

Notes: Shabbat – May 20, 2017

Start: 10 am

**Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
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: What's In A Number?

Math Exercise...solve for X

$$7 + 7 / 7 + 7 * 7 - 7 = X$$

Right to left = 8  
Left to right = 56  
Correct answer = 50

Even in math there are laws to follow.

You perform the division and multiplication first and then the addition and subtraction second. Another way to write this equation is to put brackets around the parts you do first. In so doing, you derive at what is the only correct answer.

$$7 + (7 / 7) + (7 * 7) - 7 = \mathbf{X}$$

These laws provide order and structure.

By following these laws, you can only derive one answer, making math an absolute science, not a subjective science requiring opinion to theorize a conclusion.

Another way to write this equation is as follows:

$$a + a / a + a * a - a = 50$$

Thus conveying there is only one variable and therefore only one possible answer.

If you don't know the laws and apply them correctly, you will get a different result.

Also, when you know the laws, it makes it that much easier to follow them.

In this week's B'har - B'chukkotai we find that in chapter 25, Adonai gives instruction to Israel pertaining the land they will take possession and reside.

**Lev 25:1** Adonai spoke to Moshe on Mount Sinai; he said,

**Lev 25:2** "Tell the people of Isra'el, 'When you enter the land I am giving you, the land itself is to observe a Shabbat rest for Adonai.

In this same chapter, He conveys instructions that also involve individuals...

**Lev 25:35** " 'If a member of your people has become poor, so that he can't support himself among you, you are to assist him as you would a foreigner or a temporary resident, so that he can continue living with you.

Whereby Adonai instructs on how you are to

**Lev 25:36** Do not charge him interest or otherwise profit from him, but fear your God, so that your brother can continue living with you.

**Lev 25:37** Do not take interest when you loan him money or take a profit when you sell him food.

**Lev 25:38** I am Adonai your God, who brought you out of the land of Egypt in order to give you the land of Kena`an and be your God.

**Lev 25:39** " 'If a member of your people has become poor among you and sells himself to you, do not make him do the work of a slave.

**Lev 25:40** Rather, you are to treat him like an employee or a tenant; he will work for you until the year of yovel.

Then Adonai provides provision for that person regaining their liberty.

I want to convey the importance of this, because just as with our math equation, there appears to be more than one answer, but there is only one correct answer based on the laws of math. This can also be said for Adonai and His mitzvot...

We see believers establishing their own ways, either ignoring or not knowing Adonai's mitzvot and therefore ultimately ending up with the wrong results. They just may not know it yet.

“Well, we are no longer under the law, but under grace”

Yet, Yeshua Himself said...

**Mat 7:13** "Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it;

**Mat 7:14** but it is a narrow gate and a hard road that leads to life, and only a few find it.

And interestingly enough, the verse before, confirms what I had just shared with you in Leviticus 25...

**Mat 7:12** "Always treat others as you would like them to treat you; that sums up the teaching of the Torah and the Prophets.

Just as there may be more than one possible conclusion outside God's laws, there is still only one gate when living under God's law.

**Lev 26:1** " You are not to make yourselves any idols, erect a carved statue or a standing-stone, or place any carved stone anywhere in your land in order to bow down to it. I am Adonai your God.

**Lev 26:2** " Keep my Shabbats, and revere my sanctuary; I am Adonai.

**Lev 26:3** " If you live by my regulations, observe my mitzvot and obey them;

**Lev 26:4** then I will provide the rain you need in its season, the land will yield its produce, and the trees in the field will yield their fruit.

**Lev 26:5** Your threshing time will extend until the grape harvest, and your grape harvesting will extend until the time for sowing seed. You will eat as much food as you want and live securely in your land.

**Lev 26:6** " I will give shalom in the land — you will lie down to sleep unafraid of anyone. I will rid the land of wild animals. The sword will not go through your land.

**Lev 26:7** You will pursue your enemies, and they will fall before your sword.

**Lev 26:8** Five of you will chase a hundred, and a hundred of you will chase ten thousand — your enemies will fall before your sword.

**Lev 26:9** " I will turn toward you, make you productive, increase your numbers and uphold my covenant with you.

**Lev 26:10** You will eat all you want from last year's harvest and throw out what remains of the old to make room for the new.

**Lev 26:11** I will put my tabernacle among you, and I will not reject you,

**Lev 26:12** but I will walk among you and be your God, and you will be my people.

**Lev 26:13** I am Adonai your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke, so that you can walk upright.

Results in going through the narrow gate (50)

**Lev 26:14** " But if you will not listen to me and obey all these mitzvot,

**Lev 26:15** if you loathe my regulations and reject my rulings, in order not to obey all my mitzvot but cancel my covenant;

**Lev 26:16** then I, for my part, will do this to you: I will bring terror upon you — wasting disease and chronic fever to dim your sight and sap your strength. You will sow your seed for nothing, because your enemies will eat the crops.

Results in going through the wide gate (8 or 56)

and it goes on as to what will happen to Israel.

Many of you know that I am a numbers person. I love numbers. Numbers do not lie, they are what they are. It is all in how you use them. Numbers can either support a narrative or contradict it.

“The numbers don't add up”

“The numbers don't support your theory”

Numbers can be misused or manipulated in order to support a specific narrative.

Case in point, the current unemployment, in the case of supporting a specific narrative.

The “headline” number for unemployment is 4.4% of the population who is eligible to work.

Known as U3, this is the official **unemployment rate** per the International Labor Organization definition occurs when people are without jobs and they have actively looked for [work](#) within the past four weeks.

This is the definition as determined by United States Bureau of Labor Statistics.

Yet did you know there are 5 other definitions for the unemployment rate.

U3 does not include part time workers, those who would like to work but haven't looked. U3 is correct based on how it is calculated, however, it leaves out a portion of the workforce, thus making the number lower.

For April 2017, U6 = 8.6%

Both numbers are accurate, based on the information used and how they are to be calculated, but they don't use the same data pool.

Yet the number you hear more frequently is the number that supports a narrative.

“The economy is improving” or “We are at full employment” Yet, do all the numbers support such a narrative?

Those on food stamps is higher and is not reflective of U3. More people have given up looking for work and are not part of the U3 calculation, thus making the unemployment number look better than it really is.

<https://en.wikipedia.org/wiki/Unemployment>

So, let me give you another number...

175

This is the number of times you will find the word Torah in the New Covenant translation by David Stern.

Let me give you another number – 0

This is the number of times you will find the Word Torah in just about every other New Covenant translation, whether it is NIV, KJV, NKJV, NES, etc...

What's the narrative?

You can make a case using either number. Unfortunately, one will be correct and one will be misleading.

Stern's translation looks at the original Greek word *nomos*, meaning law, as was done when developing the Septuagint, the Greek translation of the Hebrew Scriptures, and applies the context of the passage.

So Torah is not absent from the New Covenant, just under a different name.

Yet, when you see Torah itself referenced in 175 passages, by Yeshua, Sha'ul, Kefa, Yaakov and Yochanan there must be some significance.

One of the most comprehensive passages in Scripture is by Sha'ul in Romans. Throughout this letter to both Jew and Gentile, Sha'ul specifically uses *nomos* or one of its derivative 46 times and chapter 7 a total of 15 times.

**Rom 7:1** Surely you know, brothers — for I am speaking to those who understand Torah — that the Torah has authority over a person only so long as he lives?

**Rom 7:2** For example, a married woman is bound by Torah to her husband while he is alive; but if the husband dies, she is released from the part of the Torah that deals with husbands.

**Rom 7:3** Therefore, while the husband is alive, she will be called an adulteress if she marries another man; but if the husband dies, she is free from that part of the Torah; so that if she marries another man, she is not an adulteress.

**Rom 7:4** Thus, my brothers, you have been made dead with regard to the Torah through the Messiah's body, so that you may belong to someone else, namely, the one who has been raised from the dead, in order for us to bear fruit for God.

Yet if you stop here, you will likely draw the wrong conclusion...in other words calculate the wrong answer to the equation that Sha'ul is presenting.

**You have been made dead with regard to the Torah.** It is not the *Torah* that has been made dead (abrogated), nor is a believer made dead in the sense of no longer responding to its truth. Rather, he has been made dead not to all of *Torah*, but to three aspects of it:

- (1) its capacity to stir up sin in him ([Rom 7:5-14](#)),
- (2) its capacity to produce irremediable guilt feelings ([Rom 7:15-25](#)),
- (3) its penalties, punishments and curses ([Rom 8:1-4](#)).

Sha'ul addresses three distinct aspects to those who know Torah, and aligns with that of Yeshua, when He said...

**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.

If Torah was abrogated, why then would Adonai promise to write it on our hearts?

**Jer 31:33 (31:32)** "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

**Eze 36:27** I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

Both, key verses involving the New Covenant.

So when you look at Romans 7 (and part of 8), pay attention to the narrative Sha'ul presents in the text, rather than the dissected narrative of many theologians.

**Rom 7:5** For when we were living according to our old nature, the passions connected with sins worked through the Torah in our various parts, with the result that we bore fruit for death.

**Rom 7:6** But now we have been released from this aspect of the Torah, because we have died to that which had us in its clutches, so that we are serving in the new way provided by the Spirit and not in the old way of outwardly following the letter of the law.

**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 7:8** But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead.

**Rom 7:9** I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life,

**Rom 7:10** and I died. The commandment that was intended to bring me life was found to be bringing me death!

**Rom 7:11** For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me.

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

**Rom 7:13** Then did something good become for me the source of death? Heaven forbid! Rather, it was sin working death in me through something good, so that sin might be clearly exposed as sin, so that sin through the commandment might come to be experienced as sinful beyond measure.

**Rom 7:14** For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave.

**Rom 7:15** I don't understand my own behavior — I don't do what I want to do; instead, I do the very thing I hate!

**Rom 7:16** Now if I am doing what I don't want to do, I am agreeing that the Torah is good.

**Rom 7:17** But now it is no longer "the real me" doing it, but the sin housed inside me.

**Rom 7:18** For I know that there is nothing good housed inside me — that is, inside my old nature. I can want what is good, but I can't do it!

**Rom 7:19** For I don't do the good I want; instead, the evil that I don't want is what I do!

**Rom 7:20** But if I am doing what "the real me" doesn't want, it is no longer "the real me" doing it but the sin housed inside me.

**Rom 7:21** So I find it to be the rule, a kind of perverse "torah," that although I want to do what is good, evil is right there with me!

**Rom 7:22** For in my inner self I completely agree with God's Torah;

**Rom 7:23** but in my various parts, I see a different "torah," one that battles with the Torah in my mind and makes me a prisoner of sin's "torah," which is operating in my various parts.

**Rom 7:24** What a miserable creature I am! Who will rescue me from this body bound for death?

**Rom 7:25** Thanks be to God [*he will*]! — through Yeshua the Messiah, our Lord! To sum up: with my mind, I am a slave of God's Torah; but with my old nature, I am a slave of sin's "Torah."

**Rom 8:1** Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua.

**Rom 8:2** Why? Because the Torah of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "Torah" of sin and death.

**Rom 8:3** For what the Torah could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [*but without sin*]. God did this in order to deal with sin, and in so doing he executed the punishment against sin in human nature,

**Rom 8:4** so that the just requirement of the Torah might be fulfilled in us who do not run our lives according to what our old nature wants but according to what the Spirit wants.