

Notes: June 12 2021

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: Life, Faith and Torah

The following verse has been often quoted as a means to encourage

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

This verse is part of a larger passage – Romans 9 – 11 where Sha'ul's focus is on the current status of the Jewish people and the nation of Isra'el as a whole. For he shares...

Rom 10:1 Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation;

Rom 10:2 for I can testify to their zeal for God. But it is not based on correct understanding;

Rom 10:3 for, since they are unaware of God's way of making people righteous and instead seek to set up their own, they have not submitted themselves to God's way of making people righteous.

Sha'ul identifies a zeal for Adonai, yet it is not based on correct understanding.

Correct understanding of what?

Ultimately, it is their correct understanding of what Adonai has revealed through His Word, specifically Torah.

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who

trusts.

Interesting, Sha'ul, a P'rush, a Pharisee of Pharisees who at one time had the zeal that he thought was correct as well, yet took a close encounter of the first kind...

Act 9:3 He was on the road and nearing Dammesek, when suddenly a light from heaven flashed all around him.

Act 9:4 Falling to the ground, he heard a voice saying to him, "Sha'ul! Sha'ul! Why do you keep persecuting me?"

Act 9:5 "Sir, who are you?" he asked. "I am Yeshua, and you are persecuting me.

For a course correction in his life whereby Sha'ul conveys the following in his letter to the Philippians...

Php 3:6 in regard to zeal, a persecutor of the Messianic Community, in regard to the righteousness demanded by legalism, blameless.

Php 3:7 But the things that used to be advantages for me, I have, because of the Messiah, come to consider a disadvantage.

Php 3:8 Not only that, but I consider everything a disadvantage in comparison with the supreme value of knowing the Messiah Yeshua as my Lord. It was because of him that I gave up everything and regard it all as garbage, in order to gain the Messiah

Php 3:9 and be found in union with him, not having any righteousness of my own based on legalism, but having that righteousness which comes through the Messiah's faithfulness, the righteousness from God based on trust.

Php 3:10 Yes, I gave it all up in order to know him, that is, to know the power of his resurrection and the fellowship of his sufferings as I am being conformed to his death,

Php 3:11 so that somehow I might arrive at being resurrected from the dead.

A substantial course correction, whereby he goes from persecuting the Messianic Community to becoming its staunchest support within the world of the Goyim. This call to the nations did not preclude or replace his call to his own people, for throughout his letters, Sha'ul would further emphasize the importance of being a light to his own people.

Rom 10:5 For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

This is no better demonstrated than what transpired in last week's Parshah pertaining to the spies and the land. For we read of what transpired upon this instruction by Adonai to Moshe...

Num 13:1 Adonai said to Moshe,

Num 13:2 "Send men on your behalf to reconnoiter the land of Kena'an, which I am giving to the people of Isra'el. From each ancestral tribe send someone who is a leader in his tribe."

Something would go terribly wrong upon their return. One might say that not everyone heard and understood the instructions in the same way. This is what Moshe conveyed...

Num 13:17 Moshe sent them to reconnoiter the land of Kena'an, instructing them, "Go on up to the Negev and into the hills,

Num 13:18 and see what the land is like. Notice the people living there, whether they are strong or weak, few or many;

Num 13:19 and what kind of country they live in, whether it is good or bad; and what kind of cities they live in, open or fortified.

Num 13:20 See whether the land is fertile or unproductive and whether there is wood in it or not. Finally, be bold enough to bring back some of the fruit of the land." When they left it was the season for the first grapes to ripen.

Some considered this to be a military exercise in that they were going to assess the enemy, yet was it truly? The Hebrew word for which "spy out / reconnoiter is translated is...

תוֹר

tûr

toor

A primitive root; to *meander* (causatively *guide*) about, especially for trade or reconnoitring: - chap [-man], sent to descry, be excellent, merchant [-man], search (out), seek, (e-) spy (out).

And it does convey that of spying, yet the focus of this word is not militarily based but merchant based. Consider the aspect of meandering...

- To follow a winding and turning course.
- To move aimlessly and idly without fixed direction

Does this sound like a military exercise. The purpose with the intent of a military emphasis would not be to go about aimlessly and without a fixed direction or specific intent.

The twelve were instructed to assess the land, its contents and the people, in order to bring back an assessment of the land that Adonai is giving them. The twelve would spend 40 days in the land, meandering and assessing the land Adonai was giving them. For when they returned they would convey the following...

Num 13:25 Forty days later, they returned from reconnoitering the land

Num 13:26 and went to Moshe, Aharon and the entire community of the people of Isra'el at Kadesh in the Pa'ran Desert, where they brought back word to them and to the entire community and showed them the fruit of the land.

Num 13:27 What they told him was this: "We entered the land where you sent us, and indeed it does flow with milk and honey—here is its fruit!

If the report were to end here, I would say Dayanoo...it would have been enough and it would have been sufficient, yet they continued offering their assessment of the people of the land, which was part of their instructions...

Num 13:28 However the people living in the land are fierce, and the cities are fortified and very large. Moreover, we saw the `Anakim there.

Num 13:29 `Amalek lives in the area of the Negev; the Hitti, the Y'vusi and the Emori live in the hills; and the Kena`ani live by the sea and alongside the Yarden."

Num 13:31 But the men who had gone with him said, "We can't attack those people, because they are stronger than we are";

Num 13:32 and they spread a negative report about the land they had reconnoitered for the people of Isra'el

by saying, "The land we passed through in order to spy it out is a land that devours its inhabitants. All the people we saw there were giant!

Num 13:33 We saw the N'filim, the descendants of `Anak, who was from the N'filim; to ourselves we looked like grasshoppers by comparison, and we looked that way to them too!"

The leaders of the tribes presenting an assessment with a conclusion that was a majority position but in no way was it unanimous. For within the midst of this assessment, a single voice spoke out...interrupting this negative report...

Num 13:30 Kalev silenced the people around Moshe and said, "We ought to go up immediately and take possession of it; there is no question that we can conquer it."

Thus, their understanding of what Adonai intended and Moshe instructed were off the mark. They did not understand what their mission was and thus presented a report that would impact the people of the nation. Leaders of each tribe, men of respect and of integrity for whom the people would listen, ultimately tainted the people's hope not to mention their perspective of Moshe and Aharon...

Num 14:1 At this all the people of Isra'el cried out in dismay and wept all night long.

Num 14:2 Moreover, all the people of Isra'el began grumbling against Moshe and Aharon; the whole community told them, "We wish we had died in the land of Egypt! or that we had died here in the desert!"

For Sha'ul conveyed in Romans 10:2...

Rom 10:2 for I can testify to their zeal for God. But it is not based on correct understanding;

Their understanding was not correct. They chose to pay more attention to the subjective negative than the objective positive. Further, consider these words inspired by Sha'ul to the Corinthians in his second letter...

2Co 5:5 Moreover, it is God who has prepared us for this very thing, and as a pledge he has given us his Spirit.

2Co 5:6 So we are always confident—we know that so long as we are at home in the body, we are away from our home with the Lord;

2Co 5:7 for we live by trust, not by what we see.

2Co 5:8 We are confident, then, and would much prefer to leave our home in the body and come to our home with the Lord.

Adonai is the preparer, both then, at the time in the second year in the wilderness, preparing to enter the land, and now, today when you are in the midst of whatever you are in the midst of.

Like Kalev, Y'hoshua offered a similarly positive assessment...

Num 14:6 Y'hoshua the son of Nun and Kalev the son of Y'funeh, from the detachment that had reconnoitered the land, tore their clothes

Num 14:7 and said to the whole community of Isra'el, "**The land we passed through in order to spy it out is an outstandingly good land!**

Num 14:8 If Adonai is pleased with us, then he will bring us into this land and give it to us—a land flowing with milk and honey.

Num 14:9 Just don't rebel against Adonai. And don't be afraid of the people living in the land—we'll eat them up! Their defense has been taken away from them, and Adonai is with us! Don't be afraid of

them!"

Unfortunately, Adonai's anger would flare once again towards the people, for the well water had been contaminated by the poisonous report of the majority. Yet, once again, Moshe would intercede on behalf of the people...

Num 14:17 So now, please, let Adonai's power be as great as when you said,

Num 14:18 'Adonai is slow to anger, rich in grace, forgiving offenses and crimes; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and even by the third and fourth generations.'

Num 14:19 Please! Forgive the offense of this people according to the greatness of your grace, just as you have borne with this people from Egypt until now."

For which this comes to mind...

Luk 23:34 Yeshua said, "Father, forgive them; they don't understand what they are doing." They divided up his clothes by throwing dice.

Yet, His forgiveness is available to all, yet only given to those who seek Him. For what was Adonai's response to Moshe...

Num 14:20 Adonai answered, "I have forgiven, as you have asked.

Num 14:21 But as sure as I live, and that the whole earth is filled with the glory of Adonai,

Num 14:22 none of the people who saw my glory and the signs I did in Egypt and in the desert, yet tested me these ten times and did not listen to my voice,

Num 14:23 will see the land I swore to their ancestors! None of those who treated me with contempt will see it.

The leaders who gave the negative report, knew Adonai's ways for they had experienced them first hand through the Exodus from Egypt and the first year in the wilderness and the many provisions given, yet it was ultimately based on their lack of trust in Adonai, an unwarranted position, for it was He who said that He had given them the land, that they would ultimately lose their lives as a result of that lack of faith.

Num 14:36 The men whom Moshe had sent to reconnoiter the land and who, when they returned, made the entire community complain against him by giving an unfavorable report about the land—

Num 14:37 those men who gave the unfavorable report about the land died by the plague in the presence of Adonai.

Yet, those who remained faithful to Adonai would not only keep their lives but gain so much more...

Num 14:38 Of the men who went to reconnoiter the land, only Y'hoshua the son of Nun and Kalev the son of Y'funeh remained alive.

For which we read of Adonai's further blessing upon Kalev...

Num 14:24 But my servant Kalev, because he had a different Spirit with him and has fully followed me—him I will bring into the land he entered, and it will belong to his descendants.

Thus there is life through faith in Torah, for which Adonai honors. And thus we place our faith in the Words

of Adonai's Torah, just as those who have come before us with correct understanding that ultimately leads to our attaining the goal of Torah...for which I want to go back to Romans 10:4 as I close, because there is confusion based on translation. You will likely encounter someone confronting you and thus challenging you in what we teach here and thus in what you have come to believe, not because of me, but through the Ruach Ha Kodesh whom is the one that confirms, affirms and reaffirms the foundation of your faith. The CJB reads...

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

While the KJV reads...

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

Quite a difference. How do we reconcile such a difference?

For starters, remember what I continue to tell you. If there is a contradiction, it is not the Word of God that is the issue, but our understanding and sometimes this is found in the translation. I believe I shared with you last week how Yeshua did not come to do away with Torah in Matthew 5:17 but to complete it. So, if in one passage Yeshua is an end to Torah, and in another passage He has come to complete it then we have our classic case of contradiction. Consider the following excerpt from David Stern's JNTC...

An error made by all major English versions and by most commentators-and one with profound antisemitic implications even when none are intended-is the rendering here of the Greek word "telos" as "end," in the sense of "termination." The King James Version is ambiguous-in it the verse reads, "For Christ is the end of the law for righteousness to every one that believeth"; this leaves to the reader the decision whether "end" means "termination" or "purpose" (as in "the end justifies the means"). But other versions decide the matter for him, and they decide it wrongly. The New English Bible says, "For Christ ends the law and brings righteousness for everyone who has faith"; and the margin gives as an alternate, "Christ is the end of the law as a way to righteousness for everyone who has faith." The (Roman Catholic) Jerusalem Bible goes even farther: "But now the Law has come to an end with Christ, and everyone who has faith may be justified." Likewise Today's English Version (the "Good News" Bible): "For Christ has brought the Law to an end, so that everyone who believes is put right with God."

The end of the law bring righteousness?

Based on what?

If anything the end of Torah creates a vacuum, a void, an absense.

If Yeshua was deemed to be without sin according to Torah in order that we can do whatever we want, and thus we define what righteousness is creates a human perspective for which even Yeshua did not teach.

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (ך) or a stroke will pass from the Torah—not until everything that must happen has happened.

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and

P'rushim, you will certainly not enter the Kingdom of Heaven!

Yet Torah is the benchmark, the goal, the standard by which we are to order our lives for it is the standard of the Kingdom.

Stern continues...

However, the Messiah has not brought the Law to an end, nor is he the termination of the Law as a way to righteousness. The Torah continues. It is eternal. God's Torah, properly understood as the very teaching which Yeshua upholds (1Co 9:21, Gal 6:2), remains the one and only way to righteousness—although it is Yeshua the Messiah through whom the Torah's righteousness comes.

1Co 9:21 With those who live outside the framework of Torah, I put myself in the position of someone outside the Torah in order to win those outside the Torah—although I myself am not outside the framework of God's Torah but within the framework of Torah as upheld by the Messiah.

Gal 6:1 Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won't be tempted too.

Gal 6:2 Bear one another's burdens—in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds.

For the Good News that righteousness is grounded in trust is proclaimed already in the Torah itself; this is the central point of Rom. 9:30-Rom. 10:21. In seed form this was already stated at 1:16-17;

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."

Sha'ul declares it directly at Gal 3:6 ff.

Gal 3:6 *It was the same with Avraham: "He trusted in God and was faithful to him, and that was credited to his account as righteousness."*

To such a Torah there is no cessation, neither in this world nor in the next. (David Stern - JNTC)

Where there is faith according to Torah, there is life for which Yeshua revealed to us through His death and His resurrected.

2Ti 3:14 But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

2Ti 3:15 and recalling too how from childhood you have known the Holy Scriptures, which can give you the wisdom that leads to deliverance through trusting in Yeshua the Messiah.

2Ti 3:16 All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

2Ti 3:17 thus anyone who belongs to God may be fully equipped for every good work.