

Have Mercy!

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BNAI YAHSHUA SYNAGOGUE OF PROSPERITY, SC



An adjective is a word that describes a noun by answering one of these three questions: -- **What kind is it?**

-- **How many are there?**

-- **Which one is it?**

An adjective can be a single word or a group of words that qualify the attributes of the subject. It is the adjectives in our sentences that make conversations meaningful and interesting. Its one thing to say “the girl walked across the street.” It’s a whole other story to say the “little girl slowly walked across the busy street.” Adjectives are used to color our thoughts and clarify our statements. What adjectives would you use to describe The Almighty Creator of the universe?

Would you say that The Creator is “graceful”, “judgmental”, “fierce”, “caring”, “stern”, “strict”, “forgiving”, or “compassionate”?

Most Christians and even most Jews would agree that the recipient of their worship is “loving” and “kind”.

But both Christians and Jews add their own doctrines to their teachings about The Creator. To best understand YHWH, the mighty one of both Christians and Jews, we should look directly to the words of the Scriptures and see how YHWH has described Himself. He said that He “was, is, and is to come.” This means that YHWH has not, cannot, and will not ‘change’. That is, He is the same “yesterday, today, and forever.” YHWH is not like a moody man that changes His mind every other minute. And YHWH is not a drugged up deity that is high on anti-depressants. **Many read the Old Testament and the New Testament and think that something has changed. This is not the case.** YHWH is the same today as He was yesterday. We need to see and grasp YHWH as He describes himself. Let us not allow religion to block our view of him. May we not allow sin and self to distort His greatness.

The truth is that a misunderstanding of YHWH’s character leads to rebellion against His word and a lack of intimacy in our relationship with Him. It was the Pharaoh of Egypt that said, “Who is YHWH that I should obey His voice to let Israel go? I do not know YHWH, and besides, I will not let Israel go,” Exodus 5:2. Many people have an understanding of YHWH that leads them to rebel against His word. The more we know YHWH through His Torah (the first five books of the Bible), the more we will walk in His ways. We are told in Ephesians 5:1 to “be imitators of YHWH like dear children.” As we build our relationship with YHWH and better know Him, the more of His glory we will show the world in which we live.

The Church teaches much about the Savior. Sermon after sermon is given about the miracles and parables that were revealed during His life on earth. We also know about The Spirit. But what about The Father? Y’shua said in Yochannan (John) 14:9, “if you have seen Me then you have seen the Father.” This means that Y’shua was an exact representation of The Father YHWH. When we discover the truth behind Y’shua then we will build our relationship with His Father. **Y’shua also said that many people did NOT accept Him as Messiah because they did not know the Torah of Moshe.**

It is in the Torah of Moshe that we have the most accurate description of YHWH. In Exodus 33, Moshe cries out to YHWH for a greater revelation of His greatness. YHWH answers with a bunch of adjectives!!!

“And Moshe said, I beg You, show me Your tifereth. And He said, I will make all My tov to pass before you, and I will proclaim the Name of YHWH before you; And will show unmerited favor to whom I will, and will show rachamim to whom I will. And He said, You cannot see My face: for there shall no man see Me, and

live. And YHWH said, See, there is a place by Me, and you shall stand upon a rock: And it shall come to pass, while My tifereth passes by, that I will put you in a cleft of the rock, and will cover you with My hand while I pass by: And I will take away My hand, and you shall see My back: But My face shall not be seen. And YHWH passed by before him, and proclaimed, YHWH, YHWH. An El, full of rachamim and favor, longsuffering, and abundant in, chesed, and emet, Keeping chesed for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; visiting the iniquity of the ahvot upon the children, and upon the children's children, to the third and to the fourth generation. And Moshe hurried, and bowed his head toward the earth, and worshipped,” Exodus / Shemot 33:18-23 & 34:6-9.

YHWH says that no man can see Him and live. This corresponds exactly with the words of Y’shua when He said, “pick up your execution stake and follow me daily.” **To follow YHWH we are to die to ourselves daily.** As YHWH passes by Moshe, He calls out His name and describes Himself in some surprising terms. This section of Scripture, especially verses 6 and 7 are called the “Shelosh Esreh Middot” or the “Thirteen Attributes.” The Shelosh Esreh Middot is a listing of YHWH’s adjectives by YHWH Himself.

Notice that these are terms of mercy and love. These are not terms of judgment, anger, or such. These attributes teach us about YHWH from His perspective:

In Hebrew this reads, “YHWH YHWH el rachum chanun erek a’payim rav chesed v’emet notzer chesed la’alafim nosei avon, nosei pasha, nosie chata v’nakel”

First, His Name is repeated twice in a row.
This is prophetic of YHWH The Father and YHWH The Son.
The Son, Y’shua, came in the name of the first YHWH.

Two)
YHWH is listed twice to show us His compassion before we sin and His compassion after we sin.
YHWH YHWH is full of mercy!

Three)
Next, He is called “el.”
This term literally means “mighty.”
It is often translated as “god” in English Bibles.

Four)

YHWH is a mighty el who is willing to judge with mercy.
He is full of “rachum” or mercy.
He is merciful that mankind would not be distressed.

Five)

He also has “chanun” or “favor” for us.
This is to comfort and help us if we already in distress or have problems.

Six)

The Torah calls Him “erek a’payim” or “slow to anger.”
Though we are quick to judge and cast out,
YHWH is patient and slow to get angrily easily.

Seven)

He is “rav chesed” or “abundant in kindness.”
His mercy knows no end.
It endures forever!

Eight)

YHWH is “emet” or “truthfull.”
YHWH has truthful and instructive consequences in place to push us closer to
His love.

Nine)

The Torah also describes Him as a “presever of kindness for thousands of
generations.”
The Hebrew reads “notzer chesed la’alafim.”

Ten)

YHWH also forgives all types of sin, beginning with iniquity.
Iniquity is the result of a heart that is hardened against YHWH and His ways.

Eleven)

YHWH forgives transgression.
This is a willful violation of the Torah.

Twelve)

YHWH forgives sin. Man is sinful by nature and lives according to the sinful
nature.

Thirteen)

YHWH offers “v’nakel or “cleansing or pardon” for all sin.

This is YHWH! He is an El full of Mercy and Forgiveness.

IF we have been praying to or serving a different god, then it is time to confess and move on to the truth!

The overwhelming theme in these attributes is that of “mercy and forgiveness.” In the Hebrew these three key concepts are very similar in meaning. These words reveal much about how YHWH relates to mankind. Rachamim, Chanu, and Chesed are each translated as “mercy” throughout the King James Version Bible.

Mercy is the sum description of our being of worship. He is merciful and gracious. Many times we gloss over the idea of YHWH being full of mercy as a weakness or temporary laps of judgment. But this is not the case. It is through YHWH’s mercy that the universe exists and we breathe.

“YHWH is merciful and gracious, slow to anger and abounding in steadfast love,” says Psalm 103:8. In this verse as well as many others, the terms “merciful and gracious” are used together. In Hebrew this reads “rachum v’chanun.”

This is YHWH! He has compassion and patience towards us at all times. To be merciful is to show empathy to a person. Empathy is the ability to recognize, relate, and directly feel the emotion of another person. To have empathy is to have rachamim. YHWH emphasizes with us.

It has been said that mercy is “not getting what you deserve.” Well, that definition is just a small portion of the truth. Rachamim is so much more.

YHWH’s mercy is the force that sustains creation and allows the world to spin on its axis.

Many describe the “God of the Old Testament” as an angry judge of the world that sent His son to save mankind from the religion of Judaism. This is not so. Such an idea of a bearded man with lightening bolts and a huge throne relate more to Greek Mythology than the Bible. The Scriptures state that “YHWH did not send His son into the world to condemn the world but that the world through Him might be saved,” John 3:17.

Part of Y'shua's ministry on Earth was to restore the mercy and grace of the Torah. He did not come to start a new religion or write a second portion of the Bible called the "New Testament." John 1:17 states, "The Torah was given by Moses and its unmerited favor and truth were revealed by Y'shua."

Y'shua did NOT come to replace the Law with Grace. Our choice today is not mercy or torah but mercy and grace *IN the Torah*. This is a message we need to know, accept and share with others.

The Torah is YHWH's instructions for life on planet Earth. These guidelines were given as the means for walking in righteousness through mercy. The Torah reveals our NEED for YHWH's mercy and grace. For it is impossible to keep the commandments found throughout the Bible. Indeed, if we have broken one, then we are guilty for breaking them all. Our Torah observance should build our mercy dependence to greater levels. The more we strive to walk in His ways, the more we should realize that we are sinful and in need of a Savior. YHWH's mercy and forgiveness are administered through His Torah. If there was no Torah, then there could be no mercy and forgiveness!

The Torah is the divine will of YHWH. When we obey Torah then we walk according to His ways and enable blessings to come into our lives. When we disobey Torah we sin and allow the enemy to have an inroad to us. One purpose of the Torah was to show man his sinfulness. "What shall we say then? Is the Torah a sinful, or sin causing instrument? Let it not be! No, I had not known about sin, except by the Torah: for I had not known lust, except the Torah had said, You shall not covet. But sin, by means of the commandment, provoked in me all manner of desire. For without the Torah sin was dead. For I was alive without the full Torah once: but when the commandments came, sin revived, and I died. 10 And the commandments, which were ordained to bring chayim, I found to bring death. For sin, taking opportunity by the commandments, deceived me, and by it killed me. Therefore the Torah is kadosh, and the mitzvot are kadosh, and just, and tov. Then was that which is tov made into death for me? Let it not be! But sin, that it might appear to be sin, worked death in me by that which is tov; so that sin by the mitzvot might become exceedingly sinful. For we know that the Torah is full of the Ruach: but I am of the flesh, sold under sin. For I do not know what is going on: for what I purpose to do in obeying Torah, that I do not do; but what I hate in the olam hazeh, that I wind up doing. If then I do that which I do not want to do, I consent to the Torah that it is tov," Romans / Romiyah 7:7-16.

YHWH has physical and spiritual laws in place that administer justice and the punishment of sin. He also has laws that send blessings to the person who obeys the precepts of Torah. YHWH perfectly balances justice and mercy. This is something that the religious of Y'shua's day did not understand. They had the Torah. They obeyed to the exact detail. They tithed the tenth degree. They lived by the letter of the Law. But their hearts were far from Him. They were a brood of vipers; a group of whitewashed tombs. **They kept the Torah but they had forsaken the heart of the Torah, which is mercy!** "What does YHWH require of you? But to do tzedekah, and to love rachamim, and to have a humble halacha with your Elohim," Micha 6:8.

Y'shua told a story that illustrated this in Luke 10. "A certain man went down from Yahrushalayim to Yericho, and fell among thieves, who stripped him of his garment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain kohen that way: and when he saw him, he passed by on the other side. And likewise a Levi, when he was at the place, came and looked at him, and passed by on the other side. But a certain Shomronite, as he journeyed, came to where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And in the morning when he departed, he took out two pieces of silver, and gave them to the innkeeper, and said to him, Take care of him; and whatever more you spend, when I come again, I will repay you. Which of these three, do you think, was a neighbor to him that fell victim among the thieves? 37 And he said, He that showed rachamim to him. Then said Y'shua to him, Go, and do likewise," Luka 10:30-37.

In this well known story, the Good Samaritan loved his neighbor. How did he love his neighbor? By showing mercy! Notice who passed by – a kohen/priest and a Levite. These dedicated servants of YHWH were no doubt busy doing the exact letter of the Law and therefore passed by an opportunity to show the love of the Law. This is a danger that we must conquer as well. As we seek to obey YHWH and walk according to His word, we must not forget The Spirit of the Torah. All of our actions should be towards the goal of loving YHWH and loving those are near us. **To show mercy is to love our neighbor.**

This message of mercy is difficult because we like the idea of a "god in a box." Think about it. It's much easier to kick the sin out of the camp and cast the sinner to hell than it is to love someone and meet their needs. Remember that Y'shua ate and fellowshiped with sinners, tax collectors, lepers and liars. He

disciplined prostitutes. Y'shua didn't just tell His followers to learn Torah – He admonished them to live the Torah.

If Y'shua was with us today, He would no doubt have lunch with the homosexuals, unwed mothers, and welfare recipients at the local housing project. Y'shua would spend time with the forsaken and forgotten that have been cast away to the alzheimer's wing in the local nursing home. If Y'shua was here today, He would spend less time in front of the computer and more time with those less fortunate. **Y'shua would be feeding the homeless physical food. He would also be feeding those without a home in Heaven spiritual food.** Y'shua said, "it is not the healthy that need a doctor but the sick." Too many times we are guilty of getting our healthy friends and family together and talking about the sick instead of reaching out to them in rachmim.

There is one specific passage of scripture regarding this subject that has been misunderstood and used against those who desire to obey the Torah. Have you ever wondered about Matthew 9:13? It is here that Y'shua said, "I desire mercy and not sacrifice, now go and learn what that means." How many of us have done what Y'shua commands here? He tells us to go and learn what this statement means. Is Y'shua ending the sacrificial system with these words? Or is there a better understanding to His statement?

First, Y'shua is NOT saying that the sacrifices should end. Those that heard His words were already making their offerings at the Temple. He simply said that they didn't need to kill any more animals. Nor did they need to kill any less animals either. The problem was that their formula was wrong. They gave YHWH the burnt offerings but their actions were mostly through religious or selfish intentions. Rachamim and devotion are the MAIN part and idea of the sacrificial system. Though some sacrifices were for praise, thanksgiving, covenant making, or food for the priests, we know that there was much blood shed for the remission of sins.

Many times, the animals were sacrificed to stop judgment upon a person. When Y'shua spoke these words He was actually quoting a text from the Tanakh. The people to which He spoke knew exactly what He was talking about. He wasn't saying "just show mercy and don't bother with the Torah." Instead, He was reminding the multitudes of the importance to show mercy through the Torah. Y'shua was quoting the book of Hoshea and revealing a mystery about His coming and the restoration of the nation of Israel.

Come, and let us make teshuvah to YHWH: for He has torn, and He will heal us; He has smitten, and He will bind us up. After two days will He revive us: on the third day He will raise us up, and we shall live in His sight. Then shall we know, how to follow forward to know YHWH: His going forth is prepared as the morning; and He shall come to us as the rain, as the malchut-rain and the teaching-rain upon the earth.

“O Efrayim, what shall I do to you? O Yahudah, what shall I do to you? For your attempts to be tov before Me is as a morning cloud, and as the early dew it goes away. Therefore have I cut at them by the neviim; I have slain them by the words of My mouth: and My mishpatim are as the light that goes forth. For I desired rachamim, and not sacrifice; and the da’at of Elohim more than burnt offerings. But like Ahdahm they have transgressed the brit: there have they dealt treacherously against Me,” Hoshea 6:1-7.

Here Y’shua is revealing His plan for the Nation of Israel. After two days He will restore His people. The book of Peter/Kefa says that “a day with YHWH is like a thousand years.” After two days, after two thousand years YHWH is going to show forth His mercy and we will walk in mercy. **Hoshea was speaking to Ephraim and Judah – the twelve tribes that have been scattered throughout the world.** Y’shua quotes the book of Hoshea and so does Peter. “Once you were ‘no people’ but now you are YHWH’s people; you ‘had not received mercy’ but now you have received mercy,” 1 Kefa 2:10.

This is clarified in Jeremiah 31:20. “Is not Ephraim my favorite son, the child in whom I delight? Often as I threaten him, I still remember Him with favor, my heart stirs for him, I must show him mercy,’ says YHWH.” YHWH is showing mercy to Ephraim and calling the nation of Israel out of bondage. “For if you teshuvah again to YHWH, your brothers and your children shall find rachamim before them that lead them captive, so that they shall come again into this land: for YHWH your Elohim is full of unmerited favor and rachamim, and will not turn away His face from you, if you make teshuvah to Him,” 2 Chronicles 30:9.

Today as the restoration of all things is starting to take place, YHWH is renewing His covenant with the House of Yisrael. This was a covenant of mercy. Many preachers and pastors speak of multiple covenants made with mankind. From Adam to Moses to the New Covenant, the emet – the truth is that there has been and always will be one covenant. Instead of replacing this covenant with new ones, YHWH has renewed His covenant made first to Abraham.

We see this in Genesis 15. “And He brought him out abroad, and said, *Look now toward the shamayim, and count the cochavim, if you are able to number them:* and He said to him, *So shall your zera be.* And he believed in the Word of YHWH; and He counted it to him as tzedekah,” Beresheet 15:5-6. This promise was renewed to each of the Patriarchs, and then later at Mount Sinai and the Promised Land. **The New Covenant spoken of in the book of Jeremiah is the same covenant. It’s nothing new – it’s Renewed.** And notice that this agreement is made with the exact same people. The new covenant is not made with the Baptists and Methodists but with the whole house of Israel.

There is NO Old and New Testament – there is one Word. There is NO Old and New Covenant – there is One covenant that has been renewed with each new generation. There should be do distinction between the church and the believing synagogue – we should be One.

“The time is coming,” declares YHWH, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares YHWH. “This is the covenant I will make with the house of Israel after that time,” declares YHWH. “I will put my law in their minds and write it on their hearts. I will be their Elohim, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know YHWH,’ because they will all know me, from the least of them to the greatest,” declares YHWH. “For I will forgive their wickedness and will remember their sins no more,” Jeremiah 31:31-33. This was a covenant of mercy. “YHWH was merciful with Israel and looked upon them with compassion because of His covenant with Avraham, Yitzchak and Ya’acov,” 2 Kings 13:23. The Prophet Isaiah agrees. “Though the mountains leave their place and the hills be shaken, My love shall never leave you nor my covenant of peace be shaken, says YHWH, who has rachamim on you,” Yesha’yahu 54:10. **YHWH has not and can not forsake or replace His people. He longs to show mercy.**

And to fulfill this covenant, to show mercy, was one reason why Y’shua came. He said “I came to seek and save the whole house of Israel,” Matthew 15:24. This corresponds directly with Romans 15:8 & 9 – “Now I say that Y’shua ha Moshiach was an Eved to Yisrael for the emet of YHWH, to confirm the promises made to our ahvot: And that the nations might all esteem YHWH for His rachamim; as it is written, For this cause I will confess You among the nations, and sing to Your Name.”

We are living in a time of rachamim and not judgment. This is startling to those that are used to a doom's day message of YHWH showing forth His wrath upon America through natural disasters like Hurricane Katrina. We'd much rather hear bad news so that we can cheer on the judgment of the sinners. But, YHWH is showing mercy to the whole house of Israel. **YHWH is an el of rachamim.**

Remember, this is how YHWH described himself. He is full of mercy and longs for no one to perish. He LOVES the world so much that He gave His only son. He didn't send Y'shua to condemn the world but to save it. Billy Graham once said that "if God doesn't judge America then God will have to apologize to Sodom and Gomorrah." This is NOT true! If YHWH does judge America then He will have to apologize to Y'shua!!! The truth is that all judgment was placed upon Y'shua. Sin isn't a problem for YHWH. "Definitely then YHWH was in Moshiach, restoring the olam to Himself, not counting their trespasses against them; and has committed to us the word of restoration. Now then we are ambassadors for the Moshiach, as though Elohim is asking you through us: we beg you on Moshiach's behalf, be restored to YHWH. For He has made Him to be the sin sacrifice for us, who knew no sin; that we might be made the tzedekah of YHWH in Him," Corinthiyah Bet 5:19-21. Y'shua restored us to YHWH and now we are to show mercy and restore others to Y'shua. **YHWH longs to show the world His mercy. He isn't sitting in Heaven counting down the days until tribulation. Instead, He is moving within the hearts of men and calling us to repent!**

How many people have we spoken to this week about Y'shua? How many people have we prayed for? Whom have we shared the path of salvation with? To whom have we shown mercy?

By accepting Y'shua as Messiah, a person's spirit becomes one with YHWH and "mercy triumphs over justice," James 2:13. The flood gates of Heaven are open to us as we walk in His ways. **When we obey we put His blessings into motion. When we disobey we actively stop his blessings from reaching us and release curses to have power upon us.** "Don't you know that to whom you yield yourselves slaves to obey, his servant you become? Whether a slave of sin unto death or obedience to righteousness," Romans 6:16.

When Y'shua died, He paid the price for forgiveness of all sins past, present, and future. Our sins have been charged to Y'shua's account. "But Moshiach has now become a Kohen HaGadol of tov things to come, by a greater and more perfect Tent of Meeting, not made with hands, that is to say, not of this creation; Neither by the dahm of goats and calves, but by His own dahm He entered in

once into the Kadosh HaKedoshim, having obtained eternal geulah for us,”
Hebrews / Ivrim 9:11-12.

Disobedience doesn't break our relationship with YHWH. Sin is powerful BUT the blood of Y'shua is much more potent. Just think about it, if we had to confess every time we sinned then no one would be saved. But by entering into covenant with Y'shua we are saved from destruction. The Torah reveals that sin abounds around every corner. **Y'shua through His mercy cleanses us from all unrighteousness so that we can build our intimacy with the Father. We are nothing without YHWH's rachamim.**

Today we are good at confronting sin. It's easy to pick at the pagan practices in other people's religion. But how are we showing YHWH to them? How are we showing mercy to the sinner and love to our neighbors?

Blessed are the merciful for they shall receive mercy! We all need a little more mercy. We are to accept His rachamim and show his mercy to others. Don't demand instant compliance of others. Don't look down and judge people. YHWH doesn't do that and neither should we. Instead, understand that WE are the ONLY person that WE can change.

All we can do is love others. By loving the people in our life, we can show the mercy of YHWH and allow The Spirit to convict them.

Shame on us for looking down on others for not believing “exactly” like we do. Shame on us for condemning others for not meeting our personal convictions. We should love people and show the attributes of YHWH to them.

1 John clarifies that “Y'shua manifest the love of YHWH.” Y'shua was and is full of rachamim.

We should strive to follow his example.

Colossians 2:16 says, “as you have received Y'shua HaMoshiach so also walk in Him.”

REVIEW

In Exodus 34 YHWH gave the first set of tablets to Moshe. The atmosphere surrounding them was justice and holiness. These tablets were broken upon seeing the sin of the golden calf. They were replaced with a second set based

on mercy and grace. So too, Y'shua was broken on behalf of our Torah-breaking so that we who believe in Him could have fellowship with YHWH and better understand Him.

It is interesting that the Hebrew word "racham" is very similar to the word "rechem" which literally means "womb." Mercy is like a womb that gives birth to more mercy. The more we are gracious and loving to those around us, the more they will respond in a like manner. Blessed are the merciful for they shall receive mercy. "YHWH was merciful with Israel and looked upon them with compassion because of His covenant with Avraham, Yitzchak and Ya'acov," 2 Kings 13:23.