

Notes: October 24, 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: A Paradigm Shift for Mankind

In the first two parshahs we have seen...

- Creation
- Residing in the Garden
- Expulsion from the Garden
- A further distancing of Creator and created
- A Creator experiencing regret
- The Creator starting over by cleaning house, yet not creating a second time, but working through His original creation.
- The Created is given a second chance through one whom the Creator deems righteous.
- Only to see history repeating itself

All this in the first 11 chapters of Genesis, spanning approximately 2500 years.

For centuries,

A **paradigm shift** is a phrase that was popularized by [Thomas Kuhn](#) in his influential book [The Structure of Scientific Revolutions](#) (1962), and used to describe a change or "revolution" in the basic [concepts](#) of a [scientific discipline](#)

The term "**paradigm shift**" has found uses in other contexts, representing the notion of a major change in a certain thought-pattern — a radical change in personal beliefs, complex systems or organizations, replacing the former way of thinking or organizing with a radically different way of thinking or organizing:

We have seen these moments in time.

One such paradigm shifting moment that I believe to be significant is May 14, 1948.

It was on this day that Israel became a nation again.

Throughout the centuries of a world without Israel the world in general and specifically the church never thought it would ever exist again. Yet, Scripture is very clear regarding the nation and the people of the land.

However, due to the non-existence of Israel, the problem of its absence in relation to Scripture was ultimately addressed in the manner of loosely connecting Scriptures identifying Israel and relating them to the church as the “new Israel”. Known as supersessionism, forever changed on May 14, 1948, even though there are many who still hold to this position.

This moment in time was a paradigm shift for the church and believers, yet not for Adonai.

The reemergence of Israel has thrown an enormous monkey wrench in the eschatological (end times) road map, yet many fail to either recognize it, let alone acknowledge it.

The fact of the matter is Israel's reemergence affects everyone.

On a personal level, I am not talking about a decision that changes your path, but something that disrupts your current path to the point it radically changes your future path.

Of the things mentioned, I believe there are two that qualify as a shift...

The first being Adam and Eve's transgression that led to the expulsion from the garden.

This was a moment in time that changed our relationship with Adonai and our path.

No longer are we in His presence, but are now separated from Him, and must “work” at pursuing Him.

The second is the flood whereby Adonai focuses on one person – Noach as Scripture identifies him...

Gen 6:8 But Noach found grace in the sight of Adonai.

Graciousness = chan...from chanan

כָּנָן

chânan

A primitive root (compare [H2583](#)); properly to *bend* or stoop in kindness to an inferior; to *favor*, *bestow*; causatively to *implore* (that is, move to favor by petition): - beseech, X fair, (be, find, shew) favour (-able), be (deal, give, grant (gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, X very.

Whom would faithfully do what Adonai had instructed.

I don't believe Adonai was going back to the drawing board, but He was now getting serious.

Both were moments in time that from our perspective changed our path.

Personally, I can identify two paradigm shifting moments in my life whereby my path was changed, yet neither originated from me, yet impacted me greatly.

Some are probably already wondering, or may be confused by my last statement.

Here me out.

The first paradigm shift in my life was in essence a decision made by my parents yet I was in favor of.

That first shift was moving from Canada to America.

We waited until I had graduated high school and would make our way south. There is nothing more radical than a change in culture. Although both cultures are viewed to be very similar, they have some differences as well. Ultimately the mindset and makeup of Americans is considerably different.

The path I would have taken in Canada would have been considerably different.

The second paradigm shifting moment in my life was when, at the age of 24 I was diagnosed with Hodgkin's Disease, a cancer of the lymph system.

It was at this time that I seriously reassessed my career path in life and chose a direction that I didn't think was even an option, but due to other circumstances it was made available.

This radically different path, rather than the path I had been planning for while in school, would forever change my life.

Some are probably wondering why wasn't becoming a believer a paradigm shifting moment?

It is both a major decision and a change, but had my move and my cancer not have occurred, the experiences and the people on this path, including my wife, would not have been there.

Could Adonai have brought forth other people – most certainly, but the outcome would have been very different.

For starters, being in the Buffalo area was significant primarily for the people whose path I crossed.

Being there was where I connected with Jeri, even though she lived in Maine. She was instrumental by introducing me to Yeshua. Both were significant moments in my life for which I would also construe as paradigm shifting. However, it was the decisions made previously that made that path possible. Being there was where my journey ultimately began.

I can only speculate as to what might have happened had either of my paradigm shifting moments had not happened.

I say this because as we proceed through Genesis with our weekly Parshah study, we have come to a paradigm shifting moment in time.

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."

In this one moment where Adonai instructs Avram to leave the country he currently resides and go without any information to a place Adonai will show him, is a moment in time that is significant in time and in Adonai's plan. From this point on, "time slows down" in terms of its documentation. It slows down to the point whereby Adonai is focusing on one man and his descendants.

There are several characteristics regarding this covenant Adonai makes with Avram.

1. First, note that He makes His covenant with an individual, Abraham, and only through him to the rest of his family or offspring. In preparing us for the coming of Messiah, God demonstrates His method of transmitting his blessing through an individual of His choosing. Avram, like Adam before him, stands as a chosen representative through whom the covenant blessings of God would flow. In like manner God's ultimate covenant blessings will be mediated through one person, the person of Messiah.

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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."

2. Secondly, it is obvious that the covenant God is making with Avram and his seed is not contingent upon the obedience or faithfulness of Abraham. In fact, when one reads the entire parashah, one is struck with the fact that immediately following the establishment of the covenant with Avram, he demonstrates a lack of faith as he decides to lie about his wife Sarai in order to protect himself.

Rather than demonstrating a life of strong faith in God, he walks in his own strength.

This is to emphasize the one-sidedness of the covenant: even if Abraham fails, the covenant will remain viable because it depends upon God, not on man.

God's promise to bless all the families of the earth does not depend upon Abraham or anyone else-it fully depends upon God.

3. A third characteristic of the Avrahamic covenant is that it goes beyond Abraham himself to embrace his offspring. It is not a limited covenant, but one which spans all time, for the number of generations of Abraham's offspring to which the blessings will flow is left open. Even in the subsequent reiterations of the covenant in the book of Genesis, nowhere does God put a limit, such as "to the 10th generation," or anything like that. As long as the offspring of Abraham exists, God's blessing upon them is assured.
4. Fourth, the blessing of the Avrahamic covenant goes beyond the offspring of Avram to embrace all of mankind. In fact, this final blessing of the list stands as the zenith or culmination of the covenant, outshining (in the sense of breadth) all the previous blessings. It even appears that this final blessing forms the purpose for the earlier ones, for in the subsequent reiterations of the Avrahamic covenant in the book of Genesis, the blessing for all mankind always occupies the final position of the lists (Gen 12:3; 18:18; 22:18; 26:4; 28:14).

All the families (all the nations) of the earth will be blessed.

It is interesting to note that in the Avrahamic covenant texts, the seed of Avraham is always distinct from the nations who will be blessed. Avraham and his offspring become the conduit through which "all the families of the earth" or "all the nations of the earth" will be blessed. But the blessing which is promised to Abraham ("I will greatly bless you, etc.) and the blessing upon the nations are listed as two separate blessings. What does this mean? What are the implications?

Because of the covenant made with Avram, even Yisham'el was blessed.

Gen 17:18 Avraham said to God, "If only Yishma`el could live in your presence!"

Gen 17:19 God answered, "No, but Sarah your wife will bear you a son, and you are to call him Yitz'chak [*laughter*]. I will establish my covenant with him as an everlasting covenant for his descendants after him.

Gen 17:20 But as for Yishma`el, I have heard you. I have blessed him. I will make him fruitful and give him many descendants. He will father twelve princes, and I will make him a great nation.

The nations participate in a blessing promised to them in the Avrahamic covenant, not because they are physically related to Avraham, but because God intended to bless all of mankind through the covenant He made with Abraham.

That is to say, one need not be physically related to Avraham in order to experience the blessing which is promised to all the nations.

This became a vital element in the teaching and theology of the Apostles, especially in light of the fact that in the 1st Century, the prevailing rabbinic viewpoint was that only Israel could receive God's blessings, and they defined "Israel" as the physical offspring of Ya'acov.

For them, a person born with Jewish blood was guaranteed God's blessing. This meant that if a Gentile wanted to be blessed by the God of Israel, he needed to "become Jewish"-he needed to be accorded a new pedigree.

Therefore, the rabbis developed a ritual of conversion whereby a Gentile could become a Jew. But of course, this was not God's plan. A proselyte ritual is never prescribed in the Scriptures. Thus, when a native born Jew, or a proselyte (who had been declared a Jew through the ritual of conversion) based his covenant standing upon his ethnicity, the Apostles spoke of this as relying upon "the flesh."

Because of this Avraham, then, became a most important paradigm: he was declared righteous before being circumcised (the central element in the conversion ritual). He was given covenant status without being a Jew.

Yet being the father of the Jewish nation, he also stood as the one through whom the covenant would flow to the chosen people, the descendants of Ya'acov:

Rom 4:9 Now is this blessing for the circumcised only? Or is it also for the uncircumcised? For we say that Avraham's trust was credited to his account as righteousness;

Rom 4:10 but what state was he in when it was so credited — circumcision or uncircumcision? Not in circumcision, but in uncircumcision!

Rom 4:11 In fact, he received circumcision as a sign, as a seal of the righteousness he had been credited with on the ground of the trust he had while he was still uncircumcised. This happened so that he could be the father of every uncircumcised person who trusts and thus has righteousness credited to him,

Rom 4:12 and at the same time be the father of every circumcised person who not only has had a b'rit-milah, but also follows in the footsteps of the trust which Avraham avinu had when he was still uncircumcised.

A second implication: the term "blessing" or "bless" incorporates both temporal and eternal blessings.

When the covenant promised to increase offspring, give a name of renown, provide protection from enemies, and so forth, these are temporal blessings. The general statement of blessing, however, may include eternal blessing, i.e., such as genuine and eternal communion with God.

We know, as a nation, Israel will never be forsaken by God. Indeed, the promise to the patriarchs, the fathers is secure because it rests upon the infallible word of the Adonai.

And, as those who were first given the oracles of God, Israel was first to be given the truth of the gospel and thus offered the revelation of Messiah, the object of true faith by Whom the eternal blessing are realized. As the light to the nations, Israel is responsible to share with the nations the truth of who God is and what He has done, so that "all the families of the earth" might also share in the blessings (both temporal and eternal). As "foreigners" attach themselves to the chosen people of God, they too share in the blessings He promised the chosen nation. And to the extent that they exercise genuine saving faith in Israel's Messiah, they participate in the eternal blessings promised in the covenant as well.

Sha'ul conveys this very dynamic in his letter to believers in Rome...

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.

It is evident, therefore, that the Avrahamic covenant has both corporate as well as individual aspects.

Corporately, the nation which would come from Avraham (i.e., his offspring or seed) receives the promise of temporal blessings, and to one extent or another, all those within the corporate entity participate in these blessings.

To receive the blessings given to the individual, however, requires personal faith in God, and only those who exercise such genuine faith in the promised Messiah enjoy true communion with God and all of the blessings (both temporal and eternal) promised in the covenant.

In essence, this covenant leads to the covenant that will restore our relationship with Adonai.

Therefore, we should remember that the Abrahamic covenant encompasses the whole of God's redemptive plan, including the Mosaic, Davidic, and "New" covenants. Each of these covenants are a re-emphasis or further revelation of what God has already promised in the Avrahamic covenant.

The Mosaic covenant functions to identify those who share in the Avrahamic faith, and those who do not. It gives divine guidelines for living in communion with God, and condemns those who reject Him. Godly Righteousness

The Davidic covenant promises the ultimate reign of the Messiah - the consummation of the blessings enumerated in the Avrahamic covenant.

Finally, the "New" covenant is a prophetic promise that Israel as a nation will one day enter into the eternal aspects of the covenant, aspects which have only been enjoyed by a remnant of Israel throughout her long history.

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

The Scriptures make clear that the Avrahamic Covenant is central to the unfolding plan of redemption.

It is in the Abrahamic Covenant that the initial, somewhat veiled promise of redeemer to Chavah (Gen 3:15) is revealed in clear covenant terms.

The one promised to Chavah is simply said to be among mankind in general ("your of offspring").

Here, in the Abrahamic covenant, the scope is narrowed to the descendants of Abraham. And as the Genesis narrative unfolds, it will be the purpose of Moses to show how the promise of the redeemer continues to be narrowed until we discover that He will come from the tribe of Judah (Gen 49:10).

Eventually, in the progressive revelation given to Israel by the prophets, we learn that the promise of the Redeemer is narrowed to one family from the tribe of Judah, that is, the family of David (2Sam 7).

Everything that I have talked about transpired as a result of one moment when Adonai called Avram.

A paradigm shifting moment where Avram would leave his family and land.

I believe it is because of Avram's decision to go that what we have before us was

Is there a moment in your lifetime where you experienced a paradigm shift. A time when you were on one path and based on circumstances, a decision you made or someone else made a decision that affected you significantly, it forever changed the course of your life.

Or could it be that your paradigm shifting moment is yet to come?

Will you be as Avram was...

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.