

Notes: August 21 2021

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: Life, Righteousness and Torah

Believe or not, our self proclaimed Summer of Life is winding down as we have received our new calendars thus indicating the fall Moadim are just around the corner. Over the last 10 weeks we have explored relational aspects found in Torah as relating to Life, Liberty, Faith, Obedience, Order, Unity, Hope, Vision, Worship, Balance and Promise. So many attributes that to day Torah is done way, that it is no longer necessary for guiding us in our way of living is rather short sighted or should I say presumptuous, that is failing to observe the limits of what is permitted or appropriate.

For when Yeshua is confronted by the P'rushim as to what is the most important Mitzvah, commandment,

[Mat 22:36](#) "Rabbi, which of the mitzvot in the Torah is the most important?"

He refers to Torah...

[Mat 22:37](#) He told him, " 'You are to love Adonai your God with all your heart and with all your soul and with all your strength.'

[Mat 22:38](#) This is the greatest and most important mitzvah.

[Mat 22:39](#) And a second is similar to it, 'You are to love your neighbor as yourself.'

[Mat 22:40](#) All of the Torah and the Prophets are dependent on these two mitzvot."

As I have shared with you previously, Torah is referenced 237 times within the New Covenant writings. Rather significant when the emphasis is, "it has been done away, it is obsolete, it is not important"

Yet, even though our Summer of Life is drawing to a close, we are not done yet. There are three more aspects pertaining to Torah and Life that are still to be shared with you. For today, our focus is Righteousness.

A rather lofty term that perceives lofty expectations. It is something we are to pursue that is to follow or seek in order to catch it.

We read of Yeshua during His sermon on the mount conveying that those who pursue it will have the Kingdom of Heaven...

Mat 5:10 "How blessed are those who are persecuted because they pursue righteousness! for the Kingdom of Heaven is theirs.

We learned this past week blessed in Hebrew is *asher* and conveys a complex aspect that includes being fortunate and happy when one is blessed, thus Yeshua is saying how blessed/happy/fortunate are those who pursue righteousness even in spite of being persecuted for the Kingdom of Heaven is theirs.

And supporting this, in just a few verses later, sets a bar for the listener...

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Sha'ul shares with his audience a similar aspect...

Rom 9:30 So, what are we to say? This: that Gentiles, even though they were not striving for righteousness, have obtained righteousness; but it is a righteousness grounded in trusting!

Rom 9:31 However, Isra'el, even though they kept pursuing a Torah that offers righteousness, did not reach what the Torah offers.

For Sha'ul offered this conclusion to his reader...

Rom 9:32 Why? Because they did not pursue righteousness as being grounded in trusting but as if it were grounded in doing legalistic works. They stumbled over the stone that makes people stumble.

Rom 9:33 As the Tanakh puts it, "Look, I am laying in Tziyon a stone that will make people stumble, a rock that will trip them up. But he who rests his trust on it will not be humiliated."

Sha'ul offer this Godly wisdom to Timothy...

1Ti 6:10 For the love of money is a root of all the evils; because of this craving, some people have wandered away from the faith and pierced themselves to the heart with many pains.

1Ti 6:11 But you, as a man of God, flee from these things; and pursue righteousness, godliness, faithfulness, love, steadfastness, gentleness.

1Ti 6:12 Fight the good fight of the faith, take hold of the eternal life to which you were called when you testified so well to your faith before many witnesses.

And...

2Ti 2:21 If a person keeps himself free of defilement by the latter, he will be a vessel set aside for honorable use by the master of the house and ready for every kind of good work.

2Ti 2:22 So, flee the passions of youth; and, along with those who call on the Lord from a pure heart, pursue righteousness, faithfulness, love and peace.

Flee that which is contrary to Adonai and thus pursue that which is acceptable according to Adonai.

Notic that my focus thus far is not on Torah but on the New Covenant writings and what they say about righteousness and its pursuit. There is a reason I have started here for it is in the New Covenant writings that believers are taught about righteousness. Sha'ul conveys that no one is righteous but there is an issue here that gets lost in translation. For many Bibles are translated as follows...

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. (KJV)

Where the distinction between "works" or "deeds" of the law is conflated that is combined with Torah itself. For the outcome is that no one is considered righteous in keeping Torah. Yet, this is not the premise of Sha'ul's writings. Unfortunately, this is what is taught. Thus this idea of pursuing righteousness takes on an abstract understanding, that which shifts the responsibility to Adonai and absolves us of any responsibility based on such passages, just two verses later...

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Righteousness comes through faith alone, no further action on your part, thus no further responsibility required.

For Sha'ul concludes that it doesn't matter whether you are Jew or Genitle...

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

Yet it is the misapplication and thus misunderstanding of verse 20 that establishes the path many believers have embraced. For it is not Torah that Sha'ul is addressing here as to righteousness for there is a distinction between "works / deeds" of Torah and Torah itself.

David Stern writes this in his commentary pertaining to Galatians 2:16 for which is a similar aspect as found here in Sha'ul's letter to Rome...

The Greek word "nomos" usually means "law"; it is also the normal New Testament word for Hebrew Torah, which can usually be translated by the phrase, "Law of Moses," or simply, "Law." Most Christians therefore suppose that "erga nomou," literally, "works of law," a term which appears three times in [Gal 2:16](#), must mean, "actions done in obedience to the Torah." But this is wrong. One of the best-kept secrets about the New Testament is that when Sha'ul writes "nomos" he frequently does not mean "law" but "legalism."

For Galatians 2:16 in the KJV reads as follows:

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

No one will be justified by the works of the law. In a literal sense, the p'shat, what the words convey as they are presented...no one is justified by the Torah, for we are not redeemed by the law but by grace. This is the premise that is thoroughly established and justified by many in the body of Messiah. Yet, they do not understand what Sha'ul is actually addressing. For it is not Torah itself but rather the legalism that perverts Torah itself.

For when you understand that God's word can be corrupted that the issue is not His Word but our understanding of His Word. When we understand this, our understanding of the righteousness Yeshua is instructing us to pursue takes on an entirely different meaning. It is no longer an abstract pursuit, but a tangible pursuit. For we should understand Sha'ul's writings in this manner.

Gal 2:16 even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness. Therefore, we too have put our trust in Messiah Yeshua and become faithful to him, in order that we might be declared righteous on the ground of the Messiah's trusting faithfulness and not on the ground of our legalistic observance of Torah commands. For on the ground of legalistic observance of Torah commands, no one will be declared righteous.

Thus if this is the case in His letter to believers in Galatia, then the same issue must present in Rome...

Rom 3:20 For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are.

Now that I have corrected a major error in perception as it pertains to Righteousness in relation to Torah.

What does Adonai do in making people Righteous?

First, He does not do what we are required to do, but makes our path to be Righteous much easier.

1. He will give us a new heart and a new Spirit

Eze 36:26 I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.

2. He writes His Words on our heart.

Jer 31:32 "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

3. He will give us His Spirit and thus empowering us to live by His Torah.

Eze 36:27 I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

These are promises of the New Covenant and thus one must ask..."If it is not Torah that the believer in Yeshua is to pursue, what Torah has been written on our hearts?"

Sha'ul conveys...

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 we know that Yeshua's text was the Tanakh whereby the foundation of the Tanakh is Torah. We see

Yeshua throughout the Gospels confronting the P'rushim and thus addressing their interpretation of Torah and how it is being conveyed to the people of Y'hudah.

For Torah and Yeshua are not antithetical that is they are not opposed to or incompatible, yet are the direct opposite. When you read the Word spoken by Yeshua there should be no other possible conclusion one can draw. For what Word is Yeshua that He became flesh...

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

Joh 1:2 He was with God in the beginning.

Joh 1:3 All things came to be through him, and without him nothing made had being.

Joh 1:4 In him was life, and the life was the light of mankind.

In Him, in the Word is life and a light.

If this is not Torah, then tell me what Word Yeshua is because He certainly did not diminish it in any way, but actually made it front and center. So, if Yeshua made it front and center and it is the foundation for which righteousness is identified, then, why are we still here?

Why does the understanding for which I just share with you not embraced by the entire Body of Messiah.

Let's look at Ya'akov's writings for a moment...

Jas 2:14 What good is it, my brothers, if someone claims to have faith but has no actions to prove it? Is such "faith" able to save him?

Jas 2:15 Suppose a brother or sister is without clothes and daily food,

Jas 2:16 and someone says to him, "Shalom! Keep warm and eat hearty!" without giving him what he needs, what good does it do?

Jas 2:17 Thus, faith by itself, unaccompanied by actions, is dead.

Faith without action is dead. Does not Torah talk about giving to those in need

Deu 24:17 "You are not to deprive the foreigner or the orphan of the justice which is his due, and you are not to take a widow's clothing as collateral for a loan.

Deu 24:18 Rather, remember that you were a slave in Egypt; and Adonai your God redeemed you from there. That is why I am ordering you to do this.

Deu 24:19 "When harvesting the grain in your field, if you forgot a sheaf of grain there, you are not to go back and get it; it will remain there for the foreigner, the orphan and the widow, so that Adonai your God will bless you in all the work you do.

Is this not a foundational aspect that Ya'akov is alluding to in this passage. Adonai actually sets it as a mitzvah within Torah. Do not forget where you once were...therefore have compassion and do this...

Jas 2:18 But someone will say that you have faith and I have actions. Show me this faith of yours without the actions, and I will show you my faith by my actions!

The lip service of faith will not cut it in the Kingdom. For faith requires action.

Ya'akov continues...

Jas 2:19 You believe that "God is one"? Good for you! The demons believe it too—the thought makes them shudder with fear!

Jas 2:20 But, foolish fellow, do you want to be shown that such "faith" apart from actions is barren?

Jas 2:21 Wasn't Avraham avinu declared righteous because of actions when he offered up his son Yitz'chak on the altar?

For Ya'akov draws this conclusion for his readers...

Jas 2:22 You see that his faith worked with his actions; by the actions the faith was made complete;

Jas 2:23 and the passage of the Tanakh was fulfilled which says, "Avraham had faith in God, and it was credited to his account as righteousness." He was even called God's friend.

Avraham listened to the Words Adonai spoke to Him and did as he was instructed. Is this any different than reading Torah, understanding the Mitzvot that apply to us and doing them? It is the same source and thus it must be the same destination.

Jas 2:24 You see that a person is declared righteous because of actions and not because of faith alone.

What is good for the Jew is good for the Gentile too...

Jas 2:25 Likewise, wasn't Rachav the prostitute also declared righteous because of actions when she welcomed the messengers and sent them out by another route?

Jas 2:26 Indeed, just as the body without a spirit is dead, so too faith without actions is dead.

Thus righteousness is not abstract in understanding but tangible in thought and deed. It is not as some have taught "salvation by works" but it is actually "works because of salvation"

This concept of righteousness needs to be further broken down so you leave here today with an understanding that is not complicated.

The world defines righteousness as "doing what is morally right"

The problem with this definition is that morally takes on a human understanding whereby what is moral today, was not moral 60 years ago for it is subjective and transforms as culture transforms.

Yet, when you look at the word for righteous and righteousness in Hebrew you will have a better understanding and thus not have to ask for context based on a human perception.

צַדִּיק

tsaddîyq

tsad-deek'

From **H6663**; *just*: - just, lawful, righteous (man).

That which is lawful is therefore just and righteous.

Tzadek is found 206 times alone in the Tanakh, while its root word Tzadak and translated as righteousness are

found an additional 157 times in the Tanakh.

תְּדַאֲקָה

ts^edâqâh

tsed-aw-kaw'

From **H6663**; *rightness* (abstractly), subjectively (*rectitude*), objectively (*justice*), morally (*virtue*) or figuratively (*prosperity*): - justice, moderately, right (-eous) (act, -ly, -ness).

And conveys that of moral virtue, not by the standards of man but by the Word of Adonai.

With so many occurrences I could spend a year or maybe even more examining each aspect of righteousness in the Tanakh. Thus today is not an exhaustive presentation regarding righteousness, though you may be exhausted by that which I have already shared with you. There is so much, yet today my focus was on making clear what Righteousness is, its foundation and thus our pursuit of it.

The New Covenant Writings do not detract nor do they deviate from this premise of actionable righteousness for you have heard me share Ya'akov's inspired thoughts about action as a believer in Messiah.

Righteous / Righteousness is found 130 times in the Brith Hadoshah for which 50 of those occurrences is shared by Sha'ul in Romans.

Thus this pursuit of righteousness should be one of intent, but also one of joy, for our Joy is in Adonai.

Psa 1:1 How blessed are those who reject the advice of the wicked, don't stand on the way of sinners or sit where scoffers sit!

Psa 1:2 Their delight is in Adonai's Torah; on his Torah they meditate day and night.

Psa 1:3 They are like trees planted by streams—they bear their fruit in season, their leaves never wither, everything they do succeeds.

Psa 1:4 Not so the wicked, who are like chaff driven by the wind.

Psa 1:5 For this reason the wicked won't stand up to the judgment, nor will sinners at the gathering of the righteous.

Psa 1:6 For Adonai watches over the way of the righteous, but the way of the wicked is doomed.

It starts with His Word. Do we delight in what He has revealed to us?

Are we bearing our fruit in season.

Are you a fruitful believer for we will be known by our fruits, which are our actions.

Mat 7:15 "Beware of the false prophets! They come to you wearing sheep's clothing, but underneath they are hungry wolves!

Mat 7:16 You will recognize them by their fruit. Can people pick grapes from thorn bushes, or figs from thistles?

Mat 7:17 Likewise, every healthy tree produces good fruit, but a poor tree produces bad fruit.

Mat 7:18 A healthy tree cannot bear bad fruit, or a poor tree good fruit.

Mat 7:19 Any tree that does not produce good fruit is cut down and thrown in the fire!

Mat 7:20 So you will recognize them by their fruit.

The very same sermon from Yeshua where we started today.

Psa 11:1 [*For the leader. By David.*] In Adonai I find refuge. So how can you say to me, "Flee like a bird to the mountains!"

Psa 11:2 See how the wicked are drawing their bows and setting their arrows on the string, to shoot from the shadows at honest men.

Psa 11:3 If the foundations are destroyed, what can the righteous do?"

Psa 11:4 Adonai is in his holy temple. Adonai, his throne is in heaven. His eyes see and test humankind.

Psa 11:5 Adonai tests the righteous; but he hates the wicked and the lover of violence.

Psa 11:6 He will rain hot coals down on the wicked, fire, sulfur and scorching wind will be what they get to drink.

Psa 11:7 For Adonai is righteous; he loves righteousness; the upright will see his face.

For they will see His face for the Kingdom of Heaven is theirs...

Psa 11:1 [*For the leader. By David.*] In Adonai I find refuge. So how can you say to me, "Flee like a bird to the mountains!"

Psa 11:2 See how the wicked are drawing their bows and setting their arrows on the string, to shoot from the shadows at honest men.

Psa 11:3 If the foundations are destroyed, what can the righteous do?"

Psa 11:4 Adonai is in his holy temple. Adonai, his throne is in heaven. His eyes see and test humankind.

Psa 11:5 Adonai tests the righteous; but he hates the wicked and the lover of violence.

Psa 11:6 He will rain hot coals down on the wicked, fire, sulfur and scorching wind will be what they get to drink.

Psa 11:7 For Adonai is righteous; he loves righteousness; the upright will see his face.

Thus continue to pursue the righteousness of Adonai, be doers of His Word for in believing in Yeshua does not contradict this pursuit, but empowers it because He is the Cohen Ha Gadol of the New Covenant.

Psa 119:137 ז (*Tzadeh*) You are righteous, Adonai; and your rulings are upright.

Psa 119:138 You have commanded your instructions in righteousness and great faithfulness.

Psa 119:139 My zeal is destroying me, because my foes have forgotten your words.

Psa 119:140 Your word is refined to complete purity, and your servant loves it.

Psa 119:141 I may be small and despised, but I do not forget your precepts.

Psa 119:142 Your righteousness is eternal righteousness, and your Torah is truth.

Psa 119:143 Trouble and distress have overtaken me, but your mitzvot are my delight.

Psa 119:144 Your instruction is righteous forever; give me understanding, and I will live.

Psa 119:169 ט (*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.