

Notes: Shabbat – July 23, 2011

Start: 10 am

## Order of Service:

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Ma Tov  
Praise and Worship Songs  
Liturgy – Sh'ma  
Message  
Kaddash - Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

## **Introduction: Mercy and Grace – Two Sides of the Same Coin**

Background:

A coin may have two sides, but its value is the same. It spends the same way, regardless of the sides.

It has been taught that “The God of the New Testament” is a God of grace and mercy, while the “God of the old testament” is a God of wrath and judgment.

Mercy: to show compassion, kindness

Hebrew - Chesed: Loving kindness, merciful kindness  
Chanan: To show mercy  
Racham: (Merciful) Compassionate, showing mercy

Greek – Eleeo: *compassionate* by divine grace, have compassion, showing mercy  
Eleos: compassion

Grace: unmerited favor, special favor,

Hebrew - Chane: *graciousness*, that is, subjectively (*kindness, favor*) or objectively (*beauty*): - favour, (-ious), pleasant, precious, [well-] favoured.

Greek – Charis: *graciousness* (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): - acceptable, benefit, favour, gift, joy liberality, pleasure, thanks

Adonai character is that of both mercy and grace:

Examples: After the calf

Standing before Adonai the second time on Sinai, after Israel's transgression of idolatry, Moshe received the following:

**Exo 34:6** Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה)

[*Adonai*] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Note – used Racham (merciful)

**Exo 34:7** showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Note – used chesed

The nation was spared, but those who conspired, were punished. (A surgical procedure)

The nation was given a second chance that was not deserved.

Aahron was spared, even though he was the one who gave the instructions, but likely under duress.

Example: Another rebellion leads to

**Num 14:11** Adonai said to Moshe, "How much longer is this people going to treat me with contempt? How much longer will they not trust me, especially considering all the signs I have performed among them?"

**Num 14:12** I am going to strike them with sickness, destroy them and make from you a nation greater and stronger than they are!"

However, through Moshe's intercession, unmerited favor was again granted to the nation

**Num 14:17** So now, please, let Adonai's power be as great as when you said,

**Num 14:18** 'Adonai is slow to anger, rich in grace, forgiving offenses and crimes; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and even by the third and fourth generations.'

**Num 14:19** Please! Forgive the offense of this people according to the greatness of your grace, just as you have borne with this people from Egypt until now."

Note: Used chesed – showed loving kindness towards Israel

Example: Speaking to David of a future King who would be Messiah

**2Sa 7:12** When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership.

**2Sa 7:13** He will build a house for my name, and I will establish his royal throne forever.

**2Sa 7:14** I will be a father for him, and he will be a son for me. If he does something wrong, I will punish him with a rod and blows, just as everyone gets punished;

**2Sa 7:15** nevertheless, my grace will not leave him, as I took it away from Sha'ul, whom I removed from before you.

**2Sa 7:16** Thus your house and your kingdom will be made secure forever before you; your throne will be set up forever.' "

Note – used chesed, showing loving kindness to David.

Even after David's transgressions, this promise was still kept, by Adonai through Messiah.

Further fulfilling a promise through the next generation:

**1Ki 8:22** Then Shlomo stood before the altar of Adonai in the presence of the whole community of Isra'el, spread out his hands toward heaven,

**1Ki 8:23** and said, "Adonai, God of Isra'el, there is no God like you in heaven above or on earth below. You keep covenant with your servants and show them **grace**, provided they live in your presence with all their heart.

**1Ki 8:24** You have kept your promise to your servant David, my father; you spoke with your mouth and fulfilled it with your hand; so it is today.

**1Ki 8:25** Now therefore, Adonai, God of Isra'el, keep what you promised to your servant David, my father, when you said, 'You will never lack a man in my presence to sit on the throne of Isra'el, if only your children are careful about what they do, so that they live in my presence, just as you have lived in my presence.'

Note – used chesed

Messiah would exhibit the same traits.

As in Exodus 34:6, Adonai conveys to Moshe that He is merciful and gracious. The same personal attributes are exhibited in Messiah.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Joh 1:14** The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

**Joh 1:15** Yochanan witnessed concerning him when he cried out, "This is the man I was talking about when I said, 'The one coming after me has come to rank ahead of me, because he existed before me.' "

**Joh 1:16** We have all received from his fullness, yes, grace upon grace.

The very attributes that were conveyed about Adonai in Torah are the very same attributes Messiah possesses.

Not only showing mercy and grace to Israel, but also conveying it to the nations:

**Eph 2:1** You used to be dead because of your sins and acts of disobedience.

**Eph 2:2** You walked in the ways of the `olam hazeh and obeyed the Ruler of the Powers of the Air, who is still at work among the disobedient.

**Eph 2:3** Indeed, we all once lived this way — we followed the passions of our old nature and obeyed the wishes of our old nature and our own thoughts. In our natural condition we were headed for God's wrath, just like everyone else.

**Eph 2:4** But God is so rich in mercy and loves us with such intense love

**Eph 2:5** that, even when we were dead because of our acts of disobedience, he brought us to life along with the Messiah — it is by grace that you have been delivered.

**Eph 2:6** That is, God raised us up with the Messiah Yeshua and seated us with him in heaven,

**Eph 2:7** in order to exhibit in the ages to come how infinitely rich is his grace, how great is his kindness toward us who are united with the Messiah Yeshua.

**Eph 2:8** For you have been delivered by grace through trusting, and even this is not your accomplishment but

God's gift.

**Eph 2:9** You were not delivered by your own actions; therefore no one should boast.

**Eph 2:10** For we are of God's making, created in union with the Messiah Yeshua for a life of good actions already prepared by God for us to do.

**Eph 2:11** Therefore, remember your former state: you Gentiles by birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —

**Eph 2:12** at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

**Eph 2:13** But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

**Eph 2:14** For he himself is our shalom — he has made us both one and has broken down the **m'chitzah** which divided us

**Eph 2:15** by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,

**Eph 2:16** and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.

**Eph 2:17** Also, when he came, he announced as Good News shalom to you far off and shalom to those nearby,

**Eph 2:18** news that through him we both have access in one Spirit to the Father.

**Eph 2:19** So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family.

**Eph 2:20** You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself.

**Eph 2:21** In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord.

**Eph 2:22** Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!

**m'chi•tzah**—divider which separates people into two groups, *e.g.*, the partition separating men from women in an Orthodox synagogue. At [Eph 2:14](#) it refers at least metaphorically to the fence which separates the inner parts of the Temple, where only Jews could enter, from the Court of the Gentiles. This *m'chitzah*, also called a *soreg*, was a stone partition about five feet high.

**Gal 5:22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

**Gal 5:23** humility, self control. Nothing in the Torah stands against such things.

**Gal 5:24** Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires.

**Gal 5:25** Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day.

Unfortunately, what gets missed by many is that there is one God and that God is the same God. He has manifested Himself through Messiah. As a manifestation, or representation in human form of Adonai, Messiah offers the same attributes as Adonai Himself. The same can be said for Adonai's Spirit – Ruach ha Kodesh,