

Notes: May 4, 2019

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: *Kosher, Cool or Both*

Is it Kosher to be Jewish and believe in Yeshua?

Is it cool not to be Jewish and believe in the Jewish Messiah?

Two questions asked from two very different perspectives, yet both focus on one absolute reality.

One's acceptance and therefore their belief in Yeshua.

Yet, in order to answer these questions we must ask more questions in order to establish a starting point.

Much has been conveyed over the centuries about Messiah, for which we don't have time today to go into all the details. Yet, in a message Rabbi Goldstein conveyed after the shooting at his synagogue in Poway, CA last Shabbat, he conveyed several times the hope in the coming of Moshiach, the coming of Messiah.

The Psalmist conveys the following:

**Psa 119:98** I am wiser than my foes, because your mitzvot are mine forever.

**Psa 119:99** I have more understanding than all my teachers, because I meditate on your instruction.

**Psa 119:100** I understand more than my elders, because I keep your precepts.

There are many prophecies in Scripture, the Tanakh that are about Messiah and His coming. Equally, there are many interpretations of those Scriptures. And yet, many of you here today have come to the same conclusion...one conclusion – Yeshua is the Messiah spoken of through Scripture.

Today, I want to focus on an aspect that isn't always understood. It is common understanding that Messiah will come and save His people. Yet, what is not always clear is how He will save His people.

The writer of Hebrews conveys the following:

**Heb 9:27** Just as human beings have to die once, but after this comes judgment,

**Heb 9:28** so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

Isaiah 53 substantiates that Messiah will deal with sin...

**Isa 53:11** After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

For, in this week's parsha we are told the only way sin can be dealt with from Adonai's perspective...

**Lev 17:11** For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

That is blood and an altar. Not just any altar, but the altar that Adonai establishes. In chapter 17. Adonai instructs Israel that they are not to offer their sacrifices anywhere,,,

**Lev 17:3** 'When someone from the community of Isra'el slaughters an ox, lamb or goat inside or outside the camp

**Lev 17:4** without bringing it to the entrance of the tent of meeting to present it as an offering to Adonai before the tabernacle of Adonai, he is to be charged with blood — he has shed blood, and that person is to be cut off from his people.

These verses are not talking about food, but about sacrifices specifically made to Adonai -

- Olah – burnt offering
- Minchah – grain offering
- Zevach Shelamim – peace offering
- Chatat – sin offering
- Asham – guilt offering

Adonai is conveying Israel not to bring these anywhere else, but one place or you will be charged with the shedding of blood, in other words, murder. Your intent was to offer a sacrifice to Adonai, yet you didn't bring it to the place where I have instructed you to bring it. The next verse conveys Adonai reason for identifying only one place where He will accept these sacrifices.

**Lev 17:5** The reason for this is so that the people of Isra'el will bring their sacrifices that they sacrifice out in the field — so that they will bring them to Adonai, to the entrance of the tent of meeting, to the cohen, and sacrifice them as peace offerings to Adonai.

Three of the sacrifices I had shared with you, are either for the purpose of specifically atoning for sin, or in the case of the Olah, the burnt offering, completely consumed by Adonai also includes atonement...

**Lev 1:2** "Speak to the people of Isra'el; say to them, 'When any of you brings an offering to Adonai, you may bring your animal offering either from the herd or from the flock.

**Lev 1:3** If his offering is a burnt offering from the herd, he must offer a male without defect. He is to bring it to the entrance of the tent of meeting, so that it can be accepted by Adonai.

**Lev 1:4** He is to lay his hand upon the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

The Olah is for a single individual, yet what is it that makes this an atoning sacrifice. Yes there is blood and an altar, but there is also a specific action included with this offering...lay his hand upon his head.

We see this specific action in one other place, and it too happens to be in this week's Parsha...Leviticus 16, the parameters for Yom Kippur, Israel's day of atonement.

**Lev 16:7** He is to take the two goats and place them before Adonai at the entrance to the tent of meeting.

**Lev 16:8** Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for `Az'azel.

**Lev 16:9** Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering.

**Lev 16:10** But the goat whose lot fell to `Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for `Az'azel.

In the case of Yom Kippur, there are two goats used.

One is for Adonai- to be killed for a sin offering

One is for Az'azel – to appear alive before Adonai

**Lev 16:14** He is to take some of the bull's blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times.

**Lev 16:15** "Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover.

**Lev 16:16** He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

Notice the difference between the Olah and the Yom Kippur sacrifice- it is for all the sins of the nation, not just an individual.

Yet, Yom Kippur is done in two parts...

**Lev 16:20** "When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat.

**Lev 16:21** Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

**Lev 16:22** The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

As you heard earlier with the Olah, the burnt offering, hands were laid on the head of the offering. Here the Cohen Gadol, is to lay his hands on the head of the goat for Az'azel and confess over it all the transgressions, crimes and sins of the people of Israel.

**Lev 16:30** For on this day, atonement will be made for you to purify you; you will be clean before Adonai from all your sins.

**Lev 16:32** The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

**Lev 16:33** he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

**Lev 16:34** This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

Here I want to emphasise some subtleties in word here. Going back to Leviticus 17:11 for a minute...

**Lev 17:11** For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

He has given us the creature, the animal to make atonement for our transgressions, but rather than focusing on the creature, the animal, focus on the blood...

I have given you the blood on the altar to make atonement for yourselves.

Can both be true?

Who is the "I" that is speaking in this verse to Moshe?

Adonai.

Second you have the goat for Az'azel – who based on verse 10 was to appear alive before Adonai, bearing all the sins of the people of Israel. What did the Cohen do?

He confessed the sins of the people, and his own.

As with the Olah, laying hands on an animal intended for sacrifice represents confession.

So, this is where you get the two elements required for the forgiveness of sin.

Blood and Confession.

Next, let's focus on the last verses relating to Yom Kippur...

**Lev 16:32** The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

**Lev 16:33** he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

The cohen that is to be anointed in his father's place will make atonement...notice is subtle play on words. Here, it is understood to reference the line of succession from Aharon to his sons, to their sons and so on. Yet, when you consider how Yeshua relates to Adonai, it is as father.

The son will make atonement on Yom Kippur in his father's place.

And yet Yeshua is identified as the Lamb of God,

**Joh 1:29** The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!

not the Goat of God. And yet there is no lamb associated with Yom Kippur.

There is only one moad, one appointed time where a Lamb is present – Passover.

Can a connection be made between Yom Kippur and Passover?

In Exodus 12 where the Passover Lamb is to be killed while in Egypt and later as a memorial of the Exodus, there is

one significant thing missing.

An Altar.

There is no altar associated with Passover. If this is true and everything I have shared with you up until this point is true, then an altar is required for making a sacrifice to Adonai.

Second, nowhere in Scripture is Passover identified as an atoning sacrifice. No where is sin forgiven because of the Passover lamb.

It would appear that I am making a case against any connection between Passover and Yom Kippur.

On the contrary, I am actually making my case for it.

What did you notice about Olah vs. Yom Kippur?

Did you notice that the Yom Kippur sacrifice was more powerful than the Olah?

The Yom Kippur sacrifice was for all Israel, while the Olah was for one individual.

Could it be that the Passover sacrifice is more powerful than the Yom Kippur sacrifice?

**Exo 12:12** For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai.

**Exo 12:13** The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [*Hebrew: pasach*] you — when I strike the land of Egypt, the death blow will not strike you.

The Yom Kippur is associated with atoning specifically while the Passover sacrifice is associated with death – the 10<sup>th</sup> plague imposed by Adonai against Egypt was death of the first born.

The blood of the Passover Lamb was a sign for Adonai, that when He saw it, death too would Passover the household.

**Rom 6:23** For what one earns from sin is death;

Now consider the second part of Sha'ul's words...

...but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.

To be in union with Messiah is to be joined to Him. In other words, when we are in union, we have accepted His deeds and words.

What He did and what He said.

Nowhere is it recorded that Yeshua entered the Temple, while it was still standing and made atonement. You will not find this anywhere.

The writer of Hebrews shares what many don't understand about Yeshua's death, burial and resurrection. That when you see this, you will then be able to understand in greater depth what happened and what it means to you.

The writer of Hebrews conveys the following about the Temple on earth...

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

**Heb 9:7** but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

**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!

And it is all based on the New Covenant, not the Mosaic Covenant as the writer differentiates.

**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.

The New Covenant made with the Jewish people as reiterated by the writer of Hebrews in chapter 8, quoting the source – Jeremiah 31:31 – 34

**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 wickedness and remember their sins no more."

So, how are Yom Kippur and Passover connected...

Let's go back to the two elements required for the forgiveness of sin

What has already happened?

Yeshua has applied His blood to the altar not made by Human hands.

What is the second aspect required?

Confession.

Fall moadim...

**Mat 24:29** "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

**Mat 24:30** "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn (Zechariah 12:10), and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

**Mat 24:31** He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other.

On Rosh Hashanah, not only will the moon stop shining (new moon) but the sun will grow dark and the stars will fall from the sky, presenting the image of total darkness. Then the sign of the son of man will appear.

What is that sign...

**Joh 8:12** Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

The light of the world will appear from total darkness. A sign that will be unmistakable to anyone when it does happen.

Then the Jewish people will see the one whom they pierced and will mourn.

They will mourn for 10 days – the days between Rosh Hashanah and Yom Kippur – the 10 days of awe.

This mourning leads to confession, "we have sinned against our God and our Lord.

The day Yom Kippur, they will accept what Yeshua did on Passover, thus fulfilling the promises of Yom Kippur...

**Lev 16:33** he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

Thus bringing forth the reality of Sha'ul's words in Romans 11:

**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!

**Rom 11:25** For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness;

**Rom 11:26** and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya`akov

**Rom 11:27** and this will be my covenant with them, . . . when I take away their sins."

**Rom 11:28** With respect to the Good News they are hated for your sake. But with respect to being chosen they are loved for the Patriarchs' sake,

**Rom 11:29** for God's free gifts and his calling are irrevocable.

Not only is it cool to have accepted the Jewish Messiah Yeshua, but it is also Kosher.

Consider these verses...

**2Ti 3:14** But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

**2Ti 3:15** and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

**2Ti 3:16** All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

**2Ti 3:17** thus anyone who belongs to God may be fully equipped for every good work.

The Scriptures from Timothy's childhood.

**Luk 24:44** Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

**Luk 24:45** Then he opened their minds, so that they could understand the Tanakh,

**Luk 24:46** telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

**Luk 24:47** and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

**Psa 119:103** How sweet to my tongue is your promise, truly sweeter than honey in my mouth!

**Psa 119:105** **י** (*Nun*) Your word is a lamp for my foot and light on my path.