

Notes: August 7 2021

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: Life, Balance and Torah

As we continue our Summer of Life and thus relating aspects of Torah to Life, we come to that which is a challenge because in some ways we need to be jugglers when it comes to our lives. There are so many things that require our attention that we tend to focus on what is most pressing at the time, only to let something slip through the cracks.

Our day to day lives can get consumed rather quickly. With only 24 hours in the day, approximately 1/3 to 1/4 of our day is already spoken for with sleep. In other words a type of rest is required in order for us to function properly. This means there are 16 to 18 hours of time to address, that is pay attention to everything else.

For those of you that are not retired and thus are required to work, subtract 8 – 10 hours from that total and you are now left with 6 – 8 hours per day. Throw in meals, because you need to eat, subtract another hour maybe 2 if you spend time cooking rather than delivery. Thus you really have 6 – 8 hours.

Exercise? Subtract an hour.

You are now down to 5 – 7 hours a day to devote to family, friends, chores, interests.

That is 35 to 49 hours during the week. Add in another 32 hours on the weekend when you don't have to work and you have 67 to 81 hours to allocate.

40% to 48% of time out of a 168 hour week.

If we have so much time on our hands, why are we in such a rush and always seem like we are not accomplishing anything if we have so much time? A minute here, a minute there and your time quickly depletes.

Of the 5-7 hours per day that is not directly spoken for, how well do you manage it?

I go through all this because these numbers are actually not accurate, because you don't actually have 168 hours in a week, you actually have 144 hours that are given to you. Thus you now have between 43 and 57 hours.

One day does not belong to us, but rather to Adonai.

Yes, I am speaking of Shabbat.

Thus, if this day does not belong to us, are we permitted to do anything we want?

Let me ask you another question...Can you do more in less time?

Time is a constant, it neither extends or contracts, but its duration is fixed. In the business world, doing more in less time is called productivity. You are more productive with the same amount of resources available to you.

If you have been here long enough you know the origin of Shabbat because I have shared it with you many times. Each Torah Cycle, we encounter the very Scriptures that reveal Shabbat to us and the dynamics surrounding it. For those of you who have not been with us long, let me share this with you.

Adonai established order to the earth in six days. Some have concluded that is time was not six literal days, but rather thousands of years in span, because the human mind could not possibly conceive everything was done in what we know today as a 24 hour period. Yet, at the end of each day Adonai expressed.

Gen 1:31 God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.

"There was evening, and there was morning"

In each day, all six of them, the Hebrew is the same. There was erev and there was boker. Conveying that there is no distinction made between the duration of a day now and the duration of a day then.

Well, you might say, the sun and the moon did not exist until the fourth day, thus how could there be a specific duration of time? Can the Creator of time not keep track without the sun and moon? The sun and the moon are for our benefit, not Adonai.

Gen 1:14 God said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;

For two days later, on the sixth day we were created. Thus within the narrative of creation, the purpose of the sun and the moon were for us. Notice that neither existed in Eternity Past, nor will exist in Eternity Future, for the light of the world will come from Adonai...

Rev 22:5 Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever.

Thus the duration of time is established by Adonai, not by external elements created by Him. They are merely a means by which we can keep track of time.

And so establishing time, Adonai established the week, seven days, for after all His effort, His work in establishing order from chaos, He rested.

Gen 2:1 Thus the heavens and the earth were finished, along with everything in them.

Gen 2:2 On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made.

Gen 2:3 God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

What did He do on this day?

Some say nothing, yet is that true?

When you complete something you have been working on for some time, do you merely do nothing, or do you spend time experiencing what you have done?

Would this not be the case with Adonai also?

Admiring what He had done; experiencing what He had done.

So, Adonai has established a seventh day and thus a seven day week that we function within today. Yet, it would not be until Moshe, some 2,400 years since time began when Adonai established Shabbat that it would be mentioned.

It will be when Adonai gives manna to the Children of Isra'el in the desert, testing them regarding the instructions for gathering manna...

Exo 16:4 Adonai said to Moshe, "Here, I will cause bread to rain down from heaven for you. The people are to go out and gather a day's ration every day. By this I will test whether they will observe my Torah or not.

Exo 16:5 On the sixth day, when they prepare what they have brought in, it will turn out to be twice as much as they gather on the other days."

Exo 16:23 He told them, "This is what Adonai has said: 'Tomorrow is a holy Shabbat for Adonai. Bake what you want to bake; boil what you want to boil; and whatever is left over, set aside and keep for the morning.' "

Exo 16:24 They set it aside till morning, as Moshe had ordered; and it didn't rot or have worms.

Exo 16:25 Moshe said, "Today, eat that; because today is a Shabbat for Adonai—today you won't find it in the field.

Exo 16:26 Gather it six days, but the seventh day is the Shabbat—on that day there won't be any."

The test was to see if the children of Israel would follow Adonai and therefore trust Him through His instructions.

This is the first time Adonai reveals Shabbat as a day that is sanctified and set apart. There is no record of Shabbat being revealed to Avraham, Yitz'chak or Ya'akov. Yet it would be Moshe who would come to know this day and was instructed to share it with the children of Israel. For Shabbat was not just any day, but a day that would offer significance. It was a gift that no other nation would receive because Adonai had a specific intent for it.

Exo 31:13 "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me.

It is a sign, a symbol that identifies the relationship between Adonai and Israel. It is no different than circumcision with Avraham for it was a sign of the covenant between him and Adonai.

Gen 17:11 You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you.

Both circumcision and Shabbat are part of Israel's Covenant with Adonai, yet in the New Covenant, gentiles are not required to become circumcised according to Acts 15 and elaborated by Sha'ul in 1 Corinthians 7

Act 15:1 But some men came down from Y'hudah to Antioch and began teaching the brothers, "You can't be saved unless you undergo b'rit-milah in the manner prescribed by Moshe."

Some were saying that you could not come to Yeshua unless you became part of the covenant through Avraham and Moshe which required circumcision. Thus Kefa offered his first hand account of what Adonai was doing amongst gentiles...

Act 15:7 After lengthy debate, Kefa got up and said to them, "Brothers, you yourselves know that a good while back, God chose me from among you to be the one by whose mouth the Goyim should hear the message of the Good News and come to trust.

Act 15:8 And God, who knows the heart, bore them witness by giving the Ruach HaKodesh to them, just as he did to us;

Act 15:9 that is, he made no distinction between us and them, but cleansed their heart by trust.

Whereby the council at Jerusalem concluded...

Act 15:19 "Therefore, my opinion is that we should not put obstacles in the way of the Goyim who are turning to God.

Yet no such gathering involved Shabbat. Yet, when you look at how Adonai has established Shabbat within the nation of Israel, it is rather inclusive and direct...

Exo 20:8 7 "Remember the day, Shabbat, to set it apart for God.

Exo 20:9 You have six days to labor and do all your work,

Exo 20:10 but the seventh day is a Shabbat for Adonai your God. On it, you are not to do any kind of work—not you, your son or your daughter, not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property.

Exo 20:11 For in six days, Adonai made heaven and earth, the sea and everything in them; but on the seventh day he rested. This is why Adonai blessed the day, Shabbat, and separated it for himself.

Deu 5:12 7 " 'Observe the day of Shabbat, to set it apart as holy, as Adonai your God ordered you to do.

Deu 5:13 You have six days to labor and do all your work,

Deu 5:14 but the seventh day is a Shabbat for Adonai your God. On it you are not to do any kind of work—not you, your son or your daughter, not your male or female slave, not your ox, your donkey or any of your other livestock, and not the foreigner staying with you inside the gates to your property—so that your male and female servants can rest just as you do.

Deu 5:15 You are to remember that you were a slave in the land of Egypt, and Adonai your God brought you out from there with a strong hand and an outstretched arm. Therefore Adonai your God has ordered you to keep the day of Shabbat.

In one aspect Shabbat is to be remembered in its relation to Creation while in another it is to be observed as a remembrance to the slavery the nation once experienced. In both instances it is Adonai being honored as Creator and Redeemer, thus Shabbat has been set apart and given to the nation to worship Adonai.

Consider the inclusive nature of this instruction. It pertains not only to those descended from Avraham but those residing with the nation as well. These are not people who are merely passing through but are those who have set up "tent" They are dwelling in and with Israel.

For this is a day of remembrance and observance for Adonai reaffirms that of Exodus 16:23 and that of a Holy Shabbat...

Lev 23:3 "Work is to be done on six days; but the seventh day is a Shabbat of complete rest, a holy convocation; you are not to do any kind of work; it is a Shabbat for Adonai, even in your homes.

For Shabbat is listed at the beginning of all the moadim, the appointed times, not that it is more important than any of the other appointed times, but rather the frequency of its occurrence.

Going back to the premise of Acts 15 and the presumption by some that circumcision was conditional to redemption in Messiah. Such a premise was not posed to gentiles for the basis for the decision pertaining to Gentiles involved Shabbat, based on the reasoning of the council...

Act 15:19 "Therefore, my opinion is that we should not put obstacles in the way of the Goyim who are turning to God.

Act 15:20 Instead, we should write them a letter telling them to abstain from things polluted by idols, from fornication, from what is strangled and from blood.

Act 15:21 For from the earliest times, Moshe has had in every city those who proclaim him, with his words being read in the synagogues every Shabbat."

The premise is that gentiles will abstain from their previous pagan practices and learn what will take the place of their idolatry.

Shabbat is further affirmed by the writer of Hebrews who, writing to a Jewish audience further establishes its authority and relevance.

Heb 4:1 Therefore, let us be terrified of the possibility that, even though the promise of entering his rest remains, any one of you might be judged to have fallen short of it;

Heb 4:2 for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust.

Who are the us and them?

The us the writer of Hebrews is referring to is their current audience while the them is answered a few verses back...

Heb 3:15 Now where it says, "Today, if you hear God's voice, don't harden your hearts, as you did in the Bitter Quarrel,"

Heb 3:16 who were the people who, after they heard, quarreled so bitterly? All those whom Moshe brought

out of Egypt.

Heb 3:17 And with whom was God disgusted for forty years? Those who sinned—yes, they fell dead in the Wilderness!

Heb 3:18 And to whom was it that he swore that they would not enter his rest? Those who were disobedient.

Heb 3:19 So we see that they were unable to enter because of lack of trust.

Thus the us are those who did not enter the land the first time, immediately after the exodus from Egypt, and thus would not do so for they would die in the wilderness because of their lack of trust in Adonai. It would be the generation born in the wilderness that would enter the land, obtaining the promise of "rest" from their wanderings in the desert.

For the writer of Hebrews continues...

Heb 4:3 For it is we who have trusted who enter the rest. It is just as he said, "And in my anger, I swore that they would not enter my rest." He swore this even though his works have been in existence since the founding of the universe.

Heb 4:4 For there is a place where it is said, concerning the seventh day, "And God rested on the seventh day from all his works."

Heb 4:5 And once more, our present text says, "They will not enter my rest."

Heb 4:6 Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter,

Heb 4:7 he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts."

Don't harden your hearts just as your ancestors once did in not trusting in all that Adonai had promised.

Heb 4:8 For if Y'hoshua had given them rest, God would not have spoken later of another "day."

Heb 4:9 So there remains a Shabbat-keeping for God's people.

Heb 4:10 For the one who has entered God's rest has also rested from his own works, as God did from his.

Heb 4:11 Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience.

Heb 4:12 See, the Word of God is alive! It is at work and is sharper than any double-edged sword—it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart.

The Word of God...Torah as Adonai spoke directly with Moshe, the Prophets, where Adonai spoke through a chosen messenger and the New Covenant writings where Adonai is Yeshua and thus speaks with us directly in no way nullifies Shabbat but actually amplifies it as a foundational aspect for every believer in Messiah, Jew and Gentile. I have not even touched on Romans 11 and the wild olive branches being grafted into the Olive Tree that is Israel and the Jewish people. Your homework if you are still challenged by what I am sharing with you...Read Romans 11.

For just as there is one place where Adonai would put His name and where Yeshua has promised to return, there is only one day out of seven that has been sanctified by Adonai and thus set apart for Him. Though not embraced in its fullness today by the body of Messiah, it will be. For each Shabbat as part of V'shamroo, Isaiah 66:23 is included...

Isa 66:22 "For just as the new heavens and the new earth that I am making will continue in my presence," says Adonai, "so will your descendants and your name continue.

Isa 66:23 "Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says Adonai.

Thus the premise within church theology doesn't really make sense nor even align with Scripture, including the New Covenant writings. Shabbat was neither changed nor done away with, for it has not changed, that is the sanctity of it as established by Adonai during creation, for what does Adonai reveal about Himself...

Num 23:19 "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

This should settle the matter for many of you, yet consider this...For the blessings associated in residing with Adonai as related to the land are really not that different from the blessing of Messiah...

Lev 26:1 "You are not to make yourselves any idols, erect a carved statue or a standing-stone, or place any carved stone anywhere in your land in order to bow down to it. I am Adonai your God.

Lev 26:2 "Keep my Shabbats, and revere my sanctuary; I am Adonai.

Lev 26:3 "If you live by my regulations, observe my mitzvot and obey them;

Lev 26:4 then I will provide the rain you need in its season, the land will yield its produce, and the trees in the field will yield their fruit.

Lev 26:5 Your threshing time will extend until the grape harvest, and your grape harvesting will extend until the time for sowing seed. You will eat as much food as you want and live securely in your land.

Lev 26:6 "I will give shalom in the land—you will lie down to sleep unafraid of anyone. I will rid the land of wild animals. The sword will not go through your land.

Lev 26:7 You will pursue your enemies, and they will fall before your sword.

Lev 26:8 Five of you will chase a hundred, and a hundred of you will chase ten thousand—your enemies will fall before your sword.

Lev 26:9 "I will turn toward you, make you productive, increase your numbers and uphold my covenant with you.

Lev 26:10 You will eat all you want from last year's harvest and throw out what remains of the old to make room for the new.

Lev 26:11 I will put my tabernacle among you, and I will not reject you,

Lev 26:12 but I will walk among you and be your God, and you will be my people.

Lev 26:13 I am Adonai your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke, so that you can walk upright.

Thus what is one of the many promises in honoring Adonai, in honoring Yeshua who is Lord of Shabbat, but that you will do more with less. Consider this a tithe of time, though technically not a tenth, you are giving 1/7 to Adonai. Does this verse then not apply?

Mal 3:1 "Look! I am sending my messenger to clear the way before me; and the Lord, whom you seek, will suddenly come to his temple. Yes, the messenger of the covenant, in whom you take such delight—look! Here he comes," says Adonai-Tzva'ot.

Mal 3:2 But who can endure the day when he comes? Who can stand when he appears? For he will be like a

refiner's fire, like the soapmaker's lye.

Mal 3:3 He will sit, testing and purifying the silver; he will purify the sons of Levi, refining them like gold and silver, so that they can bring offerings to Adonai uprightly.

Mal 3:4 Then the offering of Y'hudah and Yerushalayim will be pleasing to Adonai, as it was in the days of old, as in years gone by.

Mal 3:5 "Then I will approach you for judgment; and I will be quick to witness against sorcerers, adulterers and perjurers; against those who take advantage of wage-earners, widows and orphans; against those who rob the foreigner of his rights and don't fear me," says Adonai-Tzva'ot.

Mal 3:6 "But because I, Adonai, do not change, you sons of Ya`akov will not be destroyed.

Mal 3:7 Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you," says Adonai-Tzva'ot. "But you ask, 'In respect to what are we supposed to return?'

Mal 3:8 Can a person rob God? Yet you rob me. But you ask, 'How have we robbed you?' In tenths and voluntary contributions.

Consider these verses I have just read, and as they say a picture is worth a thousand words, consider the following example...

Show dayplanner.

There are two mindsets at play here...

1. Fitting Adonai into your busy schedule thus you work Him in to your schedule, fitting Shabbat in amongst other activities.

Weekly - Hourly Planner

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
7:00-8:00							
8:00-9:00							
9:00-10:00			Volunteer				
10:00-11:00			Food Pantry			Shabbat	
11:00-12:00		Dr. App.					
12:00-1:00							
1:00-2:00	Lunch	Lunch	Lunch	Lunch	Lunch		Baseball
2:00-3:00						Family Gathering	Game
3:00-4:00							
4:00-5:00				Dr. App.			
5:00-6:00							
6:00-7:00					Dinner		
7:00-8:00					Date		
8:00-9:00							

40 Hr. Work Week: M - F (8 am to 5 pm)

2. Establishing Adonai as your priority and thus making your schedule around Him. Blocking out His time from all other functions and obligations.

Weekly - Hourly Planner

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
7:00-8:00							
8:00-9:00							
9:00-10:00	Meeting						
10:00-11:00			Meeting				Family
11:00-12:00							Gathering
12:00-1:00						Shabbat	
1:00-2:00	Meeting			Shopping			
2:00-3:00							
3:00-4:00			Meeting				
4:00-5:00							
5:00-6:00							
6:00-7:00					Shabbat		
7:00-8:00							
8:00-9:00							

Psa 92:1 [*A psalm. A song for Shabbat:*] It is good to give thanks to Adonai and sing praises to your name, `Elyon,

Psa 92:2 to tell in the morning about your grace and at night about your faithfulness,

Psa 92:3 to the music of a ten-stringed [*harp*] and a lute, with the melody sounding on a lyre.

Psa 92:4 For, Adonai, what you do makes me happy; I take joy in what your hands have made.

Psa 92:5 How great are your deeds, Adonai! How very deep your thoughts!

Psa 92:6 Stupid people can't know, fools don't understand,

Psa 92:7 that when the wicked sprout like grass, and all who do evil prosper, it is so that they can be eternally destroyed,

Psa 92:8 while you, Adonai, are exalted forever.

Psa 92:9 For your enemies, Adonai, your enemies will perish; all evildoers will be scattered.

Psa 92:10 But you have given me the strength of a wild bull; you anoint me with fresh olive oil.

Psa 92:11 My eyes have gazed with pleasure on my enemies' ruin, my ears have delighted in the fall of my foes.

Psa 92:12 The righteous will flourish like a palm tree, they will grow like a cedar in the L'vanon.

Psa 92:13 Planted in the house of Adonai, they will flourish in the courtyards of our God.

Psa 92:14 Even in old age they will be vigorous, still full of sap, still bearing fruit,

Psa 92:15 proclaiming that Adonai is upright, my Rock, in whom there is no wrong.

Balance comes not by proportionality, but by priority.

There is a saying, work smarter not harder...thus is smarter not honoring God first with your time, and not your voluntary time, but time that already belongs to Him. Is this not the same principle of the tithe in giving of your first fruits?

Don't believe me, Believe Him. Do what He says and see what the results are. I believe you will be surprised, further more I believe you will be blessed.