

Notes: February 15, 2020

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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. 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: Where There is a Mission, There Is A Message – Part 3 (Forgiveness of Sins)

Last Shabbat, I continued on a theme that started the new year. A theme that has been progressive in nature, first identifying who we are, how and why we have been created. We are warriors and messengers created by the hand of the Potter, in that we are His work.

Then the second part of this theme has been looking at the mission we have been created for. As believers who have accepted the call of the Kingdom, having been enlisted in Adonai's army, He has a mission for us. A Kingdom army comprised of Jewish and Gentile warriors. An army equipped not with a physical sword but a Spiritual sword that is the Word Of God.

The third aspect for which we are now exploring is the message of the mission. When I started this portion we looked at Sha'ul's first comprehensive endeavor, having been called and thus sent. He went to Perga and proclaimed the Word of Adonai in the synagogue.

Act 13:13 Having set sail from Paphos, Sha'ul and his companions arrived at Perga in Pamphylia. There Yochanan left them and returned to Yerushalayim,

Act 13:14 but the others went on from Perga to Pisidian Antioch, and on Shabbat they went into the synagogue and sat down.

Act 13:15 After the reading from the Torah and from the Prophets, the synagogue leaders sent them a message, "Brothers, if any of you has a word of exhortation for the people, speak!"

As we looked at this first comprehensive mission of Sha'ul, two things stood out that Sha'ul had shared...

1. The message of the Prophets
2. Forgiveness of sins

This Shabbat, I want to delve into the second part, the message of the Prophets.

[Act 13:37](#) However, the one God raised up did not see decay.

[Act 13:38](#) "Therefore, brothers, let it be known to you that through this man is proclaimed forgiveness of sins!

[Act 13:39](#) That is, God clears everyone who puts his trust in this man, even in regard to all the things concerning which you could not be cleared by the Torah of Moshe.

I don't usually start with "However" in that it is like "But" or "Therefore" - it is expanding upon points previously made. What came before? The other question, is how far do you go back in order to provide the context to these verses?

I believe the key verse in establishing context for these verses is...

[Act 13:27](#) For the people living in Yerushalayim and their leaders did not recognize who Yeshua was or understand the message of the Prophets read every Shabbat, so they fulfilled that message by condemning him.

These verses that follow ultimately talk of Yeshua. Sha'ul is filling in the blanks pertaining to what is known –

- The Torah and The Prophets

And what is not known -

- Yeshua in relation to the Torah and The Prophets

Then we have two aspects within verses 38 and 39 that require further exploration...

1. "...through this man is proclaimed forgiveness of sins!"

Understanding these two aspects of Sha'ul's message to those in Pisidian Antioch was beneficial for them and is beneficial for us.

You also need to remember Sha'ul already has a foundation he is working with, regarding those for whom he is speaking to. They are familiar with Torah and the Prophets. Yet what they are hearing now is foreign to what they have been taught previously. Here Sha'ul is connecting the dots and the image when all the dots are connected is the Lamb of God who takes away the sins of the world.

Let it be known to you... is proclaimed to you ... everyone who puts his trust. Sha'ul is polite and not coercive in his presentation of the Good News. He makes knowledge available and directs it to the individual but leaves him free to act or not act on the information. This remains the essence of ethical evangelism. See [Luk 14:23](#), [2Co 4:1-2](#).

Forgiveness of Sins.

Through this man, Yeshua, forgiveness of sins is proclaimed to you. Yeshua has authority to forgive sins, even though no one can forgive sins but God ([Mar 2:5-12](#)).

Mar 2:5 Seeing their trust, Yeshua said to the paralyzed man, "Son, your sins are forgiven."

[Mar 2:6](#) Some Torah-teachers sitting there thought to themselves,

[Mar 2:7](#) "How can this fellow say such a thing? He is blaspheming! Who can forgive sins except God?"

[Mar 2:8](#) But immediately Yeshua, perceiving in his spirit what they were thinking, said to them, "Why are you thinking these things?"

[Mar 2:9](#) Which is easier to say to the paralyzed man? 'Your sins are forgiven'? or 'Get up, pick up your stretcher and walk'?

[Mar 2:10](#) But look! I will prove to you that the Son of Man has authority on earth to forgive sins." He then said to the paralytic,

Mar 2:11 "I say to you: get up, pick up your stretcher and go home!"

Mar 2:12 In front of everyone the man got up, picked up his stretcher at once and left. They were all utterly amazed and praised God, saying, "We have never seen anything like this!"

How can Yeshua forgive sin, the Torah teachers wondered?

There are many examples in Torah pertaining to Adonai's authority when it came to the transgressions of His people. We have what are known as the 13 attributes of Adonai...listen closely...

Exo 34:5 Adonai descended in the cloud, stood with him there and pronounced the name of Adonai.

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."

What can we conclude from Yeshua being able to forgive what only Adonai can do.. This something that did not escape the witness of the Torah teachers:

Conclusion: Yeshua is divine. "Through him," that is, with him as the only available mediator the authority given to Him permits Him to forgive sins.

Mat 28:18 Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

2. "...all the things concerning which you could not be cleared by the Torah of Moshe."

It is appropriate that today's parshah is Yitro. It is this parshah that brings us to Mount Sinai where just a short time ago an entire nation was living as slaves to the world power of the time – Egypt. Now they have concluded a 50 day journey that brings them face to face with Adonai. It is at this time that Adonai will reveal the love He has for His people in establishing this Covenant with them. It will not be like the covenant He made with Avraham or had confirmed with Yitzchak and Ya'akov. It will be a covenant that establishes a foundation for His people to live by.

The first Word of the Covenant is not a mitzvot where you are to actually physically do something, but rather it is the one thing you are required to do before you can even move forward. Consider this the modified version of monopoly's "do not pass go, do not collect 200 dollars.

In this case it is "Do not recognise who Adonai is, do not enter into the covenant"

This is the first and foremost command Adonai conveys. If you are not going to recognise who Adonai is, then you will not recognise His authority.

I will not go into detail regarding the other commands given, because you have them provided for you in your bulletin.

Needless to say, all that Adonai has conveyed

That is,... [Act 13:39](#) clarifies why forgiveness of sins is important even for people who have the Torah. Sha'ul summarizes what he would convey Romans 7 - 8 (and what the writer Messianic Jews (Hebrews) 7 - 10) in a single sentence. The Torah provides a means of temporary atonement through repentance plus the Temple sacrifices, but it does not provide the permanent atonement, that is the forgiveness of sins, or the power for right living which the individual needs.

(see the books of Romans and Messianic Jews)

Yeshua and the Holy Spirit do this, and they are necessary for anyone who wishes to keep the Torah properly ([Rom 4:25](#), [Rom 6:7](#), [Rom 10:4](#)).

Rom 6:6 We know that our old self was put to death on the execution-stake with him, so that the entire body of our sinful propensities might be destroyed, and we might no longer be enslaved to sin.

Rom 6:7 For someone who has died has been cleared from sin.

Rom 6:8 Now since we died with the Messiah, we trust that we will also live with him.

Rom 6:9 We know that the Messiah has been raised from the dead, never to die again; death has no authority over him.

Rom 6:10 For his death was a unique event that need not be repeated; but his life, he keeps on living for God.

Rom 6:11 In the same way, consider yourselves to be dead to sin but alive for God, by your union with the Messiah Yeshua.

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.

The things concerning which you could not be cleared by the Torah of Moshe. According to the Mishna, "There are thirty-six transgressions for which the Torah specifies the punishment of **karet**," that is, being "cut off" from Israel (K'ritot 1:1). For these the Torah provides no "clearing": no sacrifice or punishment named in the Torah provides atonement or restores fellowship. These transgressions include the prohibited sexual unions of Leviticus 18, blasphemy ([Num 15:30](#)), idolatry, necromancy ([Lev 20:6](#)), profaning Shabbat ([Exo 31:14](#)), certain violations of ritual purity laws, eating chametz during Pesach and eating or working on Yom-Kippur.

The transgression must be committed "wantonly" to be subject to karet; if committed by mistake or in ignorance, a sin offering may be brought. In fact, according to the plain sense of [Num 15:30](#),

Num 15:30 "But an individual who does something wrong intentionally, whether a citizen or a foreigner, is blaspheming Adonai. That person will be cut off from his people.

Num 15:31 Because he has had contempt for the word of Adonai and has disobeyed his command, that person will be cut off completely; his offense will remain with him.' "

...the key element in any unpardonable sin is acting "with a high hand"; and the New Covenant is equally clear that the New Covenant provides no remedy for those who intentionally sin (see [Rom 3:7-8](#), [Rom 6:1-2](#); [Heb 6:4-6](#); and especially [Jas 2:10-11](#)).

Rom 3:7 "But," you say, "if, through my lie, God's truth is enhanced and brings him greater glory, why am I still judged merely for being a sinner?"

Rom 3:8 Indeed! Why not say (as some people slander us by claiming we do say), "Let us do evil, so that good may come of it"? Against them the judgment is a just one!

Rom 3:9 So are we Jews better off? Not entirely; for I have already made the charge that all people, Jews and Gentiles alike, are controlled by sin.

Rom 6:1 So then, are we to say, "Let's keep on sinning, so that there can be more grace"?

Rom 6:2 Heaven forbid! How can we, who have died to sin, still live in it?

Karet means excision from the Jewish people...

Lev 18:29 For those who engage in any of these disgusting practices, whoever they may be, will be cut off from their people.

Lev 18:30 So keep my charge not to follow any of these abominable customs that others before you have followed and thus defile yourselves by doing them. I am Adonai your God.' "

The Talmud explains it more specifically as premature death (Mo'ed Katan 28a).

Maybe they have repented for their transgression. Unfortunately, Torah provides no remedy for atoning for their transgression. They have been cut off. (go back to Numbers 15:30) – with no remedy and therefore no hope, I trust you can see how this to be a premature death. Just how powerful is v. 39.

Act 13:39 That is, God clears everyone who puts his trust in this man, even in regard to all the things concerning which you could not be cleared by the Torah of Moshe.

As powerful as Romans 11:15:

Rom 11:15 For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

Remember this entire sermon is based on the two verses from Acts 13 and Sha'ul speaking to those who have Torah and the Prophets but are missing the connection to what it is truly saying.

Ezekiel conveys the following:

Eze 18:26 When the righteous person turns away from his righteousness and commits wickedness, he will die for it — for the wickedness he commits he will die.

Eze 18:27 And when the wicked person turns away from all the wickedness he has committed and does what is lawful and right, he will save his life.

Eze 18:28 Because he thinks it over and repents of all the transgressions he committed, he will certainly live, not die.

Sha'ul conveys the following:

Rom 2:12 All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by Torah.

Rom 2:13 For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight.

Rom 2:14 For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, for themselves are Torah!

Rom 2:15 For their lives show that the conduct the Torah dictates is written in their hearts. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them

Rom 2:16 on a day when God passes judgment on people's inmost secrets. (According to the Good News as I proclaim it, he does this through the Messiah Yeshua.)

And yet, Yeshua has the authority, the power, to forgive sin all together. However there is one condition and it is found in the Prophets as well...

Forgiveness of sin (not atonement for sin) is found in only one place...

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."

Next Shabbat we will delve into the New Covenant.