

Notes: November 14, 2015

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: **One God, One Mediator - We Need A Mediator**

A Jewish objection that is often heard and used to justify a position that does not recognize Yeshua as Messiah is as follows:

“Jews don't need Yeshua because they don't need a mediator between themselves and God.”

This argument is specifically to refute who Yeshua is and His purpose. Yet, throughout the history of Israel, there has always been a mediator. One who would represent Adonai on behalf of the people. To say there is no need for one would ignore what is clearly presented in the Hebrew Scriptures.

This paper will address specifically Israel's need for a mediator and in general mankind's need for this same mediator.

In the Hebrew Scriptures, we are first seen as having a direct relationship with Adonai as seen in Genesis 2. There was no mediator at this time because there was only God and man, in this case Adam.

By definition, a mediator is a person who attempts to make people involved in a conflict come to an agreement; a go-between.

At this time there was no need for a mediator because there was no need to resolve a conflict, because there was no conflict.

The conflict would not arise until Eve was deceived and Adam responded by eating of the tree that he was specifically instructed not to eat from. It was this action that would lead to a separation of man from Adonai. It would be this separation that would lead to the need for a mediator, a “go-between” that would lead to resolving this conflict.

The conflict is simple the separation of mankind from Adonai as a result of our transgression.

As recounted in Genesis chapters 3 – 11, man without a clear plan and path that did not resolve this conflict would

continue to rebel against Adonai. It would be Genesis chapter 12 and Adonai's covenant made with Avraham that would establish the foundation for resolution. A covenant that unlike the previous covenants (universal) would be a covenant (non-universal) made specifically with one man – Avraham. It would from this covenant that Adonai would reveal His plan to resolve the conflict.

Through Avraham's life, we see Adonai communicating directly with him, yet not appearing before him in His glorified form. We see Adonai appear to Avraham in Genesis 18:1 – 2:

Gen 18:1 Adonai appeared to Avraham by the oaks of Mamre as he sat at the entrance to the tent during the heat of the day.

Gen 18:2 He raised his eyes and looked, and there in front of him stood three men.

Yet Adonai appeared to him in the presence of a human man, not in His glorified form. Since the events of Genesis 3. Adonai could not appear to man in His glorified form, yet was fully God.

Some six hundred years would pass in time when we are introduced to Moshe. Moshe would be the one chosen by Adonai, acting as His representative when confronting Pharaoh, Egypt's ruler. Adonai identified Moshe as His representative.

Exo 3:10 Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."

Not only would Moshe appear to Pharaoh representing Adonai, but also to the children of Israel. Moshe will speak on behalf of Adonai to both Pharaoh and Israel...

Exo 4:22 Then you are to tell Pharaoh: 'Adonai says, "Isra'el is my firstborn son.

Exo 4:23 I have told you to let my son go in order to worship me, but you have refused to let him go. Well, then, I will kill your firstborn son!" ' "

They are the Words of Adonai, yet are spoken through the mediator Moshe. These words convey no less weight or authority when spoken by the representative because the representative has been given the authority of the one whom sent him. Even though Pharaoh did not truly honor the words spoken by Moshe, it wasn't because of Moshe. The disrespect and dishonor was because Pharaoh didn't recognize or honor Adonai. He was not one of the many gods Egypt recognized, therefore, in Pharaoh's eyes had not standing.

It would be Pharaoh's lack of honor and recognition that would prompt Adonai, through Moshe to demonstrate who the God of Avraham, Yitzchak and Ya'akov truly was. Moshe was the mediator.

Upon Israel's release from Egypt, Moshe would continue to lead Israel. He would continue to be mediator. We see this dynamic play out when Moshe would lead Israel to Mount Sinai. Upon receiving the instructions of Adonai, the people would respond as follows:

Exo 20:18 (20:15) All the people experienced the thunder, the lightning, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled. Standing at a distance,

Exo 20:19 (20:16) they said to Moshe, "You, speak with us; and we will listen. But don't let God speak with us, or we will die."

The people were frightened by the magnitude of Adonai the witnessed, leading to a collective “Moshe, You speak with us” indicating that the people likewise wanted Moshe to be the mediator between them and Adonai.

When Israel would lose faith due to Moshe's absence and create a golden calf and identify it as Adonai, it was Moshe who would mediate.

Exo 32:11 Moshe pleaded with Adonai his God. He said, "Adonai, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand?

Exo 32:12 Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your

people!

Exo 32:13 Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.' "

Exo 32:14 Adonai then changed his mind about the disaster he had planned for his people.

Adonai was ready to start over with Moshe, but it was Moshe who intervened on Israel's behalf by reminding Adonai of the covenant He made with the Patriarchs.

Today, to say that the Jewish people don't need a mediator with Adonai in essence ignores what the Hebrew Scriptures convey.

Moshe is the most prominent of mediators that we recognize, yet there have been others who are equally impactful. We need look no further than Moshe's brother, Aharon. As conveyed in Exodus, Adonai conveyed to Moshe that Aharon would be his spokesperson:

Exo 4:14 At this, Adonai's anger blazed up against Moshe; he said, "Don't you have a brother, Aharon the Levi? I know that he's a good speaker. In fact, here he is now, coming out to meet you; and he'll be happy to see you.

Exo 4:15 You will speak to him and put the words in his mouth; and I will be with your mouth and his, teaching you both what to do.

Aharon's position would not be just to assist Moshe, but rather he would be identified by Adonai as the Cohen ha Gadol, the High Priest for the nation of Israel. A position that would continue with Aharon's direct descendants.

Other cultures had priests and high priests, but they did not convey Adonai's guidance, but rather those of idols and gods that didn't live. The position of Cohen ha Gadol for Israel was far more than the same position found in other nations.

Aharon would be responsible for the entire nation. He would be the sole mediator for the nation on Yom Kippur, the Day of Atonement. It would be his responsibility to perform the requirements of this day as instructed by Adonai and found in Leviticus 16. Before he could intercede on behalf of the community, He was required to make atonement for himself first (Leviticus 16:11). This "office" would pass on to Aharon's offspring. Year after year, from one Yom Kippur to the next the Cohen ha Gadol would perform his duties and would therefore act as sole mediator between the people of Israel and Adonai.

One can also say that Torah is a mediator. It is the very Word of Adonai given to Moshe in order to benefit Israel with His mitzvot. No other nation has ever received such wisdom, guidance and structure to live by. Torah as a mediator was / is intended to resolve and ultimately reveal the way Israel was to live by. Unlike every other nation, Adonai's Word would be the alternative to the other nations.

The instructions found in Torah would guide the nation Israel in one direction, that of living as a righteous nation according to the mitzvot of Adonai. Torah was what would stand between Israel and the other nations of the world.

Continuing the premise that Israel as a nation would require a mediator with Adonai can be understood further through the Judges and Prophets. The position of the Judge / Prophet was to act as Adonai's representative, just as Moshe did. One could even say that Moshe was Israel's first Judge / Prophet, therefore the Judges / Prophets followed after Moshe.

Moshe's immediate successor – Y'hoshua took on this position:

Jos 1:1 After the death of Moshe the servant of Adonai, Adonai said to Y'hoshua the son of Nun, Moshe's assistant,

Jos 1:2 "Moshe my servant is dead. So now, get up and cross over this Yarden, you and all the people, to the land I am giving to them, the people of Isra'el.

Jos 1:3 I am giving you every place you will step on with the sole of your foot, as I said to Moshe.

Jos 1:4 All the land from the desert and the L'vanon to the great river, the Euphrates River — all the land of the Hitti — and on to the Great Sea in the west will be your territory.

Jos 1:5 No one will be able to withstand you as long as you live. Just as I was with Moshe, so I will be with you. I will neither fail you nor abandon you.

From Y'hoshua to Judges such as Deborah, Gideon and Shmu'el, mediators continued to represent the people on behalf of Adonai. Even the King would be considered a mediator between the people and Adonai.

We have seen throughout Scripture Israel's need for a mediator with Adonai. Yet, to convey a position that is contrary to the very Scriptures followed flies directly in the face of Adonai. This argument of not requiring a mediator is directed solely at Yeshua. Today, whether it is admitted or not, even the Rabbi's act as a mediator between the people and Adonai. This argument that a mediator is not required is extremely weak in light of Scriptural evidence.

Even the Pseudepigraphic work dating from the first or second century B.C.E. further substantiates that Adonai utilized mediators:

"Draw near to God and to the angel that intercedes for you, for he is a mediator between God and man...."
(Testament of Dan 6:2).

With such overwhelming Scriptural evidence conveying the need for a mediator, how does Yeshua as mediator of the New Covenant stack up?

First, Adonai revealed to Moshe the promise of a mediator who would be like him, but would end up being so much more...

Deu 18:15 "Adonai will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him,

Deu 18:16 just as when you were assembled at Horev and requested Adonai your God, 'Don't let me hear the voice of Adonai my God any more, or let me see this great fire ever again; if I do, I will die!'

Deu 18:17 On that occasion Adonai said to me, 'They are right in what they are saying.

Deu 18:18 I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.

The writer of the book of Hebrews conveys many of these realities already mentioned and ultimately related to Yeshua. The writer opens their letter as follows:

Heb 1:1 In days gone by, God spoke in many and varied ways to the Fathers through the prophets.

Heb 1:2 But now, in the acharit-hayamim, he has spoken to us through his Son, to whom he has given ownership of everything and through whom he created the universe.

Adonai has spoken through mediators He has specified. Now, He will speak through the one mediator who comes directly from Him. Human in flesh, but divine in nature.

We witness Yeshua acting in the position of Prophet, representing Adonai and speaking for Him, yet they are one alone.

Joh 14:6 Yeshua said, "I AM the Way — and the Truth and the Life; no one comes to the Father except through me.

Joh 14:7 Because you have known me, you will also know my Father; from now on, you do know him — in fact, you have seen him."

Joh 14:10 Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own works.

Yeshua is that Prophet spoken of by Adonai to Moshe in Deuteronomy 18. Consider the dialog between Yeshua and

Cleopas in Luke 24:

Luk 24:17 He asked them, "What are you talking about with each other as you walk along?" They stopped short, their faces downcast;

Luk 24:18 and one of them, named Cleopas, answered him, "Are you the only person staying in Yerushalayim that doesn't know the things that have been going on there the last few days?"

Luk 24:19 "What things?" he asked them. They said to him, "The things about Yeshua from Natzeret. He was a prophet and proved it by the things he did and said before God and all the people.

Cleopas identified Yeshua as a Prophet. Yet not by His words alone, but by the things He did. This was sufficient proof for them that Yeshua was who He said He was and did what He said He would do. The New Covenant writings comprise His words and deeds. To go into a comprehensive dissertation would go beyond the scope of this paper.

Yeshua was not only a Prophet, but is also identified as our Cohen ha Gadol and mediator of the New Covenant. Again the writer of Hebrews conveys a comprehensive presentation by relating and differentiating Yeshua as Cohen ha Gadol to the Cohen ha Gadol as conveyed in Torah. Relating one to the other based on the responsibilities and duties of the office of Cohen ha Gadol:

1. Offer sacrifice to make atonement
2. Represents Adonai on behalf of the people

And contrasting the differences between them: (Hebrews 7)

1. Yeshua did not need to make atonement for Himself, prior to making atonement for the people.
2. Yeshua would continue as Cohen, even after His death through the power of His resurrection.
3. Yeshua is from a different tribe than the Cohen

In comparing the two, ultimately amplifies the power of the New Covenant. It further demonstrates through Yeshua, He was able to do what those of the line of Aharon were unable to do. As was conveyed through Jeremiah:

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."

It isn't just atonement as understood in Torah, but is more powerful. The sacrifice by which Yeshua would be, under the authority of the New Covenant would bring forth the promise as stated in verse 34 (33) whereby Adonai would not only forgive sin, but also remember it no more. This was not within the authority of the Cohen ha Gadol from the Levitical Priesthood. Even as mediator, with authority given by Adonai, the Cohen ha Gadol's authority was limited.

To take it a step further, Scripture tells us that all authority was given to Yeshua, thus expanding the role of Cohen ha Gadol, beyond that of the predecessors. In expanding this authority, greater responsibility was placed upon Yeshua.

First, as the Lamb of God, who would take away the sin of the world (Yochanan 1:29), we see Him not just as the lamb but also as the two goats on Yom Kippur:

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.

He would be the goat that would be sacrificed for our sin, but also the “scape goat”, the one whose lot fell to Az'azel. In verse 10 it says that this goat is to appear alive to Adonai and is used for making atonement over it. The writer of Hebrews conveys what Yeshua did at the altar that is the original, and not the copy on earth:

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.

In order to enter the tent not made with human hands, he must have been alive to do so. Therefore, Yeshua not only entered the tent as the Lamb of God but also as the Scapegoat. Something that Scripture truly doesn't address specifically, but further conveys the magnitude of the mediator that Yeshua is.

Secondly, we see from Leviticus 16:32 – 34 that Yeshua as Cohen is to be the Cohen in place of the father, that is in place of Adonai.

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.

These verses further foreshadow the role that Yeshua would come to play in Adonai's plan for mankind's restoration.

The role that Yeshua plays as our mediator is accomplished through what He has already done, but what He continues to do, that being to glorify the Father. We see this by His statement in John 17:1 – 6:

Joh 17:1 After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you –

Joh 17:2 just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

Joh 17:3 And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

Joh 17:4 "I glorified you on earth by finishing the work you gave me to do.

Joh 17:5 Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

Joh 17:6 "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

Through the power of the Ruach ha Kodesh, Yeshua as our mediator continues to glorify the Father. It is only through Him and by Him alone that we are made righteous:

Joh 14:6 Yeshua said, "I AM the Way — and the Truth and the Life; no one comes to the Father except through me.

To say that we have no need for a mediator, flies directly in the face of Scripture. Today's form of Judaism still utilizes a mediator, whether it is Torah, Talmud or the Rabbis. Yet none alone or combined are sufficient, based on the requirements of Adonai. The most important component missing is trust. Trust that what Torah says, what the Prophets have said are accomplished through Yeshua.

Without Him, we are without hope. Yeshua, in essence is the ultimate mediator. He is the Patriarchs, Moshe, Aharon, Torah, King of Israel, the Prophets and Angels, all wrapped up into one ultimate, supreme and final mediator.