

Notes: October 31, 2020

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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddish
12. 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: Adonai's Love For His People and His Creation

As we begin the parsha cycle over again beginning with parsha B'resheet we are introduced literally to a blank canvas, although not white but black where there was complete darkness in B'resheet 1:2...

Gen 1:2 The earth was unformed and void, darkness was on the face of the deep, and the Spirit of God hovered over the surface of the water.

Thus literally everything from this point on is to be revealed to us the reader in that we were not there at the time so we are experiencing a retelling of all the events that had transpired up to the point of where we are today. Keeping in mind that what we do read is not an exhaustive recount of history but a condensed presentation of the facts that are essential to Adonai for it is His narrative and thus His presentation. He will emphasize that which He deems necessary for us, His creation to ultimately know. Whether we understand it is a whole other issue.

Secondly, how Adonai reveals His narrative is not always apparant. As we have studied last year using Thematic analysis, what appears to be random isn't, what appears to be irrelevant isn't. There is neither a randomness nor an irrelevancy within Adonai's narrative. Each word is intentionally conveyed while events that seem to appear in random order are likewise intentionally placed where they are for a reason.

Thus the last two parsha cover an enormous amount of time, approximately 2,000 years from the point in Adonai's narrative where He conveyed...

Gen 1:3 Then God said, "Let there be light"; and there was light.

In my opinion this is where time began and eternity was paused, only to resume when time concludes. How do we identify time? Time is a unit of measure whereby we can measure the distance between two events. Time exists

between what I identify as Eternity Past and Eternity Future. Time is measured by equal parts of night and day, evening and morning for Adonai, upon separating the dark from the light established the measure of time that will be used for His narrative.

Gen 1:5 God called the light Day, and the darkness he called Night. So there was evening, and there was morning, one day.

So, what is the purpose of this explanation I have shared with you?

We have witnessed Adonai's narrative cover an enormous amount of time in a rather abbreviated amount of space revealing that which is important to His overall narrative. We have been introduced to man, (created as male and female) Adonai's creation and the one by whom Adonai would interact. We have been introduced to all of the other elements of what has been called creation. From there we get a glimpse into the lives of Adonai's creation and their start in the garden, a pristine place, but then encounter the fall of Adonai's creation. This is where the heart of the story begins, separated from Adonai via transgression, the struggles of man are documented. The struggles to provide for themselves outside of the Adonai sustaining garden,

Gen 3:17 To Adam he said, "Because you listened to what your wife said and ate from the tree about which I gave you the order, 'You are not to eat from it,' the ground cursed on your account; you will work hard to eat from it as long as you live.

Gen 3:18 It will produce thorns and thistles for you, and you will eat field plants.

Gen 3:19 You will eat bread by the sweat of your forehead till you return to the ground—for you were taken out of it: you are dust, and you will return to dust."

We would assess this as a low point, yet even though we are now required to work for our sustenance, Adonai in His mercy did not totally and with absolute authority completely cut us off from being able to sustain ourselves.

So we witness the struggles of man over 2000 years with a recurring theme being presented by Adonai...

Gen 6:5 Adonai saw that the people on earth were very wicked, that all the imaginings of their hearts were always of evil only.

Gen 6:6 Adonai regretted that he had made humankind on the earth; it grieved his heart.

And...

Gen 11:4 Then they said, "Come, let's build ourselves a city with a tower that has its top reaching up into heaven, so that we can make a name for ourselves and not be scattered all over the earth."

Whereby the intention of Adonai's creation has veered away from Him and towards His creation's own desires.

To describe Adonai as being long suffering is an understatement. Two thousand years of dealing with the impact of our transgression, that is many lifetimes of human pride being thrown in the face of Adonai the creator cannot be easy, At one point He regretted even creating us for He was so grieved, yet He would continue to persevere. Everything endured to come to this point, a point in His narrative whereby Adonai reveals to us the next stage, the lineage of Noach's son Shem and his descendant Avram. Call this the line of Righteousness, it is the path Adonai will now begin to focus on in great detail. From this moment in time, moving forward Adonai's narrative will focus on one individual named Avram and his descendants.

We are introduced to Avram as the son of Terach; the husband of Sari and the uncle of Lot...

Gen 11:27 Here is the genealogy of Terach. Terach fathered Avram, Nachor and Haran; and Haran fathered Lot.

Gen 11:28 Haran died before his father Terach in the land where he was born, in Ur of the Kasdim.

Gen 11:29 Then Avram and Nachor took wives for themselves. The name of Avram's wife was Sarai, and the name

of Nachor's wife was Milkah the daughter of Haran. He was the father of Milkah and of Yiskah.

It is with this introduction that Adonai's narrative will center on Avram when He tells him to leave his land and his father's house to a land unknown to Avram.

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.

Sight unseen, Avram has no idea where Adonai will take him, but we will soon learn that Avram is obedient to Adonai's mitzvan (command) and thus responds...

Gen 12:4 So Avram went, as Adonai had said to him, and Lot went with him. Avram was 75 years old when he left Haran.

Gen 12:5 Avram took his wife Sarai, his brother's son Lot, and all their possessions which they had accumulated, as well as the people they had acquired in Haran; then they set out for the land of Kena'an and entered the land of Kena'an.

Yet we see Adonai's narrative switch its focus to a single individual through the establishment of a covenant, an agreement which brings about a relationship of commitment between God and his people. In this case specifically between Adonai and Avram...

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."

Unlike Adonai's previous covenants that were made with all of His creation such as Adonai's promise never to execute judgment against His creation through the flooding of the earth. This was a promise made with all of His creation thus making it a universal covenant.

Here we are seeing Adonai make a covenant with a single individual that we will witness as Adonai's narrative continues to be a generational promise, a promise that extends to Avram's descendants. Adonai makes the following promises to Avram...

- I will make of you a great nation
- I will bless you
- I will make your name great
- you are to be a blessing.

I will make you a great nation.

What does great mean?

The Hebrew word is gadol. It can mean mighty, high, noble and proud. From Avram will come forth a goy gadol and great nation. We will come to learn more about this nation as Adonai's narrative continues. We will learn that a goy gadol will not be perfect

Adonai could have chosen from one of the seventy nations that already exist as referenced in B'resheet 10, but chooses to establish a new nation. This new nation will not be like any other nation that exists already because we will come to learn what Adonai will do in establishing this nation as a goy gadol. This is seen in the second part of the covenant promise...

I will bless you:

Through the covenant Adonai makes with Avram and thus His descendants we will witness the following...

- The provision of land

A specific piece of land will be given to Avram and his descendants to possess. Interestingly, it is already occupied and thus the current inhabitants will need to be evicted. This in and of itself will be detailed as part of Adonai's narrative. The land promised will be revealed as being special and includes a place that will be called Beit El, meaning the House of God. Adonai could have randomly chosen any location, but we have learned that Adonai is not a random, by the seat of his pants Creator. Everything He does, He does with intent for there is a plan He is in the process of revealing. We are in the infancy of that plan as we come to know Avram in greater detail than we have come to know anyone else up to this point.

- The promise of a more comprehensive Covenant

Through Avram's descendants Adonai, in having established them as a goy gadol, has set forth to codify this nation with His ways, His mitzvot (commandments), mispatim (laws) and chukim (rulings). No other nation on the face of the earth has been given Adonai's ways and thus a relationship that is unlike any other has been revealed. Again, this is not something random being done, but with intention.

Exo 19:3 Moshe went up to God, and Adonai called to him from the mountain: "Here is what you are to say to the household of Ya`akov, to tell the people of Isra'el:

Exo 19:4 'You have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself.

Exo 19:5 Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

Exo 19:6 and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

A great nation that will be a kingdom of cohenim.

A great nation that will be considered Adonai's own treasure.

A great nation that will have great responsibility.

- Adonai's Name will be placed upon this nation

Num 6:22 Adonai said to Moshe,

Num 6:23 "Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them,

Num 6:24 'Y'varekh'kha Adonai v'yishmerekha. [*May Adonai bless you and keep you.*]

Num 6:25 Ya'er Adonai panav eleikha vichunekka. [*May Adonai make his face shine on you and show you his favor.*]

Num 6:26 Yissa Adonai panav eleikha v'yasem l'kha shalom. [*May Adonai lift up his face toward you and give you peace.*]

Num 6:27 "In this way they are to put my name on the people of Isra'el, so that I will bless them."

This is how Adonai has blessed Avram and thus His descendants.

I will make your name great:

The focus of Adonai's narrative centers around one nation Isra'el and all that will transpire, the good, the bad and the ugly. The Tanakh from this moment on recounts Adonai's relationship with His own unique treasure, His firstborn. They will flourish and they will fall. They will even grieve Adonai as He was grieved previously.

A nation that will become known to the entire world as the nation of Adonai. A nation who's name will continue to exist while they are exiled from the land they were to reside in.

To this day Avraham is known throughout the world as "our father Avraham" A majority of the world's population draws a connection to Him. The Jewish people as their biological father as to does Islam, while the Christian world identifies him as their father of faith. Adonai has certainly made His name great.

You are to be a blessing / the families of the earth will be blessed:

Both of these promises are forward looking. We will see the nation coming forth from Avraham being a blessing based on what Adonai has already done through this tiny nation in population, yet great because of Adonai's promises.

We will see Avraham become a blessing to the families of the earth through his descendants and what will be revealed as Adonai's plan that is brought forth. A covert operation that will become declassified in time and yet has been revealed in pieces...

Exo 6:6 "Therefore, say to the people of Isra'el: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments.

Exo 6:7 I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians.

Exo 15:11 Who is like you, Adonai, among the mighty? Who is like you, sublime in holiness, awesome in praises, working wonders?

Exo 15:12 You reached out with your right hand: the earth swallowed them.

Exo 15:13 In your love, you led the people you redeemed; in your strength, you guided them to your holy abode.

Deu 4:23 Watch out for yourselves, so that you won't forget the covenant of Adonai your God, which he made with you, and make yourself a carved image, a representation of anything forbidden to you by Adonai your God.

Deu 4:24 For Adonai your God is a consuming fire, a jealous God.

Adonai has a passion and intimacy for His people, whom He chose...

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.

Deu 7:9 From this you can know that Adonai your God is indeed God, the faithful God, who keeps his covenant and extends grace to those who love him and observe his mitzvot, to a thousand generations.

And it is because of this covenant relationship Adonai continued with the plan He had established.

Over time we will come to learn why Adonai was steadfast with this people, this nation. Ultimately, His Word is His

bond, even if we break the covenant, He remains faithful.

Jer 31:35 "If these laws leave my presence," says Adonai, "then the offspring of Isra'el will stop being a nation in my presence forever."

Jer 31:36 This is what Adonai says: "If the sky above can be measured and the foundations of the earth be fathomed, then I will reject all the offspring of Isra'el for all that they have done," says Adonai.

It is through His Words that He established the nation of Isra'el and therefore what He has established only He has the authority to undo. Yet this will not be the case because Adonai's intention reaches far and wide...

Isa 59:14 Thus justice is repelled, righteousness stands apart, at a distance; for truth stumbles in the public court, and uprightness cannot enter.

Isa 59:15 Honesty is lacking, he who leaves evil becomes a target. Adonai saw it, and it displeased him that there was no justice.

Though Adonai remains longsuffering towards a people He established, He ultimately fulfills the final part of the promise to Avraham whereby all the families of the earth will be blessed. It is the nation He has established that will bring forth a Redeemer...

Isa 59:16 He saw that there was no one, was amazed that no one interceded. Therefore his own arm brought him salvation, and his own righteousness sustained him.

Isa 59:17 He put on righteousness as his breastplate, salvation as a helmet on his head; he clothed himself with garments of vengeance and wrapped himself in a mantle of zeal.

Isa 59:18 He repays according to their deeds—fury to his foes, reprisal to his enemies; to the coastlands he will repay their due;

Isa 59:19 in the west they will fear the name of Adonai, and likewise, in the east, his glory. For he will come like a pent-up stream, impelled by the Spirit of Adonai.

Isa 59:20 "Then a Redeemer will come to Tziyon, to those in Ya`akov who turn from rebellion." So says Adonai.

Isa 59:21 "And as for me," says Adonai, "this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth or from the mouth of your children, or from the mouth of your children's children, now or ever," says Adonai.

The Redeemer that is to come out of Zion will not only redeem Adonai's own treasure, but all of His creation...

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.

The one who is a descendant of Avraham, will not only redeem His people but will redeem all of creation. The selection of Avraham was in essence the covert operation of the Gospel...

Deu 29:28 "Things which are hidden belong to Adonai our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

Yet, once this has been declassified, it has been made known to us...

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."

The messenger of the Good News has declassified Adonai's plan for Isra'el and all of creation.

Always remember the following lessons taught by Torah and you will never go wrong.

- Faith leads to righteousness and justification.
- Obedience leads to life and blessing.

Avraham demonstrated both. He was instrumental in Adonai's narrative and as such we are the recipients to the promise He made to Avraham...

We have been blessed, for there is no greater blessing one can receive than to be redeemed from our transgression and thus permitted to live not a long life, but an eternal life.

These two are foundational and required for the relationship you have with Adonai through Yeshua.

Deu 30:19 "I call on heaven and earth to witness against you today that I have presented you with life and death, the blessing and the curse. Therefore, choose life, so that you will live, you and your descendants,

Deu 30:20 loving Adonai your God, paying attention to what he says and clinging to him—for that is the purpose of your life! On this depends the length of time you will live in the land Adonai swore he would give to your ancestors Avraham, Yitz'chak and Ya`akov."