

Notes: January 8, 2022

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: What Is Sin?

As believers in Yeshua, we are confronted by this question, yet do we really understand this question as I am posing it to you? It is a very simple question when you hear it, yet we tend to complicate if not over complicate our answer and thus our perception of what sin is.

By definition - an immoral act considered to be a transgression against divine law.

This is man's definition of what sin is.

An act that is immoral and thus is a transgression of divine law. Put another way in all of its simplicity...

**1Jn 3:1** See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him.

**1Jn 3:2** Dear friends, we are God's children now; and it has not yet been made clear what we will become. We do know that when he appears, we will be like him; because we will see him as he really is.

**1Jn 3:3** And everyone who has this hope in him continues purifying himself, since God is pure.

**1Jn 3:4** Everyone who keeps sinning is violating Torah—indeed, sin is violation of Torah.

I could stop right here. I have just told you what sin is. It is the violation of Torah, God's mitzvot.

I could drop the mic, were done, drive home safely. Yet if for there not being so much confusion and conflation that is, the merging of two or more sets of information, texts, ideas, I would be able to end here.

I have shared this premise before and I believe it relates here as well.

Both Traditional Judaism and Christianity are guilty of violating this command yet in different ways.

**Deu 4:1** "Now, Isra'el, listen to the laws and rulings I am teaching you, in order to follow them, so that you will live; then you will go in and take possession of the land that Adonai, the God of your fathers, is giving you.

**Deu 4:2** In order to obey the mitzvot of Adonai your God which I am giving you, do not add to what I am saying, and do not subtract from it.

Within Traditional Judaism they added to Torah in so many ways through the Oral Law which today is known as The Talmud, compiled into 22 volumes of written material. The Mishnah that is the oral law and the Gemara which is the commentary of the Rabbis has become so pronounced within Judaism that it is given more authority than Torah.

While on the other side of the fence, Christianity in one way has subtracted from while also adding to at the same time.

What do I mean by this? Many of you are familiar with the following statement... "We are no longer under the law, we are under grace" Right there you witness subtraction, yet by this premise it is not just one mitzvah but the whole megillah, the entire Torah. Yet add in such a way that it has been interpreted that there are more commands in the New Covenant writings, I believe the number is 1,050, that they have significantly added to the Mitzvot of God that are comparable to that of the P'rushim and Torah-teachers.

Yet, if...

**Deu 32:4** The Rock! His work is perfect, for all his ways are just. A trustworthy God who does no wrong, he is righteous and straight.

Is true, then why the concerted effort on both sides of the fence to modify, adapt, transform His Words?

Our actions have made something that is straightforward into something complicated. In some ways I think it was for job security. Jokingly, they being the leaders, something so complicated that you need someone to navigate and thus interpret for the lay person what everything means. Hello, lawyers, tax accountants. Sound familiar?

Consider the first actionable word of Deuteronomy 4:2...

The key word that is actionable in verse 2 is obey (keep in KJV)...

- To comply with
- To submit to
- To carry out

The Hebrew word used here is shamar...

שָׁמַר

shâmar

shaw-mar'

A primitive root; **properly** to *hedge* about (as with thorns), that is, **guard**; generally to **protect**, *attend to*, etc.: - **beware**, be circumspect, **take heed** (to self), **keep** (-er, self), mark, look narrowly, **observe**, **preserve**, **regard**, reserve, save (self), sure, (that lay) wait (for), watch (-man).

This word should be familiar to you because not to long ago we recited the root word. Sh'ma

This word requires action and thus is not passive, that is without active response.

Yet what do we do?

We have added to God's Mitzvot by including our thoughts as transgressions based primarily on a single verse, capturing Yeshua's words, for which I believe understand of His intent is lost in the cultural context of the time and what is prominent.

I have seen more often than not, single verses quoted in order to convey a premise, yet absent of the context that verse was written in. Verses left out, understanding of the culture and thus ignoring the premise by which His words are being spoken, not to mention whom they are being spoken to.

**Mat 5:27** "You have heard that our fathers were told, 'Do not commit adultery.'

**Mat 5:28** But I tell you that a man who even looks at a woman with the purpose of lusting after her has already committed adultery with her in his heart.

Even if you look upon a woman with such thoughts, you have already committed adultery.

Adonai is now the thought police too. Yet nowhere in Scripture are we condemned by our thoughts.

Yet, within the same sermon, Yeshua reiterates to the people who are hearing His words...

**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!

Then, what is Yeshua doing if He is not conveying that our very thoughts can violate one of Adonai's mitzvah.

I believe Yeshua is doing exactly what the Rabbi's of His time and thus in our time as well. He is placing a fence around Torah.

The term for this is called chumra.

A **chumra** (*Hebrew*: חומרה; pl. חומרות *chumrot*; alternative transliteration: **khumra**) is a prohibition or obligation in *Jewish* practice that exceeds the bare requirements of *Halakha* (Jewish law). One who imposes a chumra on oneself in a given instance is said to be machmir (מחמיר).

*The rationale for a chumra comes from Deuteronomy 22:8, which states that when one builds a house, he must build a fence around the roof in order to avoid guilt should someone fall off the roof. This has been interpreted*

by many as a requirement to "build a fence around the Torah" in order to protect the mitzvot.

[https://en.wikipedia.org/wiki/Chumra\\_\(Judaism\)](https://en.wikipedia.org/wiki/Chumra_(Judaism))

Again, an interpretation of a verse where its context is ignored and human understanding is infused.

Yet I also believe the intent was in the right direction, yet got out of control. The fence became the house in that it has become more important than the house itself.

*A second meaning of chumra is simply "a stricter interpretation of a Jewish law (Halakha), when two or more interpretations exist". This meaning is closely related to the first meaning, because people who follow the more lenient interpretation (qulla) believe that their interpretation is the baseline requirement of the law, and that people who observe the stringency are doing something "extra". However, people who observe the chumra, in this sense, believe that they are following the baseline requirement, and to do any less would be to violate halakha entirely.*

[https://en.wikipedia.org/wiki/Chumra\\_\(Judaism\)](https://en.wikipedia.org/wiki/Chumra_(Judaism))

What is an interpretation but our means to understand what is being conveyed. If there is more than one understanding. We see this in the P'rushim prior to Yeshua, where Hillel was more lenient and Shammai was more strict. Thus the implication of chumra here would be to follow that which was more strict. You might say they were erroring on the side of caution.

What have believers done to themselves as they are taught such a premise about our thoughts being actionable when in reality they are not?

They have put back in place the heavy yoke that Yeshua removed.

**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."

He is gentle, yet firm in His teachings. He is here to fill us with understanding. He is to shepherd His flock and cause them to eat good grass.

Yeshua is establishing here that every action has an origin. The origin of every action is simple. It is the mind. We do not do anything without first thinking about it first. Thus Yeshua is nipping the action in the bud of the mind, the origin of our actions.

Had we understood what I believe Yeshua was doing here, we would not be placing so much guilt upon ourselves. Likewise, I also believe we would not be so judgmental or hypocritical either.

We are not the thought police, we are His Witnesses.

Your focus when confronted by such challenges pertaining to what Sin is rather simple...

First, is it actionable. Did you actually do something, not just think it?

Second, is in two parts.

1. What did God Say...

What did God say about whatever you perceive your transgression to be? I go back again to 1 John 3:4

**1Jn 3:4** Everyone who keeps sinning is violating Torah—indeed, sin is violation of Torah.

Yeshua spoke is the same as God said, yet as I have shared, He neither added to nor subtracted from Torah, He did not come to do away with it and establish something better and different, but to amplify our understanding of it.

## 2. Where is it written...

We have seen in the New Covenant writings Yeshua and His tamidim utter when speaking “it is written” whether in Torah, Tanakh or the Prophets 16 times. Thus there must be something important to know about that which is written.

God does not contradict His word  
Yeshua does not contradict God's Word,

Yet we confuse God's word because we are taught incorrectly.

We do have our challenges as believers in Messiah. We have our old nature to contend with while our new nature resides with us as well...

**Rom 8:5** For those who identify with their old nature set their minds on the things of the old nature, but those who identify with the Spirit set their minds on the things of the Spirit.

**Rom 8:6** Having one's mind controlled by the old nature is death, but having one's mind controlled by the Spirit is life and shalom.

**Rom 8:7** For the mind controlled by the old nature is hostile to God, because it does not submit itself to God's Torah—indeed, it cannot.

**Rom 8:8** Thus, those who identify with their old nature cannot please God.

Yet it is not our thoughts that condemn us, it is our actions.

**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.

Sha'ul is talking about actions committed in the flesh, not thoughts omitted in the mind. Every command of Adonai is action based, not thought based.

**2Co 10:1** Now it is I myself, Sha'ul, making an appeal to you with the meekness and forbearance that come from the Messiah, I who am considered timid when face-to-face with you but intimidating from a distance.

**2Co 10:2** But I beg you not to force me to be intimidating when I am with you, as I expect to be toward some who regard us as living in a worldly way.

**2Co 10:3** For although we do live in the world, we do not wage war in a worldly way;

**2Co 10:4** because the weapons we use to wage war are not worldly. On the contrary, they have God's power for demolishing strongholds. We demolish arguments

**2Co 10:5** and every arrogance that raises itself up against the knowledge of God; **we take every thought captive** and make it obey the Messiah.

When taking every thought captive simply means, we do not act upon them should they violate one of Adonai's commands.

Jeremiah conveyed the following words as Adonai was revealing Israel's transgression both as a people and as a nation...

**Jer 17:9** "The heart is more deceitful than anything else and mortally sick. Who can fathom it?"

**Jer 17:10** I, Adonai, search the heart; I test inner motivations; in order to give to everyone what his actions and conduct deserve."

We are given a New heart (not literal but figurative that is in relation to Him for Adonai has written His words on this New heart...

**Eze 36:26** I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.

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

And thus we are to guard it...

**Php 4:4** Rejoice in union with the Lord always! I will say it again: rejoice!

**Php 4:5** Let everyone see how reasonable and gentle you are. The Lord is near!

**Php 4:6** Don't worry about anything; on the contrary, make your requests known to God by prayer and petition, with thanksgiving.

**Php 4:7** Then God's shalom, passing all understanding, will keep your hearts and minds safe in union with the Messiah Yeshua.

And thus we should remember and thus do the following...

**Pro 3:1** My son, don't forget my teaching, keep my commands in your heart;

**Pro 3:2** for they will add to you many days, years of life and peace.

**Pro 3:3** Do not let grace and truth leave you—bind them around your neck; write them on the tablet of your heart.

**Pro 3:4** Then you will win favor and esteem in the sight of God and of people.

**Pro 3:5** Trust in Adonai with all your heart; do not rely on your own understanding.

**Pro 3:6** In all your ways acknowledge him; then he will level your paths.

And thus we are empowered to understand through the Ruach Ha Kodesh...

**Joh 14:25** "I have told you these things while I am still with you.

**Joh 14:26** But the Counselor, the Ruach HaKodesh, whom the Father will send in my name, will teach you everything; that is, he will remind you of everything I have said to you.

**Joh 14:27** "What I am leaving with you is shalom—I am giving you my shalom. I don't give the way the world gives. Don't let yourselves be upset or frightened.

**Joh 14:28** You heard me tell you, 'I am leaving, and I will come back to you.' If you loved me, you would have been glad that I am going to the Father; because the Father is greater than I.

Thus, have peace, don't overthink about thinking. Focus on your actions and their relation to what is written in its context. Don't place an additional yoke upon you that has already been removed. Understand God's Word in its own context and in the context of the people He chose to convey His light to the nations.

If you do all these things, your walk will not be down trodden but victorious. I say all this to you because I have neither added to nor subtracted from His Word but I am instructing you as Sha'ul instructed Timothy...

**2Ti 2:11** Here is a statement you can trust: If we have died with him, we will also live with him.

**2Ti 2:12** If we persevere, we will also rule with him. If we disown him, he will also disown us.

**2Ti 2:13** If we are faithless, he remains faithful, for he cannot disown himself.

**2Ti 2:14** Keep reminding people of this, and charge them solemnly before the Lord not to engage in word-battles. They accomplish nothing useful and are a catastrophe for the hearers!

**2Ti 2:15** Do all you can to present yourself to God as someone worthy of his approval, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.