

Notes: October 6, 2018

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
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: Simchat Torah – The Goal

Simchat Torah concludes the most joyous of moadim, Sukkot, with the addition of a ninth day. We started a mere 23 days ago with Rosh Hashanah, an evening of great expectation among Messianic Jews, anticipating, is this the year Yeshua returns, while the rest of the Jewish community are preparing for an extremely somber time leading up to Yom Kippur, the calendar's most solemn of days. As I have mentioned, on Yom Kippur, as with Passover when we partake in the second cup, the Cup of Judgment with the following perspective...

As we remember each plague we dip one of our fingers in the cup, removing a drop from the cup for each plague. Knowing that the Egyptians suffered greatly, we diminish our joy slightly.

On Yom Kippur, our service was not as joyous, reflecting upon the significance of this day, yet we were reminded of the enormous significance of Yeshua's sacrifice, a reason to be joyful.

And after the most solemn day where Jews throughout the world reflect upon their lives Hoping that Adonai will grant them another year, we come to Sukkot, a time of rejoicing and celebration.

Simchat Torah means "Rejoicing in the Torah." This holiday marks the completion of the annual cycle of weekly Torah readings. Each week in synagogue we publicly read a few chapters from the Torah, starting with Genesis Ch. 1 and working our way around to Deuteronomy 34. On Simchat Torah, we read the last Torah portion, then proceed immediately to the first chapter of Genesis, reminding us that the Torah is a circle, and never ends. This completion of the readings is a time of great celebration.

https://en.wikipedia.org/wiki/Simchat_Torah

Why are we rejoicing in Torah?

When it is under attack by many, we are “bucking” the trend, going against the grain, walking that narrow path.

Recently, Andy Stanley conveyed in a sermon that Christians should “unhitch” themselves from the “old testament”

I have included a link to a recent interview Dr. Michael Brown had with Pastor Stanley, offering him an opportunity to explain his explosive position. Dr. Brown loves to give people an opportunity to explain themselves while challenging their positions from a Scriptural perspective.

<https://thelineoffire.org/2018/07/02/dr-brown-interviews-pastor-andy-stanley/comment-page-1/>

Now, Andy Stanley penned a commentary posted in Relevant Magazine - “*Why Do Christians Want To Post The 10 Commandments And Not The Sermon On The Mount*”

<https://relevantmagazine.com/god/why-do-christians-want-to-post-the-10-commandments-and-not-the-sermon-on-the-mount/>

If at first you don't offend, try try again.

It wasn't enough to just unhitch from the Tanakh, now he is being more specific. Here are a few excerpts...

The foundation of his position begins with this...

But how many times have you seen Christians trying to post the text of the sermon on the mount in a public place? Or the all-encompassing commandment Jesus gave us?

“A new command I give you: Love one another. As I have loved you, so you must love one another.” —John 13:34

The one commandment!

Followed by the main aspect of his commentary...

The Ten Commandments are from the old covenant

The Ten Commandments played a significant role in God's creation of the nation of Israel. It gave them moral guidelines and helped separate this new nation from their neighbors. This was part of the formal agreement (or covenant) God created with his people, but Jesus' death and resurrection signaled the end of that covenant and all the rules and regulations associated with it.

Jesus didn't issue his new command as an additional commandment to the existing list of commands.

He didn't say, “Here's the 614th law.”

Jesus issued his new commandment as a replacement for everything in the existing list. Including the big ten. Just as his new covenant replaced the old covenant, Jesus' new commandment replaced all the old commandments.

Participants in the new covenant (that's Christians) are not required to obey any of the commandments found in the first part of their Bibles. Participants in the new covenant are expected to obey the single command Jesus issued as part of his new covenant: as I have loved you, so you must love one another.

After this, Pastor Stanley goes into a historical account where the church, over the centuries had removed itself (or in his words “moved passed” the Tanakh:

This is why most Christians don't mind a little bacon with their eggs.

And further states:

We need to stop mixing the old with the new.

Is this really what Yeshua said when He gave this command?

I don't know about you, but my Bible says otherwise.

First is the premise of “fulfilled” where Pastor Stanley makes the following statement:

While Jesus was foreshadowed in the old covenant, he did not come to extend it. He came to fulfill it, put a bow on it, and establish something entirely new.

Much of what I have already shared from Pastor Stanley isn't new. Many of you have heard these things conveyed before, just not to the extreme Pastor Stanley has shared.

What would Yeshua Say to such a statement?

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 (י) 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!

I believe Yeshua would ask...

“Has everything that is supposed to happen, happened?”

And yet in verse 19, commands / mitzvot is plural, meaning there isn't just one command Yeshua instructs but many.

What would Sha'ul say to such a statement?

Rom 7:7 Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

Rom 7:12 So the Torah is holy; that is, the commandment is holy, just and good.

*First, Yeshua's "fulfilling" **the Torah** is thought to mean that it is unnecessary for people to fulfill it now. But there is no logic to the proposition that Yeshua's obeying the Torah does away with our need to obey it. In fact, Sha'ul (Paul), whose object in his letter to the Romans is to foster "the obedience that comes from trusting" in Yeshua, teaches that such trusting does not abolish Torah but confirms it ([Rom 1:5](#), [Rom 3:31](#)).*

*Second, with identical lack of logic, Yeshua's "fulfilling" **the Prophets** is thought to imply that no prophecies from the Tanakh remain for the Jews. But the Hebrew Bible's promises to the Jews are not abolished in the name of being "fulfilled in Yeshua." Rather, fulfillment in Yeshua is an added assurance that everything God has promised the Jews will yet come to pass (see [2Co 1:20](#)).*

It is true that Yeshua kept the Torah perfectly and fulfilled predictions of the Prophets, but that is not the point here.

*Yeshua did not come to abolish but "to make full" (plêroôσαι) the meaning of what the Torah and the ethical demands of the Prophets require. Thus he came **to complete** our understanding of **the Torah and the Prophets**, so that we can try more effectively to be and do what they say to be and do. [Mat 5:18-20](#) enunciate three ways in which the Torah and the Prophets remain necessary, applicable and in force. The remainder of chapter 5 gives six specific cases in which Yeshua explains the fuller spiritual meaning of points in the Jewish Law. In fact, this verse states the theme and agenda of the entire Sermon on the Mount, in which Yeshua completes, makes fuller, the understanding of his talmidim concerning the Torah and the Prophets, so that they can more fully express what being God's people is all about.*

Today we are rejoicing in something that others say is obsolete.

Yet, do they really know what it is they are objecting to?

What is Torah?

The word originates from 'yarah' meaning to shoot an arrow or hit the mark. In its proper context, Torah means teaching or instruction.

Torah is the foundation for all scripture. To hit the mark ultimately means to accomplish its goal...

What is the goal of Torah specifically and the Tanakh in totality?

First let's start with an interaction Yeshua has...

Mat 19:16 A man approached Yeshua and said, "Rabbi, what good thing should I do in order to have eternal life?" He said to him,

Mat 19:17 "Why are you asking me about good? There is One who is good! But if you want to obtain eternal life, observe the mitzvot."

Mat 19:18 The man asked him, "Which ones?" and Yeshua said, "Don't murder, don't commit adultery, don't steal, don't give false testimony

Mat 19:19 honor father and mother and love your neighbor as yourself."

Mat 19:20 The young man said to him, "I have kept all these; where do I still fall short?"

Mat 19:21 Yeshua said to him, "If you are serious about reaching the goal, go and sell your possessions, give to the poor, and you will have riches in heaven. Then come, follow me!"

This is the first time Yeshua truly speaks of "the goal"

The question posed to Yeshua - "Rabbi, what good thing should I do in order to have eternal life?"

Mat 19:22 But when the young man heard this, he went away sad, because he was wealthy.

Mat 19:23 Then Yeshua said to his talmidim, "Yes. I tell you that it will be very hard for a rich man to enter the Kingdom of Heaven.

Ultimately, eternal life is found in the Kingdom of Heaven.

One might call this the goal and the destination for obtaining the goal.

I mentioned Sha'ul previously and what he might say to Pastor Stanley. Well, what does Sha'ul say about the goal?

Rom 10:1 Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation;

Rom 10:2 for I can testify to their zeal for God. But it is not based on correct understanding;

Rom 10:3 for, since they are unaware of God's way of making people righteous and instead seek to set up their own, they have not submitted themselves to God's way of making people righteous.

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

Rom 10:5 For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

Rom 10:6 Moreover, the righteousness grounded in trusting says: "Do not say in your heart, 'Who will ascend to heaven?' " — that is, to bring the Messiah down —

Rom 10:7 or, " 'Who will descend into Sh'ol?' " — that is, to bring the Messiah up from the dead.

Torah aims at Yeshua, the target which enables us to reach the goal – eternal life in the Kingdom of Heaven

Sha'ul goes on further to state the following:

Rom 11:7 What follows is that Isra'el has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stonelike,

Those chosen are not christians, but Messianic Jews. Simple grammar states you are not to change subjects mid sentence. This verse is talking about the Jewish people.

Some have attained the goal – eternal life through the acceptance of Yeshua as Messiah.

The writer of Hebrews uses “the goal” 11 times.

The premise the writer of Hebrews is conveying is rather simple – Yeshua is the goal. His priesthood, His sacrifice is the goal.

Heb 3:14 For we have become sharers in the Messiah, provided, however, that we hold firmly to the conviction we began with, right through until the goal is reached.

We have reached the goal through Yeshua, yet we are instructed to remain until the goal is reached because the goal of eternal life and the Kingdom of Heaven have not yet started. This will truly begin when the King returns. So the writer of Hebrews tells us to hold firmly to the convictions we began with, aligns with what Yeshua said...

Mat 24:13 But whoever holds out till the end will be delivered.

The goal of eternal life is found in Torah, for which Sha'ul revealed, yet the system in Torah prepared you for reaching the goal but did not enable you to reach the goal through it.

What is it?

The it is the sacrificial system...

Heb 7:11 Therefore, if it had been possible to reach the goal through the system of cohanim derived from Levi (since in connection with it, the people were given the Torah), what need would there have been for another, different kind of cohen, the one spoken of as to be compared with Malki-Tzedek and not to be compared with Aharon?

Heb 7:12 For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah.

First the mediator of the system was not sufficient. The cohen would be different then Aharon's line through the Lev'im

Heb 7:28 For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever.

What is the verse written after Torah that makes this promise?

Psa 110:4 Adonai has sworn it, and he will never retract - "You are a cohen forever, to be compared with Malki-Tzedek."

Second, we learn from the writer of Hebrews that the goal can't be reached through the system by its sacrifice...

Heb 9:9 This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers.

A system that was only intended for earth was not sufficient to bring us to the goal of Torah – eternal life.

Heb 10:1 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal those who approach the Holy Place to offer them.

Heb 10:2 Otherwise, wouldn't the offering of those sacrifices have ceased? For if the people performing the service had been cleansed once and for all, they would no longer have sins on their conscience.

The goal – eternal life and the Kingdom of Heaven

So, the system given in Torah isn't sufficient, but came from the blueprint Adonai used to establish it. Adonai established a structure for Israel to live by, in order for them to understand what Adonai would do through Yeshua. The writer of Hebrews transmitted it.

Heb 9:11 But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

Heb 9:12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

Heb 9:14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

The goal attained.

So, we rejoice in Torah because of what it promises, the goal that is eternal life for those who believe in the one who was first promised in Torah – Yeshua.

Let me leave you with these nuggets...

If Dr. Stanley is correct then why is the Tanakh directly quoted nearly 500 times and alluded to another 800 times in the New Covenant writings?

Why is Torah referenced 176 times in the New Covenant writings?

Why does the writer of Hebrews quote from the Tanakh 73 times?

Why does Sha'ul quote from the Tanakh 71 times in Romans?

How else are you to reach the goal if you not only move the goal post but actually remove the goal post?