

## Triennial Parasha Reading for – Feb 13<sup>th</sup> 2010

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### Psalm 150

<sup>1</sup> Praise ye YHVH. Praise Elohim in his sanctuary: praise him in the firmament of his power. <sup>2</sup> Praise him for his mighty acts: praise him according to his excellent greatness. <sup>3</sup> Praise him with the sound of the trumpet: praise him with the psaltery and harp. <sup>4</sup> Praise him with the timbrel and dance: praise him with stringed instruments and organs. <sup>5</sup> Praise him upon the loud cymbals: praise him upon the high sounding cymbals. <sup>6</sup> Let every thing that hath breath praise YHVH. Praise ye YHVH.

## Torah - Deu 30:11-31:13

*The Torah Is Not Beyond Man's Ability to Obey*

<sup>11</sup> For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. <sup>12</sup> It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

*Choose Torah ... Choose Life - LChiem!*

<sup>15</sup> See, I have set before thee this day life and good, and death and evil; <sup>16</sup> In that I command thee this day to love YHVH thy Elohim, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and YHVH thy Elohim shall bless thee in the land whither thou goest to possess it. <sup>17</sup> But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; <sup>18</sup> I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. <sup>19</sup> I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: <sup>20</sup> That thou mayest love YHVH thy Elohim, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which YHVH sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

<sup>30:1</sup> And Moses went and spake these words unto all Israel. <sup>2</sup> And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also YHVH hath said unto me, Thou shalt not go over this Jordan. <sup>3</sup> YHVH thy Elohim, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as YHVH hath said. <sup>4</sup> And YHVH shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. <sup>5</sup> And YHVH shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. <sup>6</sup> Be strong and of a good courage, fear not, nor be afraid of them: for YHVH thy Elohim, he it is that doth go with thee; he will not fail thee, nor forsake thee. <sup>7</sup> And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which YHVH hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. <sup>8</sup> And YHVH, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. <sup>9</sup> And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of YHVH, and unto all the elders of Israel. <sup>10</sup> And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, <sup>11</sup> When all Israel is come to appear before YHVH thy Elohim in the place which he shall choose, thou shalt read this law before all Israel in their hearing. <sup>12</sup> Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear YHVH your Elohim, and observe to do all the words of this law: <sup>13</sup> And that their children, which have not known any thing, may hear, and learn to fear YHVH your Elohim, as long as ye live in the land whither ye go over Jordan to possess it.

## My Commentary and Notes

### Deu 30:11-12

In my opinion Y'shua challenging the authority of the Pharisees is far and away the key struggle in the Brit Chadisha as the Pharisees were very jealous of their authority even if the challenger was HaNavi (the prophet), Meshiach, Son of Elohim or whomever. As I like to say, they challenged Y'shua to produce his Meshiach license. Remember a license is to do that which is illegal and the licensee is controlled by the issuer of the license.

Notes from [Avi Ben Mordechai](#)

- Rule 1: even YHVH must obey the Rabbis see [Pesikta Rabbati](#), Section 3
- Rule 2: it is not in heaven ... it's plain, but the Rabbis interpret this different.

Also Nehemia Gordon points this out in His [book](#) and [video](#) "The Hebrew Yeshua vs. the Greek Jesus" that the Rabbis have changed these two verses and completely turning the meaning upside down.

before the rule 2

Deu 30:11-12 KJV For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

after the rule 2

Deu 30:11-12 KJV ~~For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?~~

With this in mind, compare to...

Joh 6:41-45 KJV The Jews then murmured at him, because he said, I am the **bread which came down from heaven**. <sup>42</sup> And they said, Is not this Y'shua, the son of Joseph, whose father and mother we know? how is it then that he saith, **I came down from heaven**? <sup>43</sup> Y'shua therefore answered and said unto them, **Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of Elohim. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

and...

Mat 21:23-27 KJV And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, **By what authority doest thou these things?** and **who gave thee this authority?** <sup>24</sup> And Y'shua answered and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. <sup>25</sup> The baptism of John, whence was it? from heaven, or of men?** And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men; we fear the people; for all hold

John as a prophet. <sup>27</sup> And they answered Y'shua, and said, We cannot tell. And he said unto them, **Neither tell I you by what authority I do these things.**

In Summary.

- **Deu 30:11-12:** Using the “rewritten” version this is where the Rabbi’s (descendants of the Pharisees) get their authority or at least they say that their authority for an Israelite doesn’t come directly from Heaven i.e. Elohim. In their mind and their narrative, they backfill the missing authority with their oral laws and traditions. Does not the Catholic church do a similar thing by changing the Torah (e.g. Sunday...Easter...Ham) and proclaiming that the followers of their sets of laws, which changes Torah, means that they are under church authority. As I understand this, when pressed, the Catholic hierarchy will admit this because if they didn’t they would have not quo warranto over their followers.
- **Joh 6:41-45:** Y'shua is not going to play that game because the Pharisees, or at least the religious leaders of Israel in the past, had a bad habit of killing the prophets as they were telling them things they didn’t want to hear.
- **Mat 21:23:** they are asking “quo warranto” which is Latin for by what authority. Even if the authority is from heaven they will not listen

## Mitzvot for this parasha

Source: [www.jewfaq.org](http://www.jewfaq.org)

Verse(s)	Mitzvah Number	Category	Law
<b>Deu 31:12</b>	220	The Sabbatical and Jubilee Years	To assemble the people to hear the Torah at the close of the seventh year

## **Brit - Mat 11:7-30**

<sup>7</sup> And as they departed, Y'shua began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? <sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. <sup>9</sup> But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. <sup>10</sup> For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if ye will receive it, this is Elias, which was for to come. <sup>15</sup> He that hath ears to hear, let him hear. <sup>16</sup> But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, <sup>17</sup> And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. <sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. <sup>25</sup> At that time Y'shua answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. <sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

## Gospel - Act 24

<sup>1</sup> And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. <sup>2</sup> And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> We accept it always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. <sup>7</sup> But the chief captain Lysias came upon us, and with great violence took him away out of our hands, <sup>8</sup> Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. <sup>9</sup> And the Jews also assented, saying that these things were so. <sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the Elohim of my fathers, believing all things which are written in the law and in the prophets: <sup>15</sup> And have hope toward Elohim, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And herein do I exercise myself, to have always a conscience void to offence toward Elohim, and toward men. <sup>17</sup> Now after many years I came to bring alms to my nation, and offerings. <sup>18</sup> Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. <sup>19</sup> Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same here say, if they have found any evil doing in me, while I stood before the council, <sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. <sup>22</sup> And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. <sup>23</sup> And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. <sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Meshiach. <sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. <sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. <sup>27</sup> But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

## Prophecy - Rev 16 & 17

<sup>1</sup> And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of Elohim upon the earth. <sup>2</sup> And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. <sup>3</sup> And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. <sup>4</sup> And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. <sup>5</sup> And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup> For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. <sup>7</sup> And I heard another out of the altar say, Even so, Lord Elohim Almighty, true and righteous are thy judgments. <sup>8</sup> And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. <sup>9</sup> And men were scorched with great heat, and blasphemed the name of Elohim, which hath power over these plagues: and they repented not to give him glory. <sup>10</sup> And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, <sup>11</sup> And blasphemed the Elohim of heaven because of their pains and their sores, and repented not of their deeds. <sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. <sup>13</sup> And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of Elohim Almighty. <sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. <sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon. <sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. <sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. <sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before Elohim, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And every island fled away, and the mountains were not found. <sup>21</sup> And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed Elohim because of the plague of the hail; for the plague thereof was exceeding great.

<sup>17:1</sup> And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: <sup>2</sup> With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. <sup>3</sup> So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Y'shua: and when I saw her, I wondered with great admiration. <sup>7</sup> And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. <sup>8</sup> The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. <sup>9</sup> And here is

the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. <sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. <sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. <sup>13</sup> These have one mind, and shall give their power and strength unto the beast. <sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. <sup>15</sup> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. <sup>17</sup> For Elohim hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of Elohim shall be fulfilled. <sup>18</sup> And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

## History - Neh 7

<sup>1</sup> Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, <sup>2</sup> That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared Elohim above many. <sup>3</sup> And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. <sup>4</sup> Now the city was large and great: but the people were few therein, and the houses were not builded. <sup>5</sup> And my Elohim put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, <sup>6</sup> These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; <sup>7</sup> Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this; <sup>8</sup> The children of Parosh, two thousand an hundred seventy and two. <sup>9</sup> The children of Shephatiah, three hundred seventy and two. <sup>10</sup> The children of Arah, six hundred fifty and two. <sup>11</sup> The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. <sup>12</sup> The children of Elam, a thousand two hundred fifty and four. <sup>13</sup> The children of Zattu, eight hundred forty and five. <sup>14</sup> The children of Zaccai, seven hundred and threescore. <sup>15</sup> The children of Binnui, six hundred forty and eight. <sup>16</sup> The children of Bebai, six hundred twenty and eight. <sup>17</sup> The children of Azgad, two thousand three hundred twenty and two. <sup>18</sup> The children of Adonikam, six hundred threescore and seven. <sup>19</sup> The children of Bigvai, two thousand threescore and seven. <sup>20</sup> The children of Adin, six hundred fifty and five. <sup>21</sup> The children of Ater of Hezekiah, ninety and eight. <sup>22</sup> The children of Hashum, three hundred twenty and eight. <sup>23</sup> The children of Bezai, three hundred twenty and four. <sup>24</sup> The children of Hariph, an hundred and twelve. <sup>25</sup> The children of Gibeon, ninety and five. <sup>26</sup> The men of Bethlehem and Netophah, an hundred fourscore and eight. <sup>27</sup> The men of Anathoth, an hundred twenty and eight. <sup>28</sup> The men of Bethazmaveth, forty and two. <sup>29</sup> The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three. <sup>30</sup> The men of Ramah and Gaba, six hundred twenty and one. <sup>31</sup> The men of Michmas, an hundred and twenty and two. <sup>32</sup> The men of Bethel and Ai, an hundred twenty and three. <sup>33</sup> The men of the other Nebo, fifty and two. <sup>34</sup> The children of the other Elam, a thousand two hundred fifty and four. <sup>35</sup> The children of Harim, three hundred and twenty. <sup>36</sup> The children of Jericho, three hundred forty and five. <sup>37</sup> The children of Lod, Hadid, and Ono, seven hundred twenty and one. <sup>38</sup> The children of Senaah, three thousand nine hundred and thirty. <sup>39</sup> The priests: the children of Jedaiah, of the

house of Jeshua, nine hundred seventy and three.<sup>40</sup> The children of Immer, a thousand fifty and two.<sup>41</sup> The children of Pashur, a thousand two hundred forty and seven.<sup>42</sup> The children of Harim, a thousand and seventeen.<sup>43</sup> The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.<sup>44</sup> The singers: the children of Asaph, an hundred forty and eight.<sup>45</sup> The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.<sup>46</sup> The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,<sup>47</sup> The children of Keros, the children of Sia, the children of Padon,<sup>48</sup> The children of Lebana, the children of Hagaba, the children of Shalmal,<sup>49</sup> The children of Hanan, the children of Giddel, the children of Gahar,<sup>50</sup> The children of Reaiah, the children of Rezin, the children of Nekoda,<sup>51</sup> The children of Gazzam, the children of Uzza, the children of Phaseah,<sup>52</sup> The children of Besai, the children of Meunim, the children of Nephishesim,<sup>53</sup> The children of Bakbuk, the children of Hakupha, the children of Harhur,<sup>54</sup> The children of Bazlith, the children of Mehida, the children of Harsha,<sup>55</sup> The children of Barkos, the children of Sisera, the children of Tamah,<sup>56</sup> The children of Neziah, the children of Hatipha.<sup>57</sup> The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,<sup>58</sup> The children of Jaala, the children of Darkon, the children of Giddel,<sup>59</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.<sup>60</sup> All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.<sup>61</sup> And these were they which went up also from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.<sup>62</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.<sup>63</sup> And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.<sup>64</sup> These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.<sup>65</sup> And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.<sup>66</sup> The whole congregation together was forty and two thousand three hundred and threescore,<sup>67</sup> Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.<sup>68</sup> Their horses, seven hundred thirty and six: their mules, two hundred forty and five:<sup>69</sup> Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.<sup>70</sup> And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.<sup>71</sup> And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.<sup>72</sup> And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.<sup>73</sup> So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

## Commentary

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

### Ahavta

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## Commentary - Year 3 Sabbath 47

Deuteronomy 30:11 - 31:13 - Jeremiah 12:15 - Psalm 144 - Matthew 11:7-30

Shevat 29, 5764 / February 21, 2004 - Shevat 29, 5767 / February 17, 2007

### haMitzvah / This Commandment

#### Torah and Yeshua

Torah is compared to five things: water (Isaiah 55:1) that gives life, wine (Proverbs 9:5) that brings joy, honey & milk (Song of Solomon 4:11) that taste good are nourishing for growth, and oil (SS 1:3) that brings radiant health.

The deeds (*mitzvot*) of the Torah are Biblically divided into three categories: the most intuitive being judgments (*mishpatim*) – moral and ethical instruction, next ordinances (*edot*) – rituals and festivals showing spiritual truths, and the least obvious being statutes (*hukim*) – deeds that bind us closer to God.

We speak of Yeshua as “the Living Torah”, “the Word become flesh” (John 1:14). Moses is speaking on the last day of his life. He is speaking of the Torah, and Paul uses his statements to refer to Yeshua.

Deuteronomy 30:11-14

*“For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' But the word is very near you, in your mouth and in your heart, that you may observe it.”*

Romans 10:6-10 (from last week)

*But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Messiah down), or 'Who will descend into the abyss?' (that is, to bring Messiah up from the dead)." But what does it say? "The word is near you, in your mouth and in your heart "-- that is, the word of faith which we are preaching, that if you confess with your mouth Yeshua as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*

The commandment (*mitzvah*) – the all-inclusive one, that we should love Yahweh our God with all our heart – Moses said that it was not in heaven, out of reach, that we needed someone to go up and get it for us. Paul said that the Word was near us: we did not need someone to go to heaven to bring Messiah down for us.

Moses said that the commandment was not beyond the sea, that we needed someone to cross over and get it for us, because the Word was very near us – in our mouth and in our heart, that we may observe it. Paul said that we did not need anyone to go to the abyss to bring Messiah up from the dead, because the Word was near us – in our mouth and in our heart, that we should confess with our mouth and believe in our heart.

We, who are of the faith, are not under the law of sin and death, that is – “The soul that sins, it shall die” (Ezekiel 18:4). Yeshua paid the penalty for all of our transgressions: however, that does not make us free to willfully transgress. Rather, it leads us to fulfill Torah for the love of God. Keeping the judgments, ordinances, and statutes is God’s instruction (Torah) of how to love God and neighbor.

If we seek righteousness, acceptable to God, by trying to keep commandments, then we are under a curse, because of our failures (Galatians 3:10-11).

If we seek righteousness by some kind of supposed faith that does not produce works of righteousness, then we do not have any real faith (James 2:17, 26).

If our sins have been placed upon Yeshua, and His faith has been given to us (Ephesians 2:8), then we – through love – seek to serve and please Him, growing in grace and knowledge of Him (2 Peter 3:18). We have been saved from sin in order to fulfill Torah (Ephesians 2:10).

*“All have sinned and fall short of the glory of God; (we are) justified as a gift by His grace through the redemption which is in Messiah Yeshua; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, . . . that He might be just and the justifier of the one who has faith in Yeshua. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law . . . Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law” (Romans 3:23-31).*

Once these things are understood from Scripture, they become obvious throughout, and no one should be able to deceive us into thinking otherwise.

Working to achieve right standing before God is not only hard; it is impossible.

Rabbinic Judaism has created a very difficult way that goes beyond Torah. It is said that one must be rich to be a Jew, and that may be represented by their dietary requirements of rabbinic certification of foods. Yeshua did not only refute rabbinic *kashrut* rules, He forbade even recognizing men by titles such as “Rabbi”. He did not deny Torah in any way.

Plucking and eating grain on the Sabbath (Luke 6:1) is not a Torah violation; it would violate Torah to harvest on the Sabbath for sale or storage.

Ritual hand washing before eating (Matthew 15:20) is a rabbinic requirement, not Torah.

Forbidding meats of which *kosher* slaughter is not certified (1 Corinthians 10:25) is a rabbinic rule, not Torah.

Catholicism has created an uncertain way of weighing one’s works. Penance by others might bring deliverance for one suffering in purgatory. Yeshua paid our price: it’s settled!

Walking with God is not hard. “My yoke is easy, my burden is light” (Matthew 11:30). It is the way of blessing and peace. When we fall, we have an advocate (1 John 2:1), and we will be lifted up (Psalm 37:23-24). There is promised

provision for everything we need to serve God (John 14:13). Acting “in Yeshua’s Name” means acting in Yeshua’s stead, inferring the doing of God’s work.

*“The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him” (1 John 2:4-5).*

As David said (Psalm 144:15), *“How blessed are the people whose God is Yahweh!”*

*“For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off. The steps of a good man are ordered by Yahweh: and he delights in His way. Though he fall, he shall not be utterly cast down: Yahweh upholds him with His hand” (Psalm 37:22-24).*

The Torah portion goes on to tell us (V.31:3) that *“It is Yahweh your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Yeshua (Joshua) is the one who will cross ahead of you, just as Yahweh has spoken.” (V.8) “He will not fail you or forsake you.”* We are responsible to go after righteousness in this life, following Yeshua; God has promised victory! Thus we read *“Blesses are those who hunger and thirst after righteousness, for they shall be satisfied” (Matthew 5:6).*

Then (v.10) God speaks about the Feast of Tabernacles. Is this a completely unrelated subject?

The seven-day Feast of Tabernacles represents the downfall of the nations, culminating in Yeshua’s reign on the Earth. On the Eighth Day, the enemies will be entirely destroyed, and we will enter the Promised Land! Today’s portion is all about overcoming our spiritual enemies, and going into the Land of righteousness.

So, David begins the accompanying Psalm 144 with *“Blessed be Yahweh, my rock, Who trains my hands for war, and my fingers for battle; my lovingkindness and my fortress, my stronghold and my deliverer”.*

And Yeshua speaks (Matthew 11:10) of John the baptizer, who will lead the way: *“This is the one about whom it is written, (Malachi 3:1) ‘Behold, I send My messenger before Your face, Who will prepare Your way before You.’ ”* As this messenger led the way when Yeshua came as the suffering servant of Isaiah 53, so the messenger will be seen again when Yeshua returns to reign as King (Matthew 17:10).