

Notes: November 23 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: *“A Lesson From Two Brothers – Where's The Contention?”*

A mission statement is extremely important for any entity. It defines the very reason you exist. You're not just here to take up space, make use of and fill your time. Anything that is without purpose is without meaning.

One day I didn't just go to Jeri and ask her...”what do you want to do today?” How about we uproot everything, move to Maine and start a Messianic Synagogue. To which she didn't respond “I'm not doing anything right now...let's go”

There was a great deal of thought, study and prayer that brought us here. As such, there was a great deal of thought, study and prayer that led to our Mission statement, comprising our purpose, vision and mission...

Purpose:

Kehilah Portland is a Messianic Jewish Synagogue with the purpose to proclaim the redemptive power and purpose of God through His servant, our Messiah Yeshua (Jesus). This proclamation is to all people, with the express desire to connect them with the God of Israel through prayer, worship and community.

To equip people to serve, to grow to maturity and to inspire believers everywhere to recognize the irrevocable calling of God upon the Jewish people, encouraging the nations (Gentiles) to fulfill their biblical mandate to come alongside Israel as co-heirs to the covenants of promise.

Vision:

Kehilah Portland, (The Congregation at Portland) a Messianic Jewish Synagogue is a manifestation of God's present day regeneration and restoring work in the House of Israel.

Kehilah Portland is a faith community where Jewish people can embrace their Jewish identity and heritage as believers in King Messiah, Yeshua.

Kehilah Portland encourages non-Jewish believers in Messiah Yeshua, who desire to embrace the Jewish heritage of their faith and come along side Jewish believers to serve and express their faith in worshiping the God of Israel.

Mission:

Kehilah Portland is established with the purpose of restoring the people of Israel, in the state of Maine, to their God, and ultimately to their biblical calling. We will set forth to do this in the following manner:

- λ Be committed to and grow in a lifestyle of faith called Biblical Judaism**
- λ Reveal first to the Jewish people of Maine, and also to the non-Jewish people of Maine the true identity and heritage of King Messiah Yeshua**
- λ Support Israel and the Jewish people in opposing all acts of hatred (anti-semitism) brought against them.**
- λ Call all people in the body of Messiah to the proper understanding of God's covenant promises to Israel and their restoration.**

Much of what I have just shared with you is based on the following from Isaiah...

[Isa 49:5](#) So now Adonai says — he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength —

[Isa 49:6](#) he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

Yet, this vision is much bigger than this one congregation, this one community, this one state where we reside...

[Zec 8:20](#) "Adonai-Tzva'ot says, 'In the future, peoples and inhabitants of many cities will come;

[Zec 8:21](#) the inhabitants of one city will travel to another and say, "We must go to ask Adonai's favor and consult Adonai-Tzva'ot. I'll go too."

[Zec 8:22](#) Yes, many peoples and powerful nations will come to consult Adonai-Tzva'ot in Yerushalayim and to ask Adonai's favor.'

[Zec 8:23](#) Adonai-Tzva'ot says, 'When that time comes, ten men will take hold — speaking all the languages of the nations — will grab hold of the cloak of a Jew and say, "We want to go with you, because we have heard that God is with you." ' ' "

These verses are in the process of becoming a reality.

I see verse 23 as a picture of the nations (the church) seeking Adonai and thus pursuing the Messianic Jew. I

believe it is Adonai, through His Ruach, opening eyes with that deep desire of knowing Adonai more intimately, and thus reaching out to the Messianic Jewish community.

Bookmark this in your minds for now...I will expand upon this premise further...

Within today's parsha we read of two brothers Yitz'chak and Yishma`el, coming together to bury their father Avraham. Before we look at this moment, let me provide you with some background...

There are really three instances where Yishma'el is referenced by name:

- His birth
- His circumcision
- The death of His father Avraham

There is a fourth instance where he is not referenced by name, that being the separation from His father.

We first read of the conception and birth of Yishma'el...

Gen 16:11 The angel of Adonai said to her, "Look, you are pregnant, and you will give birth to a son. You are to call him Yishma`el [*God pays attention*] because Adonai has paid attention to your misery.

Gen 16:12 He will be a wild donkey of a man, with his hand against everyone and everyone's hand against him, living his life at odds with all his kinsmen."

Gen 16:13 So she named Adonai who had spoken with her El Ro'i [*God of seeing*], because she said, "Have I really seen the One who sees me [*and stayed alive*]?"

Gen 16:14 This is why the well has been called Be'er-Lachai-Ro'i [*well of the one who lives and sees*]; it lies between Kadesh and Bered.

Gen 16:15 Hagar bore Avram a son, and Avram called the son whom Hagar had borne Yishma`el.

Gen 16:16 Avram was 86 years old when Hagar bore Yishma`el to Avram.

We read of Avraham's anxiousness and Yishma'el's circumcision...

Gen 17:18 Avraham said to God, "If only Yishma`el could live in your presence!"

I look at this verse as one of anxiety on Avraham's part, in that he and Sarah are still without a child. Just as before when Avraham thought his heir would be his servant Eliasar...here, some 12 years after Adonai appears to him, makes a covenant with him and promises to make him a great nation he utters these words to Adonai, only to be corrected...

Gen 17:19 God answered, "No, but Sarah your wife will bear you a son, and you are to call him Yitz'chak [*laughter*]. I will establish my covenant with him as an everlasting covenant for his descendants after him.

This doesn't mean Yishma'el won't be blessed as well, just not in the same way. It is the covenant Adonai makes with Avraham...

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

...that affords the following to Yishma'el...

Gen 17:20 But as for Yishma`el, I have heard you. I have blessed him. I will make him fruitful and give him many descendants. He will father twelve princes, and I will make him a great nation.

Gen 17:21 But I will establish my covenant with Yitz'chak, whom Sarah will bear to you at this time next year."

Gen 17:22 With that, God finished speaking with Avraham and went up from him.

Gen 17:23 Avraham took Yishma`el his son, all the slaves born in his house and all who had been bought with his money, every male among the people in Avraham's household, and circumcised the flesh of their foreskin that very day, just as God had said to him.

Gen 17:24 Avraham was ninety-nine years old when he was circumcised in the flesh of his foreskin,

Gen 17:25 and Yishma`el his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Gen 17:26 Avraham and Yishma`el his son were circumcised on the same day;

Gen 17:27 and all the men in his household, both slaves born in his house and those bought with money from a foreigner, were circumcised with him.

Next, we read of the separation of Yishma'el from his father Avraham...

Gen 21:9 But Sarah saw the son of Hagar the Egyptian, whom Hagar had borne to Avraham, making fun of Yitz'chak;

Gen 21:10 so Sarah said to Avraham, "Throw this slave-girl out! And her son! I will not have this slave-girl's son as your heir along with my son Yitz'chak!"

Gen 21:11 Avraham became very distressed over this matter of his son.

Gen 21:12 But God said to Avraham, "Don't be distressed because of the boy and your slave-girl. Listen to everything Sarah says to you, because it is your descendants through Yitz'chak who will be counted.

Gen 21:13 But I will also make a nation from the son of the slave-girl, since he is descended from you."

Gen 21:14 Avraham got up early in the morning, took bread and a skin of water and gave it to Hagar, putting it on her shoulder, and the child; then he sent her away. After leaving, she wandered in the desert around Be'er-Sheva.

Gen 21:15 When the water in the skin was gone, she left the child under a bush,

Gen 21:16 and went and sat down, looking the other way, about a bow-shot's distance from him; because she said, "I can't bear to watch my child die." So she sat there, looking the other way, crying out and weeping.

Gen 21:17 God heard the boy's voice, and the angel of God called to Hagar from heaven and said to her, "What's wrong with you, Hagar? Don't be afraid, because God has heard the voice of the boy in his present situation.

Gen 21:18 Get up, lift the boy up, and hold him tightly in your hand, because I am going to make him a great nation."

It won't be until the death of Avraham we read of Yishma'el again. This time we read of them coming together, Yitz'chak and Yishma'el to bury their father.

Gen 25:5 Avraham gave everything he owned to Yitz'chak.

Gen 25:6 But to the sons of the concubines he made grants while he was still living and sent them off to the east, to the land of Kedem, away from Yitz'chak his son.

Gen 25:7 This is how long Avraham lived: 175 years.

Gen 25:8 Then Avraham breathed his last, dying at a ripe old age, an old man full of years; and he was gathered to his people.

Gen 25:9 Yitz'chak and Yishma`el his sons buried him in the cave of Makhpelah, in the field of `Efron the son of Tzochar the Hitti, by Mamre,

Like Yitz'chak's son Ya'akov who would bare 12 sons, so to, Yisma'el would have 12 sons...a promise going back to Genesis 12:2 and Genesis 21:18.

Gen 25:12 Here is the genealogy of Yishma`el, Avraham's son, whom Hagar the Egyptian woman bore to Avraham.

Gen 25:13 These are the names of the sons of Yishma`el, listed in the order of their birth. The firstborn of Yishma`el was N'vayot; followed by Kedar, Adbe'el, Mivsam,

Gen 25:14 Mishma, Dumah, Massa,

Gen 25:15 Hadad, Teima, Y'tur, Nafish and Kedmah.

Gen 25:16 These are the sons of Yishma`el, and these are their names, according to their settlements and camps, twelve tribal rulers.

Back in Genesis 16:12...

Gen 16:12 He will be a wild donkey of a man, with his hand against everyone and everyone's hand against him, living his life at odds with all his kinsmen."

Yishma'el would live his life being at odds with his kinsmen...meaning Yitz'chak, yet we read nothing of this dissension between them while they were alive. We most certainly know of the disension today, between Ya'akov's descendants and Yishma'el's descendants, yet nothing at the time here.

Yet, in this last mention of Yishma'el's life in Scripture, he comes alongside his younger brother to bury his father. His younger brother who was the fulfillment of the promise of Adonai, receiving everything from his father, while Yishma'el received nothing directly from his father that was tangible, including the promise of the land.

He received one thing from his father Avraham that is not tangible, but better, it was a blessing from Adonai. The same blessing Yitz'chak received. Both would become great nations, but in very different ways.

One can look at great as "great in number" for which Yishma'el has. His descendants today number 1.6 billion, 100 times that of the Jewish people.

One can also look at great in terms of calling or responsibility. Adonai reiterates the promise of Yitz'chak with the following revelation...

Gen 17:15 God said to Avraham, "As for Sarai your wife, you are not to call her Sarai [*mockery*]; her name is to be Sarah [*princess*].

Gen 17:16 I will bless her; moreover, I will give you a son by her. Truly I will bless her: she will be a mother of nations; kings of peoples will come from her."

Kings will come from her...The King of Kings and The Lord of Lords

One can not truly quantify what this means.

While there is a promise made by Adonai that I am still in the process of processing...that being the promise of Isaiah 19...

Isa 19:23 On that day there will be a highway from Egypt to Ashur. Ashur will come to Egypt and Egypt to Ashur, and Egypt will worship with Ashur.

Isa 19:24 On that day Isra'el will be a third partner with Egypt and Ashur, a blessing here on earth;

Isa 19:25 for Adonai-Tzva'ot has blessed him: "Blessed be Egypt my people, Ashur the work of my hands and Isra'el my heritage."

There is much directed towards the Gentile nations coming to faith in Messiah and known as the church. There is another aspect of reconciliation not often talked about. I only reference here, but will likely share more at some point. That being the reconciliation of the physical descendants of Avraham.

Ashur, located in present day Iraq connected to Egypt, running directly through Isra'el. Two regions being connected by Isra'el "the bridge"

There is much to this vision of being a light to the nations.

Moving on...

We read of Phillip coming alongside the Ethiopian eunuch

Act 8:26 An angel of Adonai said to Philip, "Get up, and go southward on the road that goes down from Yerushalayim to `Azah, the desert road."

Act 8:27 So he got up and went. On his way, he caught sight of an Ethiopian, a eunuch who was minister in charge of all the treasure of the Kandake, or queen, of Ethiopia. He had been to Yerushalayim to worship;

Act 8:28 and now, as he was returning home, he was sitting in his chariot, reading the prophet Yesha`yahu.

He had been to Yerushalayim to worship. The Ethiopian wasn't just anyone, but I believe to be a descendant of Shlomo. And this Ethiopian wasn't just visiting Yerushalayim happenstance, but was there for a reason...a moad, an appointed time. In that he was on his way home, a rather long journey that would take him through Egypt, it was likely Sukkot. Why do I think this? For starters, the short span between Passover and Shavuot, most people who travelled a long way would have ended up staying until the conclusion of Shavuot, some 50 days after Passover.

Second, we find him reading the scroll of Yesha'yahu for which comprises the following passages...

Isa 7:13 Then [*the prophet*] said, "Listen here, house of David! Is trying people's patience such a small thing for you that you must try the patience of my God as well?"

Isa 7:14 Therefore Adonai himself will give you people a sign: the young woman [*Or: "the virgin."*] will become pregnant, bear a son and name him `Immanu El [*God is with us*].

The very essence of Sukkot.

Act 8:29 The Spirit said to Philip, "Go over to this chariot, and stay close to it."

Act 8:30 As Philip ran up, he heard the Ethiopian reading from Yesha`yahu the prophet. "Do you understand what you're reading?" he asked.

Act 8:31 "How can I," he said, "unless someone explains it to me?" And he invited Philip to climb up and sit with him.

Act 8:32 Now the portion of the Tanakh that he was reading was this: "He was like a sheep led to be slaughtered; like a lamb silent before the shearer, he does not open his mouth.

Act 8:33 He was humiliated and denied justice. Who will tell about his descendants, since his life has been taken from the earth?"

Act 8:34 The eunuch said to Philip, "Here's my question to you — is the prophet talking about himself or someone else?"

Act 8:35 Then Philip started to speak — beginning with that passage, he went on to tell him the Good News about Yeshua.

Act 8:36 As they were going down the road, they came to some water; and the eunuch said, "Look! Here's some water! Is there any reason why I shouldn't be immersed?"

Act 8:37 [*"And Philip said, "If you believe with all your heart, you may." He answered, "I believe that Yeshua the Messiah is the Son of God."*]

Act 8:38 He ordered the chariot to stop; then both Philip and the eunuch went down into the water, and Philip immersed him.

Act 8:39 When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch saw no more of him, because he continued on his way — full of joy.

“Get up and go”

Likewise, we read of Gentile believers in Messiah, instructed by Sha'ul to come alongside their Jewish brethren who too have accepted Yeshua. Today, we are known as Messianic Jews...

Eph 3:5 In past generations it was not made known to mankind, as the Spirit is now revealing it to his emissaries and prophets,

Eph 3:6 that in union with the Messiah and through the Good News the Gentiles were to be joint heirs, a joint body and joint sharers with the Jews in what God has promised.

Sha'ul is conveying this message of coming together, Jew and Gentile.

Eph 3:8 To me, the least important of all God's holy people, was given this privilege of announcing to the Gentiles the Good News of the Messiah's unfathomable riches,

Eph 3:9 and of letting everyone see how this secret plan is going to work out. This plan, kept hidden for ages by God, the Creator of everything,

Eph 3:10 is for the rulers and authorities in heaven to learn, through the existence of the Messianic Community, how many-sided God's wisdom is.

Eph 3:11 This accords with God's age-old purpose, accomplished in the Messiah Yeshua, our Lord.

Age old purpose...

What could this be?

For starters, it could be the promise made to Avraham...All the nations of the earth will be blessed through you.

This coincides with the purpose of Isra'el, Ya'akov...to be a light to the nations. The light being the message of Messiah, the Gospel.

This age old purpose also transcends time...

Rev 13:8 Everyone living on earth will worship it (the beast / the adversary) except those whose names are written in the Book of Life belonging to **the Lamb slaughtered before the world was founded.**

The call of Gentiles as joint heirs is to assist. Remember Everything was given to Yitz'chak. He was the sole heir to the promise given by Adonai to Avraham. As such, the Jewish people are the heirs to the promise.

However, Sha'ul identifies Gentiles coming to accept Yeshua, the fulfillment of this promise makes them joint heirs. Joint heirs in the vision of Isaiah 49:5 – 6 in being a light to the nations. Not to take over but to assist.

Sha'ul is speaking primarily to Gentiles in Ephesian 3, instructing them to come alongside their Jewish brethren in Messiah...for which they will be empowered...

Eph 3:16 I pray that from the treasures of his glory he will empower you with inner strength by his Spirit,

Eph 3:17 so that the Messiah may live in your hearts through your trusting. Also, I pray that you will be rooted and founded in love,

Eph 3:18 so that you, with all God's people, will be given strength to grasp the breadth, length, height and depth of the Messiah's love,

Eph 3:19 yes, to know it, even though it is beyond all knowing, so that you will be filled with all the fullness of God.

Eph 3:20 Now to him who by his power working in us is able to do far beyond anything we can ask or imagine,

Eph 3:21 to him be glory in the Messianic Community and in the Messiah Yeshua from generation to generation forever. Amen.

As a congregation we have extended many arms of fellowship, encouraging churches to come alongside us yet we have had limited interest and response. Some response, yet with no follow through. No further and developing relationship, no partnership.

We have a situation occurring as we speak whereby I believe Adonai has called one for an assignment. Where we have extended our assistance to a congregation, for they are currently being stirred by Adonai, searching for understanding into the aspects of Adonai that you have become so accustomed to in this congregation. Delving deeper into the ways of Adonai, His mitzvot, His Moadim, they have used our web site and the information provided, yet have not truly come alongside us, yet. I believe that once churches start to embrace Messianic Judaism, you will see a further transformation, unlike anything seen since the first century.

I believe, in this case, Adonai has sent someone to them. One of their own “so to speak” One who has been here for several years, partaking in all that we have done, embracing the Jewishness of their faith and as such has taken on the mantle of Isaiah 49:5 – 6 .

They have accepted their assignment, for which today will be their last day with us in the congregation. This doesn't mean they are leaving altogether. They will still be a member of the congregation, affording them accountability and covering. Yet, we will not experience their presence on a regular basis.

While on assignment, I would encourage you to pray for him, that he be used by Adonai, revealing the truths I have just shared with you, and overcoming the reality whereby very few in the church world truly embrace.