

Notes: July 2, 2016

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: Pray For The Peace of Jerusalem

Psalm 122:6 is often quoted

[Psa 122:6](#) Pray for shalom in Yerushalayim; may those who love you prosper.

Sha'alu shalom Yerushalayim

Prayer for the peace of Jerusalem.

This verse is often used in isolation, with its understanding being isolated within the verse as well. Typically, it is used for inspiring a prayer of protection for Jerusalem and the Jewish people living in the land.

Yet, is there a bigger, more impactful message in this verse and Psalm than what the p'shat conveys?

Psalm 122 is known as a Psalm of ascent. It is third of 15 of ascent Psalms, comprised of Psalms 120 through 134. You would hear these Psalms during the Temple period at the time of Sukkot when each night the Priesthood would chant these Psalms as they would ascend the Temple steps.

What peace are we to pray for?

How do you understand this verse?

This verse tends to be used frequently in isolation of the rest of the Psalm. So what does the rest of the Psalm say?

Psalm 122 is known as a pilgrim's ode to Jerusalem regarding the ascension to the city. To go to the House of Adonai.

Psa 122:1 [*A song of ascents. By David:*] I was glad when they said to me, "The house of Adonai! Let's go!"

Verse 1 sets the tone for this Psalm, in that it refers to those who are outside of Jerusalem and must travel, ascend to Jerusalem.

Israel is instructed to go to Jerusalem 3 times a year...

Deu 16:16 "Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose - at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed,

The place that He chose...Jerusalem

A standing appointment and invitation to at the house of Adonai.

The Feast of Unleavened Bread – Declaration of Independence

Shavuot – Birth of a Nation

Sukkot – Remembrance of a Nations time in exile.

All times whereby one should be excited to go to Jerusalem and be in the house of Adonai. - times of gladness

Yet this Psalm does not talk exclusively of these three journeys, but we know through Scripture that these are primary reasons to go to Jerusalem.

When we read the Prophet Isaiah, we read of a nation in the midst of judgment:

Isa 1:4 "Oh, sinful nation, a people weighed down by iniquity, descendants of evildoers, immoral children! They have abandoned Adonai, spurned the Holy One of Isra'el, turned their backs on him!

Isa 1:5 "Where should I strike you next, as you persist in rebelling? The whole head is sick, the whole heart diseased.

Isa 1:6 From the sole of the foot to the head there is nothing healthy, only wounds, bruises and festering sores that haven't been dressed or bandaged or softened up with oil.

A nation soon to go into exile as a result of their transgression, yet, it is revealed through Isaiah that Adonai has not abandoned His people or His city...

Isa 2:1 This is the word that Yesha`yahu the son of Amotz saw concerning Y'hudah and Yerushalayim:

Isa 2:2 In the acharit-hayamim (end of days) the mountain of Adonai's house will be established as the most important mountain. It will be regarded more highly than the other hills, and all the Goyim will stream there.

Isa 2:3 Many peoples will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya`akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim.

So what was intended from the beginning will ultimately be restored not only to Israel and the Jewish people but the nations will take hold of the Jew...

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." ' "

To go to the house of the Lord is much more than visiting. One must understand what resides in Jerusalem and therefore what is accessible when one goes.

A gladness, resides in those who understand what it means to go to the House of the Adonai.

Psa 122:2 Our feet were already standing at your gates, Yerushalayim.

Verse two transitions from the singular stated in verse 1 to plural. It is not talking about one person, but of many. Speaking towards and expectancy, an urgency to be there already.

Psa 122:3 Yerushalayim, built as a city fostering friendship and unity.

Verse 3 identifies the purpose of Jerusalem – a city fostering friendship and unity.

It conveys the impact of a united kingdom, with its capital being the destination for the people to pilgrimage and further rejoice and receive from the one who has established peace within their borders, as recognized by the Psalmist in verse four...

Psa 122:4 The tribes have gone up there, the tribes of Adonai, as a witness to Isra'el, to give thanks to the name of Adonai.

Psa 122:5 For there the thrones of justice were set up, the thrones of the house of David.

To give thanks for the peace the nation has received.

Yet as I mentioned earlier, that would not be the case, but that it would be restored, not in its previous condition, but in a glory that will impact the world.

Which brings us to verse 6...

Psa 122:6 Pray for shalom in Yerushalayim; may those who love you prosper.

To where the following verses further expand upon this prayer for shalom...

Psa 122:7 May shalom be within your ramparts, prosperity in your palaces.

May shalom be within the walls of your city and that through this shalom may prosperity grow.

When there is peace you are not living in a war-time economy, but is a peace based economy. You are not producing the amount equipment needed to sustain a war, but are producing items to be consumed by the people. A prosperity that America witnessed after World War II, whereby prosperity grew from 1946 – 1960, fueled primarily by cars and homes at such a rate that created a new class of people – the middle class

Where there was peace, there would be prosperity.

To where this would impact others...

Psa 122:8 For the sake of my family and friends, I say, "Shalom be within you!"

And then verse 9 provides us with the reason behind it all...

Psa 122:9 For the sake of the house of Adonai our God, I will seek your well-being.

Shalom is for the sake of the house of Adonai.

The shalom of a nation, the tribes of the nation, united as one, with one God and one message.

Psa 122:4 The tribes have gone up there, the tribes of Adonai, as a witness to Isra'el, to give thanks to the name of Adonai.

The tribes are a witness to Israel...

A witness to the God of Avraham, Yitzchak and Ya'akov.

A witness to His sovereignty, His dominion, His character

Israel is to be a witness to Him, and thus be a light to the nations regarding Him.

Their unity as a nation is to witness to the other nations, to evangelize. Just as Yonah, did when he went to the Assyrians.

So, if there unity is to be a sign to the world, what will their regathering and reunification mean?

Yeshua, speaking to the P'rushim...

Mat 23:37 "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!

Just as there was a division within the House of Israel, whereby the Prophets arose to warn the people – return to Adonai and He will return to you.

Rather than the nation repenting, they continued their rebellion and sought to extinguish the message and messenger...

“You kill the Prophets”

Yeshua is conveying an historical fact. Yet, He is also establishing what happened in the past is happening now.

Just as the people refused to listen to the Prophets and their warnings, so to the leaders today are also refusing to hear the warnings of Yeshua, and before Him, Yochanan.

Mat 23:38 Look! God is abandoning your house to you, leaving it desolate.

What happened when Israel went into exile?

Adonai abandoned them for a time and the Temple, the house of Adonai became desolate.

Yeshua is conveying this very same warning to the P'rushim and Torah teachers.

When was there shalom in Jerusalem?

When the Kingdom was united. When Israel was a nation and Adonai resided in His house.

When you are praying for the peace of Jerusalem, consider when last there was true peace and what the dynamics of that peace were.

Now consider what that peace would look like today...

A people with one voice and one heart.

Are you truly praying for the physical peace, or is there much more to this shalom.

I am not telling you to stop praying for Israel's safety, but rather to elevate your understanding of what it means to pray for shalom in Jerusalem.

Keep in mind, it is Adonai who brought them back into the land...

Deu 30:5 Adonai your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors.

Part of this Psalm is found in this verse

Psa 122:7 May shalom be within your ramparts, prosperity in your palaces.

He will bring you into the land and he will make you prosper.

Israel as a nation today is prospering in many ways.

From the onset of the people returning to the land, a place once desolate, and when I mean desolate, I mean desolate. So desolate that for centuries those that occupied the land did not succeed when it came to agriculture. A highly sought after piece of real estate was in essence a desolate wasteland. Its attraction was not based on produce, but on theological significance.

But, when the Jewish people returned to the land, a funny thing happened, the desert bloomed. A once desolate land unable to produce any significant produce was now producing in abundance.

Isa 35:1 The desert and the dry land will be glad; the `Aravah (desert plain south of the Dead Sea) will rejoice and blossom like the lily.

Isa 35:2 It will burst into flower, will rejoice with joy and singing, will be given the glory of the L'vanon, the splendor of Karmel and the Sharon. They will see the glory of Adonai, the splendor of our God.

Sha-ron, the—one of the four major geographical regions of Israel, namely, the low-lying plain near the Mediterranean Sea. The other three, which also parallel the coast, are, from west to east, the Sh'felah (foothills), the hill country of Y'hudah and Shomron, and the Yarden Valley-Dead Sea rift

This shalom, this peace, whereby a nation established by Adonai is once again united, not just as a people but as a people whose hearts have returned to Adonai.

It is the power of these people, whose hearts have returned to Adonai through the revelation of Yeshua as the Messiah of Israel, to where these returned hearts will prompt His return.

Mat 23:39 For I tell you, from now on, you will not see me again until you say, 'Blessed is he who comes in the name of Adonai.' "

The religious leaders were rejecting Yeshua as Messiah, considering Him to be a threat to their established order. Just as the Prophets of past had spoken and warned should there not be a return to Adonai, likewise the P'rushim and Torah teachers were now in the position of leaders of Jewish people.

Just like Adonai's previous abandonment and judgment, so to, in rejecting Adonai's Messiah, the house of Adonai would become desolate.

Psa 122:6 Pray for shalom in Yerushalayim; may those who love you prosper.

So when you pray, the shalom you are praying for is based on this verse...

Deu 30:6 Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live.

Whereby verse 39 can truly come to life to where Yeshua returns in our lifetime.

Isa 35:3 Strengthen your drooping arms, and steady your tottering knees.

Isa 35:4 Say to the fainthearted, "Be strong and unafraid! Here is your God; he will come with vengeance; with God's retribution he will come and save you."

Isa 35:5 Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped;

Isa 35:6 then the lame man will leap like a deer, and the mute person's tongue will sing. For in the desert, springs will burst forth, streams of water in the `Aravah;

Isa 35:7 the sandy mirage will become a pool, the thirsty ground springs of water. The haunts where jackals lie down will become a marsh filled with reeds and papyrus.

Isa 35:8 A highway will be there, a way, called the Way of Holiness. The unclean will not pass over it, but it will be for those whom he guides — fools will not stray along it.

Isa 35:9 No lion or other beast of prey will be there, traveling on it. They will not be found there, but the redeemed will go there.

Isa 35:10 Those ransomed by Adonai will return and come with singing to Tziyon, on their heads will be everlasting joy. They will acquire gladness and joy, while sorrow and sighing will flee.

So when you pray – sha'alu shalom Yerushalayim, you are praying for the peace that once was, when a kingdom stood united and a people sought their God.

You are praying that eyes of the spiritually blind are to be opened and the ears of the spiritually deaf to be unstopped.

You are praying for Adonai to continue the work He began and for the hastening of the return of Yeshua through the hastening of the Jewish people's eyes opened and ears unstopped.

In doing so, not only is this beneficial to the Jewish people but is beneficial to everyone who has called upon the name of the Lord. That is, if you have accepted Yeshua as Israel's Messiah, and the savior of the world.