



Parasha Noach

November 2, 2024

Torah: Genesis 6:9-11:32

Haftarah: Isaiah 54:1-55:5

See message notes beitshalom.us for parasha specific messages

Ketuvim Shlichim: Luke 1:26-33

Specific to today's message

Disciples of Yeshua 2

Shabbat shalom Mishpacha. We continue today with Disciples of Yeshua, Session 2. Practically speaking, this series is a discipleship course for each of us. We all learn, especially me. “The goal” is to learn as much as possible about Yeshua and what He has asked us to do as His disciples while considering His Jewishness and the Jewishness of the Scriptures. The words “the goal” bring to mind one of *Sha’ul’s* statements to the Roman congregation. However, the King James Version does not contain those words: *4 For Christ is the end (Gr. telos) of the law for righteousness to every one that believeth.* (Romans 10:4 KJV). A common interpretation is that “Christ fulfilled the law, thereby ending the need for it, with Christ the way to salvation for those who believe.” A part is true; Christ is the way to salvation. But what about the rest of the statement that He ends the Law? According to *Strong’s Online Concordance*, one of the usages of *telos*, the underlying Greek word, is “an end,” which seems to be how the King James translators used it. Did *Sha’ul* believe that Yeshua ended the Law? I say that he did not, and later, as we study him more thoroughly, you will understand how devoted he was to the *Torah*. After all, he also wrote these words: *31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.* (Romans 3:31 TLV). *Sha’ul* believed that the Law was not nullified by faith in Yeshua. The King James translators could not twist this one and agree with the TLV in word: *31 Do we then make void the law through faith? God forbid: yea, we establish the law.* (Romans 3:31 KJV). Even though they translate it this way, they continue to say Law has ended throughout Scripture. There is more than one way to interpret *telos*; a second usage is “the principal end, aim, purpose.” That is how we understand it. *Sha’ul* wrote: *4 For Messiah is the goal (Gr. telos) of the Torah as a means to righteousness for everyone who keeps trusting.* (Romans 10:4 TLV). Or we could say Messiah is the principal end, the aim of the *Torah*, its purpose, and its way of leading people to righteousness. That’s what *Sha’ul* understood. Messiah is the goal of the *Torah* and is consistently pictured throughout it, the way that many in the 1st century recognized Him when the Hebrew Bible was their only Scripture.

Yeshua is often referred to as the “Son of David” in Scripture, a title that emphasizes His status as the King of the Jews. His ancestor, David, was the prototype of a righteous king, and even though he committed murder and adultery, ADONAI forgave him because he sincerely repented and turned away from sin. We see David’s heart in his cries to ADONAI

about his adultery with Bathsheba and his murder of Uriah the Hittite: *3 Be gracious to me, O God, according to Your mercy. According to Your great compassion blot out my transgressions. 4 Wash me thoroughly from my iniquity and cleanse me from my sin. 5 For I know my transgressions and my sin is ever before me. 6 Against You, You only, have I sinned, and done what is evil in Your sight, so that You are just when You speak, and blameless when You judge.* (Psalm 51:3-6 TLV). But ADONAI would not allow him to build a house, the Temple, for Him, but because of his faithfulness to ADONAI, he promised him a house. We usually think first of a house as the Temple which Solomon would build, but *בַּיִת*, *bayit*, or *beit* as we render it today, house, has a second meaning. The Prophet Nathan told David: *11 ... “Moreover, Adonai declares to you that Adonai will make a house for you. 12 When your days are done, and you sleep with your fathers, I will raise up your seed, who will come forth from you after you, and I will establish his kingdom.”* (2 Samuel 7:11b-12 TLV). House and kingdom are parallel in these verses and mean the same thing. *Beit David*, the House of David, is his dynasty, the continuing rule of his descendants over Israel. (2 Samuel 7:8-17).

Reading about David brings us closer to him, almost to the point of feeling that we know him and have a relationship with him. Visiting places where he was in Israel strengthens that relationship. We felt his presence in Bethlehem, Hebron, and Jerusalem, and especially in the Valley of *Elah*, where we picked up five smooth stones from the brook. (1 Samuel 7:1-58). David’s victory over Goliath in that place set him on his journey as “a man after ADONAI’s heart,” culminating near his life’s end in becoming a covenant partner in the Davidic Covenant with ADONAI. The Davidic Covenant is an “everlasting covenant”: *5 Don’t you know that Adonai, God of Israel, has given kingship over Israel to David forever—to him and his sons by a covenant of salt?* (2 Chronicles 13:5 TLV). Just as salt symbolizes permanence, a covenant of salt is everlasting.

ADONAI promised David a “house,” a *sukkah*, and his descendants reigned as king after him for hundreds of years as members of his house. But it was an ineffective house for many of those years because many of his descendants, the Kings of Judah, were unrighteous, evil kings who served false gods. In 586 BCE, Zedekiah, the last Davidic king, was blinded and taken captive to Babylon. With this, David’s *sukkah* had fallen. But ADONAI promised to raise his fallen *sukkah*.

Around 750 BCE, some 175 years before ADONAI brought judgment on Israel by the Babylonians, He raised up Amos, a shepherd, to prophesy about David’s house. Interestingly, Amos, who lived in Judah, prophesied to Israel, the northern kingdom. They were entirely in idolatry and not a part of David’s dynasty. ADONAI was not finished with the Israelites in the north and continued to interact with them through the prophets. *11 “In that day I will raise up David’s fallen sukka. I will restore its breaches, raise up its ruins, and rebuild it as in days of old 12 —so they may possess the remnant of Edom and all the nations called by My Name.” It is a declaration of Adonai, the One who will do this.*” (Amos 9:11-12 TLV). The New Covenant was prophesied to be given to both houses, Judah and Israel, and they were both present in Israel when Yeshua died to cut it. But while cutting the covenant did not raise David’s fallen *Sukkah*, it strengthened the promise. In the Book of Acts, in the meeting called “the Jerusalem Council, Yeshua’s brother *Ya’acov*, the leader of the Jerusalem congregation (*nasi*; prince), emphasized the importance of Gentiles as a part of this future restoration when he quoted Amos: *15 The words of the Prophets agree, as it is written: 16 ‘After this I will return and rebuild the fallen tabernacle of David. I will rebuild its ruins, and I will restore it, 17 so that the rest of humanity may seek the Lord— namely all the Gentiles who are called by My name— says Adonai, who makes these things 18 known from of old.’* (Acts

15:16-18 TLV). The Jerusalem Council had met to decide how to include the Gentiles, who were just beginning to come into a relationship with Yeshua, into Judaism.

Messiah is foretold in both the *Torah* and the Prophets, and we begin with the earliest foretelling of the coming *Mashiach*. While some don't agree, we believe the earliest prophecy is found in Genesis 3. The Serpent, the personification of *HaSatan*, the fallen angel Adversary of Israel, was cursed by ADONAI for deceiving *Chavah*, Eve: 15 *"I will put animosity between you and the woman— between your seed and her seed. He will crush your head, and you will crush his heel."* (Genesis 3:15 TLV). Her "seed" is mankind who has an ongoing dislike of snakes, but specifically is Yeshua, the Son of Man, whom *HaSatan* seeks to defeat. Instead, he is defeated and cast into the lake of fire and brimstone, where he will be tortured day and night forever. (Revelation 20:10).

Many years later, Abraham's grandson Jacob prophesied over his son *Yehudah* saying: 10 *The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples."* (Genesis 49:10 TLV). He and Him is Yeshua, the coming King from the Tribe of Judah.

Next, the false prophet Balaam correctly prophesied of the coming Messiah: 17 ... *For a star will come from Jacob, a scepter will arise from Israel.* (Numbers 24:17b TLV). The star speaks of the star that led to Bethlehem, where Yeshua was born, and the scepter, His ruler's staff, as King of Israel.

While Israel was still in the wilderness, *Moshe* gave a prophecy of the coming Messiah: 15: *"Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen."* (Deuteronomy 18:15 TLV). This prophecy was on the minds of the Israelites of Yeshua's day. Referring to Moses' words, the Judean leaders who came to John for *tevillah* at the Jordan River asked him, "Are you the prophet?" Also read David's Psalms 2:7-9 (according to Acts 4:24-26 written by David) and 60:7, both of which are Messianic prophecies. All of these prophecies were written before and up to about 1000 BCE.

The next prophets who spoke of Messiah began with Amos around 760 BCE. He prophesied of David's fallen *sukkah*, but also that the earth would be darkened during daylight (Amos 8:9; Confirmed Matthew 27:4-5, Mark 15:33, and Luke 23:44-45), a reference to the day of Yeshua's death on the cross.

Isaiah spoke of Messiah as being born of a virgin: 14 *Therefore Adonai Himself will give you a sign: Behold, the virgin will conceive. When she is giving birth to a son, she will call his name Immanuel.* (Isaiah 7:14 TLV). Rabbinic Judaism contests this, claiming it refers to King Ahaz's son. He only had one son, Hezekiah, a good king, but he was never called Immanuel, God with us. They also contest the word virgin. The Hebrew word *almah* means young woman. They say that it doesn't mean virgin because *betulah* specifically means virgin. While the whole of Scriptural evidence makes the case that *almah* sometimes refers to a virgin, as followers of Yeshua, we can interpret "*almah*" as meaning virgin because we know that *Miryam*, to whom it refers, was a virgin. Both Matthew (1:22-23) and Luke (1:27) tell us that she was a virgin.

Isaiah also gave Messiah's family lineage: 1 *Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots.* (Isaiah 11:1 TLV). Branch is נֶצֶר, *netzer*, possibly an allusion to where Yeshua would live and grow up: 23 *And he went and lived in a city called Natzeret, to fulfill what was spoken through the prophets, that Yeshua shall be called a Natzrati.* (Matthew 2:23 TLV). But no one can find where the prophets said it. A

possibility is that Matthew referred to this Scripture, Isaiah 11.1. *Netzer* and *Natzeret* are not too different - נָצֶרֶת and נְצֻרָה. There is no Biblical evidence that descendants of David gave Nazareth its name or lived there, and Matthew could have been referring to the word similarity.

Isaiah also prophesied about a voice in the wilderness, *Yochanan*, who would go before Messiah to prepare the way for Him: 3 *A voice cries out in the wilderness, "Prepare the way of Adonai, Make straight in the desert a highway for our God."* (Isaiah 40:3 TLV) (Confirmed John 1:23). John was the Elijah voice of the 1st century and we are expecting an Elijah voice in the "last days."

About this same time, Micah told us where Messiah would be born: 1 *But you, Bethlehem Ephrathah— least among the clans of Judah— from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity.* (Micah 5:1 TLV). The last phrase tells us that this is not a human king but a deity. Also, read Isaiah 9:6 and 53:2, and of course, Isaiah 53.

Rabbinic Judaism believes that the "he" in Isaiah 53:2 is Israel and that this chapter describes Jewish trials through the years. We are convinced otherwise, believing this is a continuation of the "servant" described in Isaiah 52: 13: *"Behold, My servant will prosper, He will be high and lifted up and greatly exalted. 14 Just as many were appalled at You— His appearance was disfigured more than any man, His form more than the sons of men. 15 So He will sprinkle many nations. Kings will shut their mouths because of Him, for what had not been told them they will see, and what they had not heard they will perceive."* (Isaiah 52:13-15 TLV). This describes Yeshua's disfigured appearance on the cross but also identifies His sprinkling of His blood, as performing the duties of *Kohen HaGadol*, the High Priest of Israel. Sprinkle is יָזַח, *yazeh*, the word used in Leviticus 16:14 (יָזַח) where the High Priest is to sprinkle blood on the Ark of the Covenant on *Yom Kippur*. How clear can it be!

Jeremiah came next in the progression of Messianic prophecies. He spoke of the coming plot of Caiaphas and his allies against Yeshua. Messiah says: 19 *"But I was like a gentle lamb led to slaughter. I did not know they had devised plots against me: "Let us destroy the tree with its fruit. Let us cut him off from the land of the living, so that his name will be no more remembered."* (Jeremiah 11:19 TLV). Jeremiah also identifies Messiah as a descendant of David: 5 *"Behold, days are coming" —it is a declaration of Adonai— "when I will raise up for David a righteous Branch, and He will reign as king wisely, and execute justice and righteousness in the land. 6 In His days Judah will be saved, and Israel will dwell in safety; and this is His Name by which He will be called: Adonai our righteousness."* (Jeremiah 23:5-6 TLV). In a few moments, we will see Jeremiah use the title, "ADONAI our Righteousness" again.

Ezekiel says that ADONAI will be Israel's G-d who will set up His servant David as a Shepherd over them: 23 *"So I will set up One Shepherd over them, My servant David—He will tend them, He will feed them Himself and be their shepherd. 24 I, Adonai, will be their God, and My servant David will be Prince among them. I, Adonai, have spoken."* (Ezekiel 34:23-24 TLV).

Daniel received a very significant prophecy from the Angel Gabriel indicating that it would be Messiah's death in the middle of the week that ended sacrifice and offering in the Temple: 27 *"Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering."* (Daniel 9:27a TLV). He is Yeshua, who

ended the effectiveness of animal sacrifice by dying on the cross on Wednesday, 14 *Nisan*, 30 CE.

Zechariah came next and prophesied many things, including that Messiah would ride a donkey colt into Jerusalem (Zechariah 9:9; Conf. Matthew 21:4-5), that He would be betrayed for 30 pieces of silver (Zechariah 11:12; Conf. Matthew 26:14-16), that ADONAI would pour out a spirit of grace and mercy on Israel causing them to mourn for Messiah whom they pierced (Zechariah 12:10; To be fulfilled), and that Messiah would return to earth to battle the nations attacking Israel (Zechariah 14:3-4; To be fulfilled).

Malachi spoke of Messiah returning to distinguish between the righteous and the wicked in Malachi 3:18, and also as “the Sun of Righteousness”: 20 *“But for you who revere My Name, the sun of righteousness will rise, with healing in its wings. Then you will go forth and skip about like calves from the stall.”* (Malachi 3:20 TLV). “Healing in its wings” is an allusion to *kanaf*, the corner of a Jewish male’s garment containing the *tzitzit*, the fringes of Yeshua’s robe, which the woman with the issue of blood touched. (Matthew 9:20-22, Mark 5:25-34, and Luke 8:43-48).

The next prophecy was given to Yeshua’s mother. The Angel Gabriel spoke: 30 ..., *“Do not be afraid, Miriam, for you have found favor with God. 31 “Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua. 32 He will be great and will be called Ben-Elyon. Adonai Elohim will give Him the throne of David, His father. 33 He shall reign over the house of Jacob for all eternity, and His kingdom will be without end.”* (Luke 1:30b-33 TLV). Yeshua would be the final king from *Beit David* to rule Israel.

The last prophecy was given just a few months after Gabriel spoke to *Miryam*. It was given by the infant *Yochanan*’s Spirit-filled father: 67 *His father Zechariah was filled with the Ruach ha-Kodesh and prophesied, saying, 68 “Blessed be Adonai, God of Israel, for He has looked after His people and brought them redemption. 69 He has raised up a horn of salvation for us in the house of His servant David,...* (Luke 1:67-69 TLV). Zechariah spoke of the redemption that would come through Yeshua, the horn of salvation, and the future deliverance from their enemies. (vv. 70-75).

Other prophets also spoke of the future deliverance. Isaiah wrote: 2 *It will come to pass in the last days that the mountain of Adonai’s House will stand firm as head of the mountains and will be exalted above the hills. So all nations will flow to it. 3 Then many peoples will go and say: “Come, let us go up to the mountain of Adonai, to the House of the God of Jacob! Then He will teach us His ways, and we will walk in His paths.” For Torah will go forth from Zion and the word of Adonai from Jerusalem. 4 He will judge between the nations and decide for many peoples. They will beat their swords into plowshares, and their spears into pruning knives. Nation will not lift up sword against nation, nor will they learn war any more.* (Isaiah 2:2-4 TLV).

Jeremiah also spoke of the future day of deliverance: 14 *“Behold, days are coming” — it is a declaration of Adonai— “when I will fulfill the good word I spoke concerning the house of Israel and concerning the house of Judah. 15 In those days and at that time, I will cause a Branch of Righteousness to spring up for David, and He will execute justice and righteousness in the land. 16 In those days will Judah be saved, and Jerusalem will dwell safely. And this is the Name by which He will be called: Adonai our Righteousness.” 17 For thus says Adonai: “For David, there will not be cut off a man sitting on the throne of the house of Israel, 18 nor will the Levitical kohanim ever lack a man before Me to offer burnt offering, to burn grain*

offerings and to make sacrifices continually.” (Jeremiah 33:14-18 TLV). We note again that Jeremiah is speaking to the House of Israel and the House of Judah, both of which will be present when Yeshua reigns as King. Yeshua is the “Branch of Righteousness,” *צְדָקָה צְדָקָה*, *Tzemach Tzedakah*, who will be called *צְדִקְנוּ*; *ADONAI Tzidkenu*, ADONAI our Righteousness. This verse (15) uses *נָמַץ*, *tzamach* to translate “spring up.” *Tzamach* is the verb form of the noun *tzemach* meaning sprout, again a reference to a shoot growing from Jesse’s stump. Interestingly, verse 18 seems to indicate that the Levitical Priesthood will one day return to minister to ADONAI and Yeshua, possibly in the temple foreseen by Ezekiel.

We have seen that Yeshua is a member of David’s dynasty which has been called a *sukkah*. *Beit David*, David’s house, is the result of ADONAI’s covenant with David and is Yeshua’s authority as a descendant of David to rule. But how do Yeshua’s followers fit into His kingdom? Yeshua actually called them His *qahal*, His congregation. 18 “*And I also tell you that you are Peter, and upon this rock I will build My community; and the gates of Sheol will not overpower it.*” (Matthew 16:18 TLV). The rock is the declaration that Yeshua is the Messiah, the Son of the Living G-d. The Greek word translating community is *ecclesia*, but Yeshua wasn’t speaking Greek. He was probably speaking Aramaic, the language Israel learned in Babylon, the everyday language of Israel. Even so, Aramaic had a Hebrew counterpart, and Hebrew was the language used in the synagogue. Yeshua likely said “my *qahal*,” which means assembly or community. Reading this with Jewish eyes, we understand that He was referring to the Congregation of Israel, which it was then and still is. There were no Gentiles at that point, even though we know that ADONAI’s original intention was for it to be for all people. ADONAI spoke through Isaiah concerning the Messianic Kingdom: 6 “*Also the foreigners who join themselves to Adonai, to minister to Him, and to love the Name of Adonai, and to be His servants— all who keep from profaning Shabbat, and hold fast to My covenant— 7 these I will bring to My holy mountain, and let them rejoice in My House of Prayer. Their burnt offerings and sacrifices will be acceptable on My altar. For My House will be called a House of Prayer for all nations.*” (Isaiah 56:6-7 TLV). But in the early 1st century, Yeshua’s *qahal* was entirely Jewish.

What did Yeshua mean when He referred to His *qahal*? Likely, it was a reference to the congregation which began in the wilderness. In Egypt, referring to the Passover lamb, ADONAI had said: 6 “*You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight.*” (Exodus 12:6 TLV). Assembly of the congregation of Israel is *קְהַל אֲדַת יִשְׂרָאֵל*, *qahal adat Yisra’el*, where both *qahal* and *adat* (from *edah*) can mean congregation or assembly. In the 1st century, Yeshua wasn’t speaking about some new group, but the present members of the *Qahal Yisra’el*, who were currently all Jews but soon to receive members from the nations. This was also a reference to the *qahal*, which began with the Covenant at Sinai, of which ADONAI had said: 31 ... “*For they broke My covenant, though I was a husband to them.*” (Jeremiah 31:31b TLV). Referring to the covenant made at Sinai, ADONAI said, “I was a *בַּעַל*, *ba’al*, a husband, to them. Yeshua, His Son, became the mediator of the New Covenant in which He is the husband. At the Jordan River, John calls Yeshua the bridegroom: 29 *The one who has the bride is the bridegroom, but the best man rejoices when he stands and hears the bridegroom’s voice.* (John 3:29 TLV). In Revelation, we see the coming marriage of Yeshua, the *chatan*, the bridegroom, with the *qahal*, His Body, which is His *kallah*, the bride: 7 *Let us rejoice and be glad and give the glory to Him! For the wedding of the Lamb has come, and His bride has made herself ready,..* (Revelation 19:7 TLV). Did we really get all this from Yeshua’s statement in Matthew 16 about His *Ecclesia*? It’s all there if you put what Yeshua says back into its original Hebraic and Jewish framework. Most Bible translators have tried to remove any

vestiges of Jewishness, but it is so much richer when it is left in and understood. Yeshua's Body of followers today is *Qahal Yisra'el*, the Congregation of Israel, the modern continuation of ADONAI's congregation in the wilderness. Incidentally, the Hebrew on our roof sign proclaims קהילה בית שלום, *Kehillah Beit Shalom* with *kehillah*, a form of *qahal* and meaning congregation or synagogue.

The major part of Yeshua's Body has chosen to translate *ecclesia* as "the Church," and that's fine. It is their right to express the authority, the binding and loosing, which Yeshua permits us all in Matthew 16. While we may refer to them and us, Yeshua has but one Body, no matter what we choose to call it, and we are called to be one, united in our faith in our Messiah. We at *Beit Shalom* and all of Messianic Judaism sincerely wish to be one with the Church.

Do you feel that you're back in school? You should, because you are. Our study is necessary because we must "show ourselves approved, workmen rightly dividing ADONAI's Word" (2 Timothy 2:15). But we don't seek knowledge for the sake of knowledge. By learning, we become better disciples of Yeshua and better witnesses of the truth of Scripture. Right now and in the coming few years, there will be a time of testing when Yeshua's faithful will be called upon to stand up for the Biblical truth. We must prepare. We continue our lessons next *Shabbat*. *Shabbat shalom!*