

Notes: February 10, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. Oh I Love American: *Prayer for America and it's Leadership*
3. Children's Song: *Man Cannot Live By Bread Alone*
4. Children's Lesson: *The Commandments are the Path. Yeshua is the Way*
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash – *Where is God?*
9. Name of God For the Week: *Tseh-mahk - Branch*
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Jeremiah's Warnings – Part 1*
14. Kiddush

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: *Jeremiah's Warnings – Part 1*

This week's parsha contains over 50 of the 613 mitzvot. A foundational parashah in that it expands upon the 10 commandments, given in chapter 20. From...

Exo 22:20 (22:19) "Anyone who sacrifices to any god other than Adonai alone is to be completely destroyed.

To conditions for murder, stealing and possession of others property, which we will study further during today's Torah study, Adonai gives to Israel His ordinances for living a life under the Covenant they have just agreed to in Exodus 19.

This foundation was established by Adonai and accepted by the people of Israel, site, unseen. Remember these words to Moshe from Adonai...

Exo 19:5 Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

Exo 19:6 and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

Exo 19:7 Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say.

And the people responded...

Exo 19:8 All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai.

We have established a starting point for this Covenant between Adonai and Israel.

A clearly stated set of standards to live by, found in Torah, yet we fast forward to the year 627 BCE, which is approximately 823 year after the Exodus, and the time Adonai gives Torah at Sinai.

I have included this time period because much can happen in 8 centuries, let alone a single generation.

In your lifetime alone just look at what has transpired, which is far less than 800 years. We have seen our nation move away from Adonai by making legal what goes directly against His word, abortion and same sex marriage. In your lifetime, you have seen many technological advancements – from a cell phone the size of a brick in the early 80s to more computing power in the palm of your hand then what put a man on the moon in 1969, occupying rooms of hardware.

Yet, it would be a period of 41 years, call it a generation from 627 BCE to 586 BCE that Jeremiah would receive the word of Adonai.

The Northern tribes are long gone...95 years ago, Adonai cast judgment on them and enacted that judgment through the Assyrians.

Adonai...

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."

From Chapters 2 – 23 Jeremiah speaks to Israel's apostasy.

Conveying the 13 messages of Jeremiah to Israel

(note: I do not intend to go through all 13 messages but rather 3)

Jeremiah 2:5 – First message

2:5 “What did your ancestors find wrong with me?” Written in poetic form, Yirmeyahu’s first message is directed against the capital city of Yerushalayim (Jerusalem), the house of Ya’akov (Jacob), and all the families of the house of Isra’el (vv. 2, 4).

Jer 2:2 "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

Jer 2:3 " 'Isra'el is set aside for Adonai, the firstfruits of his harvest; all who devour him will incur guilt; evil will befall them," says Adonai.

Jer 2:4 Hear the word of Adonai, house of Ya`akov and all families in the house of Isra'el;

In this message, God states that Isra'el went “so far away from me...rebelled against me...exchanged their Glory... have abandoned me” (vv. 5, 8, 11, 13; cf. 17, 19, 32).

Jer 2:5 here is what Adonai says: "What did your ancestors find wrong with me to make them go so far away from me, to make them go after nothings and become themselves nothings?"

Jer 2:6 They didn't ask, 'Where is Adonai, who brought us out of the land of Egypt, who led us through the desert, through a land of wastes and ravines, through a land of drought and death-dark shadows, through a land where no one travels and where no one ever lived?'

Jer 2:8 The cohanim didn't ask, 'Where is Adonai?' Those who deal with the Torah did not know me, the people's shepherds rebelled against me; the prophets prophesied by Ba`al and went after things of no value.

Jer 2:11 has a nation ever exchanged its gods (and theirs are not gods at all!)? Yet my people have exchanged their Glory for something without value.

This treatment of God is astounding in light of the goodness he had demonstrated to them (vv. 6–7, 21).

Jer 2:30 "In vain have I struck down your people. They would not receive correction. Your own sword has devoured your prophets like a marauding lion.

Jer 2:31 You of this generation, look at the word of Adonai: Have I been a desert to Isra'el? or a land of oppressive darkness? Why do my people say, 'We're free to roam, we will no longer come to you?'

Even his attempts to chastise the Nation were ineffective (v. 30).

Jer 2:27 who say to a log, 'You are my father,' and to a stone, 'You gave us birth.' For they have turned their backs to me instead of their faces. But when trouble comes, they will plead, 'Rouse yourself and save us!'

Jer 2:28 Where are your gods that you made for yourselves? Let them rouse themselves, if they can save you when trouble comes. Y'hudah, you have as many gods as you have cities!

Ultimately, Isra'el's departure from God involved idolatry and spiritual harlotry, which resulted in God divorcing and bringing judgment upon them (vv. 27–28; 3:1–3).

This is an eye opening message from Jeremiah. It was meant to invoke a “gut check” revealing a people absent of loyalty, commitment, dedication, reverence, towards their God, who brought them by the hand and led them from captivity, Egyptian slavery to freedom, yet they have turned their backs on Him, and as a slap in face are parading around worshiping other gods that aren't even gods, they aren't alive.

To where the second message of Jeremiah seeks to bring a return of a backsliding people back to their God by comparing the idolatrous practices of Y'hudah to those of the Northern Kingdom of Isra'el, which was deported to Assyria...

Jer 3:7 I said that after she had done all these things, she would return to me; but she hasn't returned. Meanwhile, her unfaithful sister Y'hudah has been watching.

Jer 3:8 I saw that even though backsliding Isra'el had committed adultery, so that I had sent her away and given her a divorce document, unfaithful Y'hudah her sister was not moved to fear — instead she too went and prostituted herself.

Jer 3:9 The ease with which Isra'el prostituted herself defiled the land, as she committed adultery with stones and with logs.

Jer 3:10 Yet in spite of all this, her unfaithful sister Y'hudah has not returned to me wholeheartedly; she only makes a pretense of it," said Adonai.

Jer 3:11 Then Adonai said to me, "Backsliding Isra'el has proved herself more righteous than unfaithful Y'hudah.

In this message, the prophet compares the idolatrous practices of Y'hudah to those of the Northern Kingdom of Isra'el, which was deported to Assyria (vv. 7–11).

Jer 3:12 Go and proclaim these words toward the north: ' "Return, backsliding Isra'el," says Adonai. "I will not frown on you, for I am merciful," says Adonai. "I will not bear a grudge forever.

Not speaking of the Northern tribes but rather the nation for which Jeremiah is speaking to. For the Northern tribes have already been judged and dispersed, and as I shared with you two weeks ago, those desiring to worship Adonai journeyed to Judea...

2Ch 11:16 Those from all the tribes of Isra'el who had set their hearts on seeking Adonai, the God of Isra'el, followed them to Yerushalayim to sacrifice to Adonai, the God of their fathers.

So, Adonai, is talking to people from all the tribes, residing in Judea.

The words "Return, backsliding Isra'el" introduce God's call to t'shuvah, or repentance, which carried with it the great promise of glorious restoration (3:14–19).

Jer 3:14 "Return, backsliding children," says Adonai; "for I am your master. I will take you, one from a city, two from a family, and bring you to Tziyon.

Jer 3:15 I will give you shepherds after my own heart, and they will feed you with knowledge and understanding."

One of Jeremiah's messages speaks directly to the shepherds, who Adonai identifies as "false shepherds" (Jeremiah 23)

Here He is saying I will give you good shepherds for which ultimately one will be identified as The Good Shepherd.

Jer 3:16 "And," says Adonai, "in those days, when your numbers have increased in the land, people will no longer talk about the ark for the covenant of Adonai — they won't think about it, they won't miss it, and they won't make another one.

Jer 3:17 When that time comes, they will call Yerushalayim the throne of Adonai. All the nations will be gathered there to the name of Adonai, to Yerushalayim. No longer will they live according to their stubbornly evil hearts.

Jer 3:18 In those days, the house of Y'hudah will live together with the house of Isra'el; they will come together from the lands in the north to the land I gave your ancestors as their heritage."

Jer 3:19 "I thought that I would like to put you among the sons [*with inheritance rights*] and give you a pleasant land, the best heritage of all the nations. I thought that you would call me 'My father' and never stop following me.

Promised restoration will be characterized by the throne of Adonai in Yerushalayim, rather than the ark of the covenant (vv. 16–17) and a beautiful inheritance for God's people (v. 19).

Moving on to another of Adonai's messages as conveyed by Jeremiah's to Israel:

Jer 11:2 "Listen to the words of this covenant; then speak to the people of Y'hudah and the inhabitants of Yerushalayim;

Jer 11:3 tell them that Adonai the God of Isra'el says: 'A curse on anyone who does not pay attention to the words of this covenant,

Jer 11:4 which I enjoined on your ancestors at the time that I brought them out of the land of Egypt, out of that iron-smelter. I said, "Listen to my voice, and carry out all my orders; then you will be my people, and I will be your God;

Jer 11:5 so that I can fulfill the oath that I swore to your ancestors, to give them a land flowing with milk and honey, as it is today." ' ' Then I responded, "Amen, Adonai."

"Listen to the words of this covenant." The fourth message is directed to "the people of Y'hudah and the inhabitants of Yerushalayim." Although it is not dated, the references to the covenant may indicate that this message took place in Yoshiyahu's reign, shortly after the book of the Torah was discovered in the Temple (cf. vv. 3–6; 2 Kings 22:8–19).

2Ki 22:8 Hilkiyahu the cohen hagadol said to Shafan the secretary, "I have found the scroll of the Torah in the house of Adonai." Hilkiyah gave the scroll to Shafan, who read it.

2Ki 22:9 Then Shafan the secretary went back to the king and gave the king this report: "Your servants have poured out the money found in the house and handed it over to the people supervising the work in the house of Adonai."

2Ki 22:10 Shafan the secretary also told the king, "Hilkiyah the cohen hagadol gave me a scroll." Then Shafan read it aloud before the king.

2Ki 22:11 After the king had heard what was written in the scroll of the Torah, he tore his clothes.

2Ki 22:12 Then the king issued this order to Hilkiyah the cohen, Achikam the son of Shafan, `Akhbor the son of Mikhayah, Shafan the secretary and `Asayah the king's servant:

2Ki 22:13 "Go; and consult Adonai for me, for the people and for all Y'hudah in regard to what is written in this scroll which has been found. For Adonai must be furious at us, since our ancestors did not listen to the words written in this scroll and didn't do everything written there that concerns us."

In this message, Yirmeyahu charges that the Nation had broken the covenant that had been ratified at Mount Sinai (11:3–4, 6, 8, 10). Transgression of the covenant was an aspect of the Nation's sin that was not emphasized in Jeremiah's first three messages.

Jer 11:10 They have returned to the sins of their ancestors, who refused to hear my words, and they have gone after other gods to serve them. The house of Isra'el and the house of Y'hudah have broken my covenant which I made with their ancestors."

Jer 11:12 Then the cities of Y'hudah and the people living in Yerushalayim will go and cry to the gods to whom they are making offerings; but they will not save them at all in their time of trouble.

Jer 11:13 For you have as many gods, Y'hudah, as you have towns; and you have erected as many altars for sacrificing to that shameful thing, Ba`al, as there are streets in Yerushalayim.

Jer 11:17 For Adonai-Tzva'ot, who planted you, has decreed evil for you. "It is because of the evil which the house of Isra'el and the house of Y'hudah did to themselves, provoking me with their offerings of incense to Ba`al."

The worship of false gods, a transgression of the first commandment (cf. vv. 10, 12–13, 17; Exod. 20:3), constitutes the gravest sin committed by the Nation, towards Adonai...

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.

With all that has already transpired, it doesn't look good. You would think, with all that the Southern Kingdom has done, in violating the Adonai's Covenant in combination with the number of years Adonai has waited for Judea to express t'shuvah He, Adonai would have been at "His last straw". Yet, again I reiterate...

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."

To where we come to Jeremiah 17 – a test...

“Go, and stand at the People’s Gate.” The test of keeping Shabbat (the Sabbath) is expressed in the shortest message of the series of thirteen messages. Yirmeyahu is commanded to give this brief word in all the gates of Yerushalayim.

He challenges the kings and the people with a simple test, which would demonstrate their willingness to obey God (vv. 19–20): they were to refrain from carrying a load through the gates on Shabbat because it was a violation of one of the Ten Commandments (cf. v. 21; Exod. 20:8–11). However, the people failed the test when “they neither listened nor paid attention” (Jer. 17:23). God then announces the penalty for the city’s blatant disobedience: He would “set its gates on fire; it will burn up the palaces of Yerushalayim and not be quenched” (v. 27).

Jer 17:19 Then Adonai said this to me: "Go, and stand at the People's Gate, where the kings of Y'hudah go in and out, and at all the gates of Yerushalayim;

Jer 17:20 and say to them: 'Kings of Y'hudah, all Y'hudah and all living in Yerushalayim who enter through these gates, hear the word of Adonai!

Jer 17:21 Here is what Adonai says: "If you value your lives, don't carry anything on Shabbat or bring it in through the gates of Yerushalayim;

Jer 17:22 don't carry anything out of your houses on Shabbat; and don't do any work. Instead, make Shabbat a holy day. I ordered your ancestors to do this,

Jer 17:23 but they neither listened nor paid attention; rather, they stiffened their necks, so that they wouldn't have to hear or receive instruction.

Jer 17:24 However, if you will pay careful heed to me," says Adonai "and carry nothing through the gates of this city on Shabbat, but instead make Shabbat a day which is holy and not for doing work;

Jer 17:25 then kings and princes occupying the throne of David will enter through the gates of this city, riding in chariots and on horses. They, their princes, the people of Y'hudah and the inhabitants of Yerushalayim will enter; and this city will be inhabited forever.

Jer 17:26 They will come from the cities of Y'hudah, from the places surrounding Yerushalayim, from the land of Binyamin, from the Sh'felah, from the hills and from the Negev, bringing burnt offerings, sacrifices, grain offerings, frankincense and thanksgiving sacrifices to the house of Adonai.

Jer 17:27 But if you will not obey me and make Shabbat a holy day and not carry loads through the gates of Yerushalayim on Shabbat, then I will set its gates on fire; it will burn up the palaces of Yerushalayim and not be quenched." ' ' "

Shabbat has been used as a test to determine the heart of the people who have expressed their desire to be in covenant with Adonai. Keeping Shabbat is a test used by Adonai to see if they will observe His mitzvot and keep His Torah. We have seen this before...

Exo 16:4 Adonai said to Moshe, "Here, I will cause bread to rain down from heaven for you. The people are to go out and gather a day's ration every day. By this I will test whether they will observe my Torah or not.

What ultimately happened?

Jeremiah's Lamentation of Yerushalayim.

Lam 2:1 How enveloped in darkness Adonai, in his anger, has made the daughter of Tziyon! He has thrown down from heaven to earth the splendor of Isra'el, forgotten his footstool [*the sanctuary*] on the day of his anger.

Lam 2:2 Without pity Adonai swallowed up all the dwellings of Ya`akov. In his wrath he broke down the strongholds of the daughter of Y'hudah, brought them down to the ground, thus profaning the kingdom and its rulers.

Lam 2:3 In his fierce anger he cut off all the power of Isra'el, withdrew his protecting right hand at the approach of the enemy, and blazed up in Ya`akov like a flaming fire devouring everything around it.

Lam 2:4 He bent his bow like an enemy, with his right hand set like a foe. He killed all who were pleasant to see. In the tent of the daughter of Tziyon, he poured out his fury like fire.

Lam 2:5 Adonai became like an enemy; he swallowed up Isra'el, swallowed up all its palaces, and destroyed all its strongholds. For the daughter of Y'hudah he has multiplied mourning and moaning.

Lam 2:6 He wrecked his tabernacle as easily as a garden, destroyed his place of assembly. Adonai caused Isra'el to forget designated times and Shabbats. In the heat of his anger he rejected both king and cohen.

Lam 2:7 Adonai rejected his altar, disowned his sanctuary, and gave her palace walls over to the power of the foe, who raised such shouts in the house of Adonai that it sounded like a festival day.

Lam 2:8 Adonai resolved to destroy the wall of the daughter of Tziyon. He measured it with his line and did not stay his hand until it was all in ruins. He brought grief to rampart and wall; together they lie dejected.

Lam 2:9 Her gates have sunk into the ground; he destroyed and broke their bars. Her king and rulers are among the Goyim, there is no more Torah, and her prophets do not receive visions from Adonai.

What is so powerful and significant about Shabbat that gets lost?

It is a sign between Adonai and Israel.

Exo 31:12 Adonai said to Moshe,

Exo 31:13 "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me.

Exo 31:14 Therefore you are to keep my _____, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people.

Exo 31:15 On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for Adonai. Whoever does any work on the day of Shabbat must be put to death.

Exo 31:16 The people of Isra'el are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant.

Exo 31:17 It is a sign between me and the people of Isra'el forever; for in six days Adonai made heaven and earth, but on the seventh day he stopped working and rested.' "

Exo 31:18 When he had finished speaking with Moshe on Mount Sinai, Adonai gave him the two tablets of the testimony, tablets of stone inscribed by the finger of God.

A sign that represents the covenant He entered into with them.

A sign that is generational.

A sign of their relationship with their God. In observing Shabbat as holy, they are honoring their God.

Is this not the same thing Yeshua is saying when He is confronted by the P'rushim regarding His talmadim "violating Shabbat by picking heads of grain when they were hungry. Yeshua's response was about David when he was hungry and ate of the Bread of Presence in the Temple. To which, Yeshua conveyed...

Mar 2:27 Then he said to them, "Shabbat was made for mankind, not mankind for Shabbat;

Mar 2:28 So the Son of Man is Lord even of Shabbat."

Which further conveys the dynamic of what He would come to say...

Mat 28:18 Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

Is this too, not a sign for us also. If there were no first covenant, there would be no New Covenant.

In the first covenant, there was a provision for the foreigner residing in the land of Israel...

Exo 20:10 but the seventh day is a Shabbat for Adonai your God. On it, you are not to do any kind of work — not you, your son or your daughter, not your male or female slave, not your livestock, and not the **foreigner staying with you inside** the gates to your property.

Does this not also continue as a sign, even in the New Covenant?

Eph 2:11 Therefore, remember your former state: you Gentiles by birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Adonai has used Shabbat as a test to see whether Israel would keep His Torah. To see if they were stiffnecked and hardhearted.

Shabbat has been a litmus test for believers to this day. Yet, Adonai is revealing to the Jew first but equally to gentiles, the very significance of Shabbat in relation to Adonai and Yeshua. It is not something Yeshua speaks against but rather affirms over and over, either directly as I shared with you from Mark 2:27 – 28 or indirectly through such passages as Matthew 5:17 -20