

Notes: December 26, 2015

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: Kal Vahomer – Light and Heavy

First, let me state that this sermon is not in response to any one individual but is a response when I see a trend developing within the congregation. I say this because I have concerns.

I have concerns regarding complacency within the congregation. I am concerned that some of you may be going through the motions.

Last week I talked about Matthew's Gospel and its complex structure making him on par with Rabbi Sha'ul when it comes to Jewish hermeneutics. I want to expand your understanding even further with a method that you are likely familiar with, but are not familiar with the term...

Kal Vahomer – Light and Heavy

From this premise we can draw the conclusion that there are different degrees of sin.

The concept of sin from a Christian perspective is greatly misunderstood when applying a Jewish perspective.

We know that Adonai cannot overlook any sin and that it is what ultimately separates us from Him. However, Torah teaches that there is a difference between large sin and small sin. There are sins that are more serious than others and this is identified by the punishment associated with each transgression.

If the punishment is death, then one has committed a serious sin, such as murder or even adultery.

These are serious from Adonai's perspective because of what they affect.

Murder affects life. Life that has been given by Adonai, yet has been taken by the action of His creation

Adultery affects the covenant relationship of marriage given by Adonai and defiled by the actions of His creation

Yet in other cases such as kashrut, Torah forbids eating such things as pork, yet the punishment is washing one's cloths and remaining unclean until evening which prevented worship in the Temple or Tabernacle on that particular day. When eating what you weren't supposed eat, there was no sacrifice or payment required in order to make atonement other than washing and waiting until the next morning, in other words "a time out".

Torah teaches that this was not a serious sin in relation to others.

Believe it or not, Yeshua teaches the same thing...

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Based on Yeshua's own words, this substantiates that there are lesser and greater commandments and therefore lesser and greater sins.

He talks about whoever disobeys the least, lightest of these mitzvot and teaches others to do so will be called least in the Kingdom of Heaven.

What do you think Shabbat is?

Is it light or heavy?

We have seen the death penalty associated with it in Exodus 31.

Exo 31:13 "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me.

Exo 31:14 Therefore you are to keep my Shabbat, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people.

We have also seen exile associated with not keeping it, whether it is in relation to the land or the day / year.

Why do you think this is so harsh?

Exo 31:13 "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me.

Exo 31:17 It is a sign between me and the people of Isra'el forever; for in six days Adonai made heaven and earth, but on the seventh day he stopped working and rested.' "

Two times Adonai states "it is a sign between me and you" It is associated with the Covenant relationship He established with Israel.

This is something personal that He has given to Israel. Something that no other nation has. Something that as believers in Yeshua have been brought into, having become part of the Olive Tree.

A sign signifying the Covenant He made with Israel at Sinai. A Covenant that has been built upon with power and better promises, not negating or nullifying the previous.

You would think that if someone commanded you not to work and to rest it would be easy to do, yet it was one of the most challenging commandments that Israel experienced then and today. It is one of the most challenging

commandments that believers experience today. Something so simple, rest from your work and honor me.

Why do you think such a simple and beneficial commandment is so challenging?

Ultimately, it requires significant faith. Faith that states “I will rely and trust in You” Not relying on my own capabilities or endeavors

Shabbat is referenced in 120 verses throughout the Complete Jewish Bible:

- 26 times in Torah
- 57 times in the Brith Hadoshah – 45 times in the Gospels

It is referenced more times in the Gospels than Torah. Yet according to many theologians the Sabbath has been done away.

Think of it this way. Shabbat is established in Torah and emphasized throughout Scripture, including the New Covenant.

Yet why is it such a struggle to do?

It can't be because I am teaching you that everything the Talmud says about it you are supposed to be doing...

Here is a sample of what the Talmud says about Shabbat. This is from Dr. Michael Brown's books “Answering Jewish Objections to Jesus, Volume 4, The New Testament:

Consider this random sampling of Sabbath laws found in a standard compendium that is widely used by religious Jews today, bearing in mind that these selections represent just a few parts of a few pages of a three-volume set of books: a. It is permissible to scratch one's head or beard lightly, and one need not be afraid that one might thereby pull out some of the hairs. b. It is also permissible to extract the remains of food stuck in one's beard, so long as one takes care not to pull out any of the hair. a. One is allowed to remove loose dandruff from one's hair with one's hand, but b. one must be careful not to remove dandruff which is still attached to the skin.

a. One may neither

- 1) comb one's hair, nor*
- 2) brush one's hair with a hard brush. . . . c.*
- 3) While one is permitted to tidy one's hair a little with a soft brush which is not likely to pull out any of the hair,*
- 4) it is advisable to keep this brush especially for Shabbath and Yom Tov (holy days), so that there is a recognizable distinction between the way in which one brushes one's hair on a normal weekday and the way in which one does so on Shabbath and Yom Tov.*

A married woman who has forgotten to comb her hair before Shabbath or Yom Tov, as is required before going to the mikveh (ritual bath) on Shabbath or Yom Tov, should consult a qualified rabbinical authority who will tell her how to proceed in the circumstances.

a. On Shabbath and Yom Tov one is not allowed to cut, trim or file nails, whether with scissors, a nail file or any other instrument or by biting them.

b. Similarly, small pieces of skin which are peeling off around the fingernail or any other part of the body, but which are still connected, may not be pulled or cut off with an instrument, by hand or even with the teeth.

c. Nonetheless, if 1) the end of a nail has become detached for most of its width and is, therefore, close to coming off and 2) it is causing, or one is afraid that it will cause, pain, it may be removed, either by hand or with the teeth, but not with an instrument.

A married woman who has forgotten to cut her fingernails or toenails before Shabbath or Yom Tov, as is required before going to the mikveh (ritual bath) on Shabbath or Yom Tov, should consult a qualified rabbinical authority

who will tell her how to proceed, according to the circumstances of the case.

a. One is allowed, on Shabbath, to wash one's face, hands and feet or other individual parts of the body, in water which was heated before Shabbath.

b. One is generally not allowed to wash or shower the whole, or the major part, of one's body in such water, even if one does so bit by bit.

c. A person who is used to washing the whole of his body in warm water every day and will suffer extreme discomfort should he not do so, or someone who is ill, may wash the whole of his body, even on Shabbath, in warm water, provided that it was heated before Shabbath.

d. Anyone washing himself on Shabbath should take care to avoid squeezing water out of his hair.

If, upon opening an electric refrigerator on Shabbath or Yom Tov, one finds that the internal light has automatically been switched on,

a. this does not make it forbidden to eat the food inside, but

b. one should consult a qualified rabbinical authority about what to do with regard to closing the door of the refrigerator again.

These are just a few examples of what 10% of the Jewish community legislates in relation to Shabbat and the majority don't even recognize. Yet when Jewish identity is conveyed, it is the minority who are driving the narrative.

When is a majority not a majority?

When the minority sets the agenda and get what they want. This is the current culture in the federal government.

It is found throughout society.

3% of the American population comprise this community and have influenced the remaining 97% of the American population to where a majority of this 97% supports their position yet don't have anything vested in this position. They do not live it, but in order for it to be adopted have accepted the premise.

A majority of the 97% in 36 states have voted to adopt same sex marriage. They were influenced by the minority 3%.

20% of the people who are involved have this done while 80% don't. It was once illegal but again a minority influenced the majority.

The 20% are the people who have abortions on an annual basis – approximately 1 million
The 80% are births in American on an annual basis – approximately 4 million

Why do I bring up all this information?

We are a minority within the body of believers yet you are being dictated by the majority. Counter to culture. Yeshua, likewise was in the minority, yet stood strong in His message. We should be taking a page from Yeshua's book.

Getting back to Shabbat, the most common reason I have heard from people missing Shabbat is family. Whatever the reason, the core stems from family.

You are being influenced by the majority who don't understand what it is you are doing, or even what you believe, yet you are not standing for what you believe. As I have said many times, there are six other days in the week to do whatever it is you are going to do, what is wrong with any of those days? I am not saying this to boost attendance, but am saying this because of what Adonai says.

I don't know how many times I have had people tell me why they won't be at service and then justify their reason why. If you have to justify your reason to me, then you really don't believe what you are doing is right. In essence, justifying to me is attempting to have me tell you that what you are doing is acceptable. My response is usually, "I understand" but this doesn't mean that I agree. All it means is that I am acknowledging what you are saying and understand what you have said. In no way am I conveying that I accept what you are saying but have only acknowledged that I understood what you have said.

What does Adonai say about Shabbat and then you tell me if it is considered to be heavy or light in relation to Kal Vahomer...

We already know Adonai established Shabbat as a sign between Himself and Israel.

This given to Isaiah by Adonai and conveyed to Israel...

Isa 58:13 "If you hold back your foot on Shabbat from pursuing your own interests on my holy day; if you call Shabbat a delight, Adonai's holy day, worth honoring; then honor it by not doing your usual things or pursuing your interests or speaking about them.

Isa 58:14 If you do, you will find delight in Adonai — I will make you ride on the heights of the land and feed you with the heritage of your ancestor Ya`akov, for the mouth of Adonai has spoken."

REFRAIN FROM YOUR OWN INTERESTS

Isa 56:1 Here is what Adonai says: "Observe justice, do what is right, for my salvation is close to coming, my righteousness to being revealed."

Isa 56:2 Happy is the person who does this, anyone who grasps it firmly, who keeps Shabbat and does not profane it, and keeps himself from doing any evil.

Isa 56:3 A foreigner joining Adonai should not say, "Adonai will separate me from his people"; likewise the eunuch should not say, "I am only a dried-up tree."

Isa 56:4 For here is what Adonai says: "As for the eunuchs who keep my Shabbats, who choose what pleases me and hold fast to my covenant:

Isa 56:5 in my house, within my walls, I will give them power and a name greater than sons and daughters; I will give him an everlasting name that will not be cut off.

Isa 56:6 "And the foreigners who join themselves to Adonai to serve him, to love the name of Adonai, and to be his workers, all who keep Shabbat and do not profane it, and hold fast to my covenant,

Isa 56:7 I will bring them to my holy mountain and make them joyful in my house of prayer; their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples."

Speaking of the nations becoming part of this. You are in essence receiving advanced instruction and training for what will come to pass.

When one places Adonai above their own needs, He will honor them. Not too long ago I conveyed this very principle.

My question to you, How are you doing during this time of preparation? The preparation being your lifetime.

I ask because it is going to get serious soon...

Isa 66:22 "For just as the new heavens and the new earth that I am making will continue in my presence," says Adonai, "so will your descendants and your name continue.

Isa 66:23 "Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says Adonai.

Isa 66:24 "As they leave, they will look on the corpses of the people who rebelled against me. For their worm will never die, and their fire will never be quenched; but they will be abhorrent to all humanity."

The most frequent response I get from people involves family.

What does Yeshua say about family...

Mat 10:37 Whoever loves his father or mother more than he loves me is not worthy of me; anyone who loves his son or daughter more than he loves me is not worthy of me.

This is typically a tough verse for many believers to swallow. In some cases they confuse honoring mother and father, by elevating mother and father above God. We can see this same dynamic in relation to other family members.

Yosef Vaktor, a Messianic Jew in Yerushalayim who escaped the Nazis by hiding in a forest and came to faith during the time of the *Sho'ah* (Holocaust), has taught on the subject of loving God more than parents:

"In choosing between God and relatives, God comes first. Abraham had to leave his family, his kindred and his father's house ([Gen 12:1-3](#)). He had to send his son Ishmael away permanently ([Gen 21:8-13](#)). He had to be willing to sacrifice his son Isaac ([Gen 22:1-19](#)). At the time of the golden calf, Moses told the Levites that because each was willing to be against his son and his brother, with the result that they killed three thousand, God bestowed a blessing ([Exo 32:29-30](#)). One is to stone the false prophet who leads the people into idolatry, even if he is your brother, son, daughter or wife ([Deu 13:6-11](#)).

One is to put to death one's rebellious son ([Deu 21:18](#)). In the Sermon on the Mount, Yeshua *machmir* (interprets more stringently); he does the same here. But his method of judging more stringently is different. For example, in the incident of [Joh 8:1-11](#) the *Sanhedrin* might have excused the sin of the woman caught in adultery, that is, it might have not pronounced her guilty. Yeshua does pronounce her guilty, but he lets her go, tempering justice with mercy" (*while also correctly interpreting Torah -SL*) (Teaching at Netivyah Congregation, October 29, 1989)

Anytime one is in opposition to Adonai, even if it is family, one must stand before Him.

I am not telling you not to travel, but I would hope that if you are traveling you would seek a congregation near where you are traveling in order to partake in Shabbat.

This is not an individual time but a time to be shared with community.

First and foremost it is a day of rest, refraining from one's work. However, equally important it is a holy convocation.

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.

Lev 23:4 "These are the designated times of Adonai, the holy convocations you are to proclaim at their designated times.

Unless you work for yourself, you are likely beholden to your employer. Your options are:

1. Submit to the authority of the one you serve
2. Seek other employment that will allow you to honor Adonai's Shabbat

If you take away anything from this message, be mindful of who created Shabbat and who is Lord of Shabbat:

Mar 2:24 The P'rushim said to him, "Look! Why are they violating Shabbat?"

Mar 2:25 He said to them, "Haven't you ever read what David did when he and those with him were hungry and needed food?"

Mar 2:26 He entered the House of God when Evyatar was cohen gadol and ate the Bread of the Presence," — which is forbidden for anyone to eat but the cohanim — "and even gave some to his companions."

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."

What are your priorities?

Psa 92:1 *[A psalm. A song for Shabbat:]* It is good to give thanks to Adonai and sing praises to your name, `Elyon,

Psa 92:2 to tell in the morning about your grace and at night about your faithfulness,

Psa 92:3 to the music of a ten-stringed [*harp*] and a lute, with the melody sounding on a lyre.

Psa 92:4 For, Adonai, what you do makes me happy; I take joy in what your hands have made.

Psa 92:5 How great are your deeds, Adonai! How very deep your thoughts!

Psa 92:6 Stupid people can't know, fools don't understand,

Psa 92:7 that when the wicked sprout like grass, and all who do evil prosper, it is so that they can be eternally destroyed,

Psa 92:8 while you, Adonai, are exalted forever.

Psa 92:9 For your enemies, Adonai, your enemies will perish; all evildoers will be scattered.

Psa 92:10 But you have given me the strength of a wild bull; you anoint me with fresh olive oil.

Psa 92:11 My eyes have gazed with pleasure on my enemies' ruin, my ears have delighted in the fall of my foes.

Psa 92:12 The righteous will flourish like a palm tree, they will grow like a cedar in the L'vanon.

Psa 92:13 Planted in the house of Adonai, they will flourish in the courtyards of our God.

Psa 92:14 Even in old age they will be vigorous, still full of sap, still bearing fruit,

Psa 92:15 proclaiming that Adonai is upright, my Rock, in whom there is no wrong.