

Triennial Parasha Reading for – Feb 6th 2010

53.1 Nitsavim / You are Standing

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Psalm 149

¹ Praise ye YHVH. Sing unto YHVH a new song, and his praise in the congregation of saints. ² Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. ³ Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. ⁴ For YHVH taketh pleasure in his people: he will beautify the meek with salvation. ⁵ Let the saints be joyful in glory: let them sing aloud upon their beds. ⁶ Let the high praises of Elohim be in their mouth, and a two-edged sword in their hand; ⁷ To execute vengeance upon the heathen, and punishments upon the people; ⁸ To bind their kings with chains, and their nobles with fetters of iron; ⁹ To execute upon them the judgment written: this honour have all his saints. Praise ye YHVH.

Torah - Deu 29:10-30:10

Moses Instructs a Renewal of the Covenant Along with a Warning of Idol Worshiping to All of Israelites, Their Posterity, Regardless of Position even including Strangers in Their Gate

¹⁰ ⁽⁹⁾ Ye stand this day all of you before YHVH your Elohim; your captains of your tribes, your elders, and your officers, with all the men of Israel, ¹¹ Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: ¹² That thou shouldest enter into covenant with YHVH thy Elohim, and into his oath, which YHVH thy Elohim maketh with thee this day: ¹³ That he may establish thee to day for a people unto himself, and that he may be unto thee a Elohim, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. ¹⁴ Neither with you only do I make this covenant and this oath; ¹⁵ But with him that standeth here with us this day before YHVH our Elohim, and also with him that is not here with us this day: ¹⁶ (For ye know **Aleph Tav** how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; ¹⁷ And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them;) ¹⁸ Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from YHVH our Elohim, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; ¹⁹ And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: ²⁰ YHVH will not spare him, but then the anger of YHVH and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and YHVH shall blot out his name from under heaven. ²¹ And YHVH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: ²² So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which YHVH hath laid upon it; ²³ And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which YHVH overthrew in his anger, and in his wrath: ²⁴ Even all nations shall say, Wherefore hath YHVH done thus unto this land? what meaneth the heat of this great anger? ²⁵ Then men shall say, Because they have forsaken the covenant of YHVH Elohim of their fathers, which he made with them when he brought them forth out of the land of Egypt: ²⁶ For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: ²⁷ And the anger of YHVH was kindled against this land, to bring upon it all the curses that are written in this book: ²⁸ And YHVH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. ²⁹ ⁽²⁸⁾ The secret things belong unto YHVH our Elohim: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Moses Prophesies Israel's Eventual Repentance and Redemption

^{30:1} And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither YHVH thy Elohim hath driven thee, ² And shalt return unto YHVH thy Elohim, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³ That then YHVH thy Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither YHVH thy Elohim hath scattered thee. ⁴ If any of thine be driven out unto the outmost parts of

heaven, from thence will YHVH thy Elohim gather thee, and from thence will he fetch thee: ⁵ And YHVH thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. ⁶ And YHVH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YHVH thy Elohim with all thine heart, and with all thy soul, that thou mayest live. ⁷ And YHVH thy Elohim will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. ⁸ And thou shalt return and obey the voice of YHVH, and do all his commandments which I command thee this day. ⁹ And YHVH thy Elohim will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for YHVH will again rejoice over thee for good, as he rejoiced over thy fathers: ¹⁰ If thou shalt hearken unto the voice of YHVH thy Elohim, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto YHVH thy Elohim with all thine heart, and with all thy soul.

My Commentary and Notes

Standalone Aleph Tav for Deu 29:15(14)? & 16(15), Deu 30:7

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

JKM: Sense the KJV and the OJB/BHS etc. are off by one verse, I wonder if the standalone Aleph Tav was double counted, because I only see one.

Deu 29:16 (For ye know **Aleph Tav** how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

Deu 29:16 כִּי־אַתֶּם יֹדְעִתֶם אֶת־אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם
וְאֵת אֲשֶׁר־עָבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:

Deu 29:16 כי (For) אתם H3588 ye H859 ידעתם H3045 know את H853 אשר H4714 of מצרים H776 in the land בארץ H3427 we have dwelt ישבנו H834 how H7130 בקרב H5674 we came עברנו H834 and how אשר H853 ואת Egypt; H5674 ye passed by: אשר H834 which אתם H1471 the nations הגוים through

Jot's and Tittles for this Parasha

Source: [Yavoh Magazine, July 2004 "The Jots and Tittles of Moses" by Monte Judah](#)

Section	Verse	Type
Torah	Deu 29:28	Enlarged Lamed
Torah	Deu 29:29	Jot or Tittle

Deu 29:28 (27) And YHVH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day

H5921 of מעל H3068 And the LORD יהוה H5428 rooted them out ויתשם **Deu 29:28**
אדמתם H127 their land באף H639 in anger, ובחמה H2534 and in wrath, ובקצף
H413 them into אל H7993 and cast וישלכם H1419 and in great גדול H7110 indignation,
ארץ H776 land, אחרת H312 another, כיום H3117 day. הוזה H2088 as this:

The Lamed means a shepherds staff or a herder's goad. The staff of Moses was used to lead the children of Israel out of Egypt. The staff of Moses was raised up in the wilderness to symbolize how the Messiah would be raised up on the cross. The letter Lamed is made bold to remind us that the Great Shepherd will be the One who gathers us where ever we may be scattered. This passage of Scripture explains how Israel was prophesied by Moses to one day cast into all the nations (just as we have). But the enlarged Lamed reminds us that the Great Shepherd will bring us back. [Source](#).

Deu 29:29 (28) The secret things belong unto YHVH our Elohim: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law ^{Torah}.

H430 our אלהינו H3068 unto the LORD ליהוה H5641 The secret הנסתרת **Deu 29:29**
H1121 unto us and to our children לנו ולבנינו H1540 but those revealed והנגלת God:
H853 את H6213 that may do לעשות H5769 forever, עולם H5704 forever,
H2063 of this: הזאת H8451 law התורה H1697 the words דברי H3605 all



Again, the jots have to do with Jacob's flock or family. This passage has the jots placed over the future generations. It reminds us that each generation must look to the Torah for their instruction and to understand their part in Jacob's family, beginning with Jacob's family being divided into two companies before crossing into the land. We see that we are divided as the House of Judah and the House of Israel. That night, Jacob was afraid and in terror. He wrestled with God; he feared his brother Esau. It was called Jacob's trouble. The next day, he was unified, his brother went away, and he received a blessing and a new name – Israel. The same will happen to us. We are in Jacob's trouble now. We are dealing with terror. We are divided. We await the blessing of God and His new day. Our names will be changed. We will live in the promised land. The sages say that what happened to the fathers will happen to the descendants. The jots remind of the story of Jacob, Jacob's trouble, Jacob's flock and family coming together. We associate Jacob's trouble with end time events, specifically, the Great Tribulation. Therefore, it is of profound interest to us. [Source](#)

My Comments

I've been working on a document about [PaRDeS](#) which hermeneutically categorizes the interpretation of the bible into four categories (PaRDeS is a Hebrew acronym for the four levels). One of the things I have been thinking about is what constitutes the four levels specifically the Sod level which is the secret and last level. My instinct tells me that two of them are 1) the two house understanding and 2) the law form of Torah and specifically its applicability today (others may include Jots and Tittles, Standalone Aleph Tav, Thematic Connections, ???). I contend that part of the evidence for this can be found above in Deu 29:29 and Monte Judah's commentary which articulates a two house theme through the Jots.

These two Sod level understanding re-enforce each other. Operating under the assumption and taking on the mindset that I am of the House of Israel greatly enables me to recognize and embrace that the Torah and its law form is for me and therefore I need to apply it to my life. Because in Deu 29:29 it states "forever" the audience that Moshe speaks to was that generation of Israel who heard his words before they were to enter the promised

land and also it is to their posterity who will be cast out from the land (see also Deu 29:14-15). Therefore I argue if today you want to be a recipient of YHVH revelation (i.e. the Sod level of PaRDeS) you have to “do all the words of Torah”. The Church (i.e. House of Israel) should take notice that these secret things (the Torah) are hidden from them in plain sight, after all isn’t that the “Old Testament”

I think that you could infer from this verse a slightly different interpretation by metaphorically seeing the Torah as a treasure map. The purpose of a treasure map is to hide the treasure using instructions of its location which are encrypted by use of parables so that only the select group of people can interpret it. Using allegorical substitution we get ...

The purpose of a treasure map is to hide the treasure (the secret things of YHVH) using instructions (hearing and doing the Torah) of its location (the millennial Kingdom) which are encrypted by use of parables (PaRDeS encryption) so that only the select group of people (those who have the testimony of Meshiach and the Torah ... a remnant of Israel) can interpret it (by diligently studying Torah and decrypting it using sound hermeneutics e.g. exegesis and PaRDeS).

My perception is that YHVH views Israel like a child who frequently won’t follow instructions directly. YHVH is Elohim to Israel which is similar to how a father is to his child and both parent figures have a dilemma in that they want righteousness to be done because it is good for the child while at the same time showing respect for the child’s freewill. Therefore the parent needs to figure out how to achieve this goal by somehow engaging the child as a participant in the process and appeal to the child’s natural tendency of game playing. If the parent presents the child with a task in the form of a challenge and intentionally leaves out part of the instructions the child will most likely complete the task in a positive manner because as a participant in the process he can rightfully claim to be a co-creator of the solution. Hopefully the intent of the parent and the results of the child are not in conflict. “You can’t handle the truth” was uttered by the actor Jack Nicholson in the movie [A Few Good Men](#). A wise and righteous parent knows that for some children, they can’t handle the truthfulness which comes from the direct commands of the parent so they need to guide them through.

More on PaRDeS

The children are a key component in the traditional Jewish Passover Seder. It is designed to get them engaged in the feast so that the Torah can be passed on to the next generation. It is to also remind them that it was if they were there at Mt. Sinai entering into a covenant with YHVH. I wonder if the four sons are like the four levels of PaRDeS in that there is a progressive level of understanding.

Haftorah - Isa 61:10-63:9

¹⁰ I will greatly rejoice in YHVH, my soul shall be joyful in my Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. ¹¹ For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

^{62:1} For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. ² And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of YHVH shall name. ³ Thou shalt also be a crown of glory in the hand of YHVH, and a royal diadem in the hand of thy Elohim. ⁴ Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for YHVH delighteth in thee, and thy land shall be married. ⁵ For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy Elohim rejoice over thee. ⁶ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of YHVH, keep not silence, ⁷ And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. ⁸ YHVH hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: ⁹ But they that have gathered it shall eat it, and praise YHVH; and they that have brought it together shall drink it in the courts of my holiness. ¹⁰ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. ¹¹ Behold, YHVH hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. ¹² And they shall call them, The holy people, The redeemed of YHVH: and thou shalt be called, Sought out, A city not forsaken.

^{63:1} Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. ² Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? ³ I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴ For the day of vengeance is in mine heart, and the year of my redeemed is come. ⁵ And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. ⁶ And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. ⁷ I will mention the lovingkindnesses of YHVH, and the praises of YHVH, according to all that YHVH hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. ⁸ For he said, Surely they are my people, children that will not lie: so he was their Saviour. ⁹ In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Brit - Rom 10

¹ Brethren, my heart's desire and prayer to Elohim for Israel is, that they might be saved. ² For I bear them record that they have a zeal of Elohim, but not according to knowledge. ³ For they being ignorant of Elohim's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of Elohim. ⁴ For Meshiach is the end of the law for righteousness to every one that believeth. ⁵ For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶ But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Meshiach down from above:) ⁷ Or, Who shall descend into the deep? (that is, to bring up Meshiach again from the dead.) ⁸ But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; ⁹ That if thou shalt confess with thy mouth the Lord Y'shua, and shalt believe in thine heart that Elohim hath raised him from the dead, thou shalt be saved. ¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ¹¹ For the scripture saith, Whosoever believeth on him shall not be ashamed. ¹² For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³ For whosoever shall call upon the name of the Lord shall be saved. ¹⁴ How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵ And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ¹⁶ But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷ So then faith cometh by hearing, and hearing by the word of Elohim. ¹⁸ But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ¹⁹ But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. ²⁰ But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. ²¹ But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Gospel - Act 23

¹ And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before Elohim until this day. ² And the high priest Ananias commanded them that stood by him to smite him on the mouth. ³ Then said Paul unto him, Elohim shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? ⁴ And they that stood by said, Revilest thou Elohim's high priest? ⁵ Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. ⁶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. ⁷ And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. ⁸ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. ⁹ And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against Elohim. ¹⁰ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. ¹¹ And the night following the Lord stood

by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. ¹² And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. ¹³ And they were more than forty which had made this conspiracy. ¹⁴ And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. ¹⁵ Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. ¹⁶ And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. ¹⁷ Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. ¹⁸ So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. ¹⁹ Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? ²⁰ And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. ²¹ But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. ²² So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. ²³ And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; ²⁴ And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. ²⁵ And he wrote a letter after this manner: ²⁶ Claudius Lysias unto the most excellent governor Felix sendeth greeting. ²⁷ This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. ²⁸ And when I would have known the cause wherefore they accused him, I brought him forth into their council: ²⁹ Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. ³⁰ And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. ³¹ Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. ³² On the morrow they left the horsemen to go with him, and returned to the castle: ³³ Who, when they came to Caesarea and delivered the epistle to the governor, presented Paul also before him. ³⁴ And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; ³⁵ I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Prophecy - Rev 14 & 15

¹ And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ² And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: ³ And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto Elohim and to the Lamb. ⁵ And in

their mouth was found no guile: for they are without fault before the throne of Elohim. ⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ Saying with a loud voice, Fear Elohim, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. ⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. ⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ The same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. ¹² Here is the patience of the saints: here are they that keep the commandments of Elohim, and the faith of Y'shua. ¹³ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. ¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. ¹⁷ And another angel came out of the temple which is in heaven, he also having a sharp sickle. ¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of Elohim. ²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

^{15:1} And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of Elohim. ² And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of Elohim. ³ And they sing the song of Moses the servant of Elohim, and the song of the Lamb, saying, Great and marvellous are thy works, Lord Elohim Almighty; just and true are thy ways, thou King of saints. ⁴ Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. ⁵ And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: ⁶ And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ⁷ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of Elohim, who liveth for ever and ever. ⁸ And the temple was filled with smoke from the glory of Elohim, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

History - Neh 6:1-19

¹ Now it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) ² That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. ³ And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? ⁴ Yet they sent unto me four times after this sort; and I answered them after the same manner. ⁵ Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; ⁶ Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. ⁷ And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. ⁸ Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. ⁹ For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O Elohim, strengthen my hands. ¹⁰ Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of Elohim, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. ¹¹ And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. ¹² And, lo, I perceived that Elohim had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. ¹³ Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. ¹⁴ My Elohim, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. ¹⁵ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. ¹⁶ And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our Elohim. ¹⁷ Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. ¹⁸ For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. ¹⁹ Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Commentary

For more commentary on Nitsavim from [MIA](#), click → [here](#).

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-46.htm>

Commentary - Year 3 Sabbath 46

Deuteronomy 29:10 - 30:10 - Isaiah 55:6 - 58:8 - Psalm 143 - Romans 10:1-21
(Hebrew Bibles 29:9)

Shevat 22, 5764 / February 14, 2004, Shevat 22, 5767 / February 10, 2007

Netzavim / Standing

“You are standing”. This was the last day of Moses’ life. All of the people, all ages and classes, were standing before him.

The people had just heard ninety-eight frightening curses pronounced, and had said “Amen” to each of them. They knew that they had no basis in themselves to stand before an holy God. But Moses said, “You are standing”. Despite their sins, they were still standing!

Do we see ourselves here?

Moses divided the people into categories: fathers, mothers, and children; teachers, laborers, and proselytes – according to each ones’ level of effect on others’ actions.

God gave them a perspective here: they were responsible for one another. Each one was responsible for helping others observe Torah and to restrain them from violating it. This is partly why we teach and discuss Torah. This is why “forgive” does not mean simply forget whatever others do wrong: we are responsible to help individuals overcome – and that sometimes requires legal action (taking a matter before the judges); we are responsible to help keep society free of sin – and that is a reason to vote (the people selected leaders in the Biblical setting). We are not to be vindictive – vengeance belongs to God – but we are to be responsible in dealing with sins of others; we are commanded to “*preserve justice*” (Isaiah 56:1). We are not to seek personal retribution, but we are to seek sanctification for God’s people.

(V.18) “*Yahweh made this covenant with you so that no man, woman, family, or tribe among you would turn away from Yahweh our God to worship these gods of other nations, and so that no root among you would bear bitter and poisonous fruit.*” A root of curiosity can grow to a desire that will bear heresy: we have seen this in the many different directions that people follow charismatic leaders. We are forbidden to learn the ways of the nations (Jeremiah 10:2).

Our country is following other nations – and in some cases leading them – to devalue human life as “a matter of choice”, and to make homosexuality acceptable as “a matter of preference”. We should warn against these idolatries and seek to lead individuals and country away from them. Other examples could be the use of “recreational” drugs, and dishonest business schemes. We should not even be curious about these things in a way that could lead to desire.

God warned the people through Moses: when they were rebellious, they would experience the curses on every aspect of their lives; but when they were obedient, they would be greatly blessed. Remember, these were the people who had been redeemed by the Passover Lamb: we are not speaking of redemption by one's own works. Interestingly, God did not say "if", but "when": the remainder of His warning speaks of "when" God would return them from captivity, and change their hearts.

So Isaiah instructs us (v.55:6-7): *"Seek Yahweh while He may be found; call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Yahweh, and He will have compassion on him; and to our God, for He will abundantly pardon."* If you are hearing His Word today, call upon Him while He is near. Seek His way – he who seeks shall find (Matthew 7:7)! Have your thoughts changed through learning His Word. He will abundantly pardon! This is not just for "the lost": God's people need to continually repent and seek His way.

The Psalmist says (143:1-2), *"Hear my prayer, O Yahweh, give ear to my supplications! Answer me in Your faithfulness, in Your righteousness! And do not enter into judgment with Your servant, for in Your sight no man living is righteous."*

Isaiah 56:6-7 *"Also the foreigners who join themselves to Yahweh, to minister to Him, and to love the name of Yahweh, to be His servants, every one who keeps from profaning the Sabbath, and holds fast My covenant; even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples."*

Paul spoke to the Romans about desiring that others be saved. Salvation is "from sin"! We call Messiah's name Yeshua, because He will save His people from their sins (Matthew 1:21). Salvation is not just taking away our guilt and leaving us free to do whatever we please; salvation is being turned around (repentance) to walk in God's way, growing through faith. It is not working to obtain salvation, but walking with God because we have been saved for that purpose.

Ephesians 2:10 – *"For we are His workmanship, created in Messiah Yeshua for good works, which God prepared beforehand, that we should walk in them."*

Acts 21:24 *"And all will know that there is nothing to the things which they have been told about you (Paul), but that you yourself also walk orderly, keeping the Law."*

Colossians 1:10 *"Walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God".*

1 Thessalonians 2:12 *"So that you may walk in a manner worthy of the God who calls you into His own kingdom and glory."*

KJV Romans 10:4 reads, "For Christ is the end of the law for righteousness to every one that believeth." NLT Romans 10:4 reads, "For Christ has accomplished the whole purpose of the law. All who believe in him are made right with God." The text actually means that Messiah is the goal of the Torah. KJV isn't in error, but one must understand that the word translated "end" means "goal", not annihilation. NLT completely misses the point: the law wasn't replaced; the purpose of the Torah is to display Messiah!

"Torah" is compared to five things: water (Isaiah 55:1), wine (Proverbs 9:5), honey & milk (Song of Solomon 4:11), and oil (SS 1:3). To the faithful, it is satisfying, it brings joy, it is sweet, it is nourishing, and it is healing.

David said (Psalm 143:8), “Let me hear Your lovingkindness in the morning; for I trust in You; teach me the way in which I should walk; for to You I lift up my soul.”

In Deuteronomy 29:4 (last week’s portion), Moses said: “Yet to this day Yahweh has not given you a heart to know, nor eyes to see, nor ears to hear.” Now we see a contrasting prophecy (Deuteronomy 30:6), “Moreover Yahweh your God will circumcise your heart and the heart of your descendants, to love Yahweh your God with all your heart and with all your soul, in order that you may live”

During the past several Sabbath afternoons we have been studying God’s sovereignty. While we are commanded to repent and follow God, after we do so, we see that it was God working in us, and not something originating within ourselves.

Philippians 2:13 – *“It is God who is at work in you, both to will and to work for His good pleasure.”*

Then we have that famous passage:

Philippians 1:6 – *“He who has begun a good work in you will perform it until the day of Messiah Yeshua.”*

Today’s Prophet has an interesting statement:

Isaiah 57:1-2 – *“The righteous man perishes, and no man takes it to heart; and devout men are taken away, while no one understands. For the righteous man is taken away from evil, he enters into peace; they rest in their beds, each one who walked in his upright way.”*