

Notes: February 28, 2015

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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. 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: Are We On the Same Page?

1Ki 18:1 A long time passed. Then, in the third year, the word of Adonai came to Eliyahu: "Go, present yourself to Ach'av, and I will send rain down on the land."

Adonai called Eliyahu to present himself to the King. He was to provide a message to the King from Adonai.

He was one and on the same page as the one who sent him.

Ultimately, it isn't about numbers...

1Ki 18:19 Now order all Isra'el to assemble before me on Mount Karmel, along with the 450 prophets of Ba`al and the 400 prophets of the asherah who eat at Izevel's table."

It isn't about the numbers against you or the congregation. Last week I mentioned Yeshua's take on being of a minority position...

Mat 7:13 "Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it;

Mat 7:14 but it is a narrow gate and a hard road that leads to life, and only a few find it.

Eliyahu was outnumbered quite substantially, yet he was there, alone, yet was not alone.

1Ki 19:10 He answered, "I have been very zealous for Adonai the God of armies, because the people of Isra'el have abandoned your covenant, broken down your altars and killed your prophets with the sword. Now I'm the only one left, and they're coming after me to kill me too."

How far are you willing to go for what you believe?

How far are you willing to go for the One you believe in?

1Ki 19:11 He said, "Go outside, and stand on the mountain before Adonai"; and right then and there, Adonai went past. A mighty blast of wind tore the mountains apart and broke the rocks in pieces before Adonai, but Adonai was not in the wind. After the wind came an earthquake, but Adonai was not in the earthquake.

1Ki 19:12 After the earthquake, fire broke out; but Adonai was not in the fire. And after the fire came a quiet, subdued voice.

Scripture accounts for times when Adonai shook the earth when He appeared on Sinai and through fire when He first appeared to Moshe. It would not be as before, but this time Adonai would appear to Eliyahu in a still small voice.

1Ki 19:13 When Eliyahu heard it, he covered his face with his cloak, stepped out and stood at the entrance to the cave. Then a voice came to him and said, "What are you doing here, Eliyahu?"

In his circumstances, Eliyahu clung to Adonai, waiting upon Him and His instruction.

I hate the response "agree to disagree"

This statement has been used many times amongst believers and ministers with varying views of Scripture.

More times than not, is based on one's understanding of scripture.

How they have been taught
What they think it says

Can scripture say one thing to one person and another thing to someone else in their own lives – certainly.

But, the contextual foundation does not change.

This past week, someone conveyed the following, in a subject regarding a preterist view of scripture,

Preterist - a Christian eschatological view that interprets prophecies of the Bible as events which have already happened.

For which I questioned the following response...

"if the Church has become the recipient of the Abrahamic, Palestinian and Davidic Covenants then all the promises God made to them would not be fulfilled"

for which I asked two questions...

What is the Palestinian Covenant?

I would certainly like to know where in scripture the covenants are made with the church?

His response to my questions were as follows:

anyone who studies theology knows that there are terms coined that you don't find in scripture. For instance the term "Hypostatic-Union" isn't found in scripture but anyone with a little knowledge about Jesus Christ knows that term refers to the fact that Jesus Christ is the God-Man. The same is true of the term "Palestinian Covenant", it refers to the land that God gave His people the Jews. There are numerous references to this area of land starting as far back as Genesis 13:15, also Genesis 15:18-21; Numbers 34:1-12 and Deut 30:1-9). See that land given to the Jews covered a large amount of Palestine, thus it has been coined the "Palestinian Covenant."

The verses speaking of the "New Covenant to the Church" would be Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 7:22 and 8:6 just to name a few."

Upon reading his response, I looked up each verse...

Luk 22:20 He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you.

1Co 11:25 likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me."

2Co 3:6 He has even made us competent to be workers serving a New Covenant, the essence of which is not a written text but the Spirit. For the written text brings death, but the Spirit gives life.

Heb 7:22 Also this shows how much better is the covenant of which Yeshua has become guarantor.

Heb 8:6 But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

In response to his last post, first regarding the palestinian covenant...

The verses you reference regarding the "palestinian covenant" is not a separate covenant but is part of the Covenant made with Abraham. It is included in the Covenant made through Moses and Israel.

What have I said about the Covenants that God has made, first through Abraham...

They don't flat out replace them, but build upon the previous Covenant,

Continuing the response...

Strangely enough all of the verses you gave regarding the New Covenant make no mention of the church, yet further down in Hebrews 8, it provides additional reference to the New Covenant and who it is made with...

Heb 8:8 For God does find fault with the people when he says, " 'See! The days are coming,' says Adonai, 'when I will establish over the house of Isra'el and over the house of Y'hudah a new covenant.

Heb 8:9 " 'It will not be like the covenant which I made with their fathers on the day when I took them by their hand and led them forth out of the land of Egypt; because they, for their part, did not remain faithful to my covenant; so I, for my part, stopped concerning myself with them,' says Adonai.

Heb 8:10 " 'For this is the covenant which I will make with the house of Isra'el after those days,' says Adonai: 'I will put my Torah in their minds and write it on their hearts; I will be their God, and they will be my people.

Heb 8:11 " 'None of them will teach his fellow-citizen or his brother, saying, "Know Adonai!" For all will know me, from the least of them to the greatest,

Heb 8:12 because I will be merciful toward their wickednesses and remember their sins no more.' "

So, when the writer of Hebrews is writing about the New Covenant, He is quoting another source, that being the Prophet Jeremiah.

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them,"

says Adonai.

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

The Covenant that you claim has been made with the church, for which there is no specific reference found in the verses you provided is in reality made with Israel and the Jewish people, for which the nations, when they accept are grafted into the commonwealth of Israel...

Rom 11:11 "In that case, I say, isn't it that they have stumbled with the result that they have permanently fallen away?" Heaven forbid! Quite the contrary, it is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy.

Rom 11:12 Moreover, if their stumbling is bringing riches to the world — that is, if Isra'el's being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter — how much greater riches will Isra'el in its fullness bring them!

Rom 11:17 But if some of the branches were broken off, and you — a wild olive — were grafted in among them and have become equal sharers in the rich root of the olive tree,

Rom 11:18 then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

Rom 11:24 For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

Why am I sharing this dialog with you.

Why did I share the challenges of Elijah with you?

Because it is important that everyone be on the same page.

That page is the page that Adonai authors.

Understanding the covenants provides an understanding of Adonai and how He views relationships

By misapplying something as foundational as Adonai's covenants leads to views that are contrary and ultimately lead to positions that become so engrained within believers that when you bring up what they believe and the term associated with it, they may ultimately deny that they believe that, yet when you dig deeper, they don't even know that they believe it, but their words will reveal what they truly believe.

When we misunderstand and ultimately misapply our understanding, we develop views, positions and doctrines that are not real.

As a congregation we need to be as the first believers were after Shavuot...

Act 2:41 So those who accepted what he said were immersed, and there were added to the group that day about three thousand people.

Act 2:42 They continued faithfully in the teaching of the emissaries, in fellowship, in breaking bread and in the prayers.

Act 2:43 Everyone was filled with awe, and many miracles and signs took place through the emissaries.

Act 2:44 All those trusting in Yeshua stayed together and had everything in common;

Act 2:45 in fact, they sold their property and possessions and distributed the proceeds to all who were in need.

I am not saying we are to do this as a congregation...

Since many of the first believers were visitors from other countries who had not come to Yerushalayim prepared to take up life there, an immediate need arose for those with local property and resources to use them to care for their new brothers and sisters in the Messiah. These verses certainly teach unselfishness, unpossessiveness and hospitality as traits to be cultivated everywhere and always, but I don't believe they constitute God's special seal of approval on communal living as a lifestyle.

Act 2:46 Continuing faithfully and with singleness of purpose to meet in the Temple courts daily, and breaking bread in their several homes, they shared their food in joy and simplicity of heart,

Act 2:47 praising God and having the respect of all the people. And day after day the Lord kept adding to them those who were being saved.

I can't speak for everyone outside this congregation, but I can speak directly to you.

If something is important, you should know where we stand, what we believe and why, as a congregation we believe it.

How we understand and are to apply the Word of Adonai to our lives is important
How we are to conduct ourselves is important
Our vision is important

For those of you who are wondering about Palestine:

A derivative of the name "Palestine" first appears in Greek literature in the 5th Century BCE when the historian Herodotus called the area "Palaistinē" (Greek - Παλαιστίνη). In the 2nd century CE, the Romans crushed the revolt of Shimon Bar Kokhba (132 CE), during which Jerusalem and Judea were regained and the area of Judea was renamed Palaestina in an attempt to minimize Jewish identification with the land of Israel.

Under the Ottoman Empire (1517-1917), the term Palestine was used as a general term to describe the land south of Syria; it was not an official designation. In fact, many Ottomans and Arabs who lived in Palestine during this time period referred to the area as "Souther Syria" and not as "Palestine."

After World War I, the name "Palestine" was applied to the territory that was placed under British Mandate; this area included not only present-day Israel but also present-day Jordan.

Leading up to Israel's independence in 1948, it was common for the international press to label Jews, not Arabs, living in the mandate as Palestinians. It was not until years after Israeli independence that the Arabs living in the West Bank and Gaza Strip were called Palestinians. In fact, Arabs cannot even correctly pronounce the word Palestine in their native tongue, referring to area rather as "Filastin."