

Notes: October 5, 2019

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: Shabbat Shuvah – What is Sin?

**Rom 3:21** But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear – although the Torah and the Prophets give their witness to it as well –

**Rom 3:22** and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

**Rom 3:23** since all have sinned and come short of earning God's praise.

In looking at the final verse – verse 23, all have sinned and come short of earning God's praises.

“All” is self explanatory and in essence without limit. All is All. There are no exemptions, no exclusions...

“have sinned”

This is what I want to look at on this Shabbat Shuvah, this last Shabbat prior to Yom Kippur.

Israel's day of atonement, the most holiest of the holy days on Adonai's calendar. A day, whereby the nation of Israel hinges on whether or not their sacrifice will be accepted by Adonai, thus making atonement for the nation and the individuals in the nation.

**Judaism** regards the violation of any of the **613 commandments** as a sin. Judaism teaches that to sin is a part of life, since there is no perfect man and everyone has an **inclination** to do evil "from his youth."

A violation of any one is considered to be sin, a transgression and yet, not everyone of these 613 are applicable to

everyone. There are distinctions for men and women, the priesthood, when in the land. So, first, I would state, remove the guilt and the anxiety from your mind because it is impossible to do them all, not because it is impossible, whereby construing Adonai had set Israel up to fail.

On the contrary, Adonai conveys to Israel...

**Deu 30:11** For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach.

**Deu 30:12** It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?'

**Deu 30:13** Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?'

**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!

And Yeshua conveys...

**Mat 11:28** "Come to me, all of you who are struggling and burdened, and I will give you rest.

**Mat 11:29** Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

**Mat 11:30** For my yoke is easy, and my burden is light."

What is His yoke, but that of Torah, rightly divide and properly applied. Contrasting that of the P'rushim and their combining of oral tradition and the written Torah, creating a burden so great that it would stifle the people of Israel, for whom Adonai had freed from the bondage of slavery.

Sin has many classifications and degrees. Some sins are punishable with death by the court, others with death by heaven, others with lashes, and others without such punishment, but no sins committed with willful intentions go without consequence.

Sins committed out of lack of knowledge are not considered sins, since a sin can't be a sin if the one who did it didn't know it was wrong. Unintentional sins are considered less severe sins.

**Rom 7:7** Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

The first mention of sin as a noun...

**Gen 4:6** Adonai said to Kayin, "Why are you angry? Why so downcast?"

**Gen 4:7** If you are doing what is good, shouldn't you hold your head high? And if you don't do what is good, sin is crouching at the door — it wants you, but you can rule over it."

The first as a verb is...

**Gen 20:6** God said to him in the dream, "Yes, I know that in doing this, your heart has been pure; and I too have kept you from sinning against me. This is why I didn't let you touch her.

In fact the whole **Tanakh** is full of references to sins committed by leading people. This is to teach us that no one is perfect, everyone standing in trials/tests, and the thing is to try your best to learn from their mistakes.

People do have the ability to master this inclination (**Genesis 4:7**) and choose good over evil (conscience)(**Psalm 37:27**).

**Psa 37:26** All day long he is generous and lends, and his descendants are blessed.

**Psa 37:27** If you turn from evil and do good, you will live safely forever.

**Psa 37:28** For Adonai loves justice and will not abandon his faithful; they are preserved forever. But the descendants of the wicked will be cut off.

Judaism uses the term "sin" to include violations of [Jewish law](#) that are not necessarily a lapse in morality. According to the [Jewish Encyclopedia](#): "Man is responsible for sin because he is endowed with free will ("behirah"); yet he is by nature frail, and the tendency of the mind is to evil: " for the imagination of man's heart is evil from his youth" (Gen. VIII. 21; Yoma 20a; Sanh. 105a).

**Gen 8:21** Adonai smelled the sweet aroma, and Adonai said in his heart, "I will never again curse the ground because of humankind, since the imaginings of a person's heart are evil from his youth; nor will I ever again destroy all living things, as I have done.

Therefore God in His mercy allowed people to [repent](#) and be [forgiven](#)." Judaism holds that all people sin at various points in their lives, and hold that [God](#) tempers [justice](#) with [mercy](#).

Hebrew has several other words for sin beyond *hata*, each with its own specific meaning.

- The word *pesha*, or "trespass", means a sin done out of rebelliousness.
- The word *aveira* means "transgression"
- The word *avone*, or "iniquity", means a sin done out of moral failing.

The word most commonly translated simply as "sin", *hata*, literally means "to go astray." Just as Jewish law, *halakha*, provides the proper "way" (or path) to live, sin involves straying from that path.

Judaism teaches that humans are born with [free will](#), and morally neutral, with both a [yetzer hatov](#), (literally, "the good inclination," in some views, a tendency towards goodness) and a [yetzer hara](#), (literally "the evil inclination," in some views, a tendency towards evil).

The generic [Hebrew](#) word for any kind of sin is *avera* (literally: transgression). Based on verses in the [Hebrew Bible](#), Judaism describes three levels of sin. There are three categories of a person who commits an avara.

- The first one is someone who does an avara intentionally, or "B'mezid." This is the most serious category.
- The second is one who did an avara by accident. This is called "B'shogeg," and while the person is still responsible for their actions it is considered less serious.
- The third category is someone who is a "[Tinok Shenishba](#)", which is a person who was raised in an environment that was assimilated or non-Jewish, and is not aware of the proper Jewish laws, or halacha. This person is not held accountable for his or her actions.

*Pesha* (deliberate sin; in modern Hebrew: crime) or *Mered* (lit.: rebellion) - An intentional sin; an action committed in deliberate defiance of God; ([Strong's Concordance](#) :H6588 ( פֶּשַׁע *pesha'*, *peh'shah*). According to Strong it comes from the root (:H6586); rebellion, transgression, trespass.

*Avon* (lit.: iniquity) - This is a sin of lust or uncontrollable emotion. It is a sin done knowingly, but not done to defy God; ([Strong's Concordance](#) :H5771 (*avon*, *aw-vone*). According to Strong it comes from the root (:H5753); meaning perversity, moral evil:--fault, iniquity, mischief.

*Cheit* - This is an unintentional sin, crime or fault. ([Strong's Concordance](#) :H2399 ( חַטָּאת *chate*). According to Strong it

comes from the root *khaw-taw* (:H2398, H2403) meaning "to miss, to err from the mark (speaking of an archer), to sin, to stumble."

Jews recognize two kinds of sin,

- Offenses against other people
- Offenses against God.

Offenses against God may be understood as violation of a contract (the covenant between God and the Children of Israel). Since the destruction of the [Temple in Jerusalem](#), Jews have believed that [right action](#) (as opposed to [right belief](#)) is the way for a person to atone for one's sins. In other words, a right can atone for a wrong. Your own actions can atone for your transgression.

Making amends with others can most certainly heal a relationship, yet the same cannot be done with Adonai, in that He prescribes what He requires, not us. We cannot say what we do to make amends with Adonai is valid.

[Midrash Avot de Rabbi Natan](#) states the following:

One time, when Rabban Yochanan ben Zakkai was walking in Jerusalem with Rabbi Yehosua, they arrived at where the Temple now stood in ruins. "Woe to us" cried Rabbi Yehosua, "for this house where atonement was made for Israel's sins now lies in ruins!" Answered Rabban Yochanan, "We have another, equally important source of atonement, the practice of *gemilut hasadim* ("loving kindness"), as it is stated "I desire loving kindness and not sacrifice" ([Hosea 6:6](#)).

Today, this is the very basis for Rabbinic Judaism's position on transgression and how one is to atone for it.

In its proper context of chapter six, there is a desire to return to Adonai and have Him restore Efrayim and Y'hudah,

[Hos 6:3](#) Let us know, let us strive to know Adonai. That he will come is as certain as morning; he will come to us like the rain, like the spring rains that water the earth.

yet this is Adonai's response...

[Hos 6:4](#) "Efrayim, what should I do to you? Y'hudah, what should I do to you? For your 'faithful love' is like a morning cloud, like dew that disappears quickly.

[Hos 6:5](#) This is why I have cut them to pieces by the prophets, slaughtered them with the words from my mouth — the judgment on you shines out like light.

[Hos 6:6](#) For what I desire is mercy, not sacrifices, knowledge of God more than burnt offerings.

[Hos 6:7](#) "But they, just like men, have broken the covenant, they have been faithless in dealing with me.

It is not only this passage but other have been used to justify prayer over sacrifice...

[Isa 1:11](#) "Why are all those sacrifices offered to me?" asks Adonai. "I'm fed up with burnt offerings of rams and the fat of fattened animals! I get no pleasure from the blood of bulls, lambs and goats!

With the destruction of the Temple and the expulsion from the land, the tannaim (rabbinic sages) would relocate to Yavneh. It would be here that divergent views regarding the future of the Jewish people would be consolidated into one position of oral tradition.

These passages used to justify not requiring Sacrifice were actually passages condemning a nation for their practices that led to their Sacrifices being deemed meaningless by Adonai.

Why offer a Sacrifice for atonement when your actions have not changed. There is no t'shuvah, there is no repentance, no change in conduct. No sincere transformation.

But is it true that the notion of original sin "goes beyond Scripture"?

See what the *Tanakh* itself says, quite apart from anything added by the New Testament.

[Num 15:28](#) speaks of sinning unwittingly;

[Num 15:28](#) The cohen will make atonement before Adonai for the person who makes a mistake by sinning inadvertently; he will make atonement for him, and he will be forgiven —

[Num 15:29](#) no matter whether he is a citizen of Isra'el or a foreigner living with them. You are to have one law for whoever it is that does something wrong by mistake.

Atonement is the same for Israel and the foreigner residing in the land with them. If there is one means for atonement then, there is one means for atonement now – being Yeshua.

[Lev 5:5-6](#) of the trespass offering for sins of omission;

[Lev 5:5](#) A person guilty of any of these things is to confess in what manner he sinned

[Lev 5:6](#) and bring his guilt offering to Adonai for the sin he committed; it is to be a female from the flock, either a lamb or a goat, as a sin offering; and the cohen will make atonement for him in regard to his sin.

[Lev 4:14](#), [Lev 4:20](#), [Lev 4:31](#) of the sin offering for sins of ignorance;

[Lev 4:13](#) "If the entire community of Isra'el inadvertently makes a mistake, with the assembly being unaware of the matter, and they do something against any of the mitzvot of Adonai concerning things which should not be done, they are guilty.

[Lev 4:14](#) When the sin they have committed becomes known, then the assembly is to offer a young bull as a sin offering and bring it before the tent of meeting.

[Lev 1:3](#) of the burnt offering for general sinfulness, "that he may be accepted before *Adonai*"-no other reason is given.

[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.

In [Psa 19:13](#) ([Psa 19:12](#)) the writer begs God, "Cleanse me from secret faults," which not only shows that sin may be a state as well as an act (for faults are not acts), but also suggests that sin is pollution, defilement, impurity, uncleanness.

[Psa 19:12](#) Who can discern unintentional sins? Cleanse me from hidden faults.

[Psa 19:13](#) Also keep your servant from presumptuous sins, so that they won't control me. Then I will be blameless and free of great offense.

This is confirmed in [Psa 51:4](#) ([Psa 51:2](#)), "Wash me thoroughly from my iniquity and cleanse me from my sin," and

in [Lev 16:16](#), [Lev 16:19](#), where on *Yom-Kippur* the *cohen hagadol* must make atonement for the Holy Place and cleanse the altar because of "the uncleannesses of the children of Israel" with the word "uncleannesses" being used together with the words "transgressions" and "sins."

[Isa 1:5](#) proves that sin affects a person's entire being: "The whole head is sick and the whole heart faint."

**Isa 1:5** "Where should I strike you next, as you persist in rebelling? The whole head is sick, the whole heart diseased.

[Jer 17:9](#) makes the same point: "The heart is deceitful above all things and is exceedingly wicked; who can fathom it?" In addition this verse suggests that sin has power beyond man's capacity to understand, let alone conquer, without God's help.

[Jer 17:9](#) "The heart is more deceitful than anything else and mortally sick. Who can fathom it?"

[Psa 51:7](#) ([Psa 51:5](#)), "Behold, I was shaped in iniquity; and in sin did my mother conceive me," together with [Job 14:4](#), "Who can bring a clean thing out of an unclean? No one," strongly suggest transmission of original pollution through the generations, so that each person is born with it. What is the it – Acquired Sin Disorder. We were not first created with this nature, but it was first acquired by Adam and Havah (patient 1 and 2) and since then have been passed down, transmitted, generation after generation.

The verses quoted by Sha'ul at 3:10-18,

**Rom 3:10** As the Tanakh puts it, "There is no one righteous, not even one! No one understands,

[Rom 3:11](#) no one seeks God,

[Rom 3:12](#) all have turned away and at the same time become useless; there is no one who shows kindness, not a single one!

[Rom 3:13](#) "Their throats are open graves, they use their tongues to deceive. Vipers' venom is under their lips.

[Rom 3:14](#) Their mouths are full of curses and bitterness.

[Rom 3:15](#) "Their feet rush to shed blood,

[Rom 3:16](#) in their ways are ruin and misery,

[Rom 3:17](#) and the way of shalom they do not know.

[Rom 3:18](#) "There is no fear of God before their eyes."

together with [1Ki 8:46](#)

[1Ki 8:46](#) "If they sin against you — for there is no one who doesn't sin — and you are angry with them and hand them over to the enemy, so that they carry them off captive to the land of their enemy, whether far away or nearby;

and [Ecc 7:20](#) (both quoted in [Rom 3:23](#)), establish at the very least that sin is universal.

[Ecc 7:20](#) For there isn't a righteous person on earth who does [*only*] good and never sins.

To where Sha'ul incorporates both in Romans 3:23

[Rom 3:23](#) since all have sinned and come short of earning God's praise.

Thus the traditional Jewish view is that man, created in the image of God, is good. "My God, the soul which you have given me is pure" (B'rakhot 60b).

He has free will and can choose to sin or be righteous; he is not compelled by a "sin nature" to sin. Instead the

rabbis postulated that in each individual is the *yetzer ra'* ("evil inclination"). The biblical basis for such an idea is [Gen 6:5](#), "And *Adonai* saw that... all the inclination (*yetzer*) of the thoughts of his heart was only evil (*ra'*) all day long," and [Gen 8:21](#), "... for the inclination (*yetzer*) of man's heart is evil (*ra'*) from his youth." But they did not consider the *yetzer ra'* to be an unmitigated woe.

The Midrash Rabbah presents it as providing motivation for necessary life activities:

Two Jews came to a Chassidic Rabbi to ask advice about sins they had committed. One had committed a great sin for which he was sure God would never forgive him; the other was less worried, because he had never been guilty of anything so grave, but only of the normal collection of lesser sins. The Rabbi told them to go out to a field and select stones corresponding to the size and number of their sins, and later to return to the field and scatter the stones. This done, they came back to the Rabbi. "Now go to the field once more," he told them both, "pick up the stones you scattered, and bring them to me."

He who had committed the one big sin knew at once which was his stone, and brought it to the Rabbi. The other, however, had scattered so many little stones that he could not be certain of identifying them again. He had a most difficult time in finding his stones and bringing them to the Rabbi. The Rabbi then told them: "Your deeds are like your stones. You who brought one large stone, committed a grave sin. But you were conscious of what you had done, and with a determined effort at repentance you could be forgiven by God. But you, whose sins were many and small, like those of most human beings, have found how hard it is to catch up with one's minor lapses. And no repentance of yours can possibly be effective until you realise that small things matter."

If you believe there is something you have done that is beyond God's mercy, then in essence you have underestimated or even nullified His love and grace. In doing so you are saying that what Yeshua did was not enough.

There is only one unpardonable sin...

**Mat 12:31** Because of this, I tell you that people will be forgiven any sin and blasphemy, but blaspheming the Ruach HaKodesh will not be forgiven.

**Mat 12:32** One can say something against the Son of Man and be forgiven; but whoever keeps on speaking against the Ruach HaKodesh will never be forgiven, neither in the `olam hazeh nor in the `olam haba.

**Blaspheming** (that is, insulting) **the *Ruach HaKodesh*** consists in either

1. Wilfully continuing to deny the Gospel when the Holy Spirit has made clear to you that it is true,
2. Attributing the works of the Holy Spirit to the Adversary (Satan); in the present context these amount to about the same thing

To deny the Gospel, you are denying the essence of the Gospel's power. That essence – the Ruach Ha Kodesh. It was through the Ruach Ha Kodesh that Yeshua was resurrected, the primary and foundational aspect of the power of the Gospel.

**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.

**Rom 8:12** So then, brothers, we don't owe a thing to our old nature that would require us to live according

to our old nature.

**Rom 8:13** For if you live according to your old nature, you will certainly die; but if, by the Spirit, you keep putting to death the practices of the body, you will live.

**Rom 8:14** All who are led by God's Spirit are God's sons.

The **traditional liturgy** of the *Days of Awe* (the **High Holy Days**; i.e. **Rosh Hashanah** and **Yom Kippur**) states that **prayer**, repentance and tzedakah (charitable actions) are ways to repent for sin. In Judaism, sins committed against people (rather than against God or in the heart) must first be corrected and put right to the best of a person's ability; a sin which has not also been put right as best as possible cannot truly be said to be repented.

We see this aspect conveyed by Yeshua...

**Mat 5:23** So if you are offering your gift at the Temple altar and you remember there that your brother has something against you,

**Mat 5:24** leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift.

Atonement for transgression...NO.

Restoring a relationship through reconciliation...YES.

### **True repentance**

To a man who says "I will sin and repent, I will sin and repent," the **Day of Atonement** brings no forgiveness. For sins against God the Day of Atonement brings forgiveness; for sins against one's fellow men, the Day of Atonement brings no forgiveness till he has become reconciled with the fellow man he wronged (Mishnah Yoma 8:9).

According to **Maimonides** in order to achieve true repentance the sinner must abandon his sin and remove it from his thoughts and resolve in his heart never to repeat it, as it is said, "Let the wicked forsake his way and the man of iniquity his thoughts" (Isaiah 55:7).

**Isa 55:4** I have given him as a witness to the peoples, a leader and lawgiver for the peoples.

**Isa 55:5** You will summon a nation you do not know, and a nation that doesn't know you will run to you, for the sake of Adonai your God, the Holy One of Isra'el, who will glorify you."

**Isa 55:6** Seek Adonai while he is available, call on him while he is still nearby.

**Isa 55:7** **Let the wicked person abandon his way and the evil person his thoughts; let him return to Adonai, and he will have mercy on him; let him return to our God, for he will freely forgive.**

**Isa 55:8** "For my thoughts are not your thoughts, and your ways are not my ways," says Adonai.

**Isa 55:9** "As high as the sky is above the earth are my ways higher than your ways, and my thoughts than your thoughts.

Likewise must he regret the past, as it is said: "Surely after I turned I repented" (Jer. 31:18).

**Jer 31:18 (31:17)** "I hear Efrayim bemoaning himself: 'You disciplined me, and I took your discipline like a young ox not used to a yoke. Let me return, and I will return, for you are Adonai, my God.

**Jer 31:19 (31:18)** Yes, I turned away; but later I repented. When I had been made to understand, I struck my thigh in shame and remorse, bearing the weight of the disgrace acquired when I was young.'

**Jer 31:20 (31:19)** "Isn't Efrayim my very dear son, a child who delights me so? I speak about him all the time, I can't help but recall him to mind. In sum, I deeply yearn for him; I will surely show him favor," says Adonai.

He must also call Him who knows all secrets to witness that he will never return to this sin again.



On Yom Kippur, we will look more at the means by which your transgression are atoned.