

Notes: June 30, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. Prayer for America and it's Leadership
3. Children's Song:
4. Children's Lesson:
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash –
9. Name of God For the Week:
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Beit Yeshua vs. Beit Hillel and Beit Shammai*
14. Kiddush

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: Defending What You Believe

I tend to reiterate the following:

Know what you believe

Why you believe it

Be able to defend it.

First...what is the it.

The it is what you believe. To accept that something is true...(accept (something) as true; feel sure of the truth of.)

To believe is a verb which requires action

To have a belief or beliefs is a noun - trust, faith, or confidence in someone or something.

It is something you possess, yet you cannot physically hold it, see it, taste it or touch it.

It is similar to faith, also a noun - complete trust or confidence in someone or something.

Your beliefs and your faith are what are known in the accounting world as intangible assets.

They are there, there is value to them, but you just can't feel, touch, taste or see.

The writer of Hebrews conveys this very aspect...

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

H539 - believe

אמן

'âman

aw-man'

A primitive root; properly to *build up* or *support*; to *foster* as a parent or nurse; figuratively to *render* (or *be*) *firm* or *faithful*, to *trust* or believe, to be *permanent* or quiet; morally to *be true* or certain; once (in [Isa 30:21](#); by interchange for [H541](#)) to *go to the right hand*: - hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

H529 - faith

אמן

'êmûn

ay-moon'

From [H539](#); *established*, that is, (figuratively) *trusty*; also (abstractly) *trustworthiness*: - faith (-ful), truth.

As we build upon the hebrew aman,

firm or *faithful*, Are you firm in what you believe or are you all over the place...one week believing one thing, while the next week believing something that is contrary.

to *trust* or believe,

to be *permanent* or quiet;

morally to *be true* or certain

Our prayers conclude – aman

For which I have heard it interpreted as “so be it”. Or “so it is, so it shall be.”

Yet, I don't believe this is nearly as impactful as “I believe”

Mat 7:13 "Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it;

Mat 7:14 but it is a narrow gate and a hard road that leads to life, and only a few find it.

Many of you are on this narrow path...whereby Adonai is working on you and through you.

Many of you are currently going through the process.

Many things we convey as being transformative, life changing, paradigm shifting are not taught, supported or understood by the majority of believers in the body of Messiah.

For many of you the first step onto this narrow path is the realization that Adonai did not change Shabbat. You can't find anywhere in Scripture to support this, yet verses used loosely supporting man's claim.

Act 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (KJV)

Act 20:7 On Motza'ei-Shabbat, when we were gathered to break bread, Sha'ul addressed them. Since he was going to leave the next day, he kept talking until midnight. (CJB)

Or such a justification as Yeshua rose on the first day of the week, thus it is the Lord's day.

Yet, the Lord's day in Scripture refers to the day of judgment.

Yet, in the very same Scriptures, Yeshua conveys...

Mar 2:27 Then he said to them, "Shabbat was made for mankind, not mankind for Shabbat;

Mar 2:28 So the Son of Man is Lord even of Shabbat."

So, you are on this narrow path, likely asking now – what do I believe?

I believe this is one of the reasons you are here.

Keeping in mind our vision isn't about teaching you “the roots of your faith”

We're not here to give you a warm and fuzzy feel good moment, but to transform your lives, strengthen what you believe and support you in living out what you believe.

Yet you have already said, we are in the process of figuring that out.

<http://www.shalommaine.com/beliefs.htm>

Some of these beliefs are foundational, yet the manner by which we present them may be foreign.

We recognize Adonai as one, echad. A complex unity similar to when man and woman become married, they are echad.

Yet not relying on the doctrines that many have established and therefore in Yeshua's own words...

Joh 14:6 Yeshua said, "I AM the Way – and the Truth and the Life; no one comes to the Father except through me.

Joh 14:11 Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.

Joh 11:25 Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;

Joh 11:26 and everyone living and trusting in me will never die. Do you believe this?"

In both cases, Yeshua intentionally uses the words I AM, thus further establishing He is Adonai.

Exo 3:13 Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?"

Exo 3:14 God said to Moshe, "Ehyeh Asher Ehyeh [*I am/will be what I am/will be*]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [*I Am or I Will Be*] has sent me to you.' "

H1961

היה

hâyâh (ehyeh)

haw-yaw'

A primitive root (compare [H1933](#)); to *exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

To exist.

Adonai exists, in other words He is.

And yes for those of you who are trying to wrap your heads around this, we do not believe in the trinity doctrine which in essence conveys God is one in three separate parts.

And Adonai would honor His promise as spoken by Yeshua...

Joh 14:16 and I will ask the Father, and he will give you another comforting Counselor like me, the Spirit of Truth, to be with you forever.

Joh 14:17 The world cannot receive him, because it neither sees nor knows him. You know him, because he is staying with you and will be united with you.

It is important that you stand firm in your beliefs, not wavering once you have reconciled any questions or doubts.

Won't we be considered intolerant or inflexible, close minded by others?

The writer of Hebrews conveys the following:

Heb 5:13 Anyone who has to drink milk is still a baby, without experience in applying the Word about righteousness.

Heb 5:14 But solid food is for the mature, for those whose faculties have been trained by continuous exercise to distinguish good from evil.

Heb 6:1 Therefore, leaving behind the initial lessons about the Messiah, let us go on to maturity, not laying again the foundation of turning from works that lead to death, trusting God,

Heb 6:2 and instruction about washings, s'mikhah, the resurrection of the dead and eternal punishment.

Heb 6:3 And, God willing, this is what we will do.

Once you have resolved an issue, there is no need to revisit it over and over.

Tit 3:1 Remind people to submit to the government and its officials, to obey them, to be ready to do any honorable kind of work,

Tit 3:2 to slander no one, to avoid quarrelling, to be friendly, and to behave gently towards everyone.

Tit 3:3 For at one time, we too were foolish and disobedient, deceived and enslaved by a variety of passions and pleasures. We spent our lives in evil and envy; people hated us, and we hated each other.

Tit 3:4 But when the kindness and love for mankind of God our Deliverer was revealed,

Tit 3:5 he delivered us. It was not on the ground of any righteous deeds we had done, but on the ground of his own mercy. He did it by means of the mikveh of rebirth and the renewal brought about by the Ruach HaKodesh,

Tit 3:6 whom he poured out on us generously through Yeshua the Messiah, our Deliverer.

Tit 3:7 He did it so that by his grace we might come to be considered righteous by God and become heirs, with the certain hope of eternal life.

Tit 3:8 You can trust what I have just said, and I want you to speak with confidence about these things, so that those who have put their trust in God may apply themselves to doing good deeds. These are both good in themselves and valuable to the community.

Tit 3:9 But avoid stupid controversies, genealogies, quarrels and fights about the Torah; because they are worthless and futile.

Tit 3:10 Warn a divisive person once, then a second time; and after that, have nothing more to do with him.

Tit 3:11 You may be sure that such a person has been perverted and is sinning: he stands self-condemned.

So, as you continue on this journey and allowing this congregation to shepherd you, keep in mind this is our vision.

<http://www.shalommaine.com/vision.htm>

Ultimately, in order to defend something, you must first know what it is.

Next sermon – Know Your Audience