

Notes: December 15, 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: *When Is Old Not Old?*

The word “old” tends to convey somewhat of a negative context. We tend to contrast old to new more frequently than any of its other uses of the word.

Some of the definitions for old include...

boring or tiresome, especially as a result of repetition or overfamiliarity.

“That joke is old”

belonging only or chiefly to the past; former or previous.

“That was the old way, we now do it this way.

possessed or used for a long time.

“He gave his old clothes away

All of these definitions can be applied to what is identified as the Old Testament.

When using the word old, from an English perspective would convey, it is of the past, it is tiresome and it was used a long time ago.

Old further conveys that of obsolescence

There are several words in Hebrew used to express that which is old. A specific word in Hebrew is used to convey old age...

זקן

zâqên

zaw-kane'

A primitive root; to *be old*: - aged man, be (wax) old (man).

Is used to convey the age of someone.

Gen 21:6 Sarah said, "God has given me good reason to laugh; now everyone who hears about it will laugh with me."

Gen 21:7 And she said, "Who would have said to Avraham that Sarah would nurse children? Nevertheless, I have borne him a son in his old age!"

In this case, a variation of the root is used here...

H2208

זקן

zâqûn

zaw-koon'

Properly passive participle of [H2204](#) (used only in the plural as a noun); *old* age: - old age.

זקן

zâqên

zaw-kane'

A primitive root; to *be old*: - aged man, be (wax) old (man).

Yet, the word used most frequently in Torah, referring to old is ben

בן

bên

bane

From [H1129](#); a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc., (like [H1](#), [H251](#), etc.): - + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, **old**, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

With the New Covenant being written in Greek, it is important to also know the word used to convey that which is old...

In the Greek...

G3822

παλαιόω

palaioō

pal-ah-yo'-o

From [G3820](#); to *make* (passively *become*) **worn out, or declare obsolete**: - decay, make (wax) old.

It is easy to convey a negative context regarding the Tanakh when the following passages are used...

2Co 3:6 He has even made us competent to be workers serving a New Covenant, the essence of which is not a written text but the Spirit. For the written text brings death, but the Spirit gives life.

2Co 3:14 What is more, their minds were made stonelike; for to this day the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away.

The implication here is one, the Old brings death, while the new gives life.

And...

Heb 8:13 By using the term, "new," he has made the first covenant "old"; and something being made old, something in the process of aging, is on its way to vanishing altogether.

And here the implication is that of obsolescence.

Yet, what are Sha'ul and the writer of Hebrews actually doing?

They are most certainly making a distinction. But is it really negative or one of differentiation...

Let's first look closer at Sha'ul's words to the Corinthians...

First for context, let us read the entire passage between verses 6 and 14...

2Co 3:6 He has even made us competent to be workers serving a New Covenant, the essence of which is not a written text but the Spirit. For the written text brings death, but the Spirit gives life.

2Co 3:7 Now if that which worked death, by means of a written text engraved on stone tablets, came with glory — such glory that the people of Isra'el could not stand to look at Moshe's face because of its brightness, even though that brightness was already fading away —

2Co 3:8 won't the working of the Spirit be accompanied by even greater glory?

2Co 3:9 For if there was glory in what worked to declare people guilty, how much more must the glory abound in what works to declare people innocent!

2Co 3:10 In fact, by comparison with this greater glory, what was made glorious before has no glory now.

2Co 3:11 For if there was glory in what faded away, how much more glory must there be in what lasts.

2Co 3:12 Therefore, with a hope like this, we are very open —

2Co 3:13 unlike Moshe, who put a veil over his face, so that the people of Isra'el would not see the fading brightness come to an end.

2Co 3:14 What is more, their minds were made stonelike; for to this day the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away.

*This passage is often understood to teach that the **New Covenant** has **more glory** than the Torah. Whether it does depends on how one defines "Torah." The Greek word for "law" or "Torah," "nomos," is not used at all here or anywhere in 2 Corinthians; so that if one is going to make such a statement about "the Torah" on the basis of this passage, one must limit the meaning of "Torah" to the elements given in the passage. And here Sha'ul talks only about a **written text** which was **engraved on stone tablets**, which **worked death**, which **worked to declare people guilty**, and which came with temporary **brightness** that was **already fading away** (see last three paragraphs of this note). It is with this **written text** that he contrasts the **New Covenant**, which is accompanied by the **Spirit**, who writes **on human hearts**, who **gives life**, who **works to declare people innocent**, and who **lasts**. He makes his point with a kal v'chomer argument ([Mat 6:30](#)), stated in three different ways ([2Co 3:7-8](#), [2Co 3:9](#), [2Co 3:11](#); compare*

[Joh 1:17](#) and [Rom 7:6](#)). But there is more to the Torah than a written text, so that what Sha'ul says here about a written text does not necessarily apply to all that the Torah is.

Nevertheless, what Sha'ul does say is startling enough. How is it that **the written text** of the Torah **brings death**? Since Sha'ul himself calls the Torah "holy" ([Rom 7:12](#)), how can he say that it kills? He does not answer this question in his letters to the Corinthians but assumes they are already knowledgeable on the subject, both in the present chapter and at [1Co 9:19-23](#), [1Co 15:56](#). But elsewhere he explains that the Torah can be said to bring death for at least four reasons:

1. It prescribes death as the penalty for sin ([Rom 5:12-21](#)).
2. In defining transgression it increases sin ([Gal 3:21-31](#)), which leads to death.
3. It provides an opportunity for sinful people to pervert God's holy Torah into legalism, that is, a dead system of rules intended to earn God's favor even when followed without trusting God ([Rom 3:19-31](#) [Rom 7:1-25](#) [Rom. 9:30-Rom. 10:10](#) ; see also [1Co 9:19-23](#)).
4. It does not have in itself (in its **written text engraved on stone tablets**, [2Co 3:7](#)) the life-giving power of the Spirit which alone can make people righteous ([Rom 8:1-11](#), [Act 13:38-39](#)).

One must understand the shock a Jew experiences in hearing the Torah called an instrument of death, since in Jewish understanding the Torah ministers not death but life. Yeshua was well aware of Jewish regard for the Torah as an instrument of life ([Joh 5:39](#)).

[Joh 5:39](#) You keep examining the Tanakh because you think that in it you have eternal life. Those very Scriptures bear witness to me,

[Joh 5:40](#) but you won't come to me in order to have life!

What verses do you think Yeshua is referring to?

[Deu 30:14](#) On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

[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.

In the Midrash Rabbah Rabbi L'vi is cited as saying,

"God sat on high, engraving for them tablets which would give them life." (Exodus Rabbah 41:1)

The prayer recited every time the Torah scroll is returned to the ark after being read in the synagogue quotes

[Pro 3:18](#) :

"It is a tree of life to those who take hold of it."

Proverbs is speaking about wisdom; but since the Torah contains God's wisdom, the Siddur applies those words to the Torah itself.

Here is Sha'ul's explanation of how the Torah, whose "letter killeth," can be at the same time a tree of life: **but the Spirit**, the Ruach HaKodesh, the Holy Spirit of God, who lives in believers ([Rom 8:9](#), [1Co 3:16](#)) and who is God himself ([2Co 3:16-18](#) below), **gives life...**

[2Co 3:16](#) "But," says the Torah, "whenever someone turns to Adonai, the veil is taken away."

[2Co 3:17](#) Now, "Adonai" in this text means the Spirit. And where the Spirit of Adonai is, there is freedom.

[2Co 3:18](#) So all of us, with faces unveiled, see as in a mirror the glory of the Lord; and we are being changed into

his very image, from one degree of glory to the next, by Adonai the Spirit.

(or: "enlivens," "makes alive"). The crucial thing for everyone to know is that the Spirit gives life ([Joh 6:63](#), [Rom 8:2](#)) to sinners who are "dead in trespasses and sins" ([Eph 2:1](#), KJV).

*But for Jews it is also important to understand that only **the Spirit** of God **gives life** to the Torah itself, that is, to its "letter." Or, more precisely, it is when people are filled with the Holy Spirit of God given by Yeshua the Messiah that the Torah becomes for them a tree of life and not a minister of death.*

All these things are clarified by [Rom 8:1-11](#), which is the best commentary on this passage to the Corinthians:

So, what does Romans 8:1 – 11 say, for which is not specifically addressed in Sha'ul's letters to the Corinthians?

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

Keeping in mind the important thing to remember here is not Yeshua alone or Torah alone, but Torah, the word that became flesh and dwelt among us for which the Ruach ha Kodesh is included...

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.

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.

Rom 8:9 But you, you do not identify with your old nature but with the Spirit — provided the Spirit of God is living inside you, for anyone who doesn't have the Spirit of the Messiah doesn't belong to him.

Rom 8:10 However, if the Messiah is in you, then, on the one hand, the body is dead because of sin; but, on the other hand, the Spirit is giving life because God considers you righteous.

Rom 8:11 And if the Spirit of the One who raised Yeshua from the dead is living in you, then the One who raised the Messiah Yeshua from the dead will also give life to your mortal bodies through his Spirit living in you.

*The **New Covenant** spoken of in [2Co 3:6](#) is that of [Jer 31:30-33](#) ([Jer 31:31-34](#)), and the distinction Sha'ul draws is precisely the same as Jeremiah makes:*

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

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.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Thus, it cannot be that Sha'ul is saying that the New Covenant is more glorious than the Torah, because the New Covenant includes the Torah, which God puts "in their inward parts" and writes "on their hearts." According to [Heb 8:6](#), the New Covenant itself "has been made Torah." Sha'ul speaks of the "Torah as upheld by the Messiah" (literally, "Torah of Messiah")...

Gal 6:1 Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won't be tempted too.

Gal 6:2 Bear one another's burdens — in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds.

Therefore the *Torah*, in some form, is still in force. The distinction is between letter and Spirit, not *Torah* and Spirit.

Now, taking this premise forward and applying it to the Writer of Hebrews...

Heb 8:13 By using the term, "new," he has made the first covenant "old"; and something being made old, something in the process of aging, is on its way to vanishing altogether.

The writer of Hebrews is using the Greek for old to convey a distinction between the Covenant established at Sinai and will further elaborate to that specific distinction is in Chapter 9. Just as Sha'ul conveyed a distinction, not between Torah and Spirit but between the letter, that which is written and Torah, so to the writer of Hebrews is getting ready to make a distinction.

Hebrews 8:6 – 13 is one of two places where the discussion of the New Covenant in relation to that of the Mosaic Covenant, with the other being 2 Corinthians 3:6 – 18.

Yet for today, we are not going to look at the entire passage, but rather the verse that will transition the reader to the contrasting point of the New Covenant in relation to the Mosaic Covenant.

The key verses that offer the contrast are Hebrews 9:1 and 9:11

Heb 9:1 Now the first covenant had both regulations for worship and a Holy Place here on earth.

The writer of Hebrews begins with what is already known and that which has been active for centuries...Here, they are talking about the Temple and the sacrifices made in the Temple. Specifically, the atoning sacrifices. We know this based on the specified location "here on earth"

Verses 2 – 10 further elaborate on what is done on earth.

We see the order by which service in the earthly Temple is to be done, including the function of the Cohen ha Gadol, the elements in the Temple, including the veil separating the Holy of Holies and this once a year sacrifice performed on Yom Kippur. The most powerful of Sacrifices and the only one that is for the entire nation.

So, when we get to verse 11, the writer transitions us to a parallel of the earthly place and requirements.

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),

And further conveys the greater power of Yeshua's sacrifice over that of what is required on Earth in the Temple.

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!

Heb 9:15 It is because of this death that he is mediator of a new covenant [*or will*]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.

Which is why I want you to look at these other definitions for the term old. To which they have nothing to do with being outdated, obsolete or replaced. This is what is missing when the Tanakh is referred to as the “Old Testament”

So, when is old not old?

When it does not mean obsolete, outdated or tiresome...

Therefore, when you are presented with the term Old Testament, consider these definitions...

dating from far back; long-established or known., let's say...well-established.

used to express affection and familiarity...

Yeshua had affection for Torah as I have already shared with you and will conclude with these verses...

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!

Come to know Torah in the same manner as Sha'ul and those who followed him. Be familiar with it, become affectionate with it...that is become old with it.