

Notes: July 24 2021

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
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, Hope and Torah

As we continue our Summer of Life and thus relating aspects of Torah to Life, one aspect that relies solely on us is a very human dynamic because it is not required by Adonai at all. That aspect I speak of is hope.

Hope is not something Adonai requires because for One who knows all things is not in need of hope because hope is something He doesn't need to experience.

Adonai never...hoped His creation would turn out as He wanted or expected for He has revealed to us...

Deu 32:4 The Rock! His work is perfect, for all his ways are just. A trustworthy God who does no wrong, he is righteous and straight.

Deu 32:5 "He is not corrupt; the defect is in his children, a crooked and perverted generation.

For in the beginning we were perfect. We were created in His image and likeness.

Gen 1:26 Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."

Gen 1:31 God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.

Everything He created on the sixth day wasn't just good, it was very good.

Thus as I was preparing for this sermon I did a word search in Torah and was surprised by what I had found, or should I say not found.

There are several words that are translated as "hope" from Hebrew for the word we use primarily is Tikvah. Neither Tikvah or the other possibilities such as "betach" or "yachal" are found in Torah at all.

The first time we see "tikvah" in the Jewish Bible is not until Ruth, when speaking to her daughters – in- law encourages them to leave so that they can find a husband and remarry...

Rth 1:11 Na`omi said, "Go back, my daughters. Why do you want to go with me? Do I still have sons in my womb who could become your husbands?"

Rth 1:12 Go back, my daughters; go your way; for I'm too old to have a husband. Even if I were to say, 'I still have hope'; even if I had a husband tonight and bore sons;

Rth 1:13 would you wait for them until they grew up? Would you refuse to marry, just for them? No, my daughters. On your behalf I feel very bitter that the hand of Adonai has gone out against me."

Na'omi isn't even expressing that she is speaking in hope, but if she had hope.

Tikvah conveys to be patient, to wait, to stay, to long for

Does this mean that there is no hope in Torah?

Or

Does Torah reveal more about our expectations when we are resolved to the situation?

Or

Does it provide us with examples of what happens when there isn't hope?

For starters let's rule out the first possibility that there is no hope found in Torah and let me do so, by focusing on the other two scenarios I have presented...

- **Does Torah reveal more about our actions when we are in a situation?**

What were the expectations of the children of Isra'el when they were in Egypt and under slavery?

Was there a hope they would be delivered from slavery or were they resolved to being slaves under Egyptian authority?

Their situation did not prevent them from crying out about being slaves...

Exo 2:23 Sometime during those many years the king of Egypt died, but the people of Isra'el still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God.

They cried out to be rescued, yet did they have hope that they would be rescued? Torah does not share this aspect with us.

Exo 2:24 God heard their groaning, and God remembered his covenant with Avraham, Yitz'chak and Ya`akov.

Exo 2:25 God saw the people of Isra'el, and God acknowledged them.

Adonai heard them, yet the people didn't know Adonai heard them.

When one cries out for help is there not a hope that their cry will be answered. If not, why even bother. If they did not cry out to Adonai, if they remained silent in their suffering any hope that might have been there would likely have been gone for their would have been no expectation and thus no hope.

Thus there is a hope expressed through the people's actions in crying out. There is no duration or frequency conveyed in how long the people did so, yet one might say for Adonai it only needs to happen once.

Our hope is typically based on our expectations, yet, from Adonai's perspective, hope is an element of faith...

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

Were the people confident that their cries were answered let alone even just heard?

For hope is challenged by that which is not seen. Were the people confident that their cries were heard? It had been years and years of slavery. One might say that confidence was not high.

Yet, it is in the things we do not see where hope is found.

How can you have hope in what you do not see because you don't know what you can't see. Rabbi, you have just created a paradox - that which is self-contradictory or logically untenable.

We have seen these things before. The best example – When a tree falls in the forest and there is no one there to hear it, does it make a sound? Or, which came first, the chicken or the egg?

In both cases the answer is yes and the chicken. Thus, we may not know what is happening because we are unable to see, yet doesn't mean nothing is happening.

Did the people hope they would be heard? Again I say, why cry out if it is for naught?

Thus Adonai goes into action for which the people who cried out do not see either. For, Adonai puts His extraction plan in motion by coming to one of Isra'el's own...

Exo 3:3 Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."

Exo 3:4 When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."

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."

Exo 3:6 I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya'akov." Moshe covered his face, because he was afraid to look at God.

Exo 3:7 Adonai said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain."

Adonai gained Moshe's attention, identified Himself to him and would express the circumstances to Moshe. Now Adonai would reveal the concept of the rescue to Moshe...

Exo 3:8 I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena`ani, Hitti, Emori, P'rizi, Hivi and Y'vusi.

Exo 3:9 Yes, the cry of the people of Isra'el has come to me, and I have seen how terribly the Egyptians oppress them.

Exo 3:10 Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."

The people saw none of this, thus Adonai was working behind the scene and away from the people who cried out. Thus, just because we don't see anything happening immediately around us doesn't mean that Adonai is not doing something.

Our challenge is that when all appears to be silent, that there has not been a response that we must continue to have hope and believe, which brings me to the next aspect...

- **Does Torah provide us with examples of what happens when there isn't hope?**

What happens when hope is gone, when it is defeated by our own expectations?

There is no better representation in Torah than what transpired in the wilderness when Moshe had been gone for many days.

Exo 32:1 When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, "Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt—we don't know what has become of him."

It didn't take long for the people to lose hope in Moshe and thus in Adonai because they placed their hope in what they knew. If you need a god, make a god. Yet, they had no experience with Adonai, the God of their ancestors.

Even though the people did not see Adonai nor Moshe, just like when they cried out from the midst of their bondage when Adonai heard them, Adonai would hear them here too.

Exo 32:7 Adonai said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!

Exo 32:8 So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!' "

The anger of Adonai would flare up against the people

Exo 32:9 Adonai continued speaking to Moshe: "I have been watching these people; and you can see how stiffnecked they are.

Exo 32:10 Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead."

The anger of Moshe too would flare...

Exo 32:19 But the moment Moshe got near the camp, when he saw the calf and the dancing, his own anger blazed up. He threw down the tablets he had been holding and shattered them at the base of the mountain.

The people did not put their hope in Adonai or even Moshe because while they were gone, the people took matters into their own hands and created something they could worship, something that was their that they could see, something was their that they could place their hope in. Yet, just as a new believer in Messiah who has not grown in maturity and thus is only capable of simple elements...

1Co 3:1 As for me, brothers, I couldn't talk to you as spiritual people but as worldly people, as babies, so far as experience with the Messiah is concerned.

1Co 3:2 I gave you milk, not solid food, because you were not yet ready for it. But you aren't ready for it now either!

1Co 3:3 For you are still worldly! Isn't it obvious from all the jealousy and quarrelling among you that you are worldly and living by merely human standards?

The people weren't ready to be left alone, though they technically weren't in that Aharon was there, yet, I don't believe he was fully prepared either. For this reason, Sha'ul conveys that for a congregational leader...

1Ti 3:6 He must not be a new believer, because he might become puffed up with pride and thus fall under the same judgment as did the Adversary.

And for a shammashim (a servant elder)...

1Ti 3:8 Likewise, the shammashim must be of good character, people whose word can be trusted. They must not give themselves to excessive drinking or be greedy for dishonest gain.

1Ti 3:9 They must possess the formerly hidden truth of the faith with a clean conscience.

1Ti 3:10 And first, let them be tested; then, if they prove themselves blameless, let them be appointed shammashim.

In this manner Sha'ul is establishing a guideline that we may have hope in our leaders who have taken on the call of Adonai to lead believers in Messiah, just as Moshe was called by Adonai to lead the children of Isra'el.

Yet the people lost hope in Moshe, not because of his leadership, for that would come later, yet they lost hope because of his absense. Out of site, loss of hope.

Now consider this passage from the writer of Hebrews:

Heb 5:7 During Yeshua's life on earth, he offered up prayers and petitions, crying aloud and shedding tears, to the One who had the power to deliver him from death; and he was heard because of his godliness.

Heb 5:8 Even though he was the Son, he learned obedience through his sufferings.

Heb 5:9 And after he had been brought to the goal, he became the source of eternal deliverance to all who obey him,

Heb 5:10 since he had been proclaimed by God as a cohen gadol to be compared with Malki-Tzedek.

Heb 5:11 We have much to say about this subject, but it is hard to explain, because you have become sluggish in understanding.

Heb 5:12 For although by this time you ought to be teachers, you need someone to teach you the very first principles of God's Word all over again! You need milk, not solid food!

Heb 5:13 Anyone who has to drink milk is still a baby, without experience in applying the Word about righteousness.

Heb 5:14 But solid food is for the mature, for those whose faculties have been trained by continuous exercise

to distinguish good from evil.

His life on earth was but a short period of time and the time when He was actually revealed was even shorter. For our hope is placed in Him though He has been physically absent from this world for two millenia. Yet what is the difference between the children of Isra'el in the wilderness and us today, but the Ruach ha Kodesh. Another aspect of what we do not physically see yet is just as real.

Hope comes from trusting. The Children of Isra'el were not mature in their faith towards Adonai, yet took matters into their own hand.

For the author of Psalm 119 knows where Hope in Torah is found for "yachal" is expressed 10 times throughout this lengthy and nourishing expression towards Torah.

Psa 119:41 ׀ (*Vav*) May your grace come to me, Adonai, your salvation, as you promised;

Psa 119:42 then I will have an answer for those who taunt me; for I trust in your word.

Psa 119:43 Don't take away completely my power to speak the truth; for I put my hope in your rulings;

Psa 119:44 and I will keep your Torah always, forever and ever.

Psa 119:45 I will go wherever I like, for I have sought your precepts.

Psa 119:46 I will speak of your instructions even to kings without being ashamed.

Psa 119:47 I will delight myself in your mitzvot, which I have loved.

Psa 119:48 I will lift my hands to your mitzvot, which I love; and I will meditate on your laws.

Psa 119:49 ז (*Zayin*) Remember your promise to your servant, through which you have given me hope.

Your promises have given me hope. Where are they found...Torah.

Psa 119:73 ׃ (*Yud*) Your hands made and formed me; give me understanding, so I can learn your mitzvot.

Psa 119:74 Those who fear you rejoice at the sight of me, because I put my hope in your word.

Psa 119:75 I know, Adonai, that your rulings are righteous, that even when you humble me you are faithful.

Psa 119:76 Let your grace comfort me, in keeping with your promise to your servant.

Psa 119:77 Show me pity, and I will live, for your Torah is my delight.

Psa 119:78 Let the proud be ashamed, because they wrong me with lies; as for me, I will meditate on your precepts.

Psa 119:79 Let those who fear you turn to me, along with those who know your instruction.

Psa 119:80 Let my heart be pure in your laws, so that I won't be put to shame.

“...I put my hope is in your word.”

Psa 119:81 כ (*Kaf*) I am dying to know your salvation; my hope is in your word.

Psa 119:82 My eyes fail from watching for your promise; I ask, "When will you comfort me?"

Psa 119:83 For I have shriveled like a wineskin in a smoky room; still, I don't forget your laws.

Psa 119:84 How long can your servant stay alive? When will you bring judgment on my persecutors?

Psa 119:85 The arrogant have dug pits for me to fall in; this is not in keeping with your Torah!

Psa 119:86 All your mitzvot [*show your*] faithfulness; they are hounding me with lies; help me!

Psa 119:87 They have nearly ended my life on earth, but I have not abandoned your precepts.

Psa 119:88 In keeping with your grace, revive me; and I will observe your spoken instructions.

Now, consider these words as conveyed in Ezra...

Ezr 10:1 While `Ezra was praying and making confession, weeping and prostrated before the house of God, a huge crowd of Isra'el's men, women and children gathered around him; and the people were weeping bitterly.

Ezr 10:2 Sh'khanyah the son of Yechi'el, one of the descendants of `Eilam, spoke up and said to `Ezra, "We have acted treacherously toward our God by marrying foreign women from the peoples of the land. But in spite of this, there is still hope for Isra'el.

There is still hope for Isra'el, even in spite of our transgression for our hope is in Adonai...

Ezr 10:3 We should make a covenant with our God to send away all these wives, along with their children, in obedience to the advice of Adonai and of those who tremble at the mitzvah of our God; let us act in accordance with the Torah.

We must put our hope into something, thus the expression of hope is not revealed in Torah directly, yet it is the one who takes possession of it, of Torah where hope is found. Just because tikvah, yachal or betach are not found in Torah does not mean they are not present.

Faith requires us to hope for something or someone, thus is a required element in a believers life.

Rom 10:16 The problem is that they haven't all paid attention to the Good News and obeyed it. For Yesha`yahu says, "Adonai, who has trusted what he has heard from us?"

Rom 10:17 So trust comes from what is heard, and what is heard comes through a word proclaimed about the Messiah.

For Sha'ul conveys this just prior...

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

Rom 10:5 For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

For Yeshua opened our minds to what the Tanakh, that is the Torah (first) the Prophets and the Writings said.

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

Hope is not grounded in our expectations but in the Word of God.

The story of the magnolia tree.

Mat 3:8 If you have really turned from your sins to God, produce fruit that will prove it!

Mat 3:9 And don't suppose you can comfort yourselves by saying, 'Avraham is our father'! For I tell you that God can raise up for Avraham sons from these stones!

Mat 3:10 Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire!

Our hope is not in Avraham, Moshe or any individual for they too required hope, not of themselves but of the One who's Word is true.

The magnolia tree had hope for its hope was in how Adonai had created it. The root would bring forth the tree and as such the tree appeared, first as a sapling then as a tree that would come to blossom again.