

Notes: July 28, 2018

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: Sh'ma and V'ahavta

Since we started the congregation back in 2011, I don't believe I have given an entire sermon devoted to the Sh'ma and V'ahavta. A passage of Scripture so familiar, so foundational, so formative throughout the entire Jewish community, Messianic included, that a sermon providing greater insight and understanding is long overdue.

Last week, I shared with you...

Sh'ma is a word that resonates with every Jew. It is this opening word that further connects this vision (talking about Shabbat Chazon) to the most uttered passage of Scripture among Jews:

**Deu 6:4** "Sh'ma, Yisra'el! Adonai Eloheinu, Adonai echad [*Hear, Isra'el! Adonai our God, Adonai is one*];

It does not mean only to hear / listen...but,

Sh'ma - A primitive root; **to hear intelligently** (often with implication of attention, obedience, etc.; causatively to *tell*, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, **declare**, X diligently, **discern**, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) **obedient**, obey, perceive, (make a) **proclaim** (-ation), publish, regard, **report**, shew (forth), (make a) sound, X surely, tell, **understand**, whosoever [heareth], **witness**.

There is no word uttered among Jews that so firmly connects them with Adonai, then this word. This passage of Scripture is uttered at least two and sometimes even three times a day in the Orthodox community. It is a passage that we grow up with. It is a passage we are taught at an early age. It is a passage that Yeshua used on many occasions.

The passage of the Sh'ma is alluded to several times throughout the New Covenant by Yeshua, Sha'ul and others.

**Mar 12:28** One of the Torah-teachers came up and heard them engaged in this discussion. Seeing that Yeshua answered them well, he asked him, "Which is the most important mitzvah of them all?"

**Mar 12:29** Yeshua answered, "The most important is, 'Sh'ma Yisra'el, Adonai Eloheinu, Adonai echad [*Hear, O Isra'el, the Lord our God, the Lord is one*],

**Mar 12:30** and you are to love Adonai your God with all your heart, with all your soul, with all your understanding and with all your strength.'

**Mar 12:31** The second is this: 'You are to love your neighbor as yourself.' There is no other mitzvah greater than these."

**Mar 12:32** The Torah-teacher said to him, "Well said, Rabbi; you speak the truth when you say that he is one, and that there is no other besides him;

**Mar 12:33** and that loving him with all one's heart, understanding and strength, and loving one's neighbor as oneself, mean more than all the burnt offerings and sacrifices."

Where today, such an understanding of Adonai, seems to get lost in translation, gets lost due to cultural suppression, suppression of the Jewish culture that is fully immersed throughout Scripture, whereby today, absent of Jewish understanding, an entire theology and narrative surround

***Sh'ma Israel, Adonai Eloheynu, Adonai echad.*** *How can God be one and yet be Father, Son and Holy Spirit? Doesn't that make God three? Nowhere does the New Testament say that God is three, but here it does say that God is one, unique, the only God there is-so that his Word is the only authoritative word about God, man and the relationship between them.*

At least one educated Jew understands this to where there is no confusion or contradiction found in Scripture...

**Rom 3:28** Therefore, we hold the view that a person comes to be considered righteous by God on the ground of trusting, which has nothing to do with legalistic observance of Torah commands.

**Rom 3:29** Or is God the God of the Jews only? Isn't he also the God of the Gentiles? Yes, he is indeed the God of the Gentiles;

**Rom 3:30** because, as you will admit, God is one. Therefore, he will consider righteous the circumcised on the ground of trusting and the uncircumcised through that same trusting.

**Rom 3:31** Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah.

*Also the Tanakh in several places gives a remez, a hint, that the "inner structure" of the one true God involves Father, Son and Holy Spirit.*

**Isa 48:16** "Come close to me, and listen to this: since the beginning I have not spoken in secret, since the time things began to be, I have been there; and now **Adonai Elohim has sent me and his Spirit.**"

and the further dynamic of this complex nature of Adonai...

**Psa 2:7** "I will proclaim the decree: Adonai said to me, 'You are my son; today I became your father.'

At **Gen 1:26** God uses the plural to speak of himself: "Let us make man in our image, after our likeness..."; the rabbinic explanation that this means God and the angels, yet has no contextual support, and there is no reason for a "plural of majesty" at this point. Likewise, here in the Sh'ma (**Deu 6:4**) there are two such r'mazim:

(1) the triple reference to God

(2) the use of the word "echad," which often means a multiple unity (such as "one" cluster of grapes or "one" bundle of sticks or husband and wife) instead of "yachid," which nearly always excludes multiple oneness.

It would ultimately help if people would teach these very foundational truths and the tools for understanding Scripture in a manner that is rightly divided. Too many times Scripture is taken out of context because many only utilize what is known as the p'shat, the plain and basic understanding - "what it says is what it means". There is a much greater complexity that exists throughout Adonai's Word that gets missed when people rely solely on the p'shat, and this is one of them.

And these are the things that you have been learning here. There is a surface understanding of Scripture, which is where most believers reside and there is a much deeper understanding where only few truly venture.

**Deu 6:5** and you are to love Adonai your God with all your heart, all your being and all your resources.

**Deu 6:6** These words, which I am ordering you today, are to be on your heart;

Throughout Scripture Adonai is in pursuit of your heart. Ultimately, He wants all of you, not just a part. This is a challenge today given the complexity of our society where hearts tend to get divided among many things.

Yet, keeping in mind you can give Him your heart and ultimately means...

**Pro 3:5** Trust in Adonai with all your heart; do not rely on your own understanding.

**Pro 3:6** In all your ways acknowledge him; then he will level your paths.

This doesn't mean there isn't room for more, but that your ultimate reliance on Adonai comes from the heart, not the head. Trusting in Adonai can defy all human logic and rational thought.

Have you ever heard a donkey actually speak?

Have you ever known anyone who has lived to be over 900 years old?

**Isa 66:8** Who ever heard of such a thing? Who has ever seen such things? Is a country born in one day? Is a nation brought forth all at once? For as soon as Tziyon went into labor, she brought forth her children.

Adonai is beyond the limits of the world He created. So, when Yeshua was with His talmidim...

**Mat 19:23** Then Yeshua said to his talmidim, "Yes. I tell you that it will be very hard for a rich man to enter the Kingdom of Heaven.

**Mat 19:24** Furthermore, I tell you that it is easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God."

**Mat 19:25** When the talmidim heard this they were utterly amazed. "Then who," they asked, "can be saved?"

**Mat 19:26** Yeshua looked at them and said, "Humanly, this is impossible; but with God everything is possible."

Yet, with us, it all begins with our heart...

**Mat 6:19** "Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal.

**Mat 6:20** Instead, store up for yourselves wealth in heaven, where neither moth nor rust destroys, and burglars do not break in or steal.

**Mat 6:21** For where your wealth is, there your heart will be also.

**Mat 6:32** For it is the pagans who set their hearts on all these things. Your heavenly Father knows you need them all.

**Mat 6:33** But seek first his Kingdom and his righteousness, and all these things will be given to you as well.

He wants all of you, so much so, that He will even give you a new heart to follow Him...

**Eze 36:26** I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.

**Eze 36:27** I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

**Eze 36:28** You will live in the land I gave to your ancestors. You will be my people, and I will be your God.

**Eze 36:29** I will save you from all your uncleanness. I will summon the grain and increase it, and not send famine against you.

**Eze 36:30** I will multiply the yield of fruit from the trees and increase production in the fields, so that you never again suffer the reproach of famine among the nations.

How intent is Adonai on this relationship...of the 5 verses I read from Ezekiel, four of them start with I will...meaning Adonai will. This is how much He wants your heart.

21 times in Deuteronomy "your heart" is stated. This includes verses 5 & 6.

**Deu 6:7** and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.

Misconception of the following:

**Act 4:13** When they saw how bold Kefa and Yochanan were, even though they were untrained `am-ha'aretz, they were amazed; also they recognized them as having been with Yeshua.

**Untrained** 'am-ha'aretz, literally, "people of the land," ordinary folks, not systematically educated in the Bible and the traditions of either the *P'rushim* or the *Tz'dukim* (who together constituted the *Sanhedrin's* membership).

Yet, Jewish people have always had high regard for education, and "education" used to mean primarily education in religious matters. Thus an "untrained 'am-ha'aretz" would be guaranteed low social status, and little would be expected of him. The members of the *Sanhedrin* could easily spot these Galileans by their up-country accents as persons unlikely to be delivering religious truth. But the Galileans' lack of training did not affect the truth of their message: there are uneducated savants and educated fools.

**Joh 7:49** True, these `am-ha'aretz do (the people of the land), but they know nothing about the Torah, they are under a curse!"

**These 'am-ha'aretz do, but they know nothing about the Torah, they are under a curse!** The critical Judeans, although trained in the *Torah*, which teaches love, not only despise the 'am-ha'aretz, the "people of the land" (see [Joh 7:15](#), [Act 4:13](#)), but regard them as under a curse because of their lack of education.

Lack of education is not the same as lack of knowledge.

**Joh 7:15** The Judeans were surprised: "How does this man know so much without having studied?" they asked.

**Without having studied**, that is, without having attended any of the usual *yeshivot*, sitting under the rabbis and *Torah*-teachers who inculcated the Pharisaic oral tradition of *Torah*. The implication is that the speakers regarded Yeshua as an 'am-ha'aretz, that is, a "hick" (see [Joh 7:49](#), [Act 4:13](#); compare [Mat 13:54-55](#), [Mat 21:2-7](#); [Mar 6:2](#); [Luk 4:22](#)). Actually, Talmudic tradition reports that "Yeshu" (see [Mat 1:21](#)) learned from Rabbi Y'hoshua ben-Perachyah, who was the chief teacher of his day (*Sanhedrin* 107b, *Sotah* 47a). Although this is historically impossible, since the rabbi lived about a hundred years earlier, we see that Jewish tradition does not regard Yeshua as religiously ignorant. The New Testament reports demonstrate that he had not only wide knowledge of both biblical and traditional materials, but wisdom from God transcending academic credentials.

Sha'ul is reminded of Timothy upbringing...

**2Ti 1:3** I give thanks to God, whom, like my forbears, I worship with a clean conscience, as I regularly remember you in my prayers night and day.

**2Ti 1:4** I am reminded of your tears, and I long to see you, so that I might be filled with joy.

**2Ti 1:5** I recall your sincere trust, the same trust that your grandmother Lois and your mother Eunice had first; and I am convinced that you too now have this trust.

**2Ti 1:6** For this reason, I am reminding you to fan the flame of God's gift, which you received through s'mikhah from me.

**2Ti 1:7** For God gave us a Spirit who produces not timidity, but power, love and self-discipline.

Timothy was guided toward trust in Yeshua the Messiah **from childhood** by his Messianic Jewish mother Eunice and grandmother Lois ([2Ti 1:5](#)). What a blessing to have such a head start in life! How few Jewish believers today have that advantage! And this all originated through a simple mitzvah, command that is recited daily and is

therefore a daily reminder..."teach your children"

And therefore reminds him of his upbringing...

**2Ti 3:14** But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

**2Ti 3:15** and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

**2Ti 3:16** All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

**2Ti 3:17** thus anyone who belongs to God may be fully equipped for every good work.

**Deu 6:8** Tie them on your hand as a sign, put them at the front of a headband around your forehead,

**Deu 6:9** and write them on the door-frames of your house and on your gates.

These foundational truths are so important that Adonai wants you to be reminded of them constantly, because ultimately, we will need them in everything we do.

Even we Jews have come to take these words literally, using the p'shat. This is where we get phylacteries from. (image)



This is where we get the mezuzah from (image)



All are helpful, yet I don't believe this is what Adonai means.

Wherever you are, let your lifestyle be an example – whatever you do (your hands), whatever you think (between your eyes), that you are to be about God's ways, loving Him, which is evidenced through keeping His mitzvot. Yeshua said the exact same thing...

**Joh 14:15** "If you love me, you will keep my commands;

When you enter your homes, let His presence be known, through your lifestyle, through your words, through your deeds.

In essence, wherever you are, may Adonai be Lord over your life. May He be the one leading and guiding you.

Adonai also gave us another way to be reminded of Him...

**Num 15:37** Adonai said to Moshe,

**Num 15:38** "Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners of their garments, and to put with the tzitzit on each corner a blue thread.

**Num 15:39** It is to be a tzitzit for you to look at and thereby remember all of Adonai's mitzvot and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves;

**Num 15:40** but it will help you remember and obey all my mitzvot and be holy for your God.

**Num 15:41** I am Adonai your God, who brought you out of the land of Egypt in order to be your God. I am Adonai your God."

Yet, with a new heart and a New Covenant, Adonai has equipped us like never before, with a more powerful means to be reminded of Him and His mitzvot...

**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."

It is not the outside, but rather within us.

Torah alludes to this, yet it is through the Prophets who identify our issue - our stoney hearts that we transgress against Adonai and where these promises are made and ultimately realized in Yeshua.

Ultimately as in Genesis 2:7:

**Gen 2:7** Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

Adonai has breathed His Ruach into us, thus causing us to live, to be born again. Prior to becoming a believer you were living, but you were not really alive. Through His Ruach, you have become alive and are able to see Adonai, accept Yeshua and be empowered to live by His Ruach...

**Mat 16:13** When Yeshua came into the territory around Caesarea Philippi, he asked his talmidim, "Who are people saying the Son of Man is?"

**Mat 16:14** They said, "Well, some say Yochanan the Immerser, others Eliyahu, still others Yirmeyahu or one of the prophets."

**Mat 16:15** "But you," he said to them, "who do you say I am?"

**Mat 16:16** Shim'on Kefa answered, "You are the Mashiach, the Son of the living God."

**Mat 16:17** "Shim'on Bar-Yochanan," Yeshua said to him, "how blessed you are! For no human being revealed this to you, no, it was my Father in heaven.

This is you.

And this is the power of Adonai's Word and the foundational truth of Sh'ma and V'ahavta.