

Notes: February 23, 2019

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: *The Balanced Believer*

What does it mean to be a balanced believer?

What are the elements that can bring balance to our lives as a believer?

Tefillah – Prayer

A simple definition developed by His creation is just so insufficient...

a solemn request for help or expression of thanks addressed to God or an object of worship

a religious service, especially a regular one, at which people gather in order to pray together

an earnest hope or wish

When you Google “what is prayer” this is what came up.

Yet over time as we come together as a congregation I have conveyed prayer to be more than what has been defined.

It is the very means by which we are to communicate with, to the One we love and serve.

Listen to the beginning of this prayer by Shlomo at the dedication of the Temple...

1Ki 8:28 Even so, Adonai my God, pay attention to your servant's prayer and plea, listen to the cry and prayer that your servant is praying before you today,

1Ki 8:29 that your eyes will be open toward this house night and day — toward the place concerning which

you said, 'My name will be there' — to listen to the prayer your servant will pray toward this place.
1Ki 8:30 Yes, listen to the plea of your servant, and also that of your people Isra'el when they pray toward this place. **Hear in heaven** where you live; and when you hear, forgive!
1Ki 8:31 "If a person sins against a fellow member of the community, and he is made to swear under oath, and he comes and swears before your altar in this house;
1Ki 8:32 then hear in heaven, act, and judge your servants, condemning the wicked, so that his way of life devolves on his own head, and vindicating the one who is right, giving him what his righteousness deserves.

Eight times during this prayer, Sholmo uses "Hear in Heaven" Sh'ma Sh'mayim

Sh'ma is a primitive root word meaning to hear intelligently, that is with implication, attention

H8085

שמע

shâma'

shaw-mah'

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.

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שמה שמים

shâmayim shâmeh

shaw-mah'-yim, shaw-meh'

The second form being dual of an unused singular; from an unused root meaning to *be lofty*; the *sky* (as *aloft*; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve): - air, X astrologer, heaven (-s).

Midrash - Study

I started off with prayer, but you can't truly understand what prayer is, until you have actually been taught about prayer.

Yeshua taught His Talmidim how to pray. You would think that as people who have grown up in this religious environment / community, they would already know. But what Yeshua was teaching was far more personal...

He first instructed them on what not to do. We tend to develop habits and practices from those who have previously taught us and in order to move forward, we must first be made aware of what not to do. This is what Yeshua taught...

Mat 6:5 "When you pray, don't be like the hypocrites, who love to pray standing in the synagogues and on street corners, so that people can see them. Yes! I tell you, they have their reward already!

Mat 6:7 "And when you pray, don't babble on and on like the pagans, who think God will hear them better if they talk a lot.

Mat 6:8 Don't be like them, because your Father knows what you need before you ask him.

Compare v. 8 with Isaiah...

Isa 65:24 Before they call, I will answer; while they are still speaking, I will hear.

Mat 6:6 But you, when you pray, go into your room, close the door, and pray to your Father in secret. Your Father, who sees what is done in secret, will reward you.

Mat 6:9 You, therefore, pray like this: 'Our Father in heaven! May your Name be kept holy.

Mat 6:10 May your Kingdom come, your will be done on earth as in heaven.

Mat 6:11 Give us the food we need today.

Mat 6:12 Forgive us what we have done wrong, as we too have forgiven those who have wronged us.

Mat 6:13 And do not lead us into hard testing, but keep us safe from the Evil One. *[The latter half of verse 13 is not found in the oldest manuscripts.]* For kingship, power and glory are yours forever. Amen.'

After Yeshua teaches them how to pray, He focuses on probably one of the most important elements associated with prayer, v. 12 – forgiveness...

Mat 6:14 For if you forgive others their offenses, your heavenly Father will also forgive you;

Mat 6:15 but if you do not forgive others their offenses, your heavenly Father will not forgive yours.

I would call forgiveness the “pass go” of prayer.

If there is unforgiveness that still resides in you, “do not pass go, do not collect 200.00”

In other words, going back to what I shared earlier, Adonai will not Sh'ma from Sh'mayim (Hear from Heaven) whereby He is not just listening but acting.

What does prayer do, but connect you with Adonai, the one who created you, your Father in Heaven

Prayer establishes the foundation for this relationship.

Prayer sets the parameters for communication.

How else would you know these things if you were not taught them and did not study them further?

Without knowing the dynamics of prayer, this ever so important aspect of a believers life, call it your life line, then how could you ever truly and effectively be sustained as a believer.

Hallel (Praise) - Worship

Deu 10:20 You are to fear Adonai your God, serve him, cling to him and swear by his name.

Deu 10:21 **He is your praise**, and he is your God, who has done for you these great and awesome things, which you have seen with your own eyes.

Deu 10:22 Your ancestors went down into Egypt with only seventy people, but now Adonai your God has made your numbers as many as the stars in the sky!

Not only is He your praise, but He is also worthy of your praise...

2Sa 22:2 He said: "Adonai is my Rock, my fortress and deliverer,

2Sa 22:3 the God who is my Rock, in whom I find shelter, my shield, the power that saves me, my stronghold and my refuge. My savior, you have saved me from violence.

2Sa 22:4 I call on Adonai, who is worthy of praise; and I am saved from my enemies.

Many of you during your study of Nehemiah heard the following verse...

Neh 8:6 `Ezra blessed Adonai, the great God; and all the people answered, "Amen! Amen!" as they lifted up their hands, bowed their heads and fell prostrate before Adonai with their faces to the ground.

Ezra blessed Adonai, that is gave Him praise before even reading the Torah. And the people so hungry for Adonai after years of separation from Him and His Word, worshipped.

Notice that all of this was possible first through the reading of His word and the study of it.

Neh 8:8 They read clearly from the scroll, in the Torah of God, translated it, and enabled them to understand the sense of what was being read.

Neh 8:9 Nechemyah the Tirshata, `Ezra the cohen and Torah-teacher and the L'vi'im who taught the people said to all the people, "Today is consecrated to Adonai your God; don't be mournful, don't weep." For all the people had been weeping when they heard the words of the Torah.

Notice the result...

Neh 8:12 Then the people went off to eat, drink, send portions and celebrate; because they had understood the words that had been proclaimed to them.

There is a connection to Hearing the Word of Adonai, understanding it and worship.

Yeshua recognised these aspects as well...

Joh 8:50 I am not seeking praise for myself. There is One who is seeking it, and he is the judge.

Joh 8:51 Yes, indeed! I tell you that whoever obeys my teaching will never see death."

Joh 8:52 The Judeans said to him, "Now we know for sure that you have a demon! Avraham died, and so did the prophets; yet you say, 'Whoever obeys my teaching will never taste death.'

Joh 8:53 Avraham avinu died; you aren't greater than he, are you? And the prophets also died. Who do you think you are?"

Joh 8:54 Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.'

And yet today, praise and worship is centered around song and in Messianic Judaism, dance. Yet, there is a much deeper relational aspect whereby praise goes beyond song. Keep in mind song is a vehicle we use as part of our praise to Adonai, but it is not the only aspect of praise.

Shabbat - Rest

The concept of rest is a result of creation as well.

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.

Why did Adonai rest?

Did He need to rest? Meaning, was He so exhausted from forming the entire world including us in six days?

Within the confines of the word Shabbat, we are to cease, desist, pause from our labors. And while we refrain from these things we are to celebrate.

So, Adonai rested, in order to celebrate His creation, for which I actually like this definition...

acknowledge (a significant or happy day or event) with a social gathering or enjoyable activity.

For this reason, I believe Adonai conveyed this...

Exo 20:8 ⌞ "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.

Lev 23:2 "Tell the people of Isra'el: 'The designated times of Adonai which you are to proclaim as holy convocations are my designated times.

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.

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שבת

shâbath

shaw-bath'

A primitive root; to *repose*, that is, *desist* from exertion; used in many implied relations (causatively, figuratively or specifically): - (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

Shabbat is connected to Praise and Worship by the character of its very name. We are to rest, yet celebrate. How would you know this if you first didn't learn and therefore study this very dynamic. And all of this is empowered through prayer, conversation with Adonai, the author of all these things.

Shabbats incorporated into the moadim, appointed times further emphasises this dynamic of Shabbat as not only rest, but a time to celebrate, in other words To celebrate Adonai through the times He has appointed for us to remember Him and everything He has done.

Fellowship

All of this is brought together through Fellowship.

Heb 10:24 And let us keep paying attention to one another, in order to spur each other on to love and good deeds,

Heb 10:25 not neglecting our own congregational meetings, as some have made a practice of doing, but,

rather, encouraging each other. And let us do this all the more as you see the Day approaching.

The idea of fellowship goes all the way back to creation when Adonai's desire was to fellowship with His creation, Adam, mankind.

Gen 2:18 Adonai, God, said, "It isn't good that the person should be alone. I will make for him a companion suitable for helping him."

It isn't good for us to be alone. Now keeping in mind, there are different kinds of fellowship.

This is how fellowship is defined - friendly association, especially with people who share one's interests.

Think of the nation of Israel as a fellowship.

Think of the moadim as times of fellowship -

This would make the body of Messiah a fellowship as well...

1Co 12:12 For just as the body is one but has many parts; and all the parts of the body, though many, constitute one body; so it is with the Messiah.

And then within this body designed to fellowship each is unique in their own way...

1Co 12:13 For it was by one Spirit that we were all immersed into one body, whether Jews or Gentiles, slaves or free; and we were all given the one Spirit to drink.

1Co 12:14 For indeed the body is not one part but many.

1Co 12:18 But as it is, God arranged each of the parts in the body exactly as he wanted them.

1Co 12:19 Now if they were all just one part, where would the body be?

1Co 12:20 But as it is, there are indeed many parts, yet just one body.

1Co 12:21 So the eye cannot say to the hand, "I don't need you"; or the head to the feet, "I don't need you."

1Co 12:22 On the contrary, the parts of the body that seem to be less important turn out to be all the more necessary;

1Co 12:23 and upon body parts which we consider less dignified we bestow greater dignity; and the parts that aren't attractive are the ones we make as attractive as we can,

1Co 12:24 while our attractive parts have no need for such treatment. Indeed, God has put the body together in such a way that he gives greater dignity to the parts that lack it,

1Co 12:25 so that there will be no disagreements within the body, but rather all the parts will be equally concerned for all the others.

1Co 12:26 Thus if one part suffers, all the parts suffer with it; and if one part is honored, all the parts share its happiness.

And through all these aspects, in balance put them into practice...

Jas 5:13 Is someone among you in trouble? He should pray. Is someone feeling good? He should sing songs of praise.

Jas 5:14 Is someone among you ill? He should call for the elders of the congregation. They will pray for him and rub olive oil on him in the name of the Lord.

Jas 5:15 The prayer offered with trust will heal the one who is ill — the Lord will restore his health; and if he has committed sins, he will be forgiven.

Jas 5:16 Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed. The prayer of a righteous person is powerful and effective.

Jas 5:17 Eliyahu was only a human being like us; yet he prayed fervently that it might not rain, and no

rain fell on the Land for three years and six months.

Jas 5:18 Then he prayed again, and heaven gave rain, and the Land produced its crops.

Jas 5:19 My brothers, if one of you wanders from the truth, and someone causes him to return,

Jas 5:20 you should know that whoever turns a sinner from his wandering path will save him from death and cover many sins.

Jas 1:22 Don't deceive yourselves by only hearing what the Word says, but do it!

Jas 1:23 For whoever hears the Word but doesn't do what it says is like someone who looks at his face in a mirror,

Jas 1:24 who looks at himself, goes away and immediately forgets what he looks like.

Jas 1:25 But if a person looks closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful hearer but a doer of the work it requires, then he will be blessed in what he does.

To do is to act, to demonstrate.

So, when you do all these things in balance not only do you embrace being created in the image and likeness of Adonai, but you are able to do everything that Yeshua said and promised.

We see Yeshua Rabbani, our teacher, our example guide us in all these aspects of a balanced life for a believer.

He prayed – before His death, He conveyed to His Father, if it is your will, remove this cup from me.

Luk 22:41 He went about a stone's throw away from them, kneeled down and prayed,

Luk 22:42 "Father, if you are willing, take this cup away from me; still, let not my will but yours be done."

He instructed His talmidim to pray...

Luk 22:40 When he arrived, he said to them, "Pray that you won't be put to the test."

Yeshua praised Adonai, His Father...

Mat 11:25 It was at that time that Yeshua said, "I thank you, Father, Lord of heaven and earth, that you concealed these things from the sophisticated and educated and revealed them to ordinary folks.

Mat 11:26 Yes, Father, I thank you that it pleased you to do this.

Mat 11:27 "My Father has handed over everything to me. Indeed, no one fully knows the Son except the Father, and no one fully knows the Father except the Son and those to whom the Son wishes to reveal him.

To praise is to recognise...

Joh 11:41 So they removed the stone. Yeshua looked upward and said, "Father, I thank you that you have heard me.

Joh 11:42 I myself know that you always hear me, but I say this because of the crowd standing around, so that they may believe that you have sent me."

Joh 11:43 Having said this, he shouted, "El`azar! Come out!"

Yeshua recognised the authority of the one who sent Him and the source of that authority.

All of these aspects, incorporated together demonstrate the fullness of worship towards our Creator, Our Father who Sh'ma Sh'mayim – Hears from Heaven and by whom, Yeshua has been given all authority.

So, when we grow as believers, all of these aspects must be present in order to experience true and substantial Spiritual growth. To ignore one is to compromise your potential.

You can't be enamoured in study of God's Word without applying it to your life.

You can't be enamoured in worship while ignoring other aspects.

Joh 10:10 The thief comes only in order to steal, kill and destroy; I have come so that they may have life, life in its fullest measure.

These aspects, as conveyed by Adonai and demonstrated by Yeshua bring forth the promise of an abundant life, life in its fullest measure.

Next Shabbat we will look at what happens when you lack balance in these things as a believer.