

Notes: November 3, 2018

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
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: *An Attack On One Is An Attack On All*

Today marks one week since the tragic shooting at Tree of Life Synagogue in Pittsburgh where the lives of 11 people were taken from them and from the community. Shiva would have begun after the funerals for those who lost their lives, for which we are still in the midst. The time of grieving has just begun. A time that was never planned by anyone who woke up last Shabbat, prepared themselves as usual for going to Synagogue, a place of worship. Their deaths would have been the last thing on their minds. Unfortunately, a place of worship, a place of sanctuary has become a target.

Monday (November 5<sup>th</sup>) marks the one year anniversary of the church shooting in Sutherland Springs, TX where 26 people lost their lives and another 20 were wounded by a single shooter. The gunman's motive stemmed from a domestic dispute with his mother-in-law. It was not motivated by racism or prejudice.

[https://en.wikipedia.org/wiki/Sutherland\\_Springs\\_church\\_shooting](https://en.wikipedia.org/wiki/Sutherland_Springs_church_shooting)

Unfortunately, the same can not be said for the members of Tree of Life. The motive of the shooter was discovered very early on in the investigation. His postings on social media revealed the tip of the iceberg. Within his many posts on social media was one that ultimately revealed the shooter's motive. There was only one motive. The words are stark. The words are direct. The words are revealing. The words are pure evil.

“ALL JEWS MUST DIE”

It was not a domestic dispute, it wasn't mental illness.

It was a pure act of hatred, whose origin is evil and of the evil one. It was anti-semitism.

[https://en.wikipedia.org/wiki/Pittsburgh\\_synagogue\\_shooting](https://en.wikipedia.org/wiki/Pittsburgh_synagogue_shooting)

[https://www.realclearpolitics.com/articles/2018/10/30/the\\_pittsburgh\\_synagogue\\_anti-semitism\\_and\\_trump\\_138499.html](https://www.realclearpolitics.com/articles/2018/10/30/the_pittsburgh_synagogue_anti-semitism_and_trump_138499.html)

An evil act that has existed for centuries and whose origin can be traced back to Genesis. I will share this in a few

minutes.

On Tuesday evening the Jewish Community held a Community Vigil for the Jewish Community in Pittsburgh. The response was astounding. Originally planned to be held in the new Jewish Community Center facility, the organizers were compelled to move the location to a larger venue, in this case Beit Ha'am synagogue, whose facility could hold 600 people. According to the Portland Press Herald, they estimated 1,500 people in attendance. The sanctuary was packed. They had an overflow in the courtyard, set up with a screen and speakers. To reiterate, the response was astounding.

I was standing in the doorway, looking in. One gentleman was directing people to the courtyard. I chose to stay and lean against the door.

As I was standing there, waiting for the vigil to begin, Adonai impressed upon me something so impactful. He brought me back to our Vision Statement and focused on two aspects. The first was...

- **Support Israel and the Jewish people in opposing all acts of hatred (anti-semitism) brought against them.**

Oppose all acts of anti-semitism. Not just oppose, but speak out, educate, inform. In the words I conveyed during Yom Hashoah - Holocaust Memorial "Never Again, Never Forget"

During the aftermath of Pittsburgh, the narrative regarding the shooter was changing.

The media was insinuating that the shooter was mentally ill, motivated by the words of our President, whose daughter converted to Orthodox Judaism and has three Jewish grandchildren.

The thing that struck me most about what was being said was the notion that anti-semitism was being portrayed as a mental illness.

It is not.

It is an ideology, the ideas and manner of thinking characteristic of a group, social class, or individual.

whereby the people who support it have full control of their mental capacity. This was a premeditated and intentional act.

The second thing Adonai impressed upon me as I was standing in the doorway was the purpose of this congregation. He impressed upon me the packed room of Jewish people sitting together, grieving together. For which the impact was not lost, but what stood out was...

"THIS IS YOUR MISSION"

"THIS IS THE COMMUNITY YOU ARE HERE FOR"

From our vision statement:

**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.**

Yet, while I was standing at the door observing the people, another stark revelation came to me as well. The place where I was standing was revealing.

I was in the doorway.

I was neither in the Sanctuary nor completely out of it. Where the following was impressed upon me.

Yet, I was noticing other people from other communities being welcomed graciously. I saw leaders from the Christian community, for which at least one spoke during the vigil. I saw Islamic individuals graciously received.

To where the words from the Executive director of the JCA convey unity and tikkun olam (restoring the world).

And yet, here I am in the doorway.

Later as I was reflecting upon the vigil, the following came to me.

We are the community members with tzara'at. We are outside the community, not permitted in because we are "inflicted" with something that has been deemed harmful to the entire community.

**Lev 13:45** "Everyone who has tzara'at sores is to wear torn clothes and unbound hair, cover his upper lip and cry, 'Unclean! Unclean!'

**Lev 13:46** As long as he has sores, he will be unclean; since he is unclean, he must live in isolation; he must live outside the camp.

This past week, without all the information, a Messianic Rabbi was both vilified within the Jewish community and judged by the Messianic Community for his words.

Rabbi Loren Jacobs offered up words of condolence and even prayed in the name of Jesus.

<https://thehill.com/blogs/blog-briefing-room/news/413788-pence-pays-tribute-to-pittsburgh-synagogue-shooting-victims>

<https://www.nbcnews.com/news/us-news/jews-assail-so-called-christian-rabbi-who-appeared-pence-so-n926406>

<https://www.timesofisrael.com/outrage-as-pence-brings-out-messianic-rabbi-to-pray-for-synagogue-victims/>

**CONSIDER READING THE COMMENT SECTION OF THESE ARTICLES.**

**THIS IS WHERE YOU WILL FIND THE PULSE OF THE READERSHIP**

The outrage that ensued was both unwarranted.

The belief was he was being opportunistic and taking advantage of the situation by praying in the name of Jesus during a vigil.

Yet the facts were, it was not a memorial, but a political rally. He was specifically invited.

Further, the outrage that came from the Jewish community was enraged. So, enraged that I even read posts to where this was viewed as being Anti-semitic.

Grasp this for a minute.

Messianic Judaism is anti-semitic.

This from some of the very lips we are called, commanded to be a light to.

This from some with whom we are part of this community, whether accepted or not, does not change the reality found in Adonai's Word.

### **Origin of Anti-semitism**

The origin of this evil act. Where did it all start and what is its ugly history.

We could be here for weeks going through this aspect and reality. What I am about to share with you is a brief look at the origin of this evil ideology.

Our mission statement conveys the following...

#### **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:**

- **Be committed to and grow in a lifestyle of faith called Biblical Judaism**
- **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**
- **Support Israel and the Jewish people in opposing all acts of hatred (anti-semitism) brought**

## against them.

- **Call all people in the body of Messiah to the proper understanding of God's covenant promises to Israel and their restoration.**

<http://www.shalommaine.com/vision.htm>

**Gen 6:5** Adonai saw that the people on earth were very wicked, that all the imaginings of their hearts were always of evil only.

This evil was not something we were created with, but acquired. Its origin is not of Adonai but from a creation of Adonai – we know him as ha satan, the adversary.

The wrath of the adversary is ever present in this verse, documenting the time of history, after the fall, whereby the wrath of the adversary is fully consumed by Adonai's creation. His very creation, created in the image and likeness of Adonai is fully consumed with the evil of the adversary.

We can even go back further if you think about this to when Cain killed Abel...

**Gen 4:6** Adonai said to Kayin, "Why are you angry? Why so downcast?"

**Gen 4:7** If you are doing what is good, shouldn't you hold your head high? And if you don't do what is good, sin is crouching at the door — it wants you, but you can rule over it."

**Gen 4:8** Kayin had words with Hevel his brother; then one time, when they were in the field, Kayin turned on Hevel his brother and killed him.

Sha'ul writes the following...

**Rom 7:8** But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead.

Another way to look at the term commandment is simply the Word of Adonai.

This evil towards Adonai becomes associated with His people. For Adonai identifies the children of Israel as...

**Exo 4:22** Then you are to tell Pharaoh: 'Adonai says, "Isra'el is my firstborn son.

**Num 6:27** "In this way they are to put my name on the people of Isra'el, so that I will bless them."

**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.

And we see this evil proceed from Adonai directly to His people, first in the land of Egypt...

**Exo 1:16** "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live."

And then later to a time, hundreds of years later when the results of Israel's transgression leads first to a divide Kingdom whereby the northern tribes of Israel are judged first, followed by Judea falling into the same transgression as their countrymen and relatives, leading to expulsion from the land and captivity in Persia. It would be in Persia that we would see the very directed hatred towards the Jewish people we have been witnessing from then until this day...

**Est 3:2** All the king's servants at the King's Gate would kneel and bow down before Haman, because the king had so ordered. But Mordekhai would neither kneel nor bow down to him.

**Est 3:8** Then Haman said to Achashverosh, "There is a particular people scattered and dispersed among the peoples in all the provinces of your kingdom. Their laws are different from those of every other people; moreover, they don't observe the king's laws. It doesn't befit the king to tolerate them.

**Est 3:10** The king took his signet ring from his hand and gave it to Haman the son of Hamdata the Agagi, the enemy of the Jews.

**Est 3:13** Letters were sent by courier to all the royal provinces "to destroy, kill and exterminate all Jews, from young to old, including small children and women, on a specific day, the thirteenth day of the twelfth month, the month of Adar, and to seize their goods as plunder."

**Est 3:14** A copy of the document to be issued as a decree in every province was to be publicly proclaimed to all the peoples, so that they would be ready for that day.

**Est 3:15** At the king's order the runners went out quickly, and the decree was issued in Shushan the capital. Then the king and Haman sat down for a drink together, but the city of Shushan was thrown into confusion.

Its origins come from the very author of evil.

It is based on one primary aspect...hatred against Adonai, and by extension His people...

During the Community Vigil, Rabbi Saks of Congregation Beit Ha'am, conveyed the four primary times marked during one's grieving.

We are currently in the midst of the first aspect, shiva...

The first stage of *avelut* is *shiva* (Hebrew: שבועה, "seven"), a week-long period of grief and mourning. Observance of *shiva* is referred to by English-speaking Jews as "sitting *shiva*". During this period, mourners traditionally gather in one home and receive visitors.

The next stage begins immediately after shiva concludes...shloshim:

The thirty-day period following burial (including *shiva*)[24] is known as *shloshim* (Hebrew: שלושים, "thirty"). During *shloshim*, a mourner is forbidden to marry or to attend a *seudat mitzvah* (religious festive meal). Men do not shave or get haircuts during this time.

The third stage of this Jewish grieving period is *Shneim asar chodesh* – Twelve months

Those mourning a parent additionally observe a twelve-month period (Hebrew: שנים עשר חודש, *shneim asar chodesh*, "twelve months"), counted from the day of death. During this period, most activity returns to normal, although the mourners continue to recite the mourner's kaddish as part of synagogue services for eleven months. In Orthodox tradition, this is an obligation of the sons (not daughters)[26][27] as mourners.

The fourth and final stage is a yearly memorial of the passing known as *Yahrtzeit*:

*Yahrtzeit*, יאָרצײַט, means "*Time (of) Year*" in Yiddish.[37] Alternative spellings include *yortsayt* (using the YIVO standard Yiddish orthography), *Jahrzeit* (in German), *Yohr Tzeit*, *yahrzeit*, and *yartzeit*. The word is used by Yiddish

speaking Jews, and refers to the anniversary of the day of death of a relative. Yahrtzeit literally means "time of [one] year".

[https://en.wikipedia.org/wiki/Bereavement\\_in\\_Judaism](https://en.wikipedia.org/wiki/Bereavement_in_Judaism)

All of this is not to be viewed as a discouragement, but as a wake up call, a reality check.

We are to stand up in the face of this evil, inflicted upon our people. As a gentile grafted into the olive tree of Israel, they are your people too. As Ruth conveyed...

**Rth 1:16** But Rut said, "Don't press me to leave you and stop following you; for wherever you go, I will go; and wherever you stay, I will stay. Your people will be my people and your God will be my God.

Let your focus be on the vision...

Not our current status in relation to the community. Whether accepted or not, does not change the vision Adonai has placed upon this congregation.

Looking back at the tzara'at imagery I shared with you earlier...

**Luk 17:11** On his way to Yerushalayim, Yeshua passed along the border country between Shomron and the Galil.

**Luk 17:12** As he entered one of the villages, ten men afflicted with tzara`at met him. They stood at a distance

**Luk 17:13** and called out, "Yeshua! Rabbi! Have pity on us!"

**Luk 17:14** On seeing them, he said, "Go and let the cohanim examine you!" And as they went, they were cleansed.

**Luk 17:15** One of them, as soon as he noticed that he had been healed, returned shouting praises to God,

**Luk 17:16** and fell on his face at Yeshua's feet to thank him. Now he was from Shomron.

**Luk 17:17** Yeshua said, "Weren't ten cleansed? Where are the other nine?"

**Luk 17:18** Was no one found coming back to give glory to God except this foreigner?"

**Luk 17:19** And to the man from Shomron he said, "Get up, you may go; your trust has saved you."

**Luk 17:20** The P'rushim asked Yeshua when the Kingdom of God would come. "The Kingdom of God," he answered, "does not come with visible signs;

**Luk 17:21** nor will people be able to say, 'Look! Here it is!' or, 'Over there!' Because, you see, the Kingdom of God is among you."

They don't have eyes yet to see the Kingdom, but they will. It is our call to exhibit that light and Adonai' responsibility to open their eyes.