

Notes: September 4 2021

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: Life, Holiness and Torah

My hope is, as our Summer of Life winds down and we approach the Fall Moadim, that everyone has a much better understanding of the foundational importance of Torah. For in the Gospels alone Torah is referenced 104 times, (an average of 26 times per Gospel) while the other 35 books comprising the Brith Hadoshah total 133 (totalling 237) (an average of 3.8 times per book) Torah or as other translations will do "the law" is referenced. Of those 133 times in the other 35 books of the Brith Hadoshah, 46 of them are found in Sha'ul's letter to Rome. Doing the math, that is nearly 35% of all references

What am I saying here?

Torah in relation to the New Covenant writings is extremely important. It is vital if you are to understand the Words of Yeshua as He has intended them to be understood. This includes the letters of Sha'ul not to mention the other contributors to the writings of the New Covenant.

Without a foundational understanding of Torah and its application throughout the Brith Hadoshah you will see and have seen errors in understanding and errors in application.

Consider Sha'ul's words to Timothy...

2Ti 3:16 All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

2Ti 3:17 thus anyone who belongs to God may be fully equipped for every good work.

Foundational to say the least, yet missing the context of Sha'ul's point. The New Covenant writings are Scripture for us today, yet this is not what Sha'ul had in mind when he wrote these words of encouragement to his young talmidot. Why, because people don't pay attention to the verses prior to these two foundational verses, for it is the verses prior that establish context for us.

2Ti 3:14 But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

2Ti 3:15 and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

All Scripture are the Holy Scriptures that Timothy had known from his youth. What are those Holy Scriptures, but the Tanakh. Ha Torah, Ha Nevi'im (The Prophets) and Ha K'tuvim (The Writings).

What else does Sha'ul convey to Timothy...

2Ti 2:14 Keep reminding people of this, and charge them solemnly before the Lord not to engage in word-battles. They accomplish nothing useful and are a catastrophe for the hearers!

2Ti 2:15 Do all you can to present yourself to God as someone worthy of his approval, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.

The King James translates verse 15...

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Straightforwardly / Rightly divided.

In other words, not adding to or subtracting from the Word of Adonai.

And something I will emphatically emphasize...CONTEXT, CONTEXT CONTEXT.

Don't take a verse out of its context by quoting it for the purpose of supporting your point. Anyone can take a verse out of context and have it say what they want it to say.

Consider this verse, for which Jeri has shared with you in jest...

Isa 22:12 That day Adonai Elohim-Tzva'ot called on you to weep and mourn, to shave your heads and wear sackcloth;

Isa 22:13 but instead, one sees joy and celebrating, killing of oxen, slaughtering of sheep, eating of meat, drinking of wine—"Let's eat and drink now, because tomorrow we'll be dead!"

It is written. "It's in my Bible"

Yet, consider the full context for this is only part of a verse and part of a greater thought being conveyed by Isaiah.

Yet, Adonai has called on the people to weep and mourn. Instead the people have taken on "Que sera, sera" attitude.

"Whatever will be, will be", so we will eat and drink because tomorrow we will die. There was no intent to follow Adonai here.

Who are these people that Adonai is instructing but a people whom have been set apart. They are a Goy Kadosh – a Holy Nation.

Deu 7:6 For you are a people set apart as holy for Adonai your God. Adonai your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure.

Deu 7:7 Adonai didn't set his heart on you or choose you because you numbered more than any other people—on the contrary, you were the fewest of all peoples.

Deu 7:8 Rather, it was because Adonai loved you, and because he wanted to keep the oath which he had sworn to your ancestors, that Adonai brought you out with a strong hand and redeemed you from a life of slavery under the hand of Pharaoh king of Egypt.

The word Holy is a Hebrew root word...

קָדוֹשׁ קָדַשׁ

qâdôsh qâdôsh

kaw-doshe', kaw-doshe'

From **H6942**; *sacred* (ceremonially or morally); (as noun) *God* (by eminence), an *angel*, a *saint*, a *sanctuary*: - holy (One), saint.

For we see from the root word...

קֹדֶשׁ

qôdesh

ko'-desh

From **H6942**; a *sacred* place or thing; rarely abstractly *sanctity*: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Exo 3:5 He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.

Is seen to be an actual place. The ground Moshe was standing on was Kodesh, Holy Ground not for any other reason than the presence of Adonai was there, thus making the place a holy place.

Another root word along the same premise as Kadosh is Kadash...

קָדַשׁ

qâdash

kaw-dash'

A primitive root; to *be* (causatively *make*, *pronounce* or *observe* as) *clean* (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

Gen 2:3 God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

Sometimes translated as sanctified conveys more of a proclamation as is seen in this verse. Adonai has proclaimed the Seventh day to be made distinct from the other days of creation through its separation. It is by Adonai's action that the seventh day has its own distinction. To further amplify the distinction Adonai adds a blessing to the day. In blessing the seventh day, Adonai has in essence established a blessing to anyone who honors that day.

Notice here that there are two actions taken by Adonai...

The first was to B'racha, that is He blessed the day Shabbat.

The second is to separate the day and make it distinct.

As I shared with you a few weeks ago in Life Balance and Torah, their are attributes associated with Shabbat that are not present within any of the other six days of the week. I would encourage you to revisit that sermon to learn more.

For we see that anything Adonai blesses will be a blessing to others. We see this in Adonai's calling Avram to leave and go...

Gen 12:1 Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

Avram was set apart by Adonai just as the seventh day. He was made holy, that is distinct, separate from everyone else.

Yet how did it get to be that way?

What is the concept of being Holy?

Our understanding of Holy and Holiness as conveyed in various dictionaries...

"dedicated or consecrated to God or a religious purpose; sacred."

For the word conveys that of something that is separate from all else, yet we tend to see the aspect of being Holy and Holiness as something that is unachievable. In other words, we tend to complicate that which is not complicated.

There is a reason we cannot approach Adonai directly when He is present in His fullness. Simply put, it is because we would die.

Exo 33:18 But Moshe said, "I beg you to show me your glory!"

Exo 33:19 He replied, "I will cause all my goodness to pass before you, and in your presence I will pronounce the name of Adonai. Moreover, I show favor to whomever I will, and I display mercy to whomever I will.

Exo 33:20 But my face," he continued, "you cannot see, because a human being cannot look at me and remain

alive.

Exo 33:21 Here," he said, "is a place near me; stand on the rock.

Exo 33:22 When my glory passes by, I will put you inside a crevice in the rock and cover you with my hand, until I have passed by.

Exo 33:23 Then I will remove my hand, and you will see my back, but my face is not to be seen."

There is a reason why Adonai has established a means for interaction with a people a nation that He has set apart.

For we take a verse such as Romans 3:20...

Rom 3:20 For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are.

And thus conflate that is combine righteousness and holiness. For as I shared with you two weeks ago in "Life Righteousness and Torah,

http://www.shalommaine.com/sermon_notes_pdf/Life_Righteousness_and_Torah.pdf

it is to do that which is right and lawful. This being from the perspective of Adonai in relation to His Word, Torah. For Yeshua does not contradict this very premise when Yochanan captures Yeshua's Words...

Joh 14:15 "If you love me, you will keep my commands;

And the result is in how He responds...

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.

When something is separated from everything else that offers a similar relation, it now has distinction because of that separation. For in this distinction what does Yeshua convey, that being distinct in that we are following Him, He will in essence bless us, in this case through the Ruach Ha Kodesh. That which is only available to those who are Holy, that is set apart, distinct.

In completing the thought Sha'ul starts in Romans 3:20, he further conveys...

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear—although the Torah and the Prophets give their witness to it as well—

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

Thus being holy is not really a status as it is a distinction.

You are holy because you have been set apart.

Israel as a nation has been set apart and as such it is not status, but distinction.

Distinction by what has been provided...

Rom 9:1 I am speaking the truth—as one who belongs to the Messiah, I do not lie; and also bearing witness is my conscience, governed by the Ruach HaKodesh:

Rom 9:2 my grief is so great, the pain in my heart so constant,

Rom 9:3 that I could wish myself actually under God's curse and separated from the Messiah, if it would help my brothers, my own flesh and blood,

Rom 9:4 the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

Rom 9:5 the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

And thus Distinction with a purpose...

Isa 49:5 So now Adonai says—he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength—

Isa 49:6 he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

Isa 49:7 Here is what Adonai, the Redeemer of Isra'el, his Holy One, says to the one despised, whom the nations detest, to the servant of tyrants: "When kings see you, they will stand up; princes too will prostrate themselves, because of Adonai, who is faithful, the Holy One of Isra'el, who has chosen you."

Adonai has made distinction for a purpose, His purpose...

Joh 3:16 "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

Joh 3:17 For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved.

Joh 3:18 Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son.

So, don't over think Holiness. Don't conflate it with Righteousness for they are two distinct and separate things. Yet, both are important for we are to remember...

Yeshua is distinct in that He is the only Son of Adonai. As such, that which is Holy establishes Holiness that is distinction...

Yeshua has made this distinction as to our Holiness...

Joh 17:15 I don't ask you to take them out of the world, but to protect them from the Evil One.

Joh 17:16 They do not belong to the world, just as I do not belong to the world.

Joh 17:17 Set them apart for holiness by means of the truth—your word is truth.

Joh 17:18 Just as you sent me into the world, I have sent them into the world.

We have been made distinct through our proclamation in accepting Yeshua as Messiah, as Redeemer, as Lord.

Joh 17:19 On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness

by means of the truth.

We are not to be conformed to the world, but to be distinct from it.

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Or to put it another way as Adonai has conveyed to the Nation for whom He brought out of Egypt when conveying a distinction between what everyone eats and what they to eat for food...

Lev 11:44 For I am Adonai your God; therefore, consecrate yourselves and be holy, for I am holy; and do not defile yourselves with any kind of swarming creature that moves along the ground.

Lev 11:45 For I am Adonai, who brought you up out of the land of Egypt to be your God. Therefore you are to be holy, because I am holy.

Separate yourself from the actions, deeds, practices of the world and Follow Me.

Concluding with Kefa...

1Pe 1:13 Therefore, get your minds ready for work, keep yourselves under control, and fix your hopes fully on the gift you will receive when Yeshua the Messiah is revealed.

1Pe 1:14 As people who obey God, do not let yourselves be shaped by the evil desires you used to have when you were still ignorant.

1Pe 1:15 On the contrary, following the Holy One who called you, become holy yourselves in your entire way of life;

1Pe 1:16 since the Tanakh says, "You are to be holy because I am holy."

1Pe 1:17 Also, if you are addressing as Father the one who judges impartially according to each person's actions, you should live out your temporary stay on earth in fear.

1Pe 1:18 You should be aware that the ransom paid to free you from the worthless way of life which your fathers passed on to you did not consist of anything perishable like silver or gold;

1Pe 1:19 on the contrary, it was the costly bloody sacrificial death of the Messiah, as of a lamb without defect or spot.

1Pe 1:20 God knew him before the founding of the universe, but revealed him in the acharit-hayamim for your sakes.

1Pe 1:21 Through him you trust in God, who raised him from the dead and gave him glory; so that your trust and hope are in God.

1Pe 1:22 Now that you have purified yourselves by obeying the truth, so that you have a sincere love for your brothers, love each other deeply, with all your heart.

1Pe 1:23 You have been born again not from some seed that will decay, but from one that cannot decay, through the living Word of God that lasts forever.

1Pe 1:24 For all humanity is like grass, all its glory is like a wildflower—the grass withers, and the flower falls off;

1Pe 1:25 but the Word of Adonai lasts forever. Moreover, this Word is the Good News which has been proclaimed to you.