



Paradigm Shift

- I. “Yeshua is not the Hebrew name for Jesus.”
- II. **The Biggest Paradigm Challenger of Them All**
 - a. The way we live and worship today does not even *closely* resemble the life and worship of the Scriptures.
 - b. The built-in problem: Nowhere in the Scriptures are we given instructions for the following contingencies:
 - i. Israel as a dispersed nation
 - 1. Israeli statehood ≠ restored Israel
 - 2. The Scriptural solution for this is for ADONAI to restore the nation
 - 3. Israel was not meant to properly function in dispersion, therefore is in need of restoration
 - ii. The continuing delay of Messiah’s return
 - 1. All the apostles expected Yeshua to return much sooner rather than later, within a generation or two, at most
 - 2. The issue of perpetuating faith in Yeshua over *many generations* is not widely addressed
 - iii. The overwhelming number of Gentiles in the Body of Messiah
 - 1. Gentiles living within believing Israel was the exception rather than the rule
 - 2. Gentiles were the *target audience for the Good News*—there is no Scriptural provision made for a predominantly Gentile Body of Messiah. The evangelization of the nations was expected to be one of the last things accomplished on earth, “and then the end would come.” (Matthew 24:14)
 - 3. Paul began to address the growing issues between Jews and Gentiles, which were starting to get unmanageable in his day. The apostles clearly did not envision a Body of Messiah without Jewish leadership.
 - c. With Israel in dispersion, Messiah tarrying, and Gentiles as the overwhelming majority in the Body of Messiah, we have had, for more than the last 1900 years, a situation that the Scriptures *never* address.
 - i. Judaism dealt with this by *substituting* things
 - 1. The synagogue for the Temple
 - 2. Good deeds for sacrifices, etc.
 - ii. Christianity dealt with this by *spiritualizing* things
 - 1. Israel with the Church
 - 2. Sacrifices with prayer or praise, etc.

III. Prophetic Restoration

- a. The same message since the beginning: return to God, to the Scriptures, to our unique calling among the nations, and to our Messiah
 - i. Deuteronomy 30:1-6, “So it shall be when all of thee things have come upon you... and you call them to mind in all the nations where Adonai your God has banished you, and you return to Adonai your God and obey Him with all your heart and soul...”
 - ii. Isaiah 31:5-6, “Like flying birds so Adonai Tz’vaot will protect Jerusalem. He will protect and deliver it; He will pass over and rescue it. Return to Him from whom you have deeply defected, O sons of Israel.”
 - iii. Jeremiah 3:12-14, “Go and proclaim these words toward the north and say, ‘Return faithless Israel,’ declares Adonai...”
 - iv. Hosea 3:5, “Afterward the sons of Israel will return and seek Adonai their God and David their king; and they will come trembling to Adonai and to His goodness in the last days.”
- b. The restoration of Israel—the ministry to which Yeshua devoted Himself while He dwelled among us
 - i. Matthew 15:24, “I was sent only to the lost sheep of the house of Israel.”
 - ii. Explicit to the twelve: Matthew 10:5-6, “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel.”
 - iii. Why did He focus His ministry on the house of Israel? John 4:22, “...salvation is from the Jews.”
 - iv. The Jewish imperative to be a light to the nations is the means by which salvation will be proclaimed to the ends of the earth.
- c. Even after the Good News expanded to include the Gentiles, Messianic Jewish ministry continued in a concentrated effort
 - i. Galatians 2:7—Keifa an apostle strictly to the Jews
 - ii. 1Keifa 1:1, “Keifa, an apostle of Yeshua Messiah, to those who reside as aliens, scattered among the nations.”
 - iii. Terms Scripturally reserved for the Jewish people
 1. 1Keifa 2:9, “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession.”
 2. Clear reference to Exodus 19:5-6 (specifically, LXX)
 - iv. James/Ya’akov 1:1, “Ya’akov, a bond-servant of God and of the Master Yeshua Messiah, To the *twelve tribes* who are dispersed abroad.”
- d. Romans 11:1-29—The Irrevocable Calling

IV. Status Quo

- a. Our modern approach to religion is: “Which religion agrees with what I believe, and will fit into or on top of my previously-existing lifestyle, requiring me to change myself as little as possible, if at all.”
- b. When we approach our faith and our lives with rigid, individualized ideas and beliefs, the Body of Messiah will only continue to splinter and cater to the individual, rather than be united and be nourished together as a whole.

V. Future Generations

- a. What is the legacy we are leaving to our children—the children of our flesh, and the children of the spirit?
- b. Can we be flexible enough, willing enough to challenge our paradigms and question things that we hold such strong convictions about, for the sake of future generations and for the sake of the Good News?

VI. Paradigm Shift

- a. Are we willing to push all our convictions and beliefs off our proverbial desk and start with a clean sheet of paper that will only be filled up with the things of the Scriptures?
- b. There is one thing that religion does very well for us, and this is the reason why people love religion so much: religion makes faith manageable.
- c. All God ever expected of Israel and those who would join with her in the household of God, was faithful obedience. All He ever asked for was our trust and submission, and He would take care of the rest.

VII. The Messianic Jewish Movement

- a. I believe that the time for making a radical shift in our thinking and approach to faith and life is now, because for the first time since Yeshua walked the earth, Jewish people in substantial numbers are making the most significant paradigm shift of their lives—believing that Yeshua is the Messiah.
- b. The Messianic Jewish Movement is in the unique position of being small and undefined, yet full of zealous believers seeking fervently after God. Before things get too big and unwieldy, before we cater too much for too long to individuals and individualistic groups of people, before we give the world a chance to put us in a box, label us and stick us on a shelf, let's be radical!
- c. The Messianic Jewish movement is about being Messianic and being Jewish, which means that we are called to something that hasn't existed on the earth for nearly 2,000 years. To be a Messianic Jew or a Messianic Gentile in a Messianic Jewish movement, is to be a radical, sold-out, meshuginah for Yeshua. Let's do something completely unexpected: let's not do things the way they've always been done—let's do just what the Word says, instead. It's time to be radical; it's time to transform; it's time to let our paradigms be shaken, disturbed, and broken, and then see what God will do with us...