

Notes: October 8, 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: Yom Kippur 2019 – Skin In The Game

Is anyone familiar with the phrase “skin in the game”?

What does it mean to have “skin in the game”?

It is to have incurred risk (monetary or otherwise) by being involved in achieving a goal.

In the phrase, "skin" in essence is a person involved, and "game" is the metaphor for actions on the field of play under discussion. This memorable expression of this general truth is particularly common in business, finance, and gambling, and is also used in politics.

To have skin means you are involved, a participant, a stakeholder. Therefore you have invested, incurred potential risk for which you will either directly benefit in a positive way (gain) or a negative way (loss)

There is risk associated with being involved. But, it isn't the risk that I want to focus on here, it is the impact of being involved and the measure by which our involvement impacts us. In understanding our level of involvement, we are then able to measure the cost of our non-involvement.

Within the sacrificial system, we are required to “have skin in the game...pun intended because we already have sin in the game.

We are already invested, because of our transgressions. On Shabbat Shuvah, I talked about sin, our transgression. Tonight we are going to look at the means and lengths by which Adonai goes in offering us a means to reconcile with Him and with each other.

Outside of Yom Kippur, we are presented with the sacrificial system that functions throughout the year. In this way,

it is available, primarily for inadvertent or unintentional sin. Its function enables us to function, in order that we may approach Him and not be in a state of what is called “ritual impurity” A state whereby we are separated from Adonai and from the community. It is the Cohen who intercede on our behalves that enable us to be brought back into the community.

The Chatat: The Sin Offering

To atone for sins committed unknowingly / unintentionally (the High Priest, entire community, king, or ordinary person), especially where no restitution was possible. This sin offering was of no avail in cases of defiant rebellion against God.

(1) For the high priest, a bull without blemish (4:3-12).

Lev 4:2 "Tell the people of Isra'el: 'If anyone sins inadvertently against any of the mitzvot of Adonai concerning things which should not be done, if he does any one of them,

Lev 4:3 then, if it is the anointed cohen who sinned and thus brought guilt on the people, he is to offer Adonai a young bull without defect as a sin offering for the sin he committed.

Lev 4:4 He must bring the bull to the entrance of the tent of meeting before Adonai, lay his hand on the bull's head and slaughter the bull in the presence of Adonai.

(2) For the congregation, a bull without blemish (4:13–21)

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 4:15 The leaders of the community are to lay their hands on the bull's head and slaughter the bull in the presence of Adonai.

(3) For a ruler, a male goat without blemish (4:22-26).

Lev 4:22 " 'When a leader sins and inadvertently does something against any of the mitzvot of Adonai concerning things which should not be done, he is guilty.

Lev 4:23 If the sin which he committed becomes known to him, he is to bring as his offering a male goat without defect,

Lev 4:24 lay his hand on the goat's head and slaughter it in the place where they slaughter the burnt offering in the presence of Adonai ; it is a sin offering.

(4) For a commoner, a female goat or female lamb without blemish (4:27–35).

Lev 4:27 " 'If an individual among the people commits a sin inadvertently, doing something against any of the mitzvot of Adonai concerning things which should not be done, he is guilty.

Lev 4:28 If the sin he committed becomes known to him, he is to bring as his offering a female goat without defect for the sin he committed,

Lev 4:29 lay his hand on the head of the sin offering and slaughter the sin offering in the place of burnt offerings.

(5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (5:7-10).

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 5:7 " 'If he can't afford a lamb, he is to bring as his guilt offering for the sin he committed two doves or two young pigeons for Adonai — the one as a sin offering and the other as a burnt offering.

Adonai makes atonement accessible to anyone, regardless of one's own means. No matter how poor you are, you are not excluded from access to Adonai's mercy. Consider verses 11 and 12 for those who couldn't even afford doves or pigeons, the lowest rung on Isra'el's economic scale.

(6) In cases of extreme poverty, fine flour could be substituted (5:11–13; cf. Heb. 9:22).

Lev 5:11 " 'But if his means are insufficient even for two doves or two young pigeons, then he is to bring as his offering for the sin he committed two quarts of fine flour for a sin offering; he is not to put any olive oil or frankincense on it, because it is a sin offering.

Lev 5:12 He is to bring it to the cohen, and the cohen is to take a handful of it as its reminder portion and make it go up in smoke on the altar on top of the offerings for Adonai made by fire; it is a sin offering.

Note that these verses are used to justify making atonement without an animal sacrifice. Yet what many fail to emphasise is that these verses are only for those who live in extreme poverty. This is not a means for everyone and therefore not a means in justifying animal sacrifice was not required.

Consider what is happening here. Adonai is requiring “skin in the game” Something, in this case because of extreme poverty, flour. Something that everyone has, even those in extreme poverty would likely have. Yet, it isn't the flour that makes atonement, but is rather the means by which those in extreme poverty are able to participate.

What happens when you apply the flour to the altar? It intermingles with the blood that is already on the altar...

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.'

There is access to the mercy seat for anyone and everyone, regardless of status or means.

Because we have sin in the game, Adonai requires us to have skin in the game as well. In the Sacrificial system we are required to bring something of value.

This was also the case for Passover.

Exo 12:3 Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household —

Exo 12:4 except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it.

Here to, if a family did not have the means or was too small, then they were to share the lamb.

Exo 12:6 " 'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.

Exo 12:7 They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it.

Passover, not an atoning sacrifice but a sacrifice of deliverance was the means by which Adonai would recognise those who were obedient to this message,

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.

On Yom Kippur, we see a pattern from the sacrificial system continues to play out here...

For the Cohen, they were required to make a sacrifice for themselves first, similar to the case of the chatat when the Cohen transgressed.

Lev 16:3 "Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering.

Lev 16:6 Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

Once he has done this for himself first, then Adonai instructs Aharon...

Lev 16:5 "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering.

This is the nations skin in the game for their sin in the game...

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.

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.

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.

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.

There is greater power in the Yom Kippur sacrifice than the chatat in that this one Sacrifice is able to atone for the entire nation. Remember that there was first confession whereby the Cohen would lay his hands on the head of the goat and confess all the transgressions, crimes and sins of the people of Isra'el.

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.

There are no conditions here regarding the permanent nature of this day. Granted it is hard to bring the Yom Kippur Sacrifice to a Temple that doesn't exist and an altar that is nowhere to be found.

Hard but not impossible.

Weeks ago, I shared with you this simple equation...

The sacrifice required by Adonai to atone for our transgressions, once and for all was too high of a price for any human to afford. So, He took it upon Himself to provide the atoning sacrifice. An action, no matter how wealthy you are, could not be equalled. In relation to what Adonai has done through Yeshua puts us all in the flour category.

Don't get me wrong, we still have sin in the game. We will always have sin in the game so long as this world remains.

Adonai requires us to be participants rather than bystanders,

What did Adonai do through Yeshua that we by no way had the means to do...

Dan 9:24 "Seventy weeks have been decreed for your people and for your holy city for putting an end to the transgression, for making an end of sin, for forgiving iniquity, for bringing in everlasting justice, for setting the seal on vision and prophet, and for anointing the Especially Holy Place.

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 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.

Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

Joh 3:16 "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

Joh 3:17 For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved.

Joh 3:18 Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son.

How did Yeshua do all of this...

Through His death, burial and resurrection for which witnesses would see Him on the first day of the week...

Joh 20:1 Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

An empty tomb!

Joh 20:10 So the talmidim returned home,

Joh 20:11 but Miryam stood outside crying. As she cried, she bent down, peered into the tomb,

Joh 20:12 and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet.

Joh 20:13 "Why are you crying?" they asked her. "They took my Lord," she said to them, "and I don't know where they have put him."

Joh 20:14 As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he.

Joh 20:15 Yeshua said to her, "Lady, why are you crying? Whom are you looking for?" Thinking he was the gardener, she said to him, "Sir, if you're the one who carried him away, just tell me where you put him; and I'll go and get him myself."

Joh 20:16 Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

An encounter!!

Joh 20:17 "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

A moad (appointed time) to keep!!

Joh 20:19 In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!"

Mission accomplished!!!

Yet Yochanan's Gospel doesn't provide us with any details as to what transpired.

He appeared, He interacted, He left and He returned.

Where is the mission accomplished???

The writer of Hebrews fills in the blanks for us...

In laying a contrast with the authority of the sacrificial system, the writer of Hebrews offers this revelation...

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!

So, now we continue to have skin in the game through the acceptance of Adonai's contribution. By accepting what Adonai sacrificed, namely His son, We too have made a sacrifice...committing our lives to Him,

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God

wants and will agree that what he wants is good, satisfying and able to succeed.

Rom 12:3 For I am telling every single one of you, through the grace that has been given to me, not to have exaggerated ideas about your own importance. Instead, develop a sober estimate of yourself based on the standard which God has given to each of you, namely, trust.