

Notes: July 27, 2013

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:

Introduction: The Month of Elul,

As believers, we tend to get lax or even lazy the longer we are believers.

Some might say we have short attention spans and are always wanting something new and exciting, like when we first became believers in Messiah.

As we are approaching the midway point of the month of Elul, I need to convey a dynamic that is found within Jewish culture that should be part of a believers tool box.

The month of Elul is a time of preparation, a time of forgiving and seeking forgiveness with the intent of coming before Adonai on Yom Kippur.

- The name of the month (spelled [Alef-Lamed-Vav-Lamed](#)) is said to be an acronym of "Ani l'dodi v'dodi li," "I am my Beloved's and my Beloved is mine," a quote from Song of Songs 6:3, where the Beloved is [G-d](#) and the "I" is the [Jewish people](#).
- In Aramaic the word "Elul" means "search," which is appropriate, because this is a time of year when we search our hearts.

For the entire month, devout Jewish people begin a time of introspection and prayer leading up to Yom Kippur.

Elul is also a time to begin the process of asking forgiveness for wrongs done to other people. According to Jewish tradition, God cannot forgive us for sins committed against another person until we have first obtained forgiveness from the person we have wronged. This is not as easy a task as you might think, if you have never done it.

To give you an idea of the impact and validity of this month, many people visit cemeteries because the awe-inspiring nature of this time makes us think about life and death and our own mortality

An entire month!!!

Mat 18:15 "Moreover, if your brother commits a sin against you, go and show him his fault — but privately, just between the two of you. If he listens to you, you have won back your brother.

Luk 17:3 Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him.

Luk 17:4 Also, if seven times in one day he sins against you, and seven times he comes to you and says, 'I repent,' you are to forgive him."

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;

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."

Rosh HaShanah 17 states that everyone who properly understands these Thirteen Attributes and invokes them in his prayers meticulously will never experience that his prayers went totally unheard, that the people who invoke them will not return empty-handed from their prayer. The only reason that one's prayer would go unheard would be certain specific sins which are not subject to G-d's forgiveness.

It is not just saying a prayer and ending it in the name of Messiah...our T'shuvah, our prayers should always begin from our heart as should our relationship and understanding of Adonai.

So, just what are these attributes of Adonai

1. *Hashem*. This Name denotes mercy. G-d is merciful **before** a person sins, even though He knows the evil lies dormant in the person.
2. *Hashem*. G-d is merciful **after** the sinner has gone astray.
3. *E-L*. This Name denotes power and authority. G-d's mercy sometimes surpasses even the degree indicated by the name Hashem.
4. *Rachum*. Compassionate; G-d eases the punishment of the guilty, and He does not put people into extreme temptation.
5. *ve-Chanun*. And Gracious; even to the undeserving.
6. *Erech Apayim*. Slow to Anger; so that the sinner can reconsider long before it is too late. (Rav Moshe Cordovero in "*Tomer Devorah*," describes G-d as a "*Melech Ne'Elav*," an "Insulted King," Whose subjects disobey Him, yet He maintains their existence.)
7. *Ve-Rav Chesed*... And Abundant in Kindness...; towards those who lack personal merits. Also, if the scales of good and evil are evenly balanced, He tips them towards the good.

8. ...*Ve-Emet*. And Truth; G-d never reneges on His word.
9. *Notzer Chesed La-Alafim*. Preserver of Kindness for thousands of generations; The deeds of the righteous benefit their offspring far into the future.
10. *Nose Avon*... Forgiver of iniquity...; G-d forgives the intentional sinner, if he or she repents.
- 11.... *Va-Phesha*... ...and willful sin...; Even those who purposely anger G-d are allowed to repent.
- 12.... *VeChataah*. ...and error; This is a sin committed out of carelessness or apathy.
13. *VeNake*. And Who cleanses; G-d wipes away the sins of those who repent.

The peshat (plain meaning) of the text these attributes are the ones a king practices in his dealings with his people. All of these attributes are subsumed under the heading *chesed v'emet* (kindness and truth)

When we look at the plain meaning, I would hope that everyone here sees what should be obvious to all believers...

So let the remainder of this month be a time where we “clean house” so to speak.