

Notes: September 7 2013

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

Introduction: Shabbat Shuvah

Today is Shabbat Shuvah.

What is Shabbat Shuvah?

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.

Last week I used the analogy of month of Elul being the football game, Yom Kippur being the end of the game and Yom T'ruah being the two minute warning. If Yom T'ruah is the two minute warning then Shabbat Shuvah is the final 30 seconds. The game is almost over and the results will be final when the clock counts down to zero.

This is the significance of this time from a Jewish perspective.

We recognize other special Shabbats:

Shabbat Ha-Gadol – The Great Sabbath:

Shabbat Ha-Gadol is the Shabbat before [Pesach \(Passover\)](#). This special Shabbat commemorates a preparation for the original Pesach in Egypt. Shabbat Ha-Gadol (The Great Sabbath) commemorates the 10th day of Nissan, when the Hebrew slaves took the lambs that they were going to offer for Pesach and tied them up outside their homes, to keep until they offered it on the 14th (Ex. 12:3-6). According to tradition, this was a dangerous thing to do, because Egyptians worshipped sheep, but miraculously, instead of slaughtering the Hebrews, the Egyptians instead fought with each other over whether the Hebrews should be sent away already.

The 10<sup>th</sup> of Nisan was a significant time for Yeshua as well. It had entered Jerusalem as the Passover Lamb, set apart to be inspected, tested and ultimately tried as without blemish, acceptable.

Shabbat Hazon – Sabbath of Vision:

Shabbat Hazon means "Sabbath of Vision," and refers to Isaiah's vision of the destruction of the [Temple](#), which is the [haftarah](#) reading for the week (Isaiah 1:1-27). The [Torah reading](#) cycle is structured so that the parshah with this haftarah (Parshat Devarim) will occur on the Shabbat preceding [Tisha B'Av](#), a fast day commemorating the destruction of the Temple.

Shabbat Nachamu – Sabbath of Consolation:

Shabbat Nachamu means "Sabbath of Consolation." Shabbat Nachamu is the first of seven [haftarot](#) starting with the Shabbat after [Tisha B'Av](#) and leading up to [Rosh Hashanah](#). These readings are meant to console us after the destruction of the [Temple](#) and reassure us that it will be built again. As with Shabbat Hazon, the cycle of Torah readings is structured in such a way that these readings will occur on the appropriate weeks.

All the Prophets are presented in such a way that they convey both warnings of pending judgment – condemnation and punishment but also provide an element of hope – restoration and reconciliation.

So, when we read from the Prophets on this day, the Shabbat prior to Yom Kippur, we are reminded of Yochanan the Immerser's proclamation:

[Mat 3:1](#) It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message,

**Mat 3:2** "Turn from your sins to God, for the Kingdom of Heaven is near!"

So when we look at what the Prophets said let us receive with an open heart their wisdom that was directed by Adonai...

[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.

[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.

**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?' "

**Joe 2:18** Then Adonai will become jealous for his land and have pity on his people.

**Joe 2:19** Here is how Adonai will answer his people: "I will send you grain, wine and olive oil, enough to satisfy you; and no longer will I make you a mockery among the Goyim.

**Joe 2:20** No, I will take the northerner away, far away from you, and drive him to a land that is waste and barren; with his vanguard toward the eastern sea and his rearguard toward the western sea, his stench and his rottenness will rise, because he has done great things."

**Joe 2:21** Don't fear, O soil; be glad! rejoice! for Adonai has done great things.

**Joe 2:22** Don't be afraid, wild animals; for the desert pastures are green, the trees are putting out their fruit, the fig tree and vine are giving full yield.

**Joe 2:23** Be glad, people of Tziyon! rejoice in Adonai your God! For he is giving you the right amount of rain in the fall, he makes the rain come down for you, the fall and spring rains — this is what he does first.

**Joe 2:24** Then the floors will be full of grain and the vats overflow with wine and olive oil.

**Joe 2:25** "I will restore to you the years that the locusts ate, the grasshoppers, shearer-worms and cutter-worms, my great army that I sent against you.

**Joe 2:26** You will eat until you are satisfied and will praise the name of Adonai your God, who has done with you such wonders. Then my people will never again be shamed.

**Joe 2:27** You will know that I am with Isra'el and that I am Adonai your God, and that there is no other. Then my people will never again be shamed.

**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 hope that is conveyed by the Prophets for reconciliation through T'shuvah, Returning to Adonai, is found when we put our trust in the one who would be that ultimate and final atonement deemed acceptable by Adonai.

Adonai knew of the challenges that would come, as Moshe warned in his waning days...

**Deu 31:26** "Take this book of the Torah and put it next to the ark with the covenant of Adonai your God, so that it can be there to witness against you.

**Deu 31:27** For I know how rebellious and stiffnecked you are! Here, even while I am still alive with you today, you have rebelled against Adonai; so how much more will you do so after my death?

Sha'ul offers a similar approach to the Prophets in that in his letter to the Romans, he speaks of both a warning followed by hope:

#### Warning:

**Rom 10:14** But how can they call on someone if they haven't trusted in him? And how can they trust in someone if they haven't heard about him? And how can they hear about someone if no one is proclaiming him?

**Rom 10:15** And how can people proclaim him unless God sends them? — as the Tanakh puts it, "How beautiful are the feet of those announcing good news about good things!"

**Rom 10:16** The problem is that they haven't all paid attention to the Good News and obeyed it. For Yesha`yahu says, "Adonai, who has trusted what he has heard from us?"

**Rom 10:17** So trust comes from what is heard, and what is heard comes through a word proclaimed about the Messiah.

**Rom 10:18** "But, I say, isn't it rather that they didn't hear?" No, they did hear — "Their voice has gone out throughout the whole world and their words to the ends of the earth."

**Rom 10:19** "But, I say, isn't it rather that Isra'el didn't understand?" "I will provoke you to jealousy over a non-nation, over a nation void of understanding I will make you angry."

**Rom 10:20** Moreover, Yesha`yahu boldly says, "I was found by those who were not looking for me, I became known to those who did not ask for me";

**Rom 10:21** but to Isra'el he says, "All day long I held out my hands to a people who kept disobeying and contradicting."

#### Hope:

**Rom 11:1** "In that case, I say, isn't it that God has repudiated his people?" Heaven forbid! For I myself am a son of Isra'el, from the seed of Avraham, of the tribe of Binyamin.

**Rom 11:2** God has not repudiated his people, whom he chose in advance. Or don't you know what the Tanakh says about Eliyahu? He pleads with God against Isra'el,

**Rom 11:3** "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

**Rom 11:4** But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba`al."

**Rom 11:5** It's the same way in the present age: there is a remnant, chosen by grace.

**Rom 11:6** (Now if it is by grace, it is accordingly not based on legalistic works; if it were otherwise, grace would no longer be grace.)

**Rom 11:7** What follows is that Isra'el has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stonelike,

**Rom 11:8** just as the Tanakh says, "God has given them a spirit of dullness — eyes that do not see and ears that do not hear, right down to the present day."

**Rom 11:9** And David says, "Let their dining table become for them a snare and a trap, a pitfall and a punishment.

**Rom 11:10** Let their eyes be darkened, so that they can't see, with their backs bent continually."

**Rom 11:11** "In that case, I say, isn't it that they have stumbled with the result that they have permanently fallen away?" Heaven forbid! Quite the contrary, it is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy.

**Rom 11:12** Moreover, if their stumbling is bringing riches to the world — that is, if Isra'el's being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter — how much greater riches will Isra'el in its fullness bring them!

So as we recognize this Shabbat Shuvah in preparing ourselves for Yom Kippur, let us be mindful of not only ourselves but others as well.

On Yom Kippur, I will offer up the significance of this day to both the Jew and non-Jew.