

Listening to a certain clergy lecture ...

- If you have a vision that is **hard** to accomplish, probably not from G-d.
- If you have a vision that is **impossible** to accomplish, probably is from G-d.

[24toDouble]



IsraAid has dispatched an emergency support team to aid the rescue mission in the Bahamas in wake of the devastating Hurricane Dorian as the death toll rises and the extent of the devastation becomes more evident with each passing day.

IsraAID's Emergency Response Team is distributing urgent relief supplies, offering psychological first aid, and deploying water filters to restore access to drinking water while conducting an assessment of further needs in affected communities.

[https://www.google.com/search?q=israaid+bahamas&safe=active&sxsrf=ACYBGNQsrKGkj8oeFMzN7E7voP-LEal9IA:1567820395157&source=lnms&tbm=isch&sa=X&ved=0ahUKEwiFh-aNvr3kAhUISa0KHUX_BJ4Q_AUIEvgC&biw=1280&bih=951#imgdii=croqXjzH9BaRNM:&imgsrc=gXwo-kQ0oVBN4M:]

I have been doing a series on the B'sorah/Good News of Matityahu/Matthew, starting with Mt.5.5-8 since Oct 17, 2015, except holidays. However, I sensed need for an interruption, as Yehuda/Jude wrote:

Yehuda ^{1.3} Dear friends, I was busily at work writing to you about the salvation we share, when I found it necessary to write, urging you to **keep contending earnestly for the faith** which was once and for all passed on to God's people.

Interrupting my Matityahu series to bring an important message.

https://youtu.be/Pizvdm_DbFY



^{1 Cor. 2.2-5} I had decided that while I was with you I would **forget everything except Yeshua the Messiah, and even him only as someone who had been executed on a stake as a criminal ... so that your trust might not rest on human wisdom but on God's power.**

[Wasn't I already doing this? Yes, but not enough!]

Topic: Presenting Yeshua

- Is He our focus of worship?
- Is He our focus of sharing?

[Sticky statement: Not just our lifestyle, worship, fellowship, food, music, dance, but HIM as our focus??]

Phil. 3.7-11 **But whatever things were gain to me, these I have considered as loss for the sake of the Messiah. More than that, I consider all things to be loss in comparison to the surpassing value of the knowledge of Messiah Yeshua my Lord. Because of Him I have suffered the loss of all things; and I consider them garbage in order that I might gain Messiah and be found in Him not having my righteousness derived from Torah, but one that is through trusting in Messiah —**
[From Torah, so a GOOD thing.] the righteousness from God based on trust. My aim is to know Him and the power of His resurrection and the sharing of His sufferings, becoming like Him in His death — if somehow I might arrive at the resurrection from among the dead.

[Prayer

I'm using as my role model the first messages after the Great Shavuot.]

Considering the first four major messages after the Great Shavuot outpouring.

First: Acts 2.15-36

[First message ever given in the fullness of the Ruakh as prophesied by Yoel/Joel.

Kefa goes through that very Yoel prophecy about the Ruakh outpouring, fulfilled that day! then T'hillim/Ps 16 about the resurrection, then T'hillim/Ps 2 about exaltation of Yeshua at the right hand of G-d.

His conclusion?]

Acts 2.15-36 Conclusion vs 36

Therefore, let the whole house of Isra'el know beyond doubt that God has made him both Lord and Messiah — this Yeshua, whom you executed on a stake!"

[It was all about Yeshua, Who He was, and is, and what His role is to us!

On hearing this, they were stung in their hearts; and they said to Kefa and the other emissaries, "Brothers, what should we do?"

When we go out sharing, do we get that reaction? Not yet, but soon!]

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[This is the sticky statement, the takeaway.

Not just our lifestyle, worship, fellowship, food, music, dance, but focus on HIM??]

Second major message: Acts 3.13-26

Starts with a line very engaging to the Jewish psyche.

We will come back to.

Conclusion vs. 25-26

Acts 3.25-26 **"You are the sons of the prophets; and you are included in the covenant which God made with our fathers when he said to Avraham, 'By your seed will all the families of the earth be blessed.' [Covenantal identity, big marker for Jewish people.] So it is to you first that God has sent his servant whom he has raised up, so that he might bless you by turning each one of you from your evil ways."**

Engaging opening?

There is a nuance, a melody in the minds of traditional Jewish people, that Kefa cited.

According to Jewish tradition, the Men of the Great Assembly מְנַסְתֵי הַגְּדוּלָה was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets [500's BCE].

Attributed to them are ... the institution of the prayer known as the "Shemoneh 'Esreh."

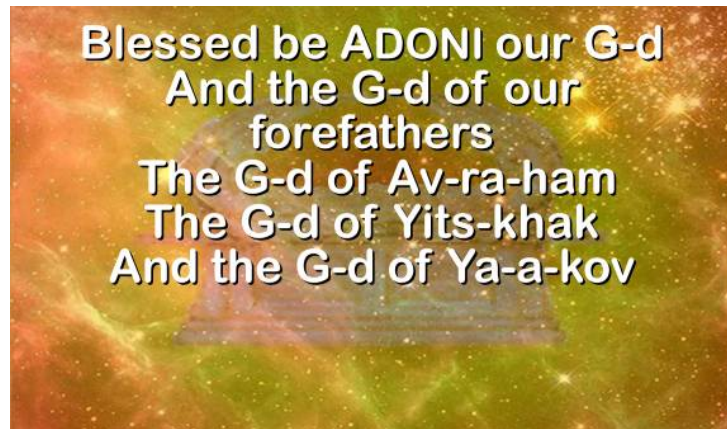
[https://en.wikipedia.org/wiki/Great_Assembly]

The Great Assembly did other things as well, and all is subject to dispute. Nevertheless, if we take tradition at face value, this prayer was part of the heart melodies of all Jews, as it is today if one grows up in the synagogue.]



This line:

אלהי אבותיני, אלוהי אברהם, אלוהי יצחק, ואלוהי יעקב
The G-d of our fathers, G-d of Abraham, G-d of Yitskhak, G-d of Yaakov,
Abraham, Isaac, Jacob



Acts 3.13-15 **The God of Avraham, Yitz'chak and Ya'akov, the God of our fathers,** has glorified his servant Yeshua — the same Yeshua you handed over and disowned before Pilate, *[As a new believer in 1969, I read these words and felt that Kefa/Peter was quoting the Shmoneh Esray!]* even after he had decided to release him. You denied the holy and innocent one, and instead asked for the reprieve of a murderer! You killed the author of life!
[So, engaged covenantal identity, then the LIFE underlying it!]

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[Not just our lifestyle, worship, fellowship, food, music, dance, but focus on HIM??]

Third major message [in court, not public]: Acts 4.8-12

T'hillim/Ps 118 "rejected cornerstone"

Acts 4.11-12 "This Yeshua is the stone rejected by you builders which has become the cornerstone.

There is salvation in no one else! For **there is no other name under heaven given to mankind by whom we must be saved!**"

[Psalm 118:22

Note the consequence:]

Acts 4.13 When they saw how bold Kefa and Yokhanan were, even though they were untrained 'am-ha'aretz, they were amazed; also they recognized them as having **been with Yeshua.**

What did they see?

[NOT highly educated, rabbinic schooling from childhood. Not refined. Plain folks. Laboring class. literally, "people of the land." ordinary folks, not systematically educated in the Bible and the traditions of either the P'rushim or the Tz'dukim (who together constituted the Sanhedrin's membership

Like Him?

Reminiscent of Him?

Words, expressions, gestures.

Married couples begin to look like each other.

Have a dog for a long time?]

2 Cor 2.14-16 **But thanks be to God, who in Messiah always leads us in triumphal procession, and through us reveals everywhere the aroma of the knowledge of Himself. For we are the aroma of Messiah to God, among those who are being saved [Do you have on your spiritual Right Guard?] and those who are perishing — to the one an aroma from death to death, to the other an aroma from life to life. Who is competent for these things?**



Jeanie Gelbart tells of her being in Jerusalem in an ulpan [Hebrew language intensive], at age ~20, 1970's. and a girl next to her rhapsodizing softly, "Oh how I love him!"

What? Who?

Jeanie was a founding member of Or HaOlam. First dance leader.

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[Sticky statement.

Not just our lifestyle, worship, fellowship, food, music, dance, but HIM??]

Fourth major message, again in court, before the Sanhedrin,

Acts 5.29-32 **Kefa and the other emissaries answered, “We must obey God, not men. The God of our fathers raised up Yeshua, whereas you men killed him by having him hanged on a stake. God has exalted this man [Note the quote. Covenantal context, then the Person of Messiah. Impossible to say, “To all Jewish people.” But can say, “To MANY Jewish people” the phrase, G-d of our fathers, the G-d of Abraham, Isaac, Jacob, Avraham, Yitskhak, Yaakov” has a sweet resonance. Sweet Home Jerusalem is in this phrase.] at his right hand as Ruler and Savior, in order to enable Isra’el to do t’shuvah and have her sins forgiven. We are witnesses to these things; so is the Ruakh HaKodesh, whom God has given to those who obey him.”**
[Reaction this time not so good: infuriated. John Wesley: make hearers mad, sad, or glad. Then again Gamliel, apparently the teacher of Shaul/Paul, but long before Shaul’s revelation of faith, was ambivalent. Maybe showed the same heart for G-d that Shaul had for revelation. We’re on livestream, so I don’t want to say much, but a certain major rabbi in town thinks our faith is like wide ties. Fashions come back. Intellectual fashions come back. Pray for this individual.]

A Messiah-centered faith is NOT foreign to Torah or foreign to a major stream in Judaism.
Ro.10.3-5 **The people of Israel ... have not submitted themselves to God’s way of making people righteous. For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts. For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.**
[Two ways of righteousness, Messiah, and self-energized Torah.]

Even the Talmud bears witness to this Messiah centered stream of Judaism!

Quoted by Alfred Edersheim ...

Sanhedrin 98b **Rav says: The world was created only for the sake of David, by virtue of his merit. And Shmuel says: It was created by virtue of the merit of Moses. And Rabbi Yohanan says: It was created by virtue of the merit of the Messiah. [So, four choices justifying creation of the world by Talmudic rabbis. We’ll go with Rabbi Yokhanan. Dot under h means a guttural.]**

So, four choices justifying creation of the world by Talmudic rabbis. We’ll go with Rabbi Yokhanan. Dot under h means a guttural.

אמר רב לא אברי עלמא אלא לדוד ושמואל אמר למשה ורבי יוחנן אמר למשיח

Sanhedrin 99a **Rabbi Hiyya bar Abba says that Rabbi Yohanan says: all the prophets prophesied only about the days of Messiah**

**אמר רבי חייא בר אבא א”ר יוחנן
כל הנביאים כולן לא נתנבאו אלא לימות המשיח**

[Dot under the H means guttural: kh]

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Mes. Jews/Hebrew 1.1-3 **In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. [Unpack this phrase by phrase]**

In the past God spoke to our forefathers through the prophets at many times and in various ways

- Voice to Noah, Avraham *bat kot* בַּת קוֹל
- Written Torah
- Mishkan/Tabernacle: cloud, fire
- Dreams
- Prophets
- Mt. Sinai revelation
- *Shekhinah* שְׁכִינָה Presence
- Covenants

but in these last days he has spoken to us by his Son

Rabbi Shaul's summary:

Ro 9.4-5 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,

Ro 9.4-5

- the Temple service and the promises;
- the Patriarchs are theirs

Mes. Jews/Hebrew 1.1-3

but in these last days he has spoken to us by his Son,

Beresheet/Gen 22.2

"Take your son, your only son, whom you love,

קח-נָא אֶת-בְּנֶךְ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ

[Passion sonship: 3 sons, communicate LIFE

My Dad ~1000 words.

Lunch

Die for son or daughter.

G-d spoke through Son!]

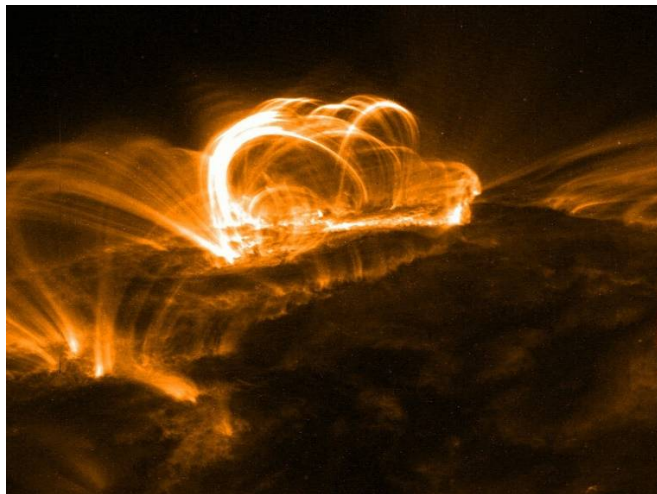
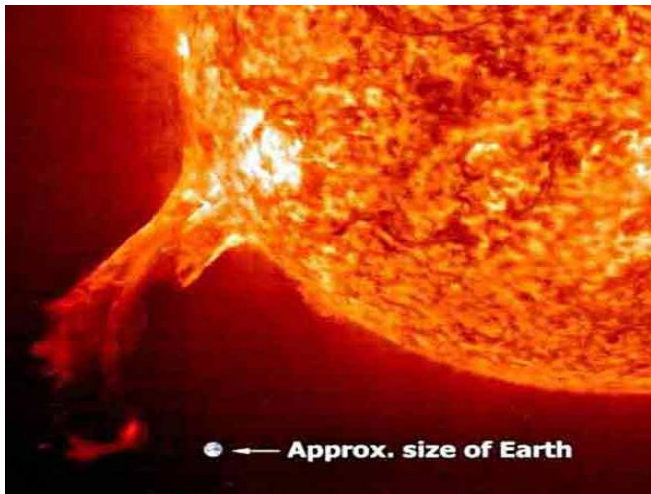
Mes. Jews/Hebrew 1.1-3

whom he appointed heir of all things, and through whom he made the universe.

The Son is the radiance of God's glory and the exact representation of his being, being the effulgence [efulgencia] of his glory, and the very image of his substance, ^{ASV}

~Solar flares

[Cool but obscure term, effulgence [brightness](#), [brilliance](#), [brilliancy](#)]



Solar flare is a projection of the sun itself. Not [Jewish objection] a man attained to deity. Rather G-d had an effulgence of his glory. Efulgencia.

This Son is the radiance of, literally, “the glory,” best rendered Jewishly as the Sh’khinah, which the *Encyclopedia Judaica* article on it (Volume 14, pp. 1349–1351) defines as “the Divine Presence, the numinous immanence of God in the world, ... a revelation of the holy in the midst of the profane ...”

[But solar flares would consume all. This effulgence redeems, enlightens, convicts, heals all.]

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“One of the more prominent images associated with the Shekhinah is that of light. Thus on the verse, ‘... the earth did shine with His glory’ (Ezekiel 43:2), the rabbis remark, ‘This is the face of the Shekhinah’ (Avot diRabbi Natan [18b–19a]; see also Chullin 59b–60a).

Both the angels in heaven and the righteous in olam ha-ba (‘the world to come’) are sustained by the radiance of the Shekhinah (Exodus Rabbah 32:4, B’rakhot 17a; cf. Exodus 34:29–35)

“According to Saadiah Gaon [882–942 c.e.], the Shekhinah is identical with kevod ha-Shem (‘the glory of God’), which served as an intermediary between God and man during the prophetic experience.

He suggests that the ‘glory of God’ is the biblical term, and Shekhinah the Talmudic term for the created splendor of light which acts as an intermediary between God and man, and **which sometimes takes on human form.**

[Stern’s commentary]

Thus when Moses asked to see the glory of God, he was shown the Shekhinah, and when the prophets in their visions saw God in human likeness, what they actually saw was not God Himself but the Shekhinah.

(see Saadiah’s interpretation of Ezekiel 1:26, 1 Kings 22:19, and Daniel 7:9 in Book of Beliefs and Opinions 2:10).”

The Jewish New Testament Commentary, (Clarksville, MD: Jewish New Testament Publications) 1996.

sustaining all things by his powerful word

Mes. Jews/Heb 1.3 “After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.”

Divine redemption:

- Righteous enough to justify us from the guilt of sin
- Powerful enough to deliver us from the power of sin
- Pure enough to restore us to innocence.

Mes. Jews/Heb 1.3 he sat down at the right hand of the Majesty in heaven.

- Phrase means whole psalm to hearers
- A psalm of David: **ADONI says to my Lord**, “Sit at my right hand, until I make your enemies your footstool.”

לְדָוִד, מִזְמוֹר: נְאֻם יְיָ, לְאֲדֹנָי--שֵׁב לִימִינִי

[Psalm 110 – strong scripture evidence of deity of Messiah]

Mt 6.9-10 ‘Our Father in heaven!

May your Name be kept holy.

May your Kingdom come, your will be done on earth as in heaven.

2 Cor. 4.5-6 For we do not proclaim ourselves, but **Messiah Yeshua as Lord** — and ourselves as your slaves for Yeshua’s sake. For God, who said, “Let light shine out of darkness,” is the One who has

shone in our hearts, to give the light of the knowledge of the glory of God in the face of Messiah Yeshua

^{2 Cor. 4.7-10} But we have this treasure in clay jars, so that it will be evident that such overwhelming power comes from God and not from us. We have all kinds of troubles, but we are not crushed; we are perplexed, yet not in despair; persecuted, yet not abandoned; knocked down, yet not destroyed. We always carry in our bodies the dying of Yeshua, so that **the life of Yeshua may be manifested in our bodies too.**

^{2 Cor. 5.10-11} For we must all appear before the Messiah's court of judgment, where everyone will receive the good or bad consequences of what he did while he was in the body. So it is with the fear of the Lord before us that **we try to persuade people.**

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^{1 Cor 3.8-15} However, each will be rewarded according to his work. For we are God's co-workers; you are God's field, God's building. Using the grace God gave me, I laid a foundation, like a skilled master-builder; and another man is building on it. But let each one be careful how he builds. For **no one can lay any foundation other than the one already laid, which is Yeshua the Messiah.** Some will use gold, silver or precious stones in building on this foundation; while others will use wood, grass or straw. But each one's work will be shown for what it is; the Day will disclose it, because it will be revealed by fire — the fire will test the quality of each one's work. If the work someone has built on the foundation survives, he will receive a reward; ^{if} it is burned up, he will have to bear the loss: he will still escape with his life, but it will be like escaping through a fire.

The work that is focused on the person and power of Yeshua, is the gold. It will stand.

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