

Notes: June 5 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: Life, Liberty and Torah

There are no proxies in life. No one has the authority or power to act on your behalf, unless you give it to them. Thus there is liberty in life for which we are afforded by our Creator and thus if He has given us these inalienable rights then there must be Life and Liberty in Torah.

I had concluded my message last week with this statement. Thus, let me provide you with a couple of definitions...

In this world you may be able to give your proxy, that is the agency, function, or office of a deputy who acts as a substitute for another, in certain situations.

- If allowed, you can give your right for someone else to cast your vote at a shareholders meeting of a corporation. Typically, one is in agreement with whom they are giving their proxy to.
- The house of representatives is currently allowing voting by proxy

This capacity is limited in scope and responsibility in the world but is non-existent in the Kingdom.

One does not have the ability to become a representative or substitute for another. It is not something that Adonai allows of any individual. You do not have the authority to take another's place. We are able to intercede on one's behalf, but we cannot take their place.

We read of Moshe as the mediator between the children of Isra'el and Adonai. We first read of what transpired.

Exo 32:7 Adonai said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!

Exo 32:8 So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!' "

Exo 32:9 Adonai continued speaking to Moshe: "I have been watching these people; and you can see how stiffnecked they are.

Exo 32:10 Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead."

For the anger of Adonai had flared up so much so that Moshe, having heard what He intended to do, interceded on behalf of the people...

Exo 32:11 Moshe pleaded with Adonai his God. He said, "Adonai, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand?

Exo 32:12 Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people!

Exo 32:13 Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.'

As a result of Moshe's action on behalf of the people, the destruction of an entire nation had been averted.

Exo 32:14 Adonai then changed his mind about the disaster he had planned for his people.

Yet, this did not exonerate the guilty...

Exo 32:30 The next day Moshe said to the people, "You have committed a terrible sin. Now I will go up to Adonai ; maybe I will be able to atone for your sin."

Exo 32:31 Moshe went back to Adonai and said, "Please! These people have committed a terrible sin: they have made themselves a god out of gold.

Exo 32:32 Now, if you will just forgive their sin! But if you won't, then, I beg you, blot me out of your book which you have written!"

Exo 32:33 Adonai answered Moshe, "Those who have sinned against me are the ones I will blot out of my book.

Exo 32:34 Now go and lead the people to the place I told you about; my angel will go ahead of you. Nevertheless, the time for punishment will come; and then I will punish them for their sin."

Exo 32:35 Adonai struck the people with a plague because they had made the calf, the one Aharon made.

Adonai reveals His 13 attributes for which we witness on display as a result of the golden calf.

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."

Forgiving offenses yet not exonerating the guilty is what true equity is. A term thrown about today in a manner by which does not align with its definition. "the quality of being fair and impartial"

Adonai is being fair and impartial here. Only those who are truly guilty of instigating the matter would be punished here. For not too long ago, Adonai had revealed to the people through Moshe the laws of the Covenant, for which included...

[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.

Notice that some of the attributes of Adonai are revealed here as well, yet are later revealed in greater depth.

Thus liberty is not absent of laws but structured by laws intended for the well being of all.

What is Liberty?

- The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.
- The power or scope to act as one pleases.

The mindset of today whereby Torah is presented as legalism and as such does not instill Liberty is a falasy for without Torah, by which many of today's moral laws are based, would likely result in anarchy. An aspect for which many cities have experienced over the past year.

What about the arguement that "our moral compass" has directed us and it is not of God. Some may rationalize that as a people we have evolved in our thinking and as such have established a moral standard that offers equity to all.

For starters, one can always make such a statement, yet doesn't make this to be true.

Moral relativism, a component of Humanism, conveys morality from a human perspective. Yet I would go beyond this and convey that our morals were instilled upon us at the time of creation, yet have been impaired by our Acquired Sin Disorder, thus creating conflicts between us and Adonai's Torah and thus confusing what our definition of moral truly is.

Consider the following verses from Yesha'yahu (Isaiah) and thus His warning to the nation of Y'hudah and their transgressions...

[Isa 5:20](#) Woe to those who call evil good and good evil, who change darkness into light and light into darkness, who change bitter into sweet and sweet into bitter!

[Isa 5:21](#) Woe to those seeing themselves as wise, esteeming themselves as clever.

What may appear to be good from a human perspective is abhorrent from Adonai's perspective. Let your own thoughts fill in the blanks, for it is not too hard to do so today. As you study Torah, I truly believe the Ruach Ha Kodesh will connect the dots for you at the very least, if not present you with clear and impactful

contradictions of man's morality vs. Adonai's Righteousness.

Thus, if Torah is legalism then Adonai is legalistic because these are His Mitzvot,

Deu 30:10 "However, all this will happen only if you pay attention to what Adonai your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to Adonai your God with all your heart and all your being.

...making Yeshua legalistic...

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.

Yet, Yeshua not only validates Torah by not abolishing it, but affirms it by teaching it...

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, what does Torah do, but holds us, individually accountable. You may be able to love your neighbor as yourself but you can't bear his transgression on yourself.

A nation as a whole, called by Adonai, yet comprised of individuals are equally accountable to Adonai.

For within Torah, He has allowed for substitution regarding one's sin through the sacrificial system whereby a transgression towards one of Adonai's mitzvot can only be atoned for through the death of an innocent and the shedding of its blood.

A cost and an action that should convey to the one who transgresses, "I am the one responsible, that should be me."

Adonai has made provision in atoning for transgression that is committed inadvertently or unintentionally by the individual through the Asham and Chatat.

Lev 4:2 "Tell the people of Isra'el: 'If anyone sins inadvertently against any of the mitzvot of Adonai concerning things which should not be done, if he does any one of them,

Thus listing instructions if it is a Cohen, The entire community, A leader or an individual, each has a means to reconcile to Adonai. In each scenario, each is to bring the required sacrifice.

Each is to seek forgiveness through T'shuvah, a combination confession and repentance...

Lev 5:5 A person guilty of any of these things is to confess in what manner he sinned

Lev 5:6 and bring his guilt offering to Adonai for the sin he committed; it is to be a female from the flock, either a lamb or a goat, as a sin offering; and the cohen will make atonement for him in regard to his sin.

For, it is through this and the application of blood on the altar...

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.'

Thus life atones for life.

We see the substitution on Yom Kippur through the Cohen Ha Gadol's laying of hand upon the one of the goats, offering the goat for Adonai and its blood on the altar.

Lev 16:15 "Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover.

Lev 16:16 He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions—all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

while confessing the sins of the nation...

Lev 16:21 Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

Lev 16:22 The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

That further affirms one's life through the liberty afforded by Torah.

The means of sacrifice and confession were not oppressive but restorative. An individual responsibility that could not be transferred to anyone else. The Cohen would intercede yet could not replace. The sacrificial system was an avenue to restoration that was freely accessed should one desire to restore their relationship with Adonai. It was not forced, yet the lack of action did bear consequences. Ask the Northern tribes of Isra'el about their lack of action. Ask the Southern Tribes about their lack of action.

Within a Covenant, there are conditions to be upheld. Within a nation there are laws that define the liberty afforded within that nation.

What is Liberty?

- The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.
- The power or scope to act as one pleases.

The only substitution accepted by Adonai is Yeshua, for whom He reveals on Yom Kippur...

Lev 16:32 The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

Lev 16:33 he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

Alluding to the Cohen consecrated in his father's place in one sense represents Aharon and his sons and their descendants, yet the subtle play on words conveys a Cohen who is anointed in His Father's place will make atonement for the children of Isra'el.

Through the Prophet Yesha'yahu's "Suffering Servant"

[Isa 53:11](#) After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

[Isa 53:12](#) Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

And finally revealing to us the one and only acceptable substitute...

[Joh 3:16](#) "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

[Joh 3:17](#) For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved.

[Joh 3:18](#) Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son.

[Joh 3:19](#) "Now this is the judgment: the light has come into the world, but people loved the darkness rather than the light. Why? Because their actions were wicked.

[Joh 3:20](#) For everyone who does evil things hates the light and avoids it, so that his actions won't be exposed.

[Joh 3:21](#) But everyone who does what is true comes to the light, so that all may see that his actions are accomplished through God."

For in all cases we are given the liberty to accept what Adonai has revealed to us or reject it for some human more non-equivalent.

The liberty to choose has always been there, whether Adam and Havah, the nation of Isra'el or the Goyim, the nations, for Adonai has revealed Himself through His creation...

[Rom 1:20](#) For ever since the creation of the universe his invisible qualities—both his eternal power and his divine nature—have been clearly seen, because they can be understood from what he has made. Therefore, they have no excuse;

[Rom 1:21](#) because, although they know who God is, they do not glorify him as God or thank him. On the contrary, they have become futile in their thinking; and their undiscerning hearts have become darkened.

[Rom 1:22](#) Claiming to be wise, they have become fools!

In an article I am going to share with you in a few weeks in response to a specific "Ask the Rabbi" question, the author Carina Benton conveyed the following, for which I believe affirms what I have shared with you today...

The division (within Christianity) is illusory, however. God's law, which flows from His perfect nature, is rational, immutable, and eternal. It doesn't "evolve" and "adapt." Christ's message of repentance and redemption applies to all people and all nations across all ages.

Thus the concept of Life and Liberty through Messiah is the exact same message of Torah...

There is life through liberty...

Deu 30:15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil—

Deu 30:16 in that I am ordering you today to love Adonai your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and Adonai your God will bless you in the land you are entering in order to take possession of it.

The offer is on the table.

Deu 30:17 But if your heart turns away, if you refuse to listen, if you are drawn away to prostrate yourselves before other gods and serve them;

Deu 30:18 I am announcing to you today that you will certainly perish; you will not live long in the land you are crossing the Yarden to enter and possess.

Deu 30:19 "I call on heaven and earth to witness against you today that I have presented you with life and death, the blessing and the curse. Therefore, choose life, so that you will live, you and your descendants,

Deu 30:20 loving Adonai your God, paying attention to what he says and clinging to him—for that is the purpose of your life! On this depends the length of time you will live in the land Adonai swore he would give to your ancestors Avraham, Yitz'chak and Ya`akov."

You choose.