you.

Joh 14:26 But the Counselor, the Ruach HaKodesh, whom the Father will send in my name, will teach you everything; that is, he will remind you of everything I have said to you.

Joh 14:27 "What I am leaving with you is shalom — I am giving you my shalom. I don't give the way the world gives. Don't let yourselves be upset or frightened.

Joh 14:28 You heard me tell you, 'I am leaving, and I will come back to you.' If you loved me, you would have been glad that I am going to the Father; because the Father is greater than I.

Joh 14:29 "Also, I have said it to you now, before it happens; so that when it does happen, you will trust.

Joh 14:30 "I won't be talking with you much longer, because the ruler of this world is coming. He has no claim on me;

Joh 14:31 rather, this is happening so that the world may know that I love the Father, and that I do as the Father has commanded me. "Get up! Let's get going!"

In many ways, revealing the characteristics of the child whom Isaiah conveys, reveals the character of the one he is speaking towards. By understanding His character, His traits, we are able to connect Scripture in order to gain a deeper understanding, thereby fortifying our faith.

Joh 14:1 "Don't let yourselves be disturbed. Trust in God and trust in me.

Joh 7:38 "Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

To Marta He said...

Joh 11:25 Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;

Joh 11:26 and everyone living and trusting in me will never die. Do you believe this?"

Joh 12:44 Yeshua declared publicly, "Those who put their trust in me are trusting not merely in me, but in the One who sent me.

Joh 12:45 Also those who see me see the One who sent me.

Joh 12:46 I have come as a light into the world, so that everyone who trusts in me might not remain in the dark.

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.

Many did not believe. The very ones who received the Scriptures didn't believe the parchment they were written on when it came to Yeshua. The many Scriptures I have presented to you from the Tanakh, the very witness, many did not believe. The burden upon Sha'ul's heart was so great for his own people. Yet in the same passage he firmly believed...

Rom 10:17 So trust comes from what is heard, and what is heard comes through a word proclaimed about the Messiah.

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

Heb 11:2 It was for this that Scripture attested the merit of the people of old.

Heb 11:3 By trusting, we understand that the universe was created through a spoken word of God, so that what is seen did not come into being out of existing phenomena.