

What is G-d Doing in the Lives of Everybody in the World?

B'Chukotai In My Statutes

Torah Meditation: Redemptive Intervention (He knows where and how you live)

Torah: Lev. 26:3-27:34 Four Verses

(I) **26:3-13**: Triple "if" (follow, keep, put into practice) and seven action verbs of blessing (send rain, put peace, remove savage beasts and sword, turn self to multiply you, maintain covenant, establish my dwelling, walk in your midst). (1)Vs. 6: Peace and Rest. (2)Vs. 13 - He is our liberator

(II) **26:14-46**: six fold disobedience (not listen, not practice, despise, abhor, not practice, break) and fourteenfold punishment (send, turn face against, break pride, close heavens, send against you savage animals, send against you enemies, send against you pestilence, destroy, put dead bodies, turn cities to deserts, ravage sanctuaries, devastate country, disperse you, send faintness of heart) sevenfold restoration (remember Jacob, Isaac, Abraham, and the land, not reject, not exterminate, remember former covenant of Exodus). (3)Vs. 44 - He will not reject permanently.

(III) **27:1-34**: sevenfold instructions concerning voluntary vows. (4)27:8 - He respects our limits.

Hafatarah: Jer. 16:19-17:14 Two verses:

Reasons for captivity and the solution - trust and obey

(5) **17:7** Blessed is the one who trusts - his roots supply in the drought

(6) **17:10** G-d searches us out to render according to our ways (goals) and our works (projects).

Brit Chadashah: Mt. 22:1-14 (L & F) One Verse:

(7)**22:10** Both good and evil are called to respond to His call.

In all of the successes and misadventures of life through the generations and stages, it is the durable intervention of G-d which calls us back to Him, and His Ways, because of His stubborn refusal to abandon us.

Chazak, chazak, v'Nit'chazek

Sermon: What is G-d doing in the lives of everyone?

As Messianic Jews and Gentiles, we believe that there is only One G-d, that all mankind is descended from one blood, and that one day, this G-d will call all mankind to a Final Judgment. We also believe that G-d is active in the lives of all mankind, even among those who do not share our beliefs. What is He doing? Three things.

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| (I) | Gen. 4:6,7 | Giving everyone choices |
| (II) | Prov. 15:3 | Observing everyone's choices |
| (III) | Eccl. 12:15, 16 | Judging everyone's choices (Rom. 2:16; I Cor. 4:5) |

In the Gospel, we are given some of the details of that judgment. G-d entrusted Israel with symbols and prophecies that received their fulfillment in Messiah Yeshua, and based on the reality of what He accomplished, He will judge all mankind. Some people feel this excludes everyone from Heaven who has not become a believer in Yeshua, while others feel G-d's love will welcome everyone because of the love of Yeshua.

In the short space of a sermon, I do not want to attempt a reconciliation between these points of view. Messiah's judgement of all the generations and nations of mankind is an objective religious truth, which I believe the Scriptures teach. The nature of that judgment will be based on the spiritual reality which our faith calls us to proclaim and to live.

I believe He will not judge according to outward appearances, but according to inward truth, and this assertion gets me into trouble with a broad spectrum of people, who may not understand what G-d is doing in the lives of everyone in the world.

This judgment will be based on two aspects of reality, which I will try to explain and let you examine, and hopefully motivate you to question me about, when you come to our Havdallah Service or our Yeshiva

Study. There is the reality of G-d, which the Bible proclaims and there is the reality of our hearts and lives, which the true and real G-d of the Bible will judge.

Reality is objective and my response to it is subjective. I cannot change the way the world functions, I can only do my best to function as well as I can in the world. This is true in the realm of spiritual truth, as much as it is in the world of physical truth.

The Shema declares that there is only one G-d, who is eternal, unchanging and all powerful. He is active in the lives of all mankind to bring them to two places: to the truth about G-d's real nature, and to be true to the spiritual principles by which He will judge the reality of our spirituality, of our "life".

In our culture, religious truth is considered part of a lifestyle which must accept all beliefs, until we finally discover the objective truth, which scientific investigation will one day unlock. Religion is considered to be a form of generational make-believe, to explain things which people did not really understand, and it is becoming increasingly unpopular to believe that one religion is true and that all others are false.

However, reality is objective, and what we believe about G-d, does not change G-d, and with humility, we believe that the Gospel describes who G-d is, what He wants and what He is doing in the lives of people. We also believe that the Scriptures describe how G-d will judge all mankind, and I want to conclude with this surprising truth.

We will be judged according to the reality of our spirituality, by the Author of true spirituality, Yeshua of Nazareth. Because we believe this, we want to prepare ourselves for this judgment, and we want to call people to spiritual reality. Those we cannot reach, we trust G-d for. He is the judge, not us.

Our faith gives us an understanding of Who the judge is, what He has done and how He will judge. But this understanding must be followed by a response, because it is this response which will form the substance of G-d's judgment.

Should we be afraid? Yes and no. Yes if our lives are not being lived according to the spiritual principles by which we shall be judged. No, because it is the Saviour who knows the truth about us, who will be judging. When we walk with Him in the light, His light dispels our darkness and calls us to forgiveness, righteousness and judgment, so that the spiritual reality of our lives may become a light, a witness to others in whose lives He is also working.

I have spoken to you briefly about what He is doing in the lives of everyone. He wants three things: mercy (tzedakeh), righteousness (mitzvah) and judgment (tikkun olam). As we prepare for Shavuot, are you giving Him what He wants from everybody, because everybody includes you.