

Notes: February 15, 2014

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Jeri's Drash
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.*

Torah Portion – Exodus 34:1 – 35

Haftarah Portion – Jeremiah 31:31 – 40

Brith Hadoshah Portions – 2 Corinthians 3:1 – 18; Romans 3:28 – 31

Introduction: A New Covenant State of Mind

Billy Joel wrote a song “In a New York State of Mind” where his mind and heart are set on his beloved home and where he writes:

Some folks like to get away
Take a holiday from the neighborhood
Hop a flight to Miami Beach
Or to Hollywood
But I'm taking a Greyhound
On the Hudson River Line
I'm in a New York state of mind

His mind is set on one thing

I use this as an example because this is how we should be focused...A New Covenant State of Mind.

Today's readings from scripture were all about covenant.

In receiving our Torah scroll today, we made a Ketubah, a covenant as a congregation, first for our children just as we recited in the Sh'ma...that we are to teach what Adonai has given us to our children, from generation to generation, passing down as an inheritance the teachings of Adonai.

Second as a congregation in how we would live by the words given by Moshe to Israel at Sinai.

It isn't just the Words that are on the parchment or in your bibles, but the essence behind the written Word that is brought out through the power of the promise of the New Covenant.

In Jeremiah, there are distinctions made between the two covenants.

First:

External vs. Internal.

This new covenant is to be written within us, meaning within our nature of who we are. This is not something any human being has the ability or power to do, but only the one who created you.

As believers, how many have heard someone say either to you or someone else, there is something about him that is different.

This is the power of the words given at Sinai, once written externally, now are part of us.

They reside in us.

The power that is able to write them within us is also able to guide us.

Sha'ul uses this dynamic to contrast the difference between stone tablets and one's own heart.

In addition, he conveys a dynamic that we see in this Torah reading, being the impact being in the presence of Adonai had on Moshe's physical appearance and the veil he wore to conceal its magnitude.

2Co 3:7 Now if that which worked death, by means of a written text engraved on stone tablets, came with glory — such glory that the people of Isra'el could not stand to look at Moshe's face because of its brightness, even though that brightness was already fading away —

2Co 3:8 won't the working of the Spirit be accompanied by even greater glory?

2Co 3:9 For if there was glory in what worked to declare people guilty, how much more must the glory abound in what works to declare people innocent!

It is this same glory that is the power behind the New Covenant...the Ruach ha Kodesh

Second:

Power to forgive.

Unlike the first covenant, which provided a way to atone for transgression. When one transgressed, they were required to bring a Chatat or sin offering to the Mishkahn.

This was to atone for sins committed unknowingly / unintentionally (the High Priest, entire community, king, or ordinary person), especially where no restitution was possible. Note Num. 15:30, 31: The sin offering was of no avail

in cases of defiant rebellion against God.

Notice the promise of this New Covenant...

I will forgive their wickedness and remember their sin no more.

This New Covenant comprises a component not found in the first covenant...that being Adonai's promise to not only forgive, but to never remember them again.

This dynamic was not present in the Covenant Adonai made with Israel at Sinai.

I want you to keep in mind that the same dynamic for the Chatat offering remains in the New Covenant.

Someone who transgresses unintentionally or unknowingly and therefore willingly repents of their transgression is still required in the New Covenant. Unrepentance is still the same, regardless of the covenant.

Third:

Not mentioned in Jeremiah but conveyed throughout the New Covenant writings, specifically in the book of Hebrews, the difference in mediation.

A differentiation is made between:

The High Priest

The blood recognized for atonement

There are passages in Torah that are specifically for the High priest and what he is to do before entering the Holy of Holies before Adonai.

The High Priest who mediates the New Covenant is Messiah Yeshua. In that He was not conceived in the same manner as we were, one who didn't enter the world through the seed of man, but through the spirit of Adonai, would never know what sin was.

The power whereby sin is not only forgiven but also to be never remembered again is found not through the blood of goats and bulls, but through the blood of Messiah.

He was both the mediator and the sacrifice for this New Covenant.

Unfortunately what gets missed are aspects that remain constant between the covenants...

blood is required in both covenants.

Lev 17:10 When someone from the community of Isra'el or one of the foreigners living with you eats any kind of blood, I will set myself against that person who eats blood and cut him off from his people.

Lev 17:11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

Lev 17:12 This is why I told the people of Isra'el, 'None of you is to eat blood, nor is any foreigner living with you to eat blood.'

The difference is who's blood.

What also gets missed, or should I say misunderstood and to a greater degree mistaught is the foundation of the New

Covenant is still found in the foundation of the first covenant.

Sha'ul conveys this message in the passage of Romans that was read as part of this Torah service:

Rom 3:28 Therefore, we hold the view that a person comes to be considered righteous by God on the ground of trusting, which has nothing to do with legalistic observance of Torah commands.

Rom 3:29 Or is God the God of the Jews only? Isn't he also the God of the Gentiles? Yes, he is indeed the God of the Gentiles;

Rom 3:30 because, as you will admit, God is one. Therefore, he will consider righteous the circumcised on the ground of trusting and the uncircumcised through that same trusting.

Rom 3:31 Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah.

It is this foundation in combination with Yeshua our High Priest, our Rebbenu, our Teacher that I conveyed last week and is relevant for this week as we receive our Torah scroll...

Heb 12:1 So then, since we are surrounded by such a great cloud of witnesses, let us, too, put aside every impediment — that is, the sin which easily hampers our forward movement — and keep running with endurance in the contest set before us,

Heb 12:2 looking away to the Initiator and Completer of that trusting, Yeshua — who, in exchange for obtaining the joy set before him, endured execution on a stake as a criminal, scorning the shame, and has sat down at the right hand of the throne of God.

When we recognize that both Torah and Yeshua are compatible and inseparable our faith should become immovable.

You cannot have one without the other and vice versa.

When we put Torah into the context of Yeshua and His teachings, we have our instructions as they were intended to be taught.

This is why we have made a commitment as a congregation to this Torah scroll. It is not about the scroll, but the words written and the author of these words that we recognize.

Why we are here can be conveyed through 2 Corinthians 3:14

2Co 3:14 What is more, their minds were made stonelike; for to this day the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away.

The same God who was at Sinai and made this statement...

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."

Is the same God who made the proclamation of a New Covenant to Jeremiah.

It shouldn't be a question of whether grace was present when the first covenant was presented and accepted, but rather how much grace does the God of Avraham, Yitzhak and Ya'akov truly possess.