

Notes: Shabbat – June 21, 2014

Start: 10 am

Order of Service:

Meet and Greet
Liturgy – Ma Tovu
Introduction (if new people)
Liturgy – Sh'ma
Announcements
Prayer
Praise Reports
Praise and Worship Songs
Message
Aaronic Blessing
Kiddush
Oneg

Introduction: To Believe is To Know

Last week I talked about our position as a congregation regarding Israel and its right to exist.

If you got anything from last week it would be...

- Know what you believe.
- Know why you believe it.
- Be able to support what you believe

Scripture holds to the following criteria:

Deu 19:15 "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.

1Ti 5:19 Never listen to any accusation against a leader unless it is supported by two or three witnesses.

Heb 10:26 For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Heb 10:27 but only the terrifying prospect of Judgment, of raging fire that will consume the enemies.

Heb 10:28 Someone who disregards the Torah of Moshe is put to death without mercy on the word of two or three witnesses.

Heb 10:29 Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace!

The Word of Adonai is sufficient to support your beliefs, however the challenge is...that not everyone considers the Word of Adonai to be authoritative.

Adonai's Word by many is considered to be fable, fairytale, allegorical.

Yet His very Word brought forth the existence of everything you see before you, including us as His creation.

Yet many have discounted His Word.

Even some believers have been taught that scriptures in the “old testament” didn't really happen...

They ask, based on their understanding in today's world...

- How could a big fish eat a man and the man survive
- How could a donkey speak
- How could someone live to be 969 years old
- How could someone survive in a furnace, and not even get burned.

If you doubt that these events really happened, then why should you believe...

- Water was turned into wine
- Sick were healed
- Sight was restored to the blind
- The lame were restored and could now walk
- The resurrection from the dead of the one who would restore our relationship with Adonai.

Yeshua makes the following statement regarding Yochanan...

Joh 5:31 "If I testify on my own behalf, my testimony is not valid.

Joh 5:32 But there is someone else testifying on my behalf, and I know that the testimony he is making is valid —

Joh 5:33 you have sent to Yochanan, and he has testified to the truth.

Joh 5:34 Not that I collect human testimony; rather, I say these things so that you might be saved.

Joh 5:37 "In addition, the Father who sent me has himself testified on my behalf. But you have never heard his voice or seen his shape;

Joh 5:38 moreover, his word does not stay in you, because you don't trust the one he sent.

Joh 5:39 You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me,

Joh 5:40 but you won't come to me in order to have life!

Joh 5:41 "I don't collect praise from men,

Joh 5:42 but I do know you people — I know that you have no love for God in you!

Joh 5:43 I have come in my Father's name, and you don't accept me; if someone else comes in his own name, him you will accept.

Joh 5:44 How can you trust? You're busy collecting praise from each other, instead of seeking praise from God only.

Joh 5:45 "But don't think that it is I who will be your accuser before the Father. Do you know who will accuse you? Moshe, the very one you have counted on!

Joh 5:46 For if you really believed Moshe, you would believe me; because it was about me that he wrote.

Joh 5:47 But if you don't believe what he wrote, how are you going to believe what I say?"

Yeshua did not say, believe what I say...because I said so, not offering any support to what He was saying. On the contrary, He offered irrefutable testimony. He not only had human witnesses, who saw first hand what He had done, but also the one who sent Him.

All is recorded in His Word.

As a believer that should be sufficient, don't you think?

However, when you have shepherds teaching things that are contrary to His Word, it leads to:

- Confused sheep who don't know what to believe, thus leading to one foot in the door and one foot out the door.
- Weak sheep who do not use Adonai's Word in their everyday life
- Sheep open to attack from predators

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.

Joh 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

Joh 10:12 The hired hand, since he isn't a shepherd and the sheep aren't his own, sees the wolf coming, abandons the sheep and runs away. Then the wolf drags them off and scatters them.

Joh 10:13 The hired worker behaves like this because that's all he is, a hired worker; so it doesn't matter to him what happens to the sheep.

The result of weak and confused sheep...read result from Presbyterian vote...

So, for those who don't believe in the Word of Adonai being the final authority, let's see what others have said about Israel and its right to exist.

Setting aside for a moment the plethora of scripture that support Israel as a people who will inhabit a very specific land...

- Genesis 15:18 – 21
- Genesis 17:8
- Numbers 34
- Deuteronomy 1:7 – 8
- Joshua 1:1 - 5
- Micah 7:11 – 17

To name a few.

or what about the warnings to the nations regarding the land...

- Jeremiah 30:7 – 24
- Zechariah 12:3 & 9

Zec 12:2 "I will make Yerushalayim a cup that will stagger the surrounding peoples. Even Y'hudah will be caught up in the siege against Yerushalayim.

Zec 12:3 When that day comes, I will make Yerushalayim a heavy stone for all the peoples. All who try to lift it will hurt themselves, and all the earth's nations will be massed against her.

Zec 12:9 "When that day comes, I will seek to destroy all nations attacking Yerushalayim;

Zec 12:10 and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son.

Or what about the promise to return...

- Ezekiel 37

Or what about the Talmidim questioning Yeshua regarding the Kingdom of Israel?

- Acts 1:6 - 8

Act 1:6 When they were together, they asked him, "Lord, are you at this time going to restore self-rule to Isra'el?"

Act 1:7 He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority.

Act 1:8 But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!"

Setting all Scripture evidence aside...

Let's look at Israel's right to exist outside of scripture.

The first declaration by a nation supporting a Jewish national home in the land then known as Palestine came in 1917 when British foreign secretary James Balfour wrote the what would become known as the “*Balfour Declaration*”

This declaration committed Britain to a solemn pledge to help the Jewish people establish a national homeland.

This declaration just didn't happen out of the blue, but is the result of 20 years of effort on the part of the Jewish people lead by Theodore Herzl, author of “*The Jewish State*” in 1896, leading to the Basel Conference in 1897 unifying the global Jewish movement of its day and thus establishing what we know today as Zionism.

Zionism = The dream of the Jewish people to return to what was then their former homeland.

After Herzl's death, the mantle was passed on to Chaim Weizmann who would champion the Zionist cause and helped lobby Great Britain, resulting in the “*Balfour Declaration*”

The “*Balfour Declaration*” was introduced in 1917, during World War 1, which not only involved Europe but also the Middle East.

When the war ended the victorious nations convened in Paris in 1919 for the Peace Conference. The allied powers who met were:

- United Kingdom (Great Britain)
- France
- Italy
- Japan
- United States

During this conference, Weizmann presented the following political claims, like a statement in a court of law...

1. Recognition of the Jewish people as a people by international law
2. Recognition of their historical connection to the land known as Palestine.
3. The right to reconstitute what they used to have.

Reconstitution refers to Israel's prior connection to the land...to where Winston Churchill not only endorsed the “*Balfour Declaration*” but agreed history had attached the Jewish people to the land.

“It is manifestly right that the Jews who are scattered all over the world should have a national centre and a national home where some of them may be reunited. And where else could that be but in the land of Palestine, with which for more than 3000 years they have been intimately and profoundly associated”

Also at this conference, the Arabs through Faisal Hussein presented their claims.

- They were seeking legal standing as well.
- Asking for their right to establish an independent Arab state

Each presented their political claims to the Supreme Council of the Principal Allied Powers.

These five nations had the legal power of disposition after the war. They were the key victorious nations who had legal title by way of peace treaties. Because of their authority, they were able to transfer that authority to others, thus

being able to establish the right of territorial sovereignty for which the Jews and Arabs each made their claims.

One of the cornerstones associated with deciding the transfer of sovereignty was found in the Article 22 of the Covenant of the League of Nations...

Since the war had destroyed what was the Ottoman Empire, the League adopted a mandate system that would put them (Ottoman) under the tutelage of more advanced nations. What they called big brother helping little brother

By the end of the Paris conference in 1919 the claims made by the Jews and Arabs had not been addressed. Those claims would wait until the following year in Italy at San Remo.

Again the Representatives listened to each one's claims.

The final answer – they said yes to both sets of claims.

They agreed with the claims of the Jewish people as well as the Arab people.

Prior to San Remo, the “*Balfour Declaration*” carried political weight, but did not have international legal authority. Now in 1920 it obtained both.

Weizmann stated: “This is the most momentous political event in the whole history of our Zionist movement.

What the San Remo resolution did was enact the “*Balfour Declaration*” as part of the law of the nations of the world.

Great Britain and France would undertake the mandates that Article 22 stipulated. There were a total of three:

1. France would oversee the Syrian mandate (which would include what is today Lebanon)
2. Great Britain would oversee the mandates of Iraq and Palestine

The initial mandate for Palestine included territory on both sides of the Jordan river.

However, to settle a dispute between the French and British, Churchill at the Cairo Conference in 1921 gave Trans-Jordan to Faisal Hussein.

This decision eliminated more than 3/4 of the territory originally given to the Jewish homeland and ended up creating an additional Arab state in the region.

Under Article 6, the following was stated...keep this in mind regarding today's climate:

“The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage in co-operation with the Jewish agency...

Article 6 encourages settlements.

Quite a contrast to the views being expressed today. Today, settlements are viewed as illegal, because of the view that Israel's right to exist and develop the land for its people is not real and legitimate.

Article 6 further conveys - “not only do the Jews have the right to establish settlements, but that the world has the obligation to help them settle.

The “*San Remo Resolution*” was internationally ratified on July 24, 1922 by the League of Nations, the predecessor to the United Nations. A total of 51 nations would ratify the resolution that included the following:

“Whereas recognition has been given to the historical connection of the Jewish people with Palestine and to the

grounds for reconstituting their national home in that country.”

Six days later, the United States House of Congress unanimously endorsed the “Mandate for Palestine”

What did the Arabs receive?

Basically they received the rest of the Middle East as we know it today...

- Syria that would include Lebanon
- All of Mesopotamia
- All of Arabia

Yet, James Balfour makes this statement:

“Why are you complaining? You are getting all these lands and we are granting a niche.

What is interesting, in the Resolution, there were no national or political rights granted to the local Arabs or the Arabs who resided in Palestine. Those rights were granted to the Jewish people exclusively.

Then there is the question of Articles 181 and 242 dealing with the partition plan of 1947 and redefined borders of 1967.

Under Article 80 of the UN Charter, it states that all previous obligations enacted by the League of Nations would be preserved.

When we look at today's Parashah, Korach, we are reminded of what happens when one imposes a complete and total lack or recognition for what Adonai has established.

Rebellion was rampant against Moshe and Aharon, whom Adonai had established as the leaders of Israel. Who also, as referenced earlier by the many scriptures established land rights.

Presbyterian Church USA Narrowly Approves Divestment

This evening (June 20, 2014) in Detroit, the General Assembly of the Presbyterian Church USA approved [divestment](#) from three companies which do business with Israel—Hewlett-Packard, Caterpillar, and Motorola Solutions—on the grounds that their products abet the Israeli occupation. The motion passed narrowly 310-303. An amendment stating that the Church was not divesting from Israel, only these U.S.-based companies, was added in a last-minute attempt to disassociate the move from the [controversial](#) Boycott, Divestment, and Sanctions movement, despite the fact that BDS activists [were instrumental](#) in drafting and [lobbying](#) for the resolution. An amendment to reinvest the divested funds in Israeli companies engaged in “peaceful solutions” was rejected, and the Assembly also approved a resolution calling for the reexamination of the Church’s support for the two-state solution, by a tally of 482-88.

The vote in favor of divestment was not unexpected, as the move was [defeated](#) by only two votes, 333-331, at the 2012 General Assembly. Unsurprisingly, the debate leading up to this year’s vote was heated. To many Presbyterians and Jews, it was also deeply troubling. Earlier this week, one longtime Israel boycott activist in the Church, Presbyterian minister Larry Grimm, [told](#) Jews to leave Israel and that America was really their “Promised Land.” At the General Assembly itself, a shocked Presbyterian blogger [reported](#) that during prayers, Virginia Sheets, the vice moderator of the Middle East issues committee, “suggested that Jesus wasn’t afraid to tell the Jews when they were wrong.” *Zionism Unsettled*, the pamphlet assembled by divestment activists to press their case, labeled Zionism as racism and drew [strong condemnation](#) from prominent Presbyterian leaders, who noted that it had been [endorsed](#) by the notorious white supremacist David Duke, who praised its usage of racist terminology he originally coined. (The

DVD accompanying the booklet also [claimed](#) that Jews fabricated their connection to Jerusalem for political purposes.) An anonymous Twitter account set up by divestment activists even attempted to [smear](#) a Jewish Israel advocate in attendance at the General Assembly for “mocking” Presbyterian hymns. (Video showed otherwise.)

On the ground in the Detroit, the divestment motion faced wall-to-wall opposition from Jewish groups, from the American Jewish Committee to J Street, capped by an impassioned personal address from Reform Movement head Rabbi Rick Jacobs. In light of the subsequent vote for divestment, it seems likely that Jewish-Presbyterian interfaith relations will not recover for some time. Given how many Presbyterians and [their leaders](#) at the Assembly voted against the measure, however, and how many rank-and-file members of the 1.8 million-strong church had little say in this vote, individual and local ties will no doubt persist, even as institutional ones become strained.

Whether the limited divestment measure itself will have any political or economic impact remains to be seen. Many activists [hope](#) that the Presbyterian move will set a precedent for further divestment initiatives in other churches and institutions. But critics are skeptical, and [liken](#) the vote to the Israel boycott of the American Studies Association, which evoked [widespread condemnation](#) and turned the ASA into the “pariah of the United States higher-education establishment,” in the [words](#) of the *New York Times*. Others, like *Haaretz* economics editor David Rosenberg, have [argued](#) at length that the financial impact of such moves has been negligible, and will continue to be.