

Notes: June 22, 2019

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. 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: *The Framework of The Gospel*

Last Shabbat I shared with you an aspect whereby Scripture, specifically the New Covenant conveys a reality that most are truly not being prepared for.

This reality...

In the New Covenant writings we see:

- Jewish people conveying the message of the Gospel to other Jewish people
- Jewish people conveying the message of the Gospel to non-jewish people

And yet the one thing we do not see mentioned prominently as an example in the New Covenant writings...

- Non-Jewish people conveying the message of the Gospel to Jewish people.

Acts Chapters 10 and 11 recount Kefa's experience in going to Cornelius' home and conveying the Gospel message to him.

We read of who he is...

Act 10:2 He was a devout man, a "God-fearer," as was his whole household; he gave generously to help the Jewish poor and prayed regularly to God.

Act 10:3 One afternoon around three o'clock he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

Act 10:4 Cornelius stared at the angel, terrified. "What is it, sir?" he asked. "Your prayers," replied the angel, "and your acts of charity have gone up into God's presence, so that he has you on his mind.

Cornelius was already doing much of what Yeshua had taught His talmidim.

Act 10:34 Then Kefa addressed them: "I now understand that God does not play favorites,

Act 10:35 but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.

Act 10:36 "Here is the message that he sent to the sons of Isra'el announcing shalom through Yeshua the Messiah, who is Lord of everything.

Kefa is preparing Cornelius for the message that he was waiting to hear, the very reason an angel of Adonai had him send for Kefa...

Act 10:39 "As for us, we are witnesses of everything he did, both in the Judean countryside and in Yerushalayim. They did away with him by hanging him on a stake;

Act 10:40 but God raised him up on the third day and let him be seen,

Act 10:41 not by all the people, but by witnesses God had previously chosen, that is, by us, who ate and drank with him after he had risen again from the dead.

Act 10:42 **"Then he commanded us to proclaim and attest to the Jewish people that this man has been appointed by God to judge the living and the dead.**

Act 10:43 All the prophets bear witness to him, that everyone who puts his trust in him receives forgiveness of sins through his name."

While Kefa was still speaking to Cornelius and his household Adonai moved...

Act 10:44 Kefa was still saying these things when the Ruach HaKodesh fell on all who were hearing the message.

Act 10:45 All the believers from the Circumcision faction who had accompanied Kefa were amazed that the gift of the Ruach HaKodesh was also being poured out

Act 10:46 on the Goyim, for they heard them speaking in tongues and praising God. Kefa's response was,

Act 10:47 "Is anyone prepared to prohibit these people from being immersed in water? After all, they have received the Ruach HaKodesh, just as we did."

Act 10:48 And he ordered that they be immersed in the name of Yeshua the Messiah. Then they asked Kefa to stay on with them for a few days.

Confronted later on regarding what had transpired at the home of Cornelius, Kefa conveyed his experience with the vision of the sheet and animals, both clean and unclean, ultimately leading him to the home of Cornelius and the Ruach ha Kodesh being given to these Gentiles, the response of those who confronted Kefa was...

Act 11:18 On hearing these things, they stopped objecting and began to praise God, saying, "This means that God has enabled the Goyim as well to do t'shuvah and have life!"

David Stern writes the following in his commentary...

observant Jews in the Messianic Community were amazed that Gentiles could become part of God's people, part of the Body of the Messiah, without first becoming Jews. But today the situation is exactly the opposite: many Gentile Christians are amazed at a movement of Messianic Jews that claims Jews can accept the Jewish Messiah, Yeshua, without taking on the lifestyle of Gentiles. The more things change, the more they stay the same! In both cases it is the expectations of the "in-group" that God overturns.

So, in reality, the Gospel starts off as a Jewish message with Jewish expectations, yet over time the Jewishness of the Gospel dissipates and conforms to more of a non-Jewish message whereby today's expectations are one of surprise "Jewish people coming to Christ!!!"

So, when we look at Sha'ul in Acts 13 and the first encounter He has in conveying the Gospel, we see a combination of the power of the Ruach ha Kodesh and the message used to transform an individual...

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.

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.

We witness the influence of the Adversary on this Elymas person, with his sole purpose here of attempting to draw the governor, Sergius Paulus away, hampering Sha'ul and Bar-Nabba on their mission of sharing the Gospel with him.

Ultimately, it would be through the Ruach HaKodesh that Sha'ul would subdue this deception...

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.

“The teaching about the Lord”

What teaching? There is nothing mentioned regarding what Sha'ul and Bar-Nabba shared with Him. The only thing we are witnesses to through Luke's account is what transpired by Sha'ul and Elymas.

So there must be more, it is just not recorded.

Sha'ul must have seen at once that the Pharisaic Judaism which he had learned from *Rabban Gamli'el* (**Act 22:3**) had been shaken by the coming of Yeshua the Messiah.

Sha'ul recounts his experience in his letter to the Galatians...

Gal 1:13 For you have heard about my former way of life in *[traditional]* Judaism — how I did my best to persecute God's Messianic Community and destroy it;

Gal 1:14 and how, since I was more of a zealot for the traditions handed down by my forefathers than most Jews my age, I advanced in *[traditional]* Judaism more rapidly than they did.

Gal 1:15 But when God, who picked me out before I was born and called me by his grace, chose

Gal 1:16 to reveal his Son to me, so that I might announce him to the Gentiles, I did not consult anyone;

Gal 1:17 and I did not go up to Yerushalayim to see those who were emissaries before me. Instead, I immediately went off to Arabia and afterwards returned to Dammesek.

Gal 1:18 Not until three years later did I go up to Yerushalayim to make Kefa's acquaintance, and I stayed with him for two weeks,

Gal 1:19 but I did not see any of the other emissaries except Ya`akov the Lord's brother.

What transpired over this period of time when he stayed in Arabia?

As soon as he experienced God's call to be an emissary to the Gentiles, he must have realized that his need was not to be instructed in the Gospel as it had been presented to the Jews, but to think and meditate privately on its implications for Gentiles. No one could guide him in this, for he would be pioneering; but his training as a Jewish scholar by Gamli'el uniquely equipped him to investigate these matters in a fundamental way.

But it must have taken him considerable time to think about the various specific issues—the nature of atonement and forgiveness,

Framework of the Gospel...

- **The authority of the written and Oral *Torah***

Could there be a reconciliation of the Written Torah and the Oral Torah within this new reality for Sha'ul? He grew up with both and spoke in favor of the Traditions of the Elders, the Oral traditions, the Oral Torah. Could Sha'ul still live by this way of life he was taught?

He ultimately calls the oral law legalism

Gal 2:15 We are Jews by birth, not so-called 'Goyishe sinners';

Gal 2:16 even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness. Therefore, we too have put our trust in Messiah Yeshua and become faithful to him, in order that we might be declared righteous on the ground of the Messiah's trusting faithfulness and not on the ground of our legalistic observance of Torah commands. For on the ground of legalistic observance of Torah commands, no one will be declared righteous.

Gal 2:17 But if, in seeking to be declared righteous by God through our union with the Messiah, we ourselves are indeed found to be sinners, then is the Messiah an aider and abettor of sin? Heaven forbid!

Gal 2:18 Indeed, if I build up again the legalistic bondage which I destroyed, I really do make myself a transgressor.

Gal 2:19 For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God.

Torah was not the issue for Sha'ul, but the very lifestyle he promoted as a P'rushim is contrary to that which Adonai instructed Israel to follow and that by which Yeshua taught. Same message, same source.

- **The meaning of the Messianic prophecies**

Here is the challenge that still remains to this day. Today, is no different. Is Yeshua the one spoken of in these prophecies made by Adonai? Consider this a challenge Sha'ul was encountered. Here he is, having this direct encounter with Yeshua is now confronted with all the promises made by Adonai to His people.

I have shared many of them with you, including ones that had they not been fulfilled by Yeshua, there is no Messiah because these promises had to occur prior to the destruction of the Temple.

And yet, have Jewish people truly been confronted with these realities?

In Jewish thought, the old house and the new house refer to the first temple and the second temple. So, when you are confronted with the following verse

Hag 2:9 "The glory of this new house will surpass that of the old," says Adonai-Tzva'ot, "and in this place I will grant shalom," says Adonai-Tzva'ot.' "

and we see the promise of granting shalom found in the words of Yeshua...

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.

Connecting us with yet another promise...

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*],

- **The role and future of the Jewish people**

If Sha'ul believes he is truly called to convey the Message of the Gospel to the Goy, the Gentiles, what does this mean for the Jewish people?

What is their role in all this.

His letters cover this reality as well.

He experiences the very reality of a stiffnecked people rejecting the very promises of Adonai. Yet, this did not deter him from continuing to share this message – to the Jew first. His method remained consistent. Wherever he would travel, Sha'ul would go to the synagogue first. Then, and only then would he go to others.

Rom 11:1 "In that case, I say, isn't it that God has repudiated his people?" Heaven forbid! For I myself am a son of Isra'el, from the seed of Avraham, of the tribe of Binyamin.

Rom 11:2 God has not repudiated his people, whom he chose in advance. Or don't you know what the Tanakh says about Eliyahu? He pleads with God against Isra'el,

Rom 11:3 "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

Rom 11:4 But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba`al."

Rom 11:5 It's the same way in the present age: there is a remnant, chosen by grace.

- **The preeminent requirement of trust for salvation**

This concept of trust / faith was a new one for Sha'ul, a P'rush of P'rushim, where this concept was not truly embraced. It was all about the mitzvot and nothing but the mitzvot...not just Torah, but the Oral Torah as well. Was there truly any room for trust /faith.

And yet, Sha'ul conveys that it is by faith we affirm Torah.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust — as the Tanakh puts it, "But the person who is righteous will live his life ."

Rom 3:29 Or is God the God of the Jews only? Isn't he also the God of the Gentiles? Yes, he is indeed the God of the Gentiles;

Rom 3:30 because, as you will admit, God is one. Therefore, he will consider righteous the circumcised on the ground of trusting and the uncircumcised through that same trusting.

Rom 3:31 Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah.

- **The role of ethics**

We can go on and on with regards to the role ethics, as deemed by the Word of Adonai would be taught by Sha'ul. One only need to read 1 Corinthians for a comprehensive example of Sha'ul's influence, being Torah, yet not directly instilling it in his letter, but alluding to it as THE foundation for proper living, whether Jew or Gentile.

As you have already witnessed, in a brief manner these elements would become the foundation of the contents of Sha'ul's letters

and to formulate and refine his views to what they were when he wrote his letters.

Had Sha'ul's call not been to Gentiles but to the Jewish people, the development of his faith would have been a much simpler process, merely adding to traditional Judaism the belief that Yeshua is indeed the long-expected Messiah. And it would have been simpler if the acceptance of Yeshua had been for him what it doubtlessly was to many of the Gentiles he led to trust, namely, the acceptance of a new reality and lifestyle that displaced former pagan values and practices. These two conflicting and diametrically opposed lifestyles could not exist together then and cannot exist together today.

For Sha'ul the revelation of Yeshua as the Son of God meant a radical reexamination of all his former beliefs, which issued in a conception of religion that differed from the other emissaries' Messianic Judaism perhaps even more than theirs differed from then-current non-Messianic Judaism.

For Sha'ul, only prolonged thought could enable him to see just how much of the old was to be abandoned, how much revised, how much retained unchanged. So although he wasted no time before plunging enthusiastically into evangelism to the Jewish people...

Act 9:18 In that moment, something like scales fell away from Sha'ul's eyes; and he could see again. He got up and was immersed;

Act 9:19 then he ate some food and regained his strength. Sha'ul spent some days with the talmidim in Dammesek,

Act 9:20 and immediately he began proclaiming in the synagogues that Yeshua is the Son of God.

And with immediate results...

Act 9:21 All who heard him were amazed. They asked, "Isn't he the man who in Yerushalayim was trying to destroy the people who call on this name? In fact, isn't that why he came here, to arrest them and bring them back to the head cohanim?"

Act 9:22 But Sha'ul was being filled with more and more power and was creating an uproar among the Jews living in Dammesek with his proofs that Yeshua is the Messiah.

To the point that the Jewish non-believers conspired to have him killed also...

Act 9:23 Quite some time later, the non-believing Jews gathered together and made plans to kill him;

Act 9:24 but their plot became known to Sha'ul. They were watching the gates day and night in order to do away with him;

Act 9:25 but under cover of night, his talmidim took him and let him down over the city wall, lowering him in a large basket.

Act 9:26 On reaching Yerushalayim, he tried to join the talmidim; but they were all afraid of him — they didn't believe he was a talmid.

Act 9:27 However, Bar-Nabba got hold of him and took him to the emissaries. He told them how Sha'ul had seen the Lord while traveling, that the Lord had spoken to him, and how in Dammesek Sha'ul had spoken out boldly in the name of Yeshua.

Act 9:28 So he remained with them and went all over Yerushalayim continuing to speak out boldly in the name of the Lord.

Act 9:29 He talked and debated with the Greek-speaking Jews, but they began making attempts to kill him.

Even the hellenised Jews wanted nothing to do with him and plotted to have him killed also.

Sha'ul's real work would be in developing the implications of the Messiah's coming in the light of his deep knowledge of Judaism and in the light of God's call on him to communicate this Jewish truth to the non-Jewish world. In other words taking a film for an American audience and transforming it for an entirely different culture. We are not talking merely slapping subtitles into the film, but developing a message that could be embraced where Torah is not the foundation of the culture, while at the same time, not watering down the message of the Gospel either.

Did Yeshua have Sha'ul in mind when He conveyed the following...

Mat 13:52 He said to them, "So then, every Torah-teacher who has been made into a talmid for the Kingdom of Heaven is like the owner of a home who brings out of his storage room both new things and old."

From his vast treasure and wealth of Jewish knowledge, his many years in the Gentile world, and his personal experience with the Messiah he developed the foundations of what could be labeled as transcultural Judaism which would later be identified as Christianity. In other words, a message that would transcend one culture and therefore be accepted by other cultures outside of the culture of origin, in this case the Jewish culture. A culture of distinction, a distinction made by Adonai...

When Adonai was preparing Israel to come into the land, take possession of it and to drive out its current inhabitants, He conveyed this...

Deu 7:1 "Adonai your God is going to bring you into the land you will enter in order to take possession of it, and he will expel many nations ahead of you — the Hitti, Girgashi, Emori, Kena`ani, P'rizi, Hivi and Y'vusi, seven nations bigger and stronger than you.

Deu 7:2 When he does this, when Adonai your God hands them over ahead of you, and you defeat them, you are to destroy them completely! Do not make any covenant with them. Show them no mercy.

Deu 7:3 Don't intermarry with them — don't give your daughter to his son, and don't take his daughter for your son.

Deu 7:4 For he will turn your children away from following me in order to serve other gods. If this happens, the anger of Adonai will flare up against you, and he will quickly destroy you.

Deu 7:5 No, treat them this way: break down their altars, smash their standing-stones to pieces, cut down their sacred poles and burn up their carved images completely.

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.

Deu 7:7 Adonai didn't set his heart on you or choose you because you numbered more than any other people - on the contrary, you were the fewest of all peoples.

Deu 7:8 Rather, it was because Adonai loved you, and because he wanted to keep the oath which he had sworn to your ancestors, that Adonai brought you out with a strong hand and redeemed you from a life of slavery under the hand of Pharaoh king of Egypt.

Deu 7:9 From this you can know that Adonai your God is indeed God, the faithful God, who keeps his covenant and extends grace to those who love him and observe his mitzvot, to a thousand generations.

So, Sha'ul was challenged with taking this extreme and sharing the message of Adonai with the nations.

Sha'ul did not water down the Message of Messiah, but the foundation for it was based on Torah to where he instilled a foundation without anyone having to convert to Judaism.

With the intent of being the benchmark by which all other cultures would be evaluated.

So, when it comes to presenting the Message of Messiah to the Jewish people, you need look no further than Sha'ul, his actions and his letters, even though they were written primarily to Gentiles, they spoke of the role of the Jewish people within the framework of the bigger picture of the Gospel. The Gospel started as a Jewish message. And just as you identify what your intended audience is, others you didn't expect to embrace this message, were hungry for it, starving for it. So now in the marketing world you have expanded your market, meaning you now have the potential for more consumers / customers.

Relating to Torah and prophecy you will be confronted with objections, just as Sha'ul did. He persisted, he pressed on and he prayed.

Yet he did not pressure.

For every objection he had a response.

Just as then, today, there is a response for every objection.

The more you know about the things I have shared with you, the better prepared you are to respond to any objection. I will end with a verse I shared with you earlier...

Act 13:9 Then Sha'ul, also known as Paul, filled with the Ruach HaKodesh...

It is not by your wisdom, your knowledge, your experience, but all these are empowered by the Ruach HaKodesh. This is where your boldness, courage, wisdom and understanding come from. The foundation for which I shared with you is available to you. You just need to take hold of it...

Pro 3:17 Her ways are pleasant ways, and all her paths are peace.

Pro 3:18 She is a tree of life to those who grasp her; whoever holds fast to her will be made happy.

Her = Wisdom

Wisdom comes from the Word of Adonai, with its foundation being Torah.