

Notes: February 13 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: From Perspective To Application And Thus To Understanding

Let me start off with a verse...

Jas 2:10 For a person who keeps the whole Torah, yet stumbles at one point, has become guilty of breaking them all.

Yet, you are likely more familiar with this version...

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

You break one of Adonai's mitzvot and it is comparable to breaking everyone of them. This premise is a common church teaching with the emphasis placed on grace over “the law” A premise that I had shared with you last week and one of its advocates Matt McMillen and his article “The Danger of Mixing the Old and New Covenants” where he surmised the impossibility of keeping all 613 mitzvot.

Many theologians convey this about Torah...

- It is a yoke of slavery and bondage
- It is a burden
- It is impossible to keep all the mitzvot

I consider these perspectives to be a glass half empty position. They are rather negative towards Adonai's mitzvot. While a more enticing perspective is Yeshua's, whereby He summarizes Torah into two commandments...

Mat 22:36 "Rabbi, which of the mitzvot in the Torah is the most important?"

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."

Thus the premise embraced is, we as believers are not required to keep all 613, we are no longer under the law but under grace (another verse for another day) and thus have been freed from the yoke of slavery which is the law.

Where this account by Matthew:

Mat 11:28 "Come to me, all of you who are struggling and burdened, and I will give you rest.

Mat 11:29 Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

Mat 11:30 For my yoke is easy, and my burden is light."

Is construed that Yeshua is talking about Torah and its burden, yet that premise would contradict everything else He has said about Torah. Yeshua did not come to get rid of it or replace it with something else but He came that it may be completed. Not the mitzvot but the promises comprised within Torah itself. Thus we are not talking about a partial removal either. That it would be fulfilled in that our understanding would be filled correctly. Torah is required for all of these aspects, thus Torah must still be valid and therefore applicable.

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (ך) or a stroke will pass from the Torah—not until everything that must happen has happened.

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

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!

Whereby Yeshua not only affirms it but establishes a standard to meet.

Your righteousness is to be greater than that of the Torah-teachers and P'rushim. Yeshua did not lower the bar for His followers but rather upped the ante.

What better way to test these common church positions than with this week's parsha Mishpatim. Mishpatim, Hebrew for rulings comprises 53 of the 613 mitzvot or roughly 11.5% of all Adonai's mitzvot found in Torah.

This parsha starts with the following:

Exo 21:1 "These are the rulings you are to present to them:

Exo 21:2 "If you purchase a Hebrew slave, he is to work six years; but in the seventh, he is to be given his freedom without having to pay anything.

When you purchase a Hebrew slave!

How many of us in our life times is likely to purchase a Hebrew slave, let alone any slave? In considering the p'shat to the text I would say not likely considering slavery is outlawed in many nations including this one. Thus we are likewise not concerned with the duration of their service time. Consider that most of Sh'mot (Exodus) 21 pertains to this relationship between a master and their indentured servant or slave. This means that the following verses do not apply to us either...

Exo 21:3 If he came single, he is to leave single; if he was married when he came, his wife is to go with him when he leaves.

Exo 21:4 But if his master gave him a wife, and she bore him sons or daughters, then the wife and her children will belong to her master, and he will leave by himself.

Exo 21:5 Nevertheless, if the slave declares, 'I love my master, my wife and my children, so I don't want to go free,'

Exo 21:6 then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life.

So, the burden and the 613 mitzvot have been lightened. Thus the premise about keeping all 613 mitzvot is false as I have shared previously with this summation -

Not All Torah Applies To All People!

If these things pertaining to the master / indentured servant relationship what else doesn't apply to us as believers in Messiah? That is the intent of our Living Torah Study for this year. Each week you will learn more as to what applies or doesn't apply to you directly.

Yet, do we just throw away this entire passage of Torah pertaining to this relationship that doesn't apply directly?

I would say not. There are still lessons here for us to glean.

For starters this master / indentured servant relationship and its intent can be applied to an employer / employee relationship.

What is the intent Adonai is establishing with these mitzvot?

Adonai is establishing a fair and equitable relationship where both parties benefit. Can this intent thus be transmitted to other relationships?

So, even though these mitzvot don't apply directly, there are still lessons that can be learned by all.

Adonai established these mitzvot as a bill of rights for those who would be under one's authority, just as Isra'el was under Pharaoh's authority, yet with not the same mercy. Adonai reminds the children of Isra'el that you were once in bondage and the yoke of slavery was upon your necks, so do not be like your task master who was a merciless task master:

Exo 1:11 So they put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra'amses.

Exo 1:12 But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el

Exo 1:13 and worked them relentlessly,

Exo 1:14 making their lives bitter with hard labor—digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.

Thus Adonai sets a standard by which all who purchase a Hebrew slave are to treat the individual.

Yet there is more to these verses.

The slave is seen throughout Scripture. We as believers have been bought and paid for when we come to accept Yeshua's death, burial and resurrection, thus making us His slaves. The Brit Hadashah (**New Covenant**) Scripture writers referred to themselves as slaves of Yeshua? Now you know that they were speaking of a specific commandment of the Torah. They loved their master (Yeshua) and never wished to be free of His Lordship!

Consider Sha'ul's words to the Philippians:

Php 2:5 Let your attitude toward one another be governed by your being in union with the Messiah Yeshua:

Php 2:6 Though he was in the form of God, he did not regard equality with God something to be possessed by force.

Php 2:7 On the contrary, he emptied himself, in that he took the form of a slave by becoming like human beings are. And when he appeared as a human being,

Php 2:8 he humbled himself still more by becoming obedient even to death—death on a stake as a criminal!

Thus Adonai emptied Himself of all His power and authority in the form of Yeshua, humbling Himself to experience and therefore relate directly with His creation.

Sha'ul identifies himself as a slave to Yeshua...

Rom 1:1 From: Sha'ul, a slave of the Messiah Yeshua, an emissary because I was called and set apart for the Good News of God.

Rom 1:2 God promised this Good News in advance through his prophets in the Tanakh.

A slave and therefore a servant to Yeshua.

And consider Sh'mot 21:5 and 6 again in the context of Yeshua and Sha'ul...

Exo 21:5 Nevertheless, if the slave declares, 'I love my master, my wife and my children, so I don't want to go free,'

Exo 21:6 then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life.

I would say they both loved their master because they were willing to die for Him and did so.

The dynamic of the slave is seen throughout Scripture:

Yisrael (**Israel**) is referred to as the slave of Adonai throughout Yesha'yahu (**Isaiah**) 41-66. Actually, that's only partly true. In fact, many of those passages in Yesha'yahu (**Isaiah**) are speaking of the ultimate slave, Yeshua. Sometimes when Yesha'yahu (**Isaiah**) mentions the slave, Yisrael (**Israel**), he has the nation of Yisrael (**Israel**) in mind (e.g., Yesha'yahu [**Isaiah**] 44).

However, other times when Yesha'yahu (**Isaiah**) mentions the slave, Yisrael (**Israel**), he has the Messiah (the ultimate manifestation of all Yisrael (**Israel**) is to be) in mind (e.g., Yesha'yahu (**Isaiah**) 42, 49 and 53)!

Yet the letter of the law pertaining to the master / slave relationship is not applicable.

Now, going back to Ya'akov's verse...

Jas 2:10 For a person who keeps the whole Torah, yet stumbles at one point, has become guilty of breaking them all.

Let's apply further context to this verse that is so in desperate need of context.

Jas 2:11 For the One who said, "Don't commit adultery," also said, "Don't murder." Now, if you don't commit adultery but do murder, you have become a transgressor of the Torah.

Jas 2:12 Keep speaking and acting like people who will be judged by a Torah which gives freedom.

Jas 2:13 For judgment will be without mercy toward one who doesn't show mercy; but mercy wins out over judgment.

Notice that Ya'akov references two of the more serious mitzvot, each with the death penalty attached and not some lesser mitzvah. Yet, is it really about these more serious mitzvot only? Consider what he is saying here. Let your actions be in alignment with Torah for it is Torah that gives freedom. For, Ya'akov applies a perspective taught by Yeshua previously...

Mat 23:23 "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah—justice, mercy, trust. These are the things you should have attended to—without neglecting the others!

The more serious mitzvot must align with the weightier matters of justice, mercy and trust.

Then Ya'akov heads right into one of the weightier matters that contradicts the false premise of the mitzvot not being of importance to the believer.

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.

Interestingly, this week's parsha addresses verse 15 whereby Adonai makes provision for the poor...

Exo 22:24 "If you loan money to one of my people who is poor, you are not to deal with him as would a creditor; and you are not to charge him interest.

Exo 22:25 If you take your neighbor's coat as collateral, you are to restore it to him by sundown,

Exo 22:26 because it is his only garment—he needs it to wrap his body; what else does he have in which to sleep? Moreover, if he cries out to me, I will listen; because I am compassionate.

Exo 23:10 "For six years, you are to sow your land with seed and gather in its harvest.

Exo 23:11 But the seventh year, you are to let it rest and lie fallow, so that the poor among your people can eat; and what they leave, the wild animals in the countryside can eat. Do the same with your vineyard and olive grove.

Hence the weightier matters of justice and mercy.

Ya'akov continues with his application of Torah and its relation to faith. There must be a balance...

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!

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?

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.

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

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 the premise of Torah being a burden, a yoke, past tense, all are contrary to the Words and Actions of Yeshua and His Talmidim.

The challenge for us today is knowing what applies specifically, what applies indirectly and what does not apply at all whether it be related to gender, occupation or purpose. The one thing that is certain is what Sha'ul conveys to Timothy...

2Ti 3:16 All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

2Ti 3:17 thus anyone who belongs to God may be fully equipped for every good work.