

Liturgy in context:

- Why do we do what we do?
- Why did we do what we did?
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[Me as a kid in synagogue: sit, stand, read, recite, listen to chant, listen to message, sit, stand. Review our opening prayers. Note the scripture references.]

[Nu. 14:19] In the words of Moshe, “O, please, forgive the iniquities of this people according to your great kindness, even as you have pardoned this people from Egypt until now.”

סַלַח נָא לְעוֹן הָעַם הַזֶּה כְּגֹדֶל חַסְדֶּךָ *[Nu. 14:19]*
 Sah-lakh nah lah-ah-vohn ha-ahm ha-zeh k'go-del khas-deh-kha
 [Forgive the iniquities of this people, according to your great kindness]

וְכַאֲשֶׁר נִשְׁאַתָּה לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה *[Nu. 14:19]*
 V'kha-ah-sheh nah-sah-tah lah ahm ha-zeh, mee-meetz-ri-yeem v'ad hay-nah.
 [even as you have pardoned this people from Egypt until now.”]

[Nu. 14:20] And ADONI said, “I have forgiven you as you have said.”
 וַיֹּאמֶר יְיָ סַלַחְתִּי כְדַבַּרְךָ *[Nu. 14:20]*
 Va-yo-mer Ah-do-ni, sah-lakh-tee keed-vah-reh-kha

Leader:

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל
 וְלִגֵּר הַגֵּר בְּתוֹכָם

V'nees-lakh l'khawl a-daht b'nay Yees-ra-ayl v'lah-gayr ha-gahr b'to-kham
 [The whole community of the people of Isra'el will be forgiven, likewise the foreigner staying with them]

כִּי לְכָל הָעַם בִּשְׁגָגָה *Nu 15.26*
 Kee l'khawl ha-ahm beesh-ga-gah
 [because all the people are at fault.]

This is not only beautiful liturgical prayer about forgiveness in scripture, it is a presentation of Yom Kippur as Sacred Drama. Consider the history and context of this prayer.

[There is a context to consider; we are sort of re-enacting a story. Bookends of the YK liturgy.]

Bamidbar/Nu Ch 13 Twelve spies explore Canaan. 10 panic; two hopeful

Bamidbar/Nu. 14:1-9 Whole population panicked and depressed at the prospect of Canaan warfare.

Bamidbar/Nu. 14.10-12 Divine wrath over unbelief → fear. [What are you and I afraid of?]

Bamidbar/Nu. 14:13-19 Moshe intercedes

Bamidbar/Nu. 14:20 Forgiveness [liturgy]

Bamidbar/Nu. 15.26 Forgiveness [liturgy]

[It's a beautiful prayer, but any reason we start with that?]

Big Picture:

1. What was the purpose of the Exodus from Egypt?
2. What is the basic purpose for G-d creating Israel, calling Avraham?

Shmot/Ex 3.15-17 God said further to Moshe, “Say this to the people of Isra’el: ‘*Yud-Heh-Vav-Heh* [Adoni], the God of your fathers, the God of Avraham, the God of Yitz’chak and the God of Ya’akov, has sent me to you.’ This is my name forever; **this is how I am to be remembered** generation after generation. Go, gather the leaders of Isra’el together, and say to them, ‘Adoni, the God of your fathers, the God of Avraham, Yitz’chak and Ya’akov, has appeared to me and said, “I have been paying close attention to you and have seen what is being done to you in Egypt; and I have said that **I will lead you up out of the misery of Egypt to the land of the Kena’ani, Hitti, Emori, P’rizi, Hivi and Y’vusi, to a land flowing with milk and honey.**”

The purpose of the Exodus from Egypt is to show the love and kindness of G-d manifest to the world in His Name in that

- G-d overcame the cruelest, most powerful force on the planet
- G-d brought a slave people to freedom and prosperity

All undone. So, Moshe intercedes!!

[The whole purpose of redemption, of glorifying G-d’s name, was undone.]

Bamidbar/Nu 14.13-16 Moshe replied to Adoni, “When the Egyptians hear about this — [and they will,] because it was from among them that you, by your strength, brought this people up — they will tell the people living in this land. They have heard that you, Adoni, are with this people; that you, Adoni, are seen face to face; that your cloud stands over them; that you go ahead of them in a column of cloud by day and a column of fire by night.

[Glorious worship engendering revelation]

Bamidbar/Nu 14.13-16 If you kill off this people at a single stroke, then the nations that have heard of your reputation will say that the reason Adoni slaughtered this people in the desert is that he **wasn’t able to bring them into the land which he swore to give them.**

[Conclude that the G-d of Israel think is a hoax.]

The people wrecked G-d’s whole plan, cosmic tragedy. Defiled His Name, His reputation.

Moshe pleaded that G-d would show grace and undo the damage, not make it permanent and publicized.

[That’s what this prayer is about. Starts with the biggest disaster imaginable: G-d’s Name defiled.]

Our sins are less serious than rejecting the purpose of the Exodus!

So, we can have hope.

Similarly, Yeshua’s main concern for us is to glorify the NAME of G-d.

Matt 6.9 ‘Our Father in heaven! May your Name be kept [recognized as] holy.

[Not the pronunciation, but the reputation.]

Yn. 17.6, 26 “**I made your name known** to the people you gave me out of the world ... **I made your name known to them**, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them.”

What we do as believers, who profess the Presence and glory, **reflects on G-d’s Name**. We bear His reputation:

- Our gratefulness and joy
- Our integrity, purity
- Our love and character
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[Similar to song from King of Kings that I played about a week ago:]

Your city and your people
are called by your Name.

We represent Him.
We need His help, and our
own commitment, so G-d
and Messiah get honor in
the world.
What was the solution: for
Moshe to confess, to ask,
to talk to G-d.



<https://www.youtube.com/watch?v=IkiH0pXekj4> Start at 2:40

[again, from the liturgy]

[Nu. 14:19] In the words of Moshe, “O, please, forgive the iniquities of this people according to your great kindness, even as you have pardoned this people from Egypt until now.”

[Moshe’s prayer was bigger than just the people, but the Glory of G-d’s Name through Israel.]

[Nu. 14:20] And ADONI said, “I have forgiven you as you have said.”

וַיֹּאמֶר יְיָ סְלַח־תִּי כְּדַבַּרְךָ^[Nu. 14:20]

Va-yo-mer Ah-do-ni, sah-lakh-tee keed-vah-reh-kha

[Why we spend so much time confessing in words? Verbalizing is powerful.]

Not necessarily for initial forgiveness, sometimes simple. Not with me personally, ten days seeking in 1969.

But necessarily for deep growth. Confession, repenting, seeking, growing.]

^{1 Yn 1.9-10} **If we confess our sins**, He is faithful and righteous to forgive our sins and purify us from all unrighteousness. If we say we have not sinned, we make Him a liar and His word is not in us.

^{Hosea 14.2-3} Return O Israel, to Adoni your God, for you have stumbled in your iniquity. **Take words with you and return to Adoni.** Say to Him: “Take away all iniquity, and accept what is good, so we may repay with offerings of our lips.

^{T'hilim/Ps 51.17-21} **Adonai, open my lips**; then my mouth will praise you. For you don’t want sacrifices, or I would give them; you don’t take pleasure in burnt offerings. **My sacrifice to God is a broken spirit**; God, you won’t spurn a broken, chastened heart. In your good pleasure, make Tziyon prosper; rebuild the walls of Yerushalayim. Then you will delight in righteous sacrifices, in burnt offerings and whole burnt offerings; then they will offer bulls on your altar.

Yaakov 5.16 **Therefore, openly acknowledge your sins to one another, and pray for each other, so that you may be healed.**

Forgiveness by confession to G-d. Healing by confession to “each other.”

[Note this, that confession to G-d for forgiveness, confession to one another for healing.]

So, we confess our sins verbally.

If G-d could forgive Israel this cosmic travesty defiling His Name, about entering Canaan, surely he can forgive us if we confess our sins!

[Reason for this liturgical opening from Nu 14, and day of confession.]

Gives us hope for ourselves. If Israel was forgiven, we will be.]

Our sins are less serious than rejecting the purpose of the Exodus!

Another analogy

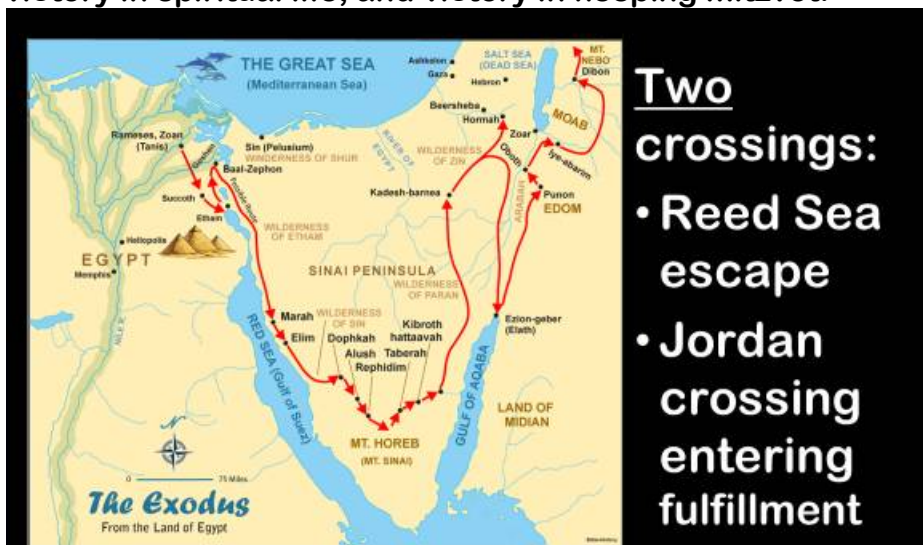
[Another reason why we open with this prayer:]

- G-d called Israel out of Egyptian slavery, not as an end in itself, but to bring them into Canaan!
- Similarly, G-d calls us to forgiveness in Yeshua salvation, not as an end in itself, but to lead us to inner rest.

Not just hellfire insurance, but abundant LIFE!!

[Nu 14 prayer was not about getting out, but about getting IN.]

So when Israel failed the fight to enter Canaan, she is like us failing to seek the promised land of victory in spiritual life, and victory in keeping mitzvot!



Various interpretations of the route, this is the simplest.
Two crossings: out of Egypt, into Canaan.
Opening prayer of YK about entering Canaan.

Messianic Jews/Heb 3.7-11 **As the Ruakh HaKodesh says, [in Psalm 95.7-11] “Today, if you hear God’s voice, don’t harden your hearts, as you did in the Bitter Quarrel on that day in the Wilderness when you put God to the test.**

[Want to hear the Holy Spirit, read the scripture.]

There is a second crossing for us, believers.]

Messianic Jews/Heb 3.7-11 **Yes, your fathers put me to the test; they challenged me, and they saw my work for forty years! Therefore, I was disgusted with that generation — I said, ‘Their hearts are always going astray, they have not understood how I do things’; in my anger, I swore that they would not enter my rest.”**

[Want to hear the Holy Spirit, read the scripture.]

There remains a *Shabbat*-keeping for God's people. For the one who has entered God's rest has also rested from his own works, as God did from his. Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience. *[There is a second crossing for us, believers. Holy Spirit filling, death to self, speaking in tongues. Entire sanctification is what the Wesleyans called it.]*

Watch out, brothers, so that there will not be in any one of you an **evil heart lacking trust**, which could lead you to apostatize from the living God! Becom[ing] hardened by the **deceit of sin**.

Survey done by a spiritual leadership magazine

- >50% acknowledged a destructive vice that they could not shake [not scientific poll]
- Alcohol, pornography, prescription and illegal drugs, gambling, sex, media, appearance [anorexia/bulimia], fears, rage

[Jordan means down, descending → death to self]

"When God calls a man, He bids him come and die," wrote Dietrich Bonhoeffer during the dark days when the church in Germany was being Nazified. And at the age of thirty-nine, he practiced what he preached; he was hanged on the gallows and died ... Bonhoeffer was not just an ordinary hero, but an extraordinary one, both in his stature as a leader, and as a believing intellectual. *[Dr. Erwin Lutzer is Pastor Emeritus of Chicago's Moody Church where he was the senior pastor for 36 years. He is the featured speaker on three radio programs heard on more than a thousand stations in the U.S. and around the world. Author of over 30 books, these excerpts are from an article condensed from Dr. Lutzer's When a Nation Forgets God.]*

“Deceit of sin”

- [Almost] every sin starts with believing a lie
 - Khavah/Eve in the Garden
 - 12 spies
- It's NOT the lie that damages us, but our accepting it and responding.

Gal. 5:13-14 **For, brothers, you were called to be free. Only do not let that freedom become an excuse for allowing your old nature to have its way. Instead, serve one another in love.** For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself"

Mes. Jews 4.1-2 **Therefore, let us be terrified of the possibility that, even though the promise of entering his rest remains, any one of you might be judged to have fallen short of it;**

Mes. Jews 4.9-11 **So there remains a *Shabbat*-keeping for God's people.** For the one who has entered God's rest has also rested from his own works, as God did from his. Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience.

[Rest from our own works means:

1. *Stopping our own fleshly works and/or*
2. *Entering into G-d's spirit empowered works]*

How do we enter into Shabbat rest?

1. Renounce lies that precipitate defense/compensation.
2. Receive the love of יֵשׁוּעַ Yeshua. Yeshua plus NOTHING, plus NO ONE, is your rest. No co-dependence.
3. Be part of an accountability group.

Therefore, **let us do our best to enter that rest;** so that no one will fall short because of the same kind of disobedience

Opening liturgy is about forgiveness for failing to enter Canaan.

Closing liturgy
that we do at the Neilah?
[Read from Fisher's Makhzor]

^{1 K 18.18} “I have not troubled Israel. Rather, it is you and your father’s house—by forsaking the mitzvot of Adoni and going after the Baalim.

Context: Eliyahu/Elijah challenged the prophets of Baal. Sensual vile worship. 450 dervishing prophets got no answer, no fire from Baal.

^{1 K 18.36-37} Eliyahu the prophet approached and said, “Adoni, God of Avraham, Yitz’chak and Isra’el, let it be known today that you are God in Isra’el, and that I am your servant, and that I have done all these things at your word. Hear me, Adoni, hear me, so that this people may know that you, Adoni, are God, and that **you are turning their hearts back to you.**”

^{1 K 18.38-39} Then the fire of Adoni fell. It consumed the burnt offering, the wood, the stones and the dust; and it licked up the water in the trench. When all the people saw it, they fell on their faces and said,

“Adoni is God! Adoni is God!”

יְיָ הוּא הָאֱלֹהִים. יְיָ הוּא הָאֱלֹהִים:

[Read John Fishers' Makhzor p 117

Can we expect that after our day of confession, sometime soon, the fire of G-d will touch us with renewal, cleansing, filling??]

Conclusion:

- Yom Kippur opens with Moshe’s prayer Nu 14 over 10 Spies and failure of Israel to fulfill G-d’s plan to enter Canaan. Confession.
- Yom Kippur concludes with Israel battle with Eliyahu over Baal vs. Adoni and the FIRE of victory!
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We are confessing our sins from fear and unbelief, to our sins of Baalim/idols that we may have!
Drama of the worst of Israel, all forgiven!