

Notes: June 11, 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: Shavuot 2016

This year, unlike any other before, I have spent the majority of my sermons talking about Shavuot, before Shavuot.

It started with Yom Hashoah, a message asking,

How can this tragedy in any way shape or form offer anything good?

A tragedy, that began with the rise of Hitler in 1933, the man with a vision that would greatly impact the Jewish people forever afterwards. Is it coincidence that Israel was birthed as a Nation during the counting of the Omer? Is it an accident that we remember the victims of this tragedy during the counting of the Omer. The original proposal was to hold Yom HaShoah on the 14th of [Nisan](#), the anniversary of the [Warsaw ghetto uprising](#) (April 19, 1943), but this was problematic because the 14th of Nisan is the day immediately before Pesach.

I then took you on a journey – The Road to Shavuot. Why do we count? You can be on a road to a destination, but if you don't know where you are going, you could miss your destination. In a similar manner we count days for a certain length of time as instructed, an omer, a measure. Count too few or too many and your arrive either early or late. If it is a one day event, you miss it entirely.

I then explored with you the Elements of Shavuot, fire and wind for which Jeri has captured in today's decorations, and I had conveyed these elements were to lead the people, first to God and later, back to God, to the Messiah of Israel. I had talked about Chillul HaShem – desecration of Adonai's Name and Kiddush HaShem – sanctifying

Adonai's Name. With the elements of Shavuot, we should be lead to Kiddush HaShem and that there should be no inclination of Chillul HaShem with in us at all.

Next, I revisited a sermon from last year – “Are We Living In The Days of Elijah.” To explore where we are as a nation and a people of God a year later. Needless to say, we are further away from God as a nation then we were just a year ago. The reason to revisit this sermon was to show you where we are as a nation, and to help you see where you are at as a believer, because the intent of Shavuot is for you to draw closer to God.

And last week I talked about God Brands, while man Re-brands. It was in this message that we looked at what transpired on Shavuot in Acts 2. The message that had been re-branded into the beginning of the church, from its original message of revival in Israel that would spread throughout the known world. A time that further conveys to the Jew first, but also to the nations – in God's time.

Today, Jeri has provide you with a Bulletin presenting 5 insights into Shavuot that will better acquaint you with this feast. In addition, she has also prepared further insight into successful learning of Torah.

Now that we have arrived and are at the eve of Shavuot, what do I talk about? Or should I say, what is left to talk about?

We have already taken stock of these 7 Shabbats. How about going back further...

We go back to where it all first happened...

Exo 19:5 Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

Exo 19:6 and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

Exo 19:7 Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say.

Exo 19:8 All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai.

Could anyone who was at Sinai have ever imagined what was to transpire as a result of these simple words...

“Everything Adonai has said, we will do.”

We know from accounts in Torah that the journey from Sinai was anything but peaceful and content. It was filled with angst from the people towards not only Moshe but Adonai as well. An 11 day trip turned into a 40 year wilderness experience.

So, I don't believe the majority of people were truly able to realize what this moment at Sinai would result in for the nation of Israel, but also for the nations and people of those nations.

We see a glimpse in the Prophet Yhonah, a shadow of something much bigger.

I really don't see how they could of, unless Adonai showed them.

It is conveyed that when Torah was first given, there were no curses associated with it. The relationship was fresh and pristine. There was no curse associated with the first set of tablets. It wasn't until the people transgressed as a nation that a curse associated with not keeping Adonai's mitvot as a nation was included.

Yet, even from these experiences in the wilderness, the people would struggle, not because as many theologians have concluded today – it was impossible for Israel to keep all of Torah and therefore a Savior was needed. This view flies directly in the face of Scripture -

Deu 30:7 Adonai your God will put all these curses on your enemies, on those who hated and persecuted you;

Deu 30:8 but you will return and pay attention to what Adonai says and obey all his mitzvot which I am giving you today.

Deu 30:9 Then Adonai your God will give you more than enough in everything you set out to do - the fruit of your body, the fruit of your livestock, and the fruit of your land will all do well; for Adonai will once again rejoice to see you do well, just as he rejoiced in your ancestors.

Deu 30:10 "However, all this will happen only if you pay attention to what Adonai your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to Adonai your God with all your heart and all your being.

Deu 30:11 **For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach.**

Deu 30:12 It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:13 Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:14 **On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!**

Two times Adonai conveys that His mitzvot are not too hard. We even have an example of this in the New Covenant:

Luk 1:5 In the days of Herod, King of Y'hudah, there was a cohen named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva.

Luk 1:6 Both of them were righteous before God, observing all the mitzvot and ordinances of Adonai blamelessly.

The people at Sinai certainly weren't told anything to the contrary. They weren't told that whatever you do, you will fail, because it is impossible. Quite the contrary.

Is there any reason to believe when we look at the Psalms, a message of failure is at all conveyed? I think not. All we need to do is look at Psalm 1, which opens this powerful collection of insight as inspired by Adonai.

Psa 1:1 How blessed are those who reject the advice of the wicked, don't stand on the way of sinners or sit where scoffers sit!

Psa 1:2 Their delight is in Adonai's Torah; on his Torah they meditate day and night.

Psa 1:3 They are like trees planted by streams - they bear their fruit in season, their leaves never wither, everything they do succeeds.

Psa 1:4 Not so the wicked, who are like chaff driven by the wind.

Psa 1:5 For this reason the wicked won't stand up to the judgment, nor will sinners at the gathering of the righteous.

Psa 1:6 For Adonai watches over the way of the righteous, but the way of the wicked is doomed.

Psalm one starts off by saying how blessed are those who reject the advice of the wicked...

What is there blessing?

It is verse 2 - Their delight is in Adonai's Torah; on his Torah they meditate day and night.

Their blessing is what Adonai has revealed to them in Torah.

This is no curse. It is no burden. It isn't a carrot dangling on a stick with no hope of attaining it.

As was promised by Adonai in Deuteronomy 30:14:

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

During our time of counting towards this day, many Psalms were part of your reading. Time doesn't permit me to go through everyone of them, but just looking at a few excerpts from Psalm 119 will hopefully provide you with the intent of the other readings.

For starters verse 1:

Psa 119:1 **⚡ (Aleph)** How happy are those whose way of life is blameless, who live by the Torah of Adonai!

Before you even leave verse 1, we are told that those who live by Torah and are blameless are happy.

If that isn't a way to brand a message. It's message is in line with Deuteronomy 30:14, is it not?

Psa 119:2 How happy are those who observe his instruction, who seek him wholeheartedly!

Psa 119:3 They do nothing wrong but live by his ways.

Psa 119:4 You laid down your precepts for us to observe with care.

Psa 119:5 May my ways be steady in observing your laws.

Psa 119:6 Then I will not be put to shame, since I will have fixed my sight on all your mitzvot.

Psa 119:7 I thank you with a sincere heart as I learn your righteous rulings.

Psa 119:8 I will observe your laws; don't completely abandon me!

This is but the first of 22 aspects relating to Torah – one for every letter of the Aleph – Bet

Psalm 119:1-8 The Law of Adonai

Psalm 119:9-16 Obedience to the Law of Adonai

Psalm 119:17-24 Happiness in the Law of Adonai

Psalm 119:25-32 Determination to Obey the Law of Adonai

Psalm 119:33-40 A Prayer for Understanding

Psalm 119:41-48 Trusting the Law of Adonai

Psalm 119:49-56 Confidence in the Law of Adonai

Psalm 119:57-64 Devotion to the Law of Adonai

Psalm 119:65-72 The Value of the Law of Adonai

Psalm 119:73-80 The Justice of the Law of Adonai

Psalm 119:81-88 Prayer for Deliverance

Psalm 119:89-96 Faith in the Law of Adonai
Psalm 119:97-104 Love of the Law of Adonai
Psalm 119:105-112 Light from the Law of Adonai
Psalm 119:112-120 Safety in the Law of Adonai
Psalm 119:121-128 Obedience to the Law of Adonai
Psalm 119:129-136 Desire to Obey the Law of Adonai
Psalm 119:137-144 The Justice of the Law of Adonai
Psalm 119:145-152 Prayer for Deliverance
Psalm 119:153-160 Plea for Salvation
Psalm 119:161-168 Dedication to the Law of Adonai
Psalm 119:169-176 A Prayer for Help

There is such negativity amongst believers regarding Torah, more so as a result of false information than anything else I wanted to share a few things regarding that false information. Such a passage is misused and misunderstood in such a way that takes away from the very essence of what Adonai has conveyed...

Rom 8:1 Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua.

Rom 8:2 Why? Because the Torah of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "Torah" of sin and death.

Torah of the Spirit... "Torah" of sin and death. What are these two? Here is the wrong answer: Yeshua gave a good *Torah* of the Spirit which produces life, in contrast with the bad Mosaic Law that produces only sin and death. But this interpretation not only contradicts Sha'ul's arguments in chapters 3 and 7, but is implicitly antisemitic as well (see [Rom 3:20](#)).

The right answer is that the *Torah* of the Spirit is the Mosaic Law properly apprehended by the power of the Holy Spirit in believers, what Sha'ul elsewhere calls "the *Torah's* true meaning, which the Messiah upholds" (usually rendered, "the law of Christ," [Gal 6:2](#)). The second "*torah*" is written in lower-case and put in quotation marks, because it is "sin's '*torah*' " ([Rom 7:21-23](#)), in other words, not a God-given *Torah* at all but an anti-*Torah*. More specifically, it is the Mosaic Law improperly understood and perverted by our old, sinful nature into a legalistic system of earning God's approval by our own works ([Rom 3:20](#)).

This interpretation of [Rom 8:2](#) can be paraphrased and expanded (on the basis of [Rom 7:4](#)) as follows:

"The *Torah*, as understood and applied through the Spirit, thereby giving life in union with Messiah Yeshua, has set me free from the aspects of the *Torah* that stimulate me to sin ([Rom 7:5-14](#)), fill me with irremediable guilt ([Rom 7:15-24](#)) and condemn me to death."

Rom 7:14 For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave.

For we know, without needing evidence, that the *Torah* is of the Holy Spirit. This remark shows that Sha'ul as a Messianic Jew retained a high view of the *Torah*, because in support of his main argument he presents the statement undefended, expecting his readers not to demand proof. It is a given, an axiom to which all can agree without requiring further demonstration.

Therefore, if the Torah is of the Spirit, does this not mean that the fruits of the Spirit are produced through Torah?

[Gal 5:22](#) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

[Gal 5:23](#) humility, self control. Nothing in the Torah stands against such things.

[Gal 5:24](#) Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires.

Gal 5:25 Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day.

Is it coincidence that Psalm 150, which concludes the Psalms is a Psalm of Praise...again, I think not.

Just as Psalm 1 began, a short, to the point, six verse revelation of the joyous experience when one honors Adonai by following His Torah, so to Psalm 150 is a short six verse psalm of praise, telling us to “praise Him for His surpassing greatness”

The Psalms convey so much of Adonai's character – His mercy and grace, His justice and equity. That with all He has revealed about Himself and our relationship with Him, why wouldn't we praise Him?

Psa 150:1 Halleluyah! Praise God in his holy place! Praise him in the heavenly dome of his power!

Psa 150:2 Praise him for his mighty deeds! Praise him for his surpassing greatness!

Psa 150:3 Praise him with a blast on the shofar! Praise him with lute and lyre!

Psa 150:4 Praise him with tambourines and dancing! Praise him with flutes and strings!

Psa 150:5 Praise him with clanging cymbals! Praise him with loud crashing cymbals!

Psa 150:6 Let everything that has breath praise Adonai! Halleluyah!