

March 2, 2024
Ephesians 4.2-6
One

How does Big Foot tell time?
With his Sasquatch

Did you read the review about the restaurant on the moon?
Food was good but it had no atmosphere.

I changed my iPod name to Titanic. It's syncing now.

Progress!
New Great House for the playground

Marcos was demolition project manager.
Good lumber and hardware salvaged.
Skilled labor by Jonathan Elizarraras,
Hedmon, German, Noah, John & Amy
Stewart, Eric Poling and others.



Wood rot was discovered that vindicated the demolition and replacement decision.

Stewarts hauled away lots of scrap.





**Sgt Major
Chaim
Malespin**

<https://www.youtube.com/watch?v=Lv8GrDGi9vU>

Since the war broke out, about 6500 new immigrants made Israel their new home. And there are many reports that there has been a surge of aliyah applications also since the Oct 7th. It may seem ironic, since Israel is in the middle of a war.

Why would anyone want to move to Israel in a time of insecurity? Well, one of the biggest surprises was the surge of anti-Semitism since

the war broke out. And many Jewish families no longer feel as safe as before in Europe [*Tevye, and my grandparents*] and in North America. So despite the situation, for some it is safer to live in Israel than in their communities abroad where they experience anti-Semitism.

*[Difference: in Israel they have the Army, the IDF, the Tsva Haganah I'Yisrael! צבא הגנה לישראל
Jews don't just die ~in the ghetto, they fight!]*



From Chaim Malespin, Aliyah Return Center in the Galil:
We sponsored an art therapy workshop for new immigrant women in Tiberias.



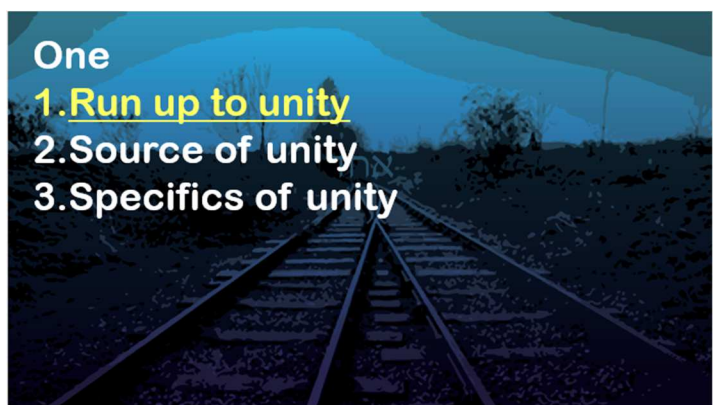
This week we handed out of vouchers for evacuee families. You can see the joy it brings to families!

Here at Or HaOlam, on Purim, we will receive and offering for suffering Israelis.



Backtracking a bit to one verse in last week's message.

Eph 4.2-6 Always be humble, gentle and patient, bearing with one another in love, and making every effort to preserve the unity the Spirit gives through the binding power of shalom. There is one body and one Spirit, just as when you were called you were called to one hope. And there is one Lord, one trust, one immersion, and one God, the Father of all, who rules over all, works through all and is in all.



Eph 4.2 **Always be humble**, gentle and patient.

[This is really that heart of that message.]

This was a quality scorned by Greco-Roman culture.

tapeinophrosune: humility

"the having a humble opinion of oneself; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind."

[Thayer's Greek lexicon

Not that hard to pronounce. Only 6 syllables. Wolkenfeld is 3 syllables.

Ta pei no phro su ne]

tapeinophrosune:

derived from

- tapeinós, "low, humble" and
- phrén, "moderation as regulated by inner perspective")

meta pasēs tapeinophrosynēs

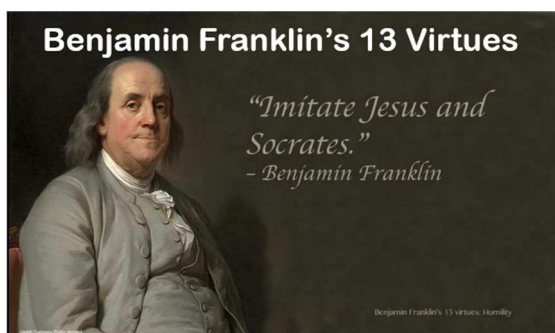
μετὰ πάσης ταπεινοφροσύνης

with all humility

with all lowliness and meekness,
with complete lowliness of mind
with all humility and gentleness

tapeinophrosune:

– properly, low; humility, "lowliness" of human pride (self-government); that quality of mindset of "having a humble opinion of oneself, i.e. a deep sense of one's (moral) littleness – i.e. lowliness of mind" (J. Thayer). [<https://biblehub.com/greek/5012.htm>]



“My list of virtues contained at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud, that my pride showed itself frequently in conversation, that I was not content with being in the right when discussing any point, but was overbearing and rather insolent, of which he convinced me by mentioning several instances, I determined endeavoring to cure myself, if I could, of this vice or folly among the rest, and I added Humility to my list, giving an extensive meaning to the word.”

“In reality, there is, perhaps, no one of our natural passions so hard to subdue as **pride**. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself; you will see it, perhaps, often in this history; for, **even if I could conceive that I had completely overcome it, I should probably be proud of my humility.**”

[<https://www.wisdominallthings.com/benjamin-franklins-13-virtues-humility/>

Moshe described himself as the meekest of all men]

Phil 3.5 Do nothing out of selfishness or conceit, but with humility consider others as more important than yourselves... Have this attitude in yourselves, which also was in Messiah Yeshua, Who, though existing in the form of God, did not consider being equal to God a thing to be grasped. But He emptied Himself— taking on the form of a slave...he humbled himself still more by becoming obedient even to death — death on a stake as a criminal! Therefore God raised him to the highest place.

Mt. 11.29 Take my yoke upon you and learn from me, because **I am gentle and humble in heart**, and you will find rest for your souls.

Eph 4.2-6 Always be humble, gentle and **patient**,

Patience is like good motor oil. It doesn't remove all the irritants. It just puts them in suspension so they don't get into your works and seize them up. Patient people have, so to speak, a large crankcase. They can put irritants into suspension.

[*Cornelius Plantinga*

Parallel in Colossians.]

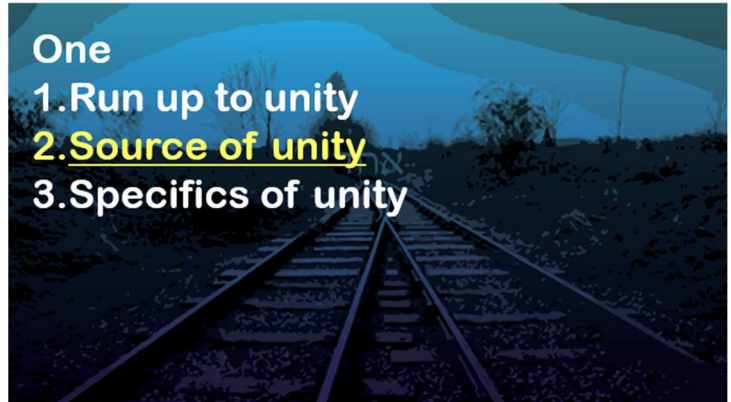
How can we honor each other?
Who can you honor?
[Pause to consider.]

Eph 4.2-6 Always be humble, gentle and patient, bearing with one another in love,

Love is the fuel of patience.

[Women are no longer willing to put up with the difficulties of pregnancy, and so as the sign says, "It's the woman's choice – abortion." They don't have to put up with pregnancy.

One of our lovely, musical ladies was about 9 months at Purim, about 20 years ago. She said, I'm dressed up as a bowling ball. But still the look of love on uncomfortable but blessed expectant mothers.]



Eph 4.3-6 Making every effort to preserve the 1unity the Spirit gives through the binding power of shalom. There is 2one body and one Spirit, just as when you were called you were called to 3one hope. And there is 4one Lord, 5one trust, 6one immersion, and 7one God, the Father of all, who rules over all, works through all and is in all. *[Seven forms of unity]*

Seven forms of unity

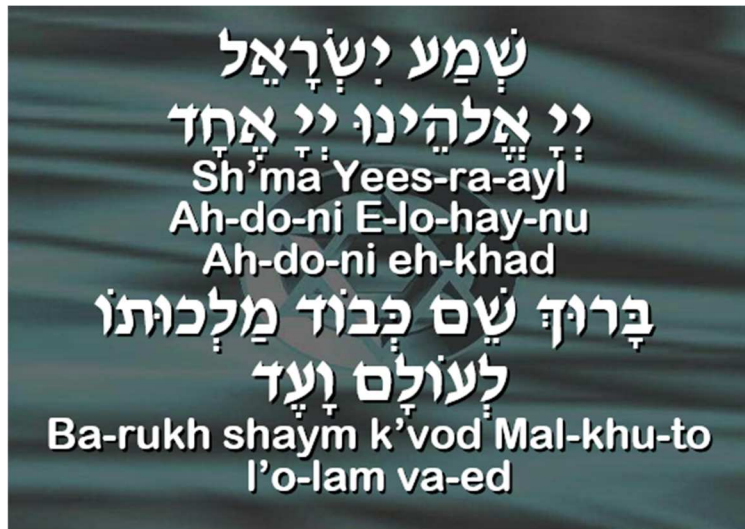
Start with considering the last one, foundational to all.

Amy Jill Levine, *Jewish Annotated New Testament*, Oxford Press. She's not a Messianic, but a great scholar of the Messianic Scriptures. Prof Levine wrote; "this text reframes Dt. 6.4."

Eph 4.3-6 7one God, the Father of all, who rules over all, works through all and is in all.

[Vital, premier concept in a Jewish and Yeshua's mindset of scripture]

Mark 12.28-30 One of the Torah-teachers came up and heard them engaged in this discussion. Seeing that Yeshua answered them well, he asked him, "Which is the most important mitzvah of them all?" Yeshua answered, "The most important is [quoting Dt 6.4]



Mark 12.28-30 [Hear, O Isra'el, the Lord our God, the Lord is one], and you are to love ADONI your God with all your heart, with all your soul, with all your understanding and with all your strength.' The second is this: 'You are to love your neighbor as yourself.' There is no other mitzvah greater than these."

- One G-d, so we are all created beings.
- One G-d, so are all servants of Him, and of one other.
- One G-d, so we are all equal.
- One G-d, so we will all render account.
- One G-d, so we will all be judged.

“Observant Jews consider the Shema to be the most important part of the prayer service in Judaism, and its twice-daily recitation as a mitzvah (religious commandment). Also, it is **traditional for Jews to say the Shema as their last words**, and for parents to teach their children to say it before they go to sleep at night.

“Literally, reciting the shema was stated as ‘receiving the kingdom of heaven.’

“According to the Talmud, Rabbi Akiva patiently endured while his flesh was being torn with iron combs, and died reciting the Shema. He pronounced the last word of the sentence, Ekhad ("one") with his last breath.

“Since then, it has been traditional for Jews to say the Shema as their last words. In 2006 Roi Klein, a major in the Israel Defense Forces, said the Shema before jumping on a live grenade and dying to save his fellow soldiers.

[<https://en.wikipedia.org/wiki/Shema>]



It tells the story of Doron, a commander in the **Mista'arvim** מסתערבים who assimilate among the Arabs. In the first season, they pursue a **Hamas** arch-terrorist known as "The Panther." Doron thought the Panther was eliminated, but found out not. Doron was captured in the undercover operation ...

<https://www.youtube.com/watch?v=Zy6GTQedb9w>

Note: the YouTube has more content than I recorded and showed in the synagogue. Violence and taking G-d's

Name in vain. I only showed .03 to .41



“Before going to sleep, the first paragraph of the Shema is recited. This is not only a commandment directly given in the Bible (in Deuteronomy 6:6–7), but is also alluded to from verses such as ‘Commune with your own heart upon your bed’ (Psalms 4:4).

“All flows from the assertion of the oneness of God's kingship. Thus, in the first portion, there is a command to love God with all one's heart, soul, and might, and to remember and teach these very important words to the children throughout the day.”

[<https://en.wikipedia.org/wiki/Shema>]

D'varim/Dt 6.4-9 “Sh'ma, Yisra'el! Adoni Eloheinu, Adoni ekhad [Hear, Isra'el! Adoni our God, Adoni is one]; and you are to love Adoni your God with all your heart, all your being and all your resources. These words, which I am ordering you today, are to be on your heart; and you are to teach them carefully to your children.

[I attended a lecture at Kehilath Israel Synagogue about 10 years ago. I think by Rabbi Michael Skobac – one of the world's foremost authorities on Missionaries and Cults – is the Director of Education and Counselling of Jews for Judaism (Canada)

<https://www.jewsforjudaism.org/staff/rabbi-michael-skobac/>

He was saying how these Messianic Jews twist scripture, and they even find the three-fold nature of G-d in the Shema. He quoted “Adoni Eloheinu, Adoni is one Ekhad”]

I remember thinking when R. Skobac said that, “Pretty good. I receive it! Thanks!”

D'varim/Dt 6.4-9 You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up. Tie them on your hand as a sign, put them at the front of a headband around your forehead, and write them on the door-frames of your house and on your gates.

[I say this every most night when going to sleep, and most every morning when rising. The recitation is really powerful to calm the nerves and start the feeling of somnolence.]

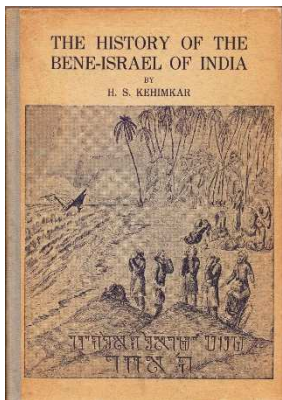
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

Bārūkh šhēm kavōd malḵhūtō la'ōlām vā'ed

"Blessed be the name of His glorious kingdom for ever and ever

“The second line is a rabbinic addition and [in Orthodox liturgy] is recited silently during congregational worship (except on Yom Kippur, when it is recited aloud). In Reform and Conservative Judaism, it is recited aloud, but in a quieter voice than the rest of the prayer. It was originally a liturgical response in use in the Temple when the name of God was pronounced and took the form of *Barukh shem k'vod l'olam*, "Blessed be his glorious name forever" (Psalm 72:19).

However, in time the words *malchuto* ("His kingdom") and *va'ed* ("for ever and ever") were added. *Malchuto* was introduced by the rabbis during Roman rule as a counter to the claim of divine honors by Roman emperors. [<https://en.wikipedia.org/wiki/Shema>]



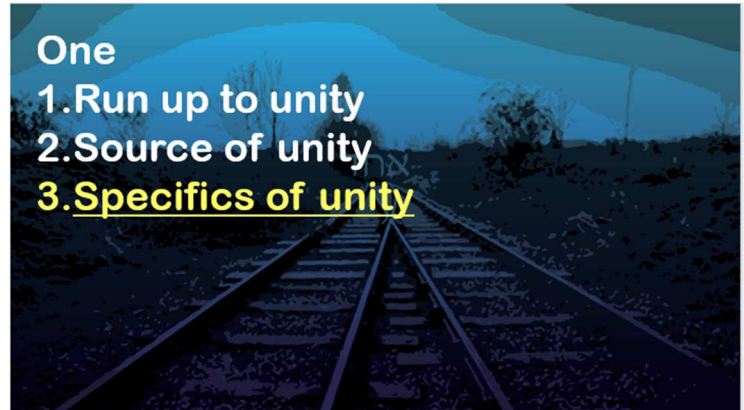
Evidence of the Jewishness of the Jews of India, uncertain origin, maybe Roman expulsion.

שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Sh'ma Yees-ra-ayl
Ah-do-ni E-lo-hay-nu
Ah-do-ni eh-khad

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

Ba-ruksh shaym k'vod Mal-khu-to l'o-lam va-ed



Eph 4.3-6 Making every effort to preserve the 1.unity the Spirit gives through the binding power of shalom. There is 2. one body and one Spirit, just as when you were called you were called to 3. one hope. And there is 4. one Lord, 5. one trust, 6. one immersion, and 7. one God, the Father of all, who rules over all, works through all and is in all.

[Seven forms of unity: Preserve implies that it already exists. Doesn't have to be built.

Ro 14.19 So then let us pursue what makes for shalom and for the building up of one another.]

Eph 4.3-6 Making every effort to preserve the 1.unity the Spirit gives through the binding power of shalom.

1 Cor 12.12-13 For just as the body is one and has many parts, and all the parts of the body—though many—are one body, so also is Messiah. *[Seven forms of unity]*

1 Cor 12.12-13 For in one Ruakh we were all immersed into one body—whether Jewish or Greek, slave or free—and all were made to drink of one Ruach.
[To keep this unity we must work to sustain it.]

UMJC and MJAA split in about 1977. Infant movement but split. Reconciled about 1997. “binding power of shalom.” I heard them say, the leaders, “We couldn’t figure out every detail from 20 years ago, but the power of Shalom in the death of Messiah, we surrendered to Him.”]

- One G-d, so we are all created.
- One G-d, so are all servants.
- One G-d, so we are all equal.
- One G-d, so we will all render account.
- One G-d, so we will all be judged.

Eph 4.3-6 There is **2one** body and one Spirit, just as when you were called

Ro 12.4-5 For just as we have many parts in one body—and all the parts do not have the same function— so we, who are many, are one body in Messiah and everyone parts of one another.

[Jews and Gentiles, called to bless one another.]

Calling to affiliate with Israel,
blessings and sufferings.
Glory and trauma.



As an expression of being one body, we are trying something new for the Kiddush blessing at the close of the service that may bring more shalom and harmony and order to the dismissal.

- 1 The crowd will NOT be dismissed from the sanctuary at the close of the message.
2. During the closing invitation song I will get out the Hallah and wine.
3. When there is an appropriate time in the closing song, in addition to the usual invitation and exhortation, we will say the hallah and wine blessings, and give oneg instructions. Part of the instructions is that those who are in the Children's Ed class during oneg are to go to the head of the line.
4. After the blessings, the music can pick up and continue.

Eph 4.3-6 you were called to **3one** hope.

We all hope to arrive at the same place in eternity.

And there is **one** Lord,

Some say therefore to use the original Name.

This is not real unity. Ten reasons NOT to pronounce what we think is the sacred Name.

1. Yeshua never used the Name nor any writer of the whole Messianic Scriptures/New Testament. If anyone had authority to do so, you would think He would, but He didn't. When He quoted scripture with the Name, He used circumlocution, as it's called, substituting attributes.

Mattityahu 26.64 Yeshua said to him, "The words are your own. But I tell you that one day you will see the Son of Man sitting at the right hand of HaG'vurah [Hebrew for The Powerful One] and coming on the clouds of heaven."

Yeshua is quoting the concept in T'hillim/Ps 110 of "right hand of ADONI/YHVH," but He doesn't say the Sacred Name. He uses the rabbinic device of circumlocution, says an attribute in place of the Name. This is the definitive paradigm in this discussion. He didn't use the Name. So, we don't.

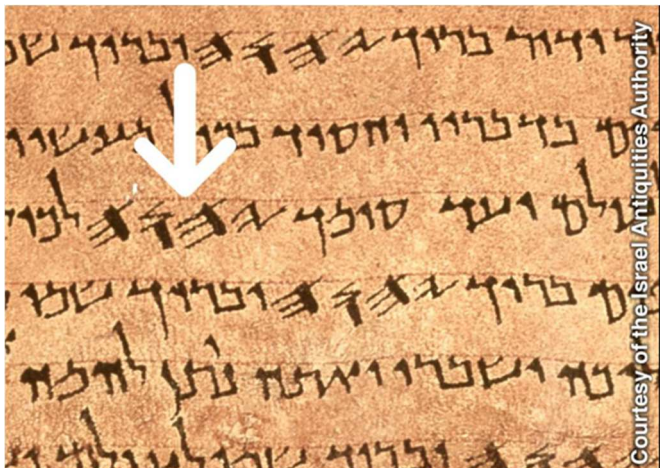
2. The scriptures talk about "glorifying the Name of G-d." That doesn't mean by a certain pronunciation. The Hebraic understanding of Name = character, person. So behaving in ways that bring honor to Him.

3. No one knows the right pronunciation of the YHVH, Hebrew yud-heh-vav-heh. Some think Jehovah. Some Yahveh. Some Huway. Or some such. Yeshua certainly knew the correct way, but chose never to say it.

4. There's also an outreach dimension. Unsaved Jewish people if they are used to synagogue prayer, would think we are totally out of touch. Not feel at home.

5. Rev 19:12 His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself.

He is the bearer of the Name in Isaiah 6 according to Yn



6. In the Dead Sea Scrolls, where the Name appears, they resort to the Phoenician script, instead of the Babylonian Hebrew characters that we are used to. This implies something ... likely that the name was not to be accessible to the readers, but a bit mysterious, and NOT pronounced.

[<https://wol.jw.org/en/wol/mp/r1/lp-e/wp19/2019/19>]

7. In the prototype prayer in Mt 6, Yeshua explains the meaning of "May your Name be kept holy." He uses the common Hebrew poetic device of parallelism, and says the same thing in different words. "May your Kingdom come, your will be done on earth as in heaven." That, sanctifying the Name has nothing to do with pronunciation, but rather He wants us to pray for transformation of people or of life circumstances.

8. The B'sorah [Gospel] of Matityahu, Matthew uses the phrase "Kingdom of Heaven" as opposed to "Kingdom of G-d." Yeshua was following the common practice of reverence for the Name. Particularly in Matityahu/Matthew's account, many scholars feel was written for Jewish readers, who had the practice of NOT saying the name, but using circumlocutions.

9. When addressing our earthly fathers, we would never call them by their name if we are being respectful. Rather the title "Dad," "Papa", "Father", etc. would be appropriate. Similarly with G-d the Father.

10. from Rabbi Joe Bell:

- a. The Tetragrameton is not used in any of the over 500 Greek manuscripts of the N. T. I checked this out with two Professors specializing in N.T. Greek at two Cristian colleges. The words used for YHVH are Abba, Pater and Kurios as in our Adonai (meaning Lord.) Surely God could have inspired those Greek N.T. writers to attempt A Greek form of YHVH. It isn't there.
- b. Nowhere in Jewish writings over 5000 years are we instructed to pronounce the name; not even once!

Eph 4.3-6 **5** one trust,

Ro 8.14-16 All who are led by God's Spirit are God's sons. For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit,

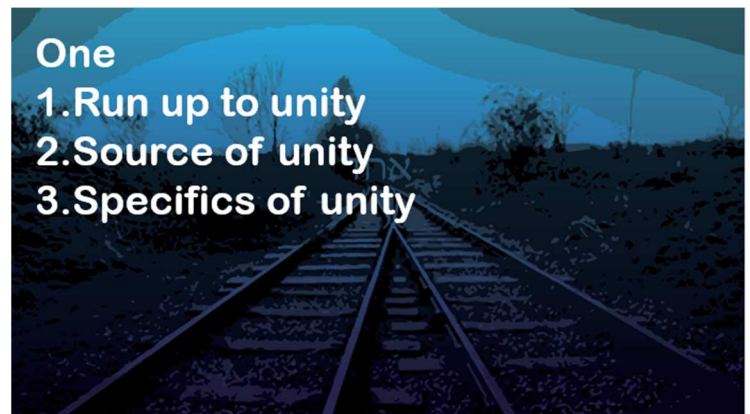
Eph 4.3-6 **5** one trust,

Ro 8.14-16 who makes us sons and by whose power we cry out, "Abba!" (that is, "Dear Father!"). The Spirit himself bears witness with our own spirits that we are children of God.

[Dawn and I visiting Thursday night with a Japanese, Egyptian, Korean believer. Same experience of faith. Amazing and beautiful that the Japanese and the Korean were deeply together.]

Eph 4.3-6 **6** one immersion, from the Didache

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have not living water, baptize into other water; **6** one immersion, and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.



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there is **4**one Lord, **5**one trust, **6**one immersion, and **7**one God, the Father of all, who rules over all, works through all and is in all.

[Who can we be more in unity with?]

1. Do you KNOW Yeshua and drinking the water of LIFE?
2. Are you hearing daily from His Word?
3. How are you applying what you heard?
4. Are you offering that water of life to anyone?