

Notes: May 16 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: What Have We Learned So Far?

Today marks the 42nd day of the Omer.

So far, we have read from:

- Psalm 119
- Psalm 1
- Psalm 11
- Psalm 15
- Psalm 19
- Psalm 25
- Psalm 63
- Psalm 67
- Psalm 78
- Psalm 93
- Psalm 94
- Psalm 95
- Psalm 96
- Psalm 98
- Psalm 99
- Psalm 103

In all of these readings, so far, there is a common theme. That theme is Adonai, His People and Torah.

And it is through Torah – Adonai's revelation given to Israel, would be redemption.

There were provisions for those who came along side Israel and identified Israel's God as their God.

So, when Yeshua says...

Joh 4:22 You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.

It is from the Jews because it is Adonai who revealed Himself and His ways for the world to the Jew first. That revelation came first through Torah.

My heart grieves for those who don't understand the blessing associated with it.

You have people that think negatively about it, as if it is a curse itself.

“I'm glad I am under grace and not under the law”

Such a burden
So burdensome that no one could ever keep all of it.
Such a yoke

Makes you think – Did Adonai set up Israel to fail?

Was he playing a cruel joke on us?

Yet, consider Psalm 119, the longest Psalm, comprised of 176 verses, and 22 sections representing each of the 22 letters in the Hebrew Aleph – Bet.

Indicating that each letter is important to the entire Word of Adonai and as Yeshua Himself reiterates its importance, as it was transmitted...

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (י) or a stroke will pass from the Torah — not until everything that must happen has happened.

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

When we look at the first words of Psalm 119, we are painted a much different picture than what many believe, have been taught or have understood in reading the New Covenant Writings...

Psa 119:1 א (Alef) How happy are those whose way of life is blameless, who live by the Torah of Adonai!

Psa 119:2 How happy are those who observe his instruction, who seek him wholeheartedly!

Psa 119:3 They do nothing wrong but live by his ways.

How happy are those whose way of life is blameless – how? Living by the Torah of Adonai.

How happy are those who observe His instructions.

This sounds to be anything but a burden, but is expressed by the Psalmist to be happiness.

Psalm 119 offers a comprehensive presentation of life with Adonai through His Word.

The first section lays down a foundation for Israel, but also for anyone who wants to have the same thing.

Psa 119:4 You laid down your precepts for us to observe with care.

You, being Adonai, has revealed His precepts, how are ways are to be regulated.

Psa 119:5 May my ways be steady in observing your laws.

Based on acknowledgment of the happiness that comes from observing the instructions of Adonai, we see the focused intent to remain focused in observing His instructions.

How much easier is it to do something if you know you are going to be happy doing it?

Psa 119:6 Then I will not be put to shame, since I will have fixed my sight on all your mitzvot.

Not only is there happiness in following them, but there is assurance in following them, in that we will not be put to shame when we do so. The shame we are talking about is not from a human perspective, because from a human perspective, what Adonai instructs is not understood or embraced by those who do not accept Him.

His ways are called foolishness by the world, while we understand the way of the world as foolishness. Only one can be right and I will stand with the one who created the world.

Psa 119:7 I thank you with a sincere heart as I learn your righteous rulings.

Learning His righteous ruling can be found in only one place, through Torah. His revelation to Israel, whom He chose and whom He would deliver.

Psa 119:8 I will observe your laws; don't completely abandon me!

Once identified as the Law of Adonai, the second passage poses the following question, answer and statement...

Psa 119:9 **ב** (*Bet*) How can a young man keep his way pure? By guarding it according to your word.

Psa 119:10 I seek you with all my heart; don't let me stray from your mitzvot.

Like verse 8, verse 10 offers a similar response...

I will observe / seek

Don't abandon / stray from me

There is this impassioned desire to do what has been revealed in order to remain close to Adonai. So, the plea, from the heart is not to be left or forsaken...a promise that Yeshua makes in

Yet, without it there would be lawlessness.

Without Torah, there would be no grace, because there would be nothing

The purpose of this time – the counting of the Omer and the readings we have provided is to reveal what Torah is all about.

The first 22 days were spent in Psalm 119...one day for each letter.

The many Psalmists we have read, have provided us with such a cloud of eyewitness testimony, just as the writer of

Hebrews 11 did for faith, the Psalmists magnify the beauty and majesty found in the mitzvots of Adonai.

Scripture Reading:	Corresponding Ways
Psalm 119:1-8	The Law of Adonai
Psalm 119:9-16	Obedience to the Law of Adonai
Psalm 119:17-24	Happiness in the Law of Adonai
Psalm 119:25-32	Determination to Obey the Law of Adonai
Psalm 119:33-40	A Prayer for Understanding
Psalm 119:41-48	Trusting the Law of Adonai
Psalm 119:49-56	Confidence in the Law of Adonai
Psalm 119:57-64	Devotion to the Law of Adonai
Psalm 119:65-72	The Value of the Law of Adonai
Psalm 119:73-80	The Justice of the Law of Adonai
Psalm 119:81-88	Prayer for Deliverance
Psalm 119:89-96	Faith in the Law of Adonai
Psalm 119:97-104	Love of the Law of Adonai
Psalm 119:105-112	Light from the Law of Adonai
Psalm 119:112-120	Safety in the Law of Adonai
Psalm 119:121-128	Obedience to the Law of Adonai
Psalm 119:129-136	Desire to Obey the Law of Adonai
Psalm 119:137-144	The Justice of the Law of Adonai
Psalm 119:145-152	Prayer for Deliverance
Psalm 119:153-160	Plea for Salvation
Psalm 119:161-168	Dedication to the Law of Adonai
Psalm 119:169-176	A Prayer for Help

And in the 20th section, it contains a plea for salvation.

Psa 119:153 **ר** (*Resh*) Look at my distress, and rescue me, for I do not forget your Torah.

Psa 119:154 Plead my cause, and redeem me; in keeping with your promise, revive me.

Psa 119:155 Salvation is far away from the wicked, because they don't seek your laws.

Psa 119:156 Great is your compassion, Adonai; in keeping with your rulings, revive me.

Psa 119:157 Although my persecutors and foes are many, I have not turned away from your instruction.

Psa 119:158 I look at traitors with disgust, because they don't keep your word.

Psa 119:159 See how I love your precepts, Adonai; in keeping with your grace, revive me.

Psa 119:160 The main thing about your word is that it's true; and all your just rulings last forever.

The letter Resh, which some of you learned today represents – separate and holy
His salvation is separate from the world and therefore holy.

As Psalm 119 closes, it is a plea for help, knowing that we are unable to do this in our own strength.

Psa 119:169 **נ** (*Tav*) Let my cry come before you, Adonai; in keeping with your word, give me understanding.

Psa 119:170 Let my prayer come before you; in keeping with your promise, rescue me.

Psa 119:171 Let my lips speak praise, because you teach me your laws.

Psa 119:172 Let my tongue sing of your promise, because all your mitzvot are righteous.

Psa 119:173 Let your hand be ready to help me, because I choose your precepts.

Psa 119:174 I long for your deliverance, Adonai; and your Torah is my delight.

Psa 119:175 Let me live, and I will praise you; let your rulings help me.

Psa 119:176 I strayed like a lost sheep; seek out your servant; for I do not forget your mitzvot.

When we look at Psalm 119 it references Torah 25 times and His Mitzvots 21 times.

Emphasizing something twice gains our attention. What happens when it is over 20 times.

Is there something to be gleaned from this?

We have something just as comprehensive in the New Covenant – Romans references Torah in 46 verses.

We see this type of dynamic by Sha'ul in corresponding to an audience comprised of both Jews and Gentiles to whom he is conveying Torah as the foundation for what we believe, not to mention everything that is associated with it.

The plea at the end of Psalm 119 bears to mind...

Rom 3:23 since all have sinned and come short of earning God's praise.

Rom 10:1 Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation;

Rom 10:2 for I can testify to their zeal for God. But it is not based on correct understanding;

Rom 10:3 for, since they are unaware of God's way of making people righteous and instead seek to set up their own, they have not submitted themselves to God's way of making people righteous.

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

Everything found in Psalm 119 in essence summarizes this very truth.

(reference list again)

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.

Rom 10:6 Moreover, the righteousness grounded in trusting says: "Do not say in your heart, 'Who will ascend to heaven?' " — that is, to bring the Messiah down —

Rom 10:7 or, " 'Who will descend into Sh'ol?' " — that is, to bring the Messiah up from the dead.

Rom 10:8 What, then, does it say? "The word is near you, in your mouth and in your heart." — that is, the word about trust which we proclaim, namely,

Rom 10:9 that if you acknowledge publicly with your mouth that Yeshua is Lord and trust in your heart that God raised him from the dead, you will be delivered.

Rom 10:10 For with the heart one goes on trusting and thus continues toward righteousness, while with the mouth one keeps on making public acknowledgment and thus continues toward deliverance.

Rom 10:11 For the passage quoted says that everyone who rests his trust on him will not be humiliated.

Rom 10:12 That means that there is no difference between Jew and Gentile — Adonai is the same for everyone, rich toward everyone who calls on him,

Rom 10:13 since everyone who calls on the name of Adonai will be delivered.

Calling on the Name of Adonai through Yeshua, whom has been given all authority, even the path to Adonai for redemption.

Consider Romans 2 as a comprehensive section that conveys the relationship between Jew and Gentile and in relation to Torah.

Rom 2:1 Therefore you have no excuse, whoever you are, passing judgment; for when you judge someone else, you are passing judgment against yourself; since you who are judging do the same things he does.

Rom 2:2 We know that God's judgment lands impartially on those who do such things;

Rom 2:3 do you think that you, a mere man passing judgment on others who do such things, yet doing them yourself, will escape the judgment of God?

Rom 2:4 Or perhaps you despise the riches of his kindness, forbearance and patience; because you don't realize that God's kindness is intended to lead you to turn from your sins.

Rom 2:5 But by your stubbornness, by your unrepentant heart, you are storing up anger for yourself on the Day of Anger, when God's righteous judgment will be revealed;

Rom 2:6 for he will pay back each one according to his deeds.

Rom 2:7 To those who seek glory, honor and immortality by perseverance in doing good, he will pay back eternal life.

Rom 2:8 But to those who are self-seeking, who disobey the truth and obey evil, he will pay back wrath and anger.

Sha'ul will later reference this dynamic in Chapter 8 as the Torah of the Spirit in contrast to the torah of sin.

Rom 2:9 Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the Gentile;

The penalty is for both Jew and Gentile.

Rom 2:10 but glory and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile.

The reward is for both Jew and Gentile.

Trust + obedience = redemption

Rom 2:11 For God does not show favoritism.

Sha'ul now looks at the dynamic for both Jew and Gentile in relation to Torah...

Rom 2:12 All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by Torah.

Rom 2:13 For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight.

Rom 2:14 For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, for themselves are Torah!

Rom 2:15 For their lives show that the conduct the Torah dictates is written in their hearts. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them

Rom 2:16 on a day when God passes judgment on people's inmost secrets. (According to the Good News as I proclaim it, he does this through the Messiah Yeshua.)

Rom 2:17 But if you call yourself a Jew and rest on Torah and boast about God

Rom 2:18 and know his will and give your approval to what is right, because you have been instructed from the Torah;

Rom 2:19 and if you have persuaded yourself that you are a guide to the blind, a light in the darkness,

Rom 2:20 an instructor for the spiritually unaware and a teacher of children, since in the Torah you have the embodiment of knowledge and truth;

Rom 2:21 then, you who teach others, don't you teach yourself? Preaching, "Thou shalt not steal," do you steal?

Rom 2:22 Saying, "Thou shalt not commit adultery," do you commit adultery? Detesting idols, do you commit idolatrous acts?

Rom 2:23 You who take such pride in Torah, do you, by disobeying the Torah, dishonor God? —

Rom 2:24 as it says in the Tanakh, "For it is because of you that God's name is blasphemed by the Goyim."

Quoted from Isaiah 52:5:

Isa 52:5 So now, what should I do here," asks Adonai, "since my people were carried off for nothing? Their oppressors are howling," says Adonai, "and my name is always being insulted, daily.

Rom 2:25 For circumcision is indeed of value if you do what Torah says. But if you are a transgressor of Torah, your circumcision has become uncircumcision!

Rom 2:26 Therefore, if an uncircumcised man keeps the righteous requirements of the Torah, won't his uncircumcision be counted as circumcision?

Rom 2:27 Indeed, the man who is physically uncircumcised but obeys the Torah will stand as a judgment on you who have had a b'rit-milah and have Torah written out but violate it!

Rom 2:28 For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical.

Rom 2:29 On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual not literal; so that his praise comes not from other people but from God.

So, as we are continuing our counting of the Omer, moving closer to Shavuot, and the Feast that Adonai poured out His Spirit upon those in Jerusalem and became available to all, not just the Cohenim or Prophets, let us be mindful of the foundation Torah provides for all who call upon the Name of Adonai.