

In the Scroll of Ester it says: “that these days would be remembered and observed throughout every generation, every family, every province and every city; and that these days of Purim would never cease among the Jews or their memory be lost by their descendants.”

Therefore, over the millenia:

- Carnival for fun for kids
- Masquerade pageant for hidden G-d of book of Ester ~ Hester Panim: hidden face.
- Silly songs celebrate

*[I believe in Ro 8.28, all things for good, but it seems G-d has a sense of humor...]*

1.Law of Mechanical Repair- After your hands become coated with grease, your nose will begin to itch and you'll have to go the bathroom.

2.Law of Gravity - Any tool, nut, bolt, screw, when dropped, will roll to the least accessible place in the universe.

3.Law of Probability - The probability of being watched is directly proportional to the stupidity of your act.

4.Law of Random Numbers - If you dial a wrong number, you never get a busy signal; someone always answers.

5.Variation Law - If you change lines (or traffic lanes), the one you were in will always move faster than the one you are in now.

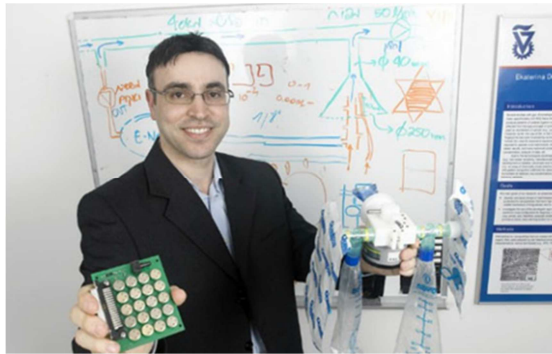
6.Law of the Bath -When the body is fully immersed in water, the telephone will ring.

*[Some good news from Israel]*



*[The-NaNose-breathalyzer-sniffphone]*

**MOBILE SNIFF PHONE DETECTS CANCER ON A USER'S BREATH:** The NaNose Breathalyzer technology developed by Prof. Hossam Haick of Israel's Technion will soon be installed in a mobile phone - to be called the SniffPhone. A tiny smell-sensitive sensor will be installed onto a phone add-on and, using specially designed software, the phone will be able to "smell" users' breath to determine if they have cancer, among other serious diseases. The NaNose system can detect the presence of tumors, both benign and malignant, more quickly, efficiently and cheaply than previously possible, said Haick. The system has a 90% accuracy rate. (Times of Israel)



Professor Hossam Haick of the Technion, Christian Arab

[<http://www.haaretz.com/weekend/week-s-end/the-israeli-scientist-who-is-sniffing-out-cancer-1.299656>

*From Apartheid Israel, for Jews only!]*

Last Shabbat, Mtt 6.22-23 Simplicity: eye study

1. Of possessions

[Brian Kaufman clothes story, SW lost 10 lbs Buying new clothes? Why?

*This week, Yeshua ישוע using another metaphor about a related subject.]*

מתתיהו Mattityahu

Mattityahu (Matthew) 6.24

אֵין אִישׁ יָכוֹל לַעֲבֹד שְׁנֵי אֲדֹנָיִם, שֶׁכֵּן אוֹ יִשָּׁנָא אֶחָד וַיֹּאהֲב אֶת הַשֵּׁנִי,

No one can serve two masters; for either he will hate the one and love the other.

[Traditional ancient Jewish writings.

"we have not found that שולחנות לשתי זוכה כל אדם, "any man is fit for two tables."

*Praefat. Celi Jaker, fol. 3.*

*he will have less affection and regard to the one, than to the other; as the service or orders of the one, are less agreeable to him than the others;*

*Seems allusion to glaring historical fact in Israeli history.]*

<sup>2 K 17</sup> In the ninth year of Hoshea, the king of Ashur captured Shomron. He carried Isra'el away captive to Ashur [Assyria], resettling them in Halach, in Havor on the Gozan River and in the cities of the Medes...



*[Red route of exiled exiting Northern Israeli tribes*

*Green route of imported arriving exiles to Israel.*

*Quest for the Lost Tribes Simcha Jacobovici*

*<https://www.google.com/search?client=safari&rls=en&q=quest+for+the+lost+tribes+simcha+jacobovici&ie=UTF-8&oe=UTF-8>*

<sup>2 K 17</sup> The king of Ashur [Assyria] brought people from Bavel, Kutah, 'Ava, Hamat and S'farvayim and settled them in the cities of Shomron in place of the people of Isra'el... When they first came to live there, they did not fear ADONI. Therefore ADONI sent lions among them, which killed some of them. So they said to the king of Ashur, "The nations you carried away and settled in the cities of Shomron are not familiar with the rules for worshipping the God of the land. Therefore he has sent lions among them; and they are there, killing them...king of Ashur gave this order: "Take back one of the cohanim you brought from there. Have him go and live there, and have him teach them the rules for worshipping the God of the land." They both feared ADONI and served their own gods in the manner customary among the nations from which they had been taken away.

This is the beginning of the Samaritans, Yokhanan/John 4.

*[Why there was such antagonism in the days of Ezra, Nekhemyah/Nehemiah, later Yeshua יֵשׁוּעַ for Samaritans, "both feared ADONI and served their own gods"]*



*[Woman at the well of Shekhem/Sychar. Yn 4.9 "How is it that you, a Jew, ask for water from me, a woman of Shomron?" (For Jews don't associate with people from Shomron.) Shomron = Samaria  
These people were ambivalent. "both feared ADONI and served their own gods" Is it still possible to have a double allegiance? Or at least to try to?]*

Mattityahu (Matthew) 6.24  
או יהיה מסור לאחד ויזלזל בשני.

or he will stick by one and look down on the other.

מסור musar

devoted, loyal ; given, granted, handed over ; passed on by tradition

or he will stick by one and look down on the other.

זלזל zilzel

to decry, to despise, to degrade, to hold cheap, to discount; (colloquial) to neglect one's work, to take one's work lightly

*[Just can't be loyal in two different directions. Click and contempt is the natural progression.]*

Mattityahu (Matthew) 6.24  
אינכם יכולים לעבד את האלהים ואת הממון.

You cannot serve God and money.

*[Ye cannot serve God and mammon. The word "mammon" is a Syriac Aramean word, and signifies money, wealth, riches, substance, and everything that comes under the name of worldly goods. Jerome says, that riches, in the Syriac language, are called "mammon"; and so the word is often used in the above senses, in the Chaldee paraphrases (y), and in the Talmudic writings; where (z) דיני ממונות, "pecuniary judgments", or causes relating to money affairs, in which*

*were pecuniary mulcts, are opposed to דיני נפשות, "judgment of souls", or causes relating to life and death. The account and interpretation Irenaeus (a) gives of the word, is very wide and foreign; who says, that "Mammon, according to the Jewish way of speaking, which the Samaritans used, is one that is greedy, and would have more than he ought; but, according to the Hebrew language, it is called adjectively Mam, and signifies one that is gluttonous; that is, who cannot refrain himself from gluttony." ]*

Cannot serve two masters: G-d, and this world. Means?

Things are more polar than we allow. In or out. Right or wrong. Heaven or hell. G-d or Satan.

Havdalah.

God blessed the seventh day and separated it as holy;

*[Separated: light and darkness, seas from the Land, species.*

*All these are complex separations, not simple, but mean something.]*

What are some of the mastery polarities?

- Happiness from possessions or happiness from Presence and purpose. Discussed last Shabbat relative to vs 6.22-23 eye delight "candy".

*[Most obvious and contextual. I like possessions, but can't be possessed of them.]*

- Love of Religion or love of G-d and people.
- Self as final source of confidence and G-d as final source.
  - a. Yeshua ישוע is not a King Who prays. He's a cohen/priest who reigns [2000 years].
  - b. We are in a romance

*[I can do it or "with G-d, I can do it"]*

- Sensual selfishness or selfless service:
  - a. two alternative masters in marriages
  - b. Can't have both masters

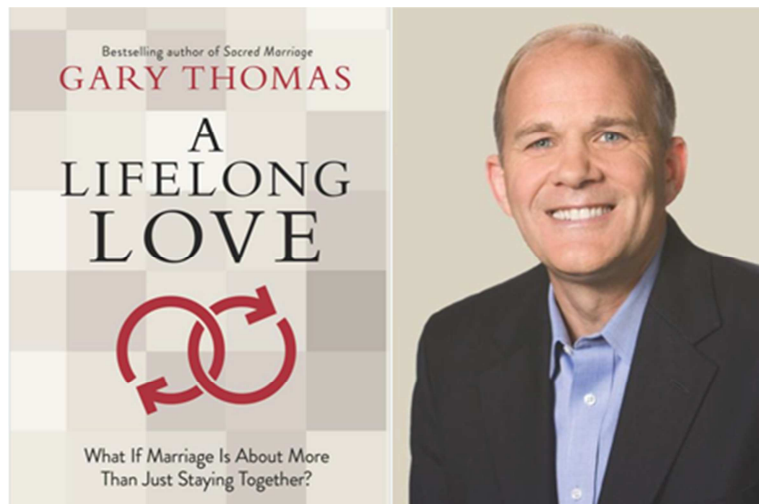
This weekend the [Western] world glorifies romantic love. No kudos to holiday per se, but rather to reality of relationships: hopefully relevant for married & single.

Two alternative masters in marriages, can't have both.

- Selfishness
- Worship

Why do people get married? Usually for meeting needs.

- Be happy
- Be loved
- Be physically fulfilled
- Be appreciated.
- Feel good about ourselves.
- Someone laughs at our jokes.
- Someone good in parenting, ministry, business, partnering.



***[Focus on the Family this Thursday & Friday, Feb 12-13, 2015]***

They didn't start building the ice cream sundae by saying, what can I put under the whipped cream? Or what could I put under a cherry? It starts out with an ice cream sundae built on ice cream.

Why do people get married? Usually for meeting needs.

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- Be physically fulfilled
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- Feel good about ourselves.
- Someone laughs at our jokes.
- Someone good in parenting, ministry, business, partnering.

All the above are the whipped cream and cherry, not the foundation.

Worship and service is the ice cream foundation.

G-d has already met the need for us to be loved.

Our greatest need is to learn how to love.

*[I know there are wounded, damaged people here. This is not to minimized wounds; hopefully to prevent others. KC Star article on divorced women. This message is for the purpose of healing wounds and/or preventing more disasters. 13 divorces in the 19 years of OH. I pray almost daily over each one, though some remarried.*

***No MORE!! Healing for these!]***

Selfishness is what draws most marriages together.

- God designed marriage to attack our selfishness
- We need to get on God's page to really appreciate the fullness of marriage.
- If we are focused on our needs being met, generally we have a great three years, while we fulfill our selfish needs, and then a frustrating 30 years as we say, "What happened to what we used to have?"



No where in the Bible does it say, "May you increase in being loved by people."

<sup>1</sup> Thes 3.12 And as for you, may the Lord make you increase and overflow in love toward each other, indeed, toward everyone, just as we do toward you;

- Used to be a good day when appreciated, shown affection, honor
- Now a good day when SHOW affection, honor, appreciation.
- Most of us: my marriage will be better when my spouse gets his/her stuff together, gets fixed.
- Better: How can I bring G-d into this marriage situation.

Gary Thomas [and me, and most]: When I got married, I thought my greatest need was to be loved. I wanted to find somebody who would always have my back, who would always be there, who would always look well, who would never say a hurtful word or do a hurtful thing, because I thought that was my greatest need.

Most couples I talk to in pastoral counseling, that really is the moment where we have to come to that revelation. They come saying, "Will you please straighten out my spouse?" Instead of, "How can we bring God into this situation?"

My greatest need isn't to be loved any more than somebody who's just pushed back from a Thanksgiving table, has the greatest need to be fed. I mean, love is a need and being fed is a need. But when the need has been met, your greatest need is something very different.

And when my marriage changed is when I realized that God has already met that need. I'm loved as well as anybody could be loved. I'm loved as well as it's possible to be loved. God has created me. He adores me. He knows me. He has saved me. He has redeemed me.

*[Stay there. Meditate on that.]*

Magnificent obsession:

- Frustration that we're called to love somebody who stumbles in many ways, not just a few ways, but in many ways.
- Boredom, just because it's the reality of human condition that frankly, none of us are so fascinating that we can keep somebody enchanted for five or six decades.
- Seek the Kingdom of G-d and His righteousness. Love to my spouse connected to growing love of G-d.
- If looking for spouse to fulfill → boredom.
- If seeking to give, never boring.

A magnificent obsession lifts our marriage up to another level. It's going back to the ice cream instead of the whipped cream, where the more I have this Matthew 6:33, seeking first the kingdom of God and His righteousness, my marriage just has a whole different tenor, because now my marriage is connected to worship.

*[Dawn and me, frequent time with Marriage book and prayer. Doesn't solve all the problems, but it changes the atmosphere.]*

Worship has become more important to me every year that I've lived. It becomes a part of who I am. I see God's glory. I think the more you begin to taste and see God, the more you want of Him, the more you realize He's even more beautiful than you imagined 10 years ago and even yet, more inviting. And so, when my love to my wife is connected to something that's growing, i.e. worship of God, then my love for my wife grows.

If I got married for somebody to fulfill me, that's even going to get boring. Even if they're fulfilling me, it's going to get boring. The way our brains operate, we just want something new.

*[50 Shades of Gray: I've not read it, nor will I see it. Read some reviews. All about being satisfied, not giving.]*

The best marriages I've seen are marriages where the two people live for something outside of themselves and that's the kingdom of God. They have purpose. They don't let the small stuff become the big stuff.

Gary Thomas: There was a moment in my marriage when I was not acting well as a husband. And I went to prayer and God Himself was convicting me, brought to mind, 1 John 3:1. "How great the love of the Father is for us, that we should be called children of God."

And when I realized that Lisa wasn't just my wife, but she was His daughter that that's how He looks at her and that's how He loves her and that's who I was married to, from that moment on, everything about my marriage began to change.

Women, that's how God looks at your husbands who are His sons. Just as you so want your sons to be loved, not just in a stingy way, but generously, that's how God wants your husbands to be loved through you. And so, when we worship a God Who is perfect, we're motivated to love a spouse who's imperfect out of reverence for the perfect God.

*[This is good preaching!]*

It's recognizing how dear my wife is to God. And you might be married to this common woman or this common man and you see them in their most common moments, when they get out of bed and when they're tired at the end of the day. But when you realize how dear they are to God, and it's fine to say, "Lord, I need to recapture Your heart for this person. I need to recapture Your wonder for this person."

Romans 8:31, "If God be for us, who can be against us?" And my goal in marriage is that I be as "for my spouse" as God is for me. And God is for me in the midst of my sin. Now He hates my sin. He wants the sin to stop, but there is never a moment when He stops being for me.

He's a healing physician, not a prosecuting attorney. And so, He's trying to woo me away from my sin. He's convicting me in my sin. He's saying, I don't want that for you. It will destroy you. It will destroy your relationships.



Living for Something outside of self.

<sup>1 Yn 3.1</sup> See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him.

- If a father sees a young man loving his daughter, then delight.
- The Father sees us loving our brides/grooms his daughters/sons He has delight. G-d says, "Love my little girl."
- What about stuck, bored, ground down people?
  - Even if we stop caring for our marriage, G-d doesn't stop.
  - How can I show that I care for you?

If stingy with worship, we become a more demanding spouse. Less to give.

- How do I fix him/her vs
- How do I love her [two masters]
  - Times of sickness, can feel self pity. Need to serve.
  - Times of stumbling: How do I love my spouse in the midst.
  - Jokes: who is the bad guy?

We're quick to write "tickets" if infractions.

No cure for selfishness: only the execution stake.

One woman asked, "Why is my husband like this?" Why? G-d said, "Yes, why?"

Lost mother, business partners bad decision.

Core reason for marriage is to make us less selfish and more like God. He reminds us how much God loves us and our spouse and challenges us to be more intentional in our marriages. And I think it's one of those things you can never be intentional enough.

<sup>1 Cor 7.28</sup> But married people will have a hard time, and I'm trying to spare you that.

<sup>ESV</sup> Those who marry will have worldly troubles, and I would spare you that.

<sup>MSG</sup> When you marry, you take on additional stress in an already stressful time

Two alternative masters in marriages, can't have both.

- Selfishness
- Worship