

Notes: November 2, 2019

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: When Did Grace Begin?

As we leave behind us the moadim, appointed times of this season, commencing by moving the calendar forward a year, 5780, and thus beginning the Parsha cycle again we are always confronted with new challenges. For myself, it will be what can I share with you that is fresh from the Scripture we focus on every year. And really, it isn't I, rather it is what will the Ruach ha Kodesh reveal to me that I have not seen yet. I say this because I have lived this.

In non-Jewish circles, it is practically unheard of to “re-study” a book you have already studied. By my understanding it seems to be a mindset of “been there, done that” therefore, why do it again.

Why do it again?

Why start from the beginning...again?

For many reasons...

For some, this may be your first go around, from the start. You may have started attending the congregation midway through the Parsha cycle, so now, this is your opportunity to start from the beginning.

For many of you, this is not your first rodeo, not your first go around, so why continue? Why not have the mindset, “been there, done that”? Was your first go around not sufficient? Could you not comprehend everything all in one pass through? If you answered no to either of these questions, then you have your answer as to why you continue.

For those of you who are veterans to the Parsha cycle, you have experienced first hand the complexity of Adonai and His Word, comprising many layers of thought and understanding. the nuance. Our minds are so limited in capacity to absorb every nuance and aspect and it doesn't get any easier as you get older.

Simply put, there is so much there that you can't possible cover and absorb everything in one sitting. Consider it the

best buffet ever. You're given this plate. In relation to the size of the buffet, the plate really can't contain every aspect, every possible selection that awaits you.

You work with the plate you have.

One option is to pile high everything in one pass through. Is this really even possible? All this, in one pass through?

Or

You can take some and go back for more. The question now is, when you go back for more, do you come back with the same as before or do you choose something you didn't take the first time.

Ultimately, the challenge is the plate size. What does the plate size represent...but the capacity of our brain.

Yet with each pass through of the buffet that is Torah, specifically what happens. We are able to digest a portion. What is the digesting part, but that of gaining understanding. To digest is to process. Your body does it with food, your mind does it with Torah.

Anyone hungry yet...

Unfortunately, this buffet style has another narrative that can be applied here.

And that is choosing what appeals to you. This is the other side of the coin. Choosing, means you accept some while ignoring others. You can't / won't take everything so you must choose. To ignore means to intentionally disregard. A term that I have used in the past is "cafeteria Christianity" Choosing that which is appealing to you from Scripture, while ignoring what does not appeal, that which is uncomfortable, disheartening or just plain boring.

I bring this to your attention because from this week's parsha is a verse Jeri and I were talking about this verse and its contrarian understanding.

**Gen 6:8** But Noah found grace in the sight of Adonai.

The first mention of Noah by name and Adonai's first revelation is that Noah found grace. At this point, we know nothing else about him.

He found grace, that is *chen* – favor.

Yet it wasn't unmerited meaning there was no action on the part of Noah. It said he found grace.

Found as a verb means establish or originate. In other words he pursued it in order to establish it.

Now the question is, by what standard was grace given to Noah...

The very next verse provides us with the answer...

**Gen 6:9** Here is the history of Noah. In his generation, Noah was a man righteous and wholehearted; Noah walked with God.

Noah received grace, favor, because he found...that is established a relationship with Adonai...and walked with Him.

The merit was in Noah's action...His decision to walk with Adonai and all that is associated with Him.

חן

*chên*

*khane*

From [H2603](#); *graciousness*, that is, subjectively (*kindness, favor*) or objectively (*beauty*): - favour, grace (-ious), pleasant, precious, [well-] favoured.

Adonai in speaking with Noah revealed to him what was about to happen. Noah found favor, grace through establishing a relationship to where Adonai revealed the following:

**Gen 6:11** The earth was corrupt before God, the earth was filled with violence.

**Gen 6:12** God saw the earth, and, yes, it was corrupt; for all living beings had corrupted their ways on the earth.

**Gen 6:13** God said to Noah, "The end of all living beings has come before me, for because of them the earth is filled with violence. I will destroy them along with the earth.

Adonai revealed to Noah a very troubling truth that would happen. Because of His creations corruption as a result of the adversary, ultimately their rejection of Him, Adonai would destroy them. Everyone, with the exception of Noah and his family.

Noah was "read in" regarding the plan Adonai would follow.

**Gen 6:14** Make yourself an ark of gofer-wood; you are to make the ark with rooms and cover it with pitch both outside and inside.

**Gen 6:15** Here is how you are to build it: the length of the ark is to be 450 feet, its width seventy-five feet and its height forty-five feet.

**Gen 6:16** You are to make an opening for daylight in the ark eighteen inches below its roof. Put a door in its side; and build it with lower, second and third decks.

**Gen 6:17** "Then I myself will bring the flood of water over the earth to destroy from under heaven every living thing that breathes; everything on earth will be destroyed.

Noah still had the ability to choose. He could ignore what Adonai had said to him or he could do what was instructed. By not doing, Noah would have experienced the same fate as everyone else. If he had decided not to build, then he would have been just like everyone else and thus would have deserved his outcome because like everyone else, he would have ignored Adonai.

Yet, this is not what happened. Thankfully...because Adonai told Noah what would happen...

**Gen 6:18** But I will establish my covenant with you; you will come into the ark, you, your sons, your wife and your sons' wives with you.

**Gen 6:19** "From everything living, from each kind of living being, you are to bring two into the ark, to keep them alive with you; they are to be male and female.

**Gen 6:20** Of each kind of bird, each kind of livestock, and each kind of animal creeping on the ground, two are to come to you, so that they can be kept alive.

**Gen 6:21** Also take from all the kinds of food that are eaten, and collect it for yourself; it is to be food for you and for them."

Noah already walks with Adonai. So there is a bond that already exists, yet this concept of a covenant, makes the bond, the relationship stronger.

You can walk with someone by being their friend, or as the opposite sex, dating them. Technically, there are no strings attached. Noah walked with Adonai because Noah found favor in being righteous, that is listening to and following what Adonai instructs. In so doing, Adonai granted him favor, grace and they walked together.

To commence in bringing forth this new dynamic in their relationship we read...

**Gen 6:22** This is what Noah did; he did all that God ordered him to do.

So, Noah found favor, that is grace with Adonai.

Grace in Torah, prior to Yeshua, yet is this any different?

Grace is something that is to be pursued. It is not given.

In order to receive grace from Adonai, we must pursue Him. In pursuing His grace we are ultimately pursuing Him.

There is no alternate or substitute for what Adonai offers. There are knock offs, false statements and offers that seem so appealing many choose what appeals to them...

Remember this from last week...

**Gen 3:4** The serpent said to the woman, "It is not true that you will surely die;

**Gen 3:5** because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil."

Choose...life is an accumulation of choices made.

It is true that grace is given and given freely. It is not by our past merits, which fall short of pleasing Adonai...

**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.

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

But by our turning to Him.

He was there in our past, but He was not part of our lives. Adonai doesn't afford grace to those who ignore Him, thus rejecting Him.

I left out two verses...

**Rom 3:21** But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

**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,

Let's look at verse 32 closer...

What is the righteousness that comes from God?

In a simple phrase, righteousness are His ways. His ways we are to live.

That which is right and just. And there is only one right way and one just way. There are not multiple paths one can take to Adonai's righteousness.

Unlike what I tell Jeri when we are driving that there is always more than one way to get to where we are going. This worldly wisdom does not translate into Kingdom wisdom. There is only one path, narrow, and only one way.

tsedeq

*tseh'-dek*

From [H6663](#); the *right* (natural, moral or legal); also (abstractly) *equity* or (figuratively) *prosperity*: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).

Through faithfulness...

To be faithful...that is to be loyal, committed, steadfast, true to the facts.

Noach was loyal to Adonai, walked with Him and did as He instructed.  
I believe this sums it up.

To all who continue trusting...

That is ongoing, ones who persist, who remain steadfast.

For something provided by Adonai and from the perspective many convey in the church whereby there is nothing we have to do or can do, there is a lot of action being done on our parts here.

Let me read this opening paragraph to you...

*Hyper-grace teachers maintain that all sin, past, present, and future, has already been forgiven, so there is no need for a believer to ever confess it. Hyper-grace teaching says that, when God looks at us, He sees only a holy and righteous people. The conclusion of hyper-grace teaching is that we are not bound by Jesus' teaching, even as we are not under the Law; that believers are not responsible for their sin; and that anyone who disagrees is a pharisaical legalist.*

Within this article was an interesting paragraph...

*Preachers of hyper-grace doctrine discount the Old Testament and the Ten Commandments as irrelevant to New Testament believers. They even teach that Jesus' words spoken before His resurrection are part of the Old Covenant and no longer applicable to born-again believers. But is this true?*

The link to the article is included in my notes.

<https://www.gotquestions.org/hyper-grace.html>

כֶּסֶד

chêsêd

*kheh'-sed*

From [H2616](#); *kindness*; by implication (towards God) *piety*; rarely (by opprobrium) *reproof*, or (subjectively) *beauty*: -favour, good deed (-liness, -ness), kindly, (loving-) kindness, merciful (kindness), mercy, pity, reproach, wicked thing.

Contingent upon pursuing and finding favor, grace with Adonai, we must first recognise who He is...

**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."

**Exo 20:3** כ "You are to have no other gods before me.

**Exo 20:4** You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline.

**Exo 20:5** You are not to bow down to them or serve them; for I, Adonai your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me,

**Exo 20:6** but displaying **grace** to the thousandth generation of those who love me and obey my mitzvot.

Then we must acknowledge Him, by His standard...

**Heb 4:14** Therefore, since we have a great cohen gadol who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true.

**Heb 4:15** For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin.

**Heb 4:16** Therefore, let us confidently approach the throne from which God gives grace, so that we may receive mercy and find grace in our time of need.

So, what can we truly say...We have found Chan...Grace because he afforded us chesed...mercy.

For those keeping count,

Chan is mentioned 37 times in the Tanakh

Chan is something sought to be found...

**Rth 2:2** Rut the woman from Mo'av said to Na`omi, "Let me go into the field and glean ears of grain behind anyone who will allow me to." She answered her, "Go, my daughter."

Let me go into...let me pursue, let me seek that I may find.

**Rth 2:10** She fell on her face, prostrating herself, and said to him, "Why are you showing me such favor? Why are you paying attention to me? After all, I'm only a foreigner."

Why are you showing me such chan, such favor / grace.

Chesed is mentioned 208 times in the Tanakh

Chesed is extended by its source Adonai.

So when you are asked, if every, when did Grace truly begin. You can say the word itself is first seen in Genesis 6:8 yet grace has existed as long as Adonai has existed. And it has been made available to us...

**Rev 13:8** Everyone living on earth will worship it...

The beast that is the adversary, the very reason Adonai's creation had become corrupted. This is happening now, and will continue until Adonai concludes His plan.

Yet, grace is found by those whom have chosen Adonai...

...except those whose names are written in the Book of Life belonging to the Lamb slaughtered before the world was founded.