

Notes: October 5, 2024

Start: 10 AM

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

Shabbat Shuvah refers to the Shabbat that occurs during the [Ten Days of Repentance](#), but is between the two consecutive Days of [Rosh Hashanah](#); and the Day of [Yom Kippur](#). The name Shabbat Shuvah comes from the first word of the [Haftarah](#) that is read on that day, [Hosea 14:2-10](#), and literally means "Return!" It is alternately known as Shabbat T'shuvah owing to its being one of the Aseret Y'may T'shuvah (Ten Days of Repentance).

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

Shabbat Shuvah has three special [haftarah](#) readings, two dealing with the importance of heartfelt repentance (Hosea 14:2 - 10 & Joel 2:15 - 18) and one praising the Creator's mercy (Micah 7:18-20).

Shabbat Shuvah is a time for deep reflection into who we are. A time whereby we weigh who we are in relation to who Adonai is. A reflection beyond the ordinary or mundane, but one that delves deep into our very soul.

Yom Kippur is fast approaching. A day so powerful in meaning and action that it transcends all other sin offerings, whether it be the Chatat or Asham.

**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.

**Lev 16:31** It is a Shabbat of complete rest for you, and you are to deny yourselves. "This is a permanent regulation.

**Lev 16:32** The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

**Lev 16:33** he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

**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.

So, when we look at the closing chapter of Hosea, a Prophet who was writing to the Northern Kingdom of Israel...

**Hos 1:4** Adonai said to him, "Call him Yizre`el, because in only a short time I will punish the house of Yehu for having shed blood at Yizre`el; I will put an end to the kingdom of the house of Isra'el.

**Hos 1:5** When that day comes, I will break the bow of Isra'el in the Yizre`el Valley."

**Hos 1:6** She conceived again and bore a daughter. Adonai said to him, "Name her Lo-Ruchamah [*unpitied*], for I will no longer have pity on the house of Isra'el. By no means will I forgive them.

**Hos 1:7** But I will pity the house of Y'udah; I will save them not by bow, sword, battle, horses or cavalry, but by Adonai their God."

A message of being destroyed for their transgressions against Adonai. Yet, when we get to the end of the Prophets writing we

**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.

This does not mean that Adonai is not requiring blood for atonement, but is requiring confession of sin, in other words repentance.

**Mal 1:10** Why doesn't even one of you shut the doors and thus stop this useless lighting of fires on my altar? I take no pleasure in you," says Adonai-Tzva'ot, "and I will not receive an offering from you.

**Isa 1:10** Hear what Adonai says, you rulers of S'dom! Listen to God's Torah, you people of `Amora!

**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!

**Isa 1:12** Yes, you come to appear in my presence; but who asked you to do this, to trample through my courtyards?

**Isa 1:13** Stop bringing worthless grain offerings! They are like disgusting incense to me! Rosh-Hodesh, Shabbat, calling convocations — I can't stand evil together with your assemblies!

Your sacrifices are meaningless because you continually and habitually transgress my Torah, so what is the purpose of making your offerings if there is no true conviction towards truly following me?

To where Adonai through the Prophet Hosea continues...

**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."

Your hope does not lie in man. Man cannot save you from Adonai's judgment.

The only one who can do so is Adonai...

**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."

Adonai will turn the hearts of His people back towards Him, as we read last week in Deuteronomy 30...

**Deu 30:5** Adonai your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors.

**Deu 30:6** Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live.

**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 Prophet Yoel writes...

**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.

Yoel, talks of a solemn assembly, likely referring to Yom Kippur, whereby the Cohanim is not just going through the motions of making a sin offering to Adonai alone, but are the representative of the people, standing before Adonai. They stand there as Moshe stood between the destruction of the people in the desert and Adonai.

When Adonai was ready do destroy Israel for their creation of an idol whom they worshipped as Adonai, it was Moshe who stood between the people and Adonai, not once but on two significant occasions:

The first time was the golden calf.

The second time was when Israel went to spy out the land Adonai had given them...

**Num 14:15** If you kill off this people at a single stroke, then the nations that have heard of your reputation will say

**Num 14:16** that the reason Adonai slaughtered this people in the desert is that he wasn't able to bring them into the land which he swore to give them.

**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."

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

Moshe, conveying the very words Adonai conveyed to him after the golden calf...

During this time, we focus on the 13 attributes of Adonai as found in Exodus 34:6-7, where we truly weigh what His mercy means to us. A mercy that is undeserving yet is freely given.

Most don't realize this, but the grace conveyed in the New Covenant through Yeshua is the same grace that is found in the Tanakh.

Think of it this way, had there been no sacrificial system, had there been no Yom Kippur, there would be no mercy or grace because we all would have died in our transgression.

But, it is through Adonai's mercy that He has provided a means for reconciliation with the final and most powerful Kapparah found through Yeshua.

The Thirteen Attributes begin with the first "Adonai," in verse 6, and end with the word "venakeh" in verse 7.

**Exo 34:6** Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh ( יהוה ) [Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth;

**Exo 34:7** showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

The single attributes are contained in the verses as follows:

1. *Adonai* — God is merciful prior to the sin.
2. *Adonai* — God is merciful after the sin God is merciful above and beyond.

In this way, God does not change because of what we have done or not done. He is the same. He does not change.

Throughout Scripture, Adonai is extending every opportunity for His creation to return to Him. A message found throughout the Prophets...

Return to me – T'shuvah, and I will return to you.

**Mal 3:7** Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you," says Adonai-Tzva'ot. "But you ask, 'In respect to what are we supposed to return?'

The reality is, Adonai, never truly left, He has always been waiting there for us. Yet it is us who have.

3. *El* — mighty in compassion to give all creatures according to their need;
4. *Rachum* — God eases punishment of the guilty and has great sympathy for human frailty.
5. *VeChanun* — God shows mercy to those who may not even deserve it, while also raising up the oppressed and consoling the downtrodden.
6. *Erech appayim* — God allows for the sinner to reflect, change, and repent.
7. *VeRav chesed* — God always leans in the favor of virtue over sin and is kind to those who may not be able to muster personal merit.
8. *VeEmet* — God is honest and keeps his word to those who stay true.
9. *Notzer chesed laalafim* — God doesn't forget the acts of the righteous and applies those merits to less deserving generations.
10. *Noseh avon* — If the sinner repents, God forgives (even intentional sin).
11. *VaFeshah* — If the sinner repents, God forgives (even malicious sin).
12. *VeChata'ah* — God forgives sin that arose out of ignorance, carelessness, or apathy.
13. *VeNakeh* — If one truly repents, God is merciful and forgiving.

**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 that truth?

What is that grace?

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Joh 1:2** He was with God in the beginning.

**Joh 1:3** All things came to be through him, and without him nothing made had being.

**Joh 1:4** In him was life, and the life was the light of mankind.

**Joh 1:5** The light shines in the darkness, and the darkness has not suppressed it.

**Joh 1:6** There was a man sent from God whose name was Yochanan.

**Joh 1:7** He came to be a testimony, to bear witness concerning the light; so that through him, everyone might put his trust in God and be faithful to him.

**Joh 1:8** He himself was not that light; no, he came to bear witness concerning the light.

**Joh 1:9** This was the true light, which gives light to everyone entering the world.

**Joh 1:10** He was in the world — the world came to be through him — yet the world did not know him.

**Joh 1:11** He came to his own homeland, yet his own people did not receive him.

**Joh 1:12** But to as many as did receive him, to those who put their trust in his person and power, he gave the right to become children of God,

**Joh 1:13** not because of bloodline, physical impulse or human intention, but because of God.

**Joh 1:14** The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

We see this in Yeshua...whom He has shown Adonai's truth to Ya'akov and grace to the children of Avraham.

So, on this Shabbat Shuvah, let us not take lightly what Adonai has done through the one whom He sent.

Let us be mindful of the 13 attributes of Adonai, whom Yeshua is the living fulfillment

Let us truly reflect deep within ourselves our nature in relation to that of Adonai.

Let us truly discover this new nature we have been given and set into subjection and place under its authority our old nature, thus truly turning to Adonai, through the authority He has given to Yeshua and follow Adonai with all of our heart and not relying on our own understanding, but ultimately trusting in the God of Avraham, Yitzchak and Ya'akov.