

Notes: September 15, 2018

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: Shabbat Shuvah

Having just concluded two sermons on Yeshua who is a “Prophet Like Moshe” and coming into the fall Moadim, appointed times, having just celebrated Rosh Hashanah / Yom T'ruah, we are approaching the weightiest and most solemn time of reflection in Yom Kippur. Even for believers in Yeshua, a specified time of reflection into our lives is still greatly needed.

Shabbat Shuvah literally means "Sabbath of Return," but it is also a play on the phrase "Shabbat Teshuvah" (Sabbath of Repentance). It is the Shabbat that occurs between [Rosh Hashanah](#) and [Yom Kippur](#) and is a time for reflection leading up to the atonement of Yom Kippur. Shabbat Shuvah has two special [haftarah](#) readings, one dealing with the importance of heartfelt repentance (Hosea 14:2-10) and one praising the Creator's mercy (Micah 7:18-20).

Mic 7:18 Who is a God like you, pardoning the sin and overlooking the crimes of the remnant of his heritage? He does not retain his anger forever, because he delights in grace.

Mic 7:19 He will again have compassion on us, he will subdue our iniquities. You will throw all their sins into the depths of the sea.

Mic 7:20 You will show truth to Ya`akov and grace to Avraham, as you have sworn to our ancestors since days of long ago.

What is going on at the time Micah is written?

Although the book of Micah mentions the destruction of the Northern Kingdom, it focuses mainly on the Southern Kingdom. Yotam (Jotham) is cited as being a good king, but he fails to remove from Y'hudah the high places where pagan worship occurred (Judah; 2 Kings 15:34, 35), and the people of his realm continue acting corruptly (2 Chron. 27:2). His successor, Achaz (Ahaz), is an evil king who makes molten images for Ba'al and offers his own sons as sacrifices to foreign gods (2 Chron. 28:3–4). During Achaz's reign, God allows the king of Aram to take captives from Y'hudah (2 Chron. 28:5). Achaz adopts a pro-Assyrian policy, refusing to join the kings of Aram and Isra'el in a coalition against Assyria. Instead, Achaz asks the Assyrian king, Tilgat-Piln' eser III, to deliver him from the invasion of Aram and Isra'el, and he serves Tilgat-Piln' eser by paying him tribute from the Temple treasuries (2 Kings 16:7–8). He also makes alterations to the Temple furniture and imports a pagan altar from Dammesek (Damascus; 2 Kings 16:10–17).

In harmony with the other prophets, Mikhah proclaims God's judgment on Y'hudah for failing to hold to the stipulations of the Mosaic Covenant. He preaches a message of God's hatred of sin and the love he has for his people. In chapter 6, God puts his people on trial for sin, declares them guilty, and assigns them a punishment of destruction and exile.

However, God also promises to pardon their sin (7:18–20), using their punishment as a way of purifying them and drawing them back to himself.

Mikhah describes a coming time of peace and prosperity when the Messiah will shepherd his people and rule over the whole world (chs. 4–5). God promises to rescue a remnant of his people from captivity (2:12, 13; 4:10), just as he had brought them out of Egypt (6:4).

I encourage you to read all of Micah in that it contains the essence of the Gospel, revealed through Yeshua. Our transgressions being atoned for by Adonai.

A nation has lost its way, and Adonai, patient, is desiring to draw her back to Him.

Joe 2:11 Adonai shouts orders to his forces — his army is immense, mighty, and it does what he says. For great is the Day of Adonai, fearsome, terrifying! Who can endure it?

Joe 2:12 "Yet even now," says Adonai, "turn to me with all your heart, with fasting, weeping and lamenting."

Joe 2:13 Tear your heart, not your garments; and turn to Adonai your God. For he is merciful and compassionate, slow to anger, rich in grace, and willing to change his mind about disaster.

Joe 2:14 Who knows? He may turn, change his mind and leave a blessing behind him, [enough for] grain offerings and drink offerings to present to Adonai your God.

Joe 2:15 "Blow the shofar in Tziyon! Proclaim a holy fast, call for a solemn assembly."

Joe 2:16 Gather the people; consecrate the congregation; assemble the leaders; gather the children, even infants sucking at the breast; let the bridegroom leave his room and the bride the bridal chamber.

Joe 2:17 Let the cohanim, who serve Adonai, stand weeping between the vestibule and the altar. Let them say, "Spare your people, Adonai! Don't expose your heritage to mockery, or make them a byword among the Goyim. Why should the peoples say, 'Where is their God?' "

What is going on during the time of Yoel?

Yo'el prophecies the threat of judgment ("The Day of Adonai") and the promise of subsequent restoration: "Tear your heart, not your garments; and turn to Adonai your God. For he is merciful and compassionate, slow to anger, rich in grace, and willing to change his mind about disaster" (2:13).

Hos 14:1 (14:2) Return, Isra'el, to Adonai your God, for your guilt has made you stumble.

Hos 14:2 (14:3) Take words with you, and return to Adonai; say to him, "Forgive all guilt, and accept what is good; we

will pay instead of bulls [the offerings of] our lips.

Hos 14:3 (14:4) Ashur will not save us, we will not ride on horses, and we will no longer call what we made with our hands our gods. For it is only in you that the fatherless can find mercy."

Hos 14:4 (14:5) "I will heal their disloyalty, I will love them freely; for my anger has turned from him.

Hos 14:5 (14:6) I will be like dew to Isra'el; he will blossom like a lily and strike roots like the L'vanon.

Hos 14:6 (14:7) His branches will spread out, his beauty be like an olive tree and his fragrance like the L'vanon.

Hos 14:7 (14:8) Again they will live in his shade and raise grain; they will blossom like a vine, and its aroma will be like the wine of the L'vanon.

Hos 14:8 (14:9) Efrayim [will say], 'What have I to do any more with idols?' And I, I answer and affirm him; I am like a fresh, green cypress tree; your fruitfulness comes from me."

Hos 14:9 (14:10) Let the wise understand these things, and let the discerning know them. For the ways of Adonai are straight, And the righteous walk in them, but in them sinners stumble.

The book of Hosea features a love story with a thorn in it: a faithful husband and an adulterous wife. While these descriptions fit Hoshea (Hosea) and Gomer respectively, they also fit God and Isra'el. Told to "marry a whore, and have children with this whore" (1:2), Hoshea's subsequent marriage becomes a symbol of God's love for his adulterous people. The name Hoshea, like Y'hoshua (Joshua) and Yeshua, means "salvation." Hosea is the first of twelve books referred to as the Minor Prophets, "minor" referring to the short length of the texts.

What do all these passages that are read on Shabbat Shuvah, the Shabbat prior to Yom Kippur have in common?

Ultimately, they convey a people that have ultimately lost their way. Become unfaithful to their God, their husband. Yet it is the enormous love Adonai has for His people that will ultimately lead to a restoration, reconciliation

I am starting here in verse 3, but will conclude with verses 1 & 2...

Rom 5:3 But not only that, let us also boast in our troubles; because we know that trouble produces endurance,

Rom 5:4 endurance produces character, and character produces hope;

Rom 5:5 and this hope does not let us down, because God's love for us has already been poured out in our hearts through the Ruach HaKodesh who has been given to us.

Rom 5:6 For while we were still helpless, at the right time, the Messiah died on behalf of ungodly people.

Rom 5:10 For if we were reconciled with God through his Son's death when we were enemies, how much more will we be delivered by his life, now that we are reconciled!

Rom 5:11 And not only will we be delivered in the future, but we are boasting about God right now, because he has acted through our Lord Yeshua the Messiah, through whom we have already received that reconciliation.

Rom 5:12 Here is how it works: it was through one individual that sin entered the world, and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned.

We are entering a time when Yom Kippur is at hand. Sha'ul is saying you have received the promise in advance of His return. In advance of the fulfillment of Yom Kippur – Israel's day of atonement. The day when Jeremiah revealed and through Yeshua would happen...

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.**"

Sha'ul goes on, conveying and therefore substantiating the existence of sin...even before Torah was given to Israel, yet it is Torah as given by Adonai that defines what sin is. Without Torah, Sha'ul conveys is meaningless.

Rom 5:13 Sin was indeed present in the world before Torah was given, but sin is not counted as such when there is no Torah.

It would be the same thing if for instance, there were no speed limits when driving. With no speed limits, there would be no speeding tickets, because there is no law to violate.

One path leads to death, while the other path leads to life...choose wisely...

The path of sin vs. the path of grace...

Rom 5:20 And the Torah came into the picture so that the offense would proliferate; but where sin proliferated, grace proliferated even more.

Rom 5:21 All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord.

It is during this time, between Rosh Hashanah and Yom Kippur, the 10 Days of Awe, that we as believers should really pay attention to what we have truly been freed from. It is at this time, that I believe we can truly and deeply embrace what Yeshua has done. The magnitude of Yom Kippur in relation to Yeshua is so enormous, that as the Cohen Gadol, He not only performed what was required for Yom Kippur, but that He actually became that atoning sacrifice for us. Just as the prophets were expressing Adonai's love for us, no greater love can be expressed than through the action of Yeshua.

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.

As a result of His love and actions, He has freed us from the slavery of sin...

Rom 6:12 Therefore, do not let sin rule in your mortal bodies, so that it makes you obey its desires;

Rom 6:13 and do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, offer yourselves to God as people alive from the dead, and your various parts to God as instruments for righteousness.

Rom 6:14 For sin will not have authority over you; because you are not under legalism but under grace.

Usually translated as...

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Many miss what this verse truly means...

You are not under legalism (Greek *upo nomon*; Sha'ul's use of this phrase discussed in depth at [Gal 3:23](#)). The word "*nomos*," literally "law" and often translated "*Torah*" in the *Jewish New Testament* ([Mat 5:17](#)), must here be rendered "**legalism**," which is defined in [Rom 3:20](#) as perversion of the *Torah* into a system of rules for earning God's praise without trusting, loving or communing with God the Giver of the *Torah*.

Under legalism... under grace. The word twice translated "under," Greek *upo*, means "controlled by" (as at 3:9) or "in subjection to" (compare [Rom 7:14](#); also see [1Co 9:20-22](#)) and opens the path to the slavery metaphor in the following verses. But in what sense are believers "in subjection to" grace? In the sense that they have accepted Yeshua's "yoke," which is "easy" and "light" to be "under" ([Mat 11:28-30](#)), in contrast with the "yoke" of legalism, which is not ([Act 15:10](#)). Being "under grace" is a subjection which, because of the nature of grace itself, does not have the usual oppressive characteristics of subjection.

God's people are to live *en* ("within the framework of," [Rom 2:12](#)) *Torah*, but they are not be *upo* ("in subjection to," [Gal 3:23](#)) legalism. God's giving the *Torah* was itself an act of grace which the New Testament compares with his sending Yeshua ([Joh 1:17](#)). God's people, the people who are in a trust relationship with him, are and always have been under grace and under *Torah* (a gracious subjection) but never under legalism (a harsh subjection).

Rom 6:22 However, now, freed from sin and enslaved to God, you do get the benefit — it consists in being made holy, set apart for God, and its end result is eternal life.

Rom 6:23 For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.

Rom 5:1 So, since we have come to be considered righteous by God because of our trust, let us continue to have shalom with God through our Lord, Yeshua the Messiah.

Rom 5:2 Also through him and on the ground of our trust, we have gained access to this grace in which we stand; so let us boast about the hope of experiencing God's glory.

There is a wonderful symmetry that flows through Adonai's word when we are able to see and understand it clearly. There is no contradiction when it comes to Torah and our relationship with Adonai, whether Jew or Gentile. In the case of Sha'ul's letter to those in Rome, he is writing to both Jew and Gentile. Notice, when you read Romans, he makes a distinction between Jew and Gentile, but not when it comes to Torah. The part of Torah that addresses the contra (opposite) of righteousness – sin.

Rom 2:9 Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the Gentile;

Rom 2:10 but glory and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile.

Rom 2:11 For God does not show favoritism.

When it comes to transgression.

So, let us use this time, prior to Yom Kippur to not only examine ourselves, but to recognize the enormity of Adonai's heart for those who have called upon the Name of Adonai, embracing His Son, for whom all authority under heaven and on earth has been given. In so doing, we have been brought close.

We have been reconciled.

We have been forgiven.

We have been redeemed.

A hope once promised has become a promise kept.

...and on Yom Kippur I will talk about Promises Forfeited.