

Parashat 51 Nitzavim- [you are standing]

United We Stand - (Devarim (Deut) 29:10-29)



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The Covenant Renewed with YHWH

Devarim [Deuteronomy] 29: 10 "All of you are standing today before יהוה your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra'el, **11** your little ones, your wives and your sojourner who is in the midst of your camp, from the one who cuts your wood to the one who draws your water, **12** so that you should enter into covenant with יהוה your Elohim and into His oath, which יהוה your Elohim makes with you today, **13** in order to establish you today as a people for Himself and He Himself be your Elohim, as He has spoken to you and as He has sworn to your fathers, to Abraham, to Yitschaq [Isaac] and to Ya'aqob [Jacob]. **14** "And not with you alone I am making this covenant and this oath, **15** but with him who stands here with us today before יהוה our Elohim, as well as with him who is not here with us today. **16** "For you know how we dwelt in the land of Mitsrayim [Egypt] and how we passed through the nations which you passed through, **17** and you saw their abominations and their idols, wood and stone, silver and gold, which were with them **18** lest there should be among you a man or woman or clan or tribe, whose heart turns away today from יהוה our Elohim, to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood. **19** "And it shall be, when he hears the words of this curse, that he should bless himself in his heart, saying, 'I have peace though I walk in the stubbornness of my heart,' in order to add drunkenness to thirst.

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The Consequences of Forsaking the Covenant

20 "יהוה" would not forgive him, but rather, the displeasure of יהוה and His jealousy shall burn against that man and every curse that is written in this book shall settle on him and יהוה shall blot out his name from under the heavens. 21 "And יהוה shall separate him for evil, out of all the tribes of Yisra'el, according to all the curses of the covenant that are written in this Book of the Torah. 22 "And the generation to come of your children who rise up after you and the foreigner who comes from a far land, shall say when they see the plagues of that land and the sicknesses which יהוה has sent into it: 23 'All its land is sulphur, salt and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sođom and Gamorah, Admah and Tseboyim, which יהוה overthrew in His displeasure and His wrath.' 24 "And all nations shall say, 'Why has יהוה done so to this land? What does the heat of this great displeasure mean?' 25 "And it shall be said, 'Because they have forsaken the covenant of יהוה Elohim of their fathers which He made with them when He brought them out of the land of Mitsrayim [Egypt]. 26 'And they went and served other mighty ones and bowed themselves to them, mighty ones that they did not know and that He had not given to them, 27 therefore the displeasure of יהוה burned against this land, to bring on it every curse that is written in this book.

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Yisrael Called to Obey the Revealed Matters

28 'And יהוה uprooted them from their land in displeasure, in wrath and in great rage and cast them into another land, as it is today.' 29 "The secret matters belong to יהוה our Elohim but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.

Introduction: Our Scripture portion begins according to the Jewish commentary with Mosheh addressing the entire Assembly on the last day of his earthly life, so his Words needed to have a profound impact. We need to remember that the whole Assembly were about to enter the promised **land of Canaan** and by now hopefully they are wiser than at the beginning of their journey. We also ought to be wiser than when we began this journey of faith.

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The Events of this Torah

- 1. Mosheh gathers all the people to enter into the covenant with YHWH.**
- 2. Mosheh warns of a communal responsibility for wavering from their faith.**
- 3. When they are scattered Mosheh promises that YHWH will regather them when they return fully to YHWH.**
- 4. At that time the blessings will come upon them & the curses upon their enemies.**
- 5. Finally, Mosheh reminds Yisrael the Mitzvot [the Commandments] are not too wondrous for them & calls them to choose between life & death.**

The Event of the Portion

As it is Mosheh's final day on earth let us review the events:

- 1. Mosheh gathers all the people to enter into the Covenant with YHWH.**
- 2. Mosheh warns of a communal responsibility for wavering from their faith.**
- 3. When they are scattered Mosheh explains that YHWH will regather them when they return fully to YHWH.**
- 4. At that time the blessings will come upon them & the curses upon their enemies.**
- 5. Finally, Mosheh reminds Yisrael the Mitzvot [the Commandments] are not too wondrous for them & calls them to choose between life & death.**

Mosheh's Standing Address



Now Mosheh commences his address with the phrase **“You are Standing”** as referring to taking a firmly grounded stable stand after many years of trials, the removal of an entire generation over **40 years of wandering** in the wilderness in the hope that the truth and

knowledge of Torah should have been internalized, to reside in their hearts as it should be well formed in our hearts with Shaul [Paul] declaring a similar hope when he speaks to the province of **Galatia** in:



GalutYah [Galatians] 4:19 My little children, for whom I am again in birth pains until Messiah is formed in you

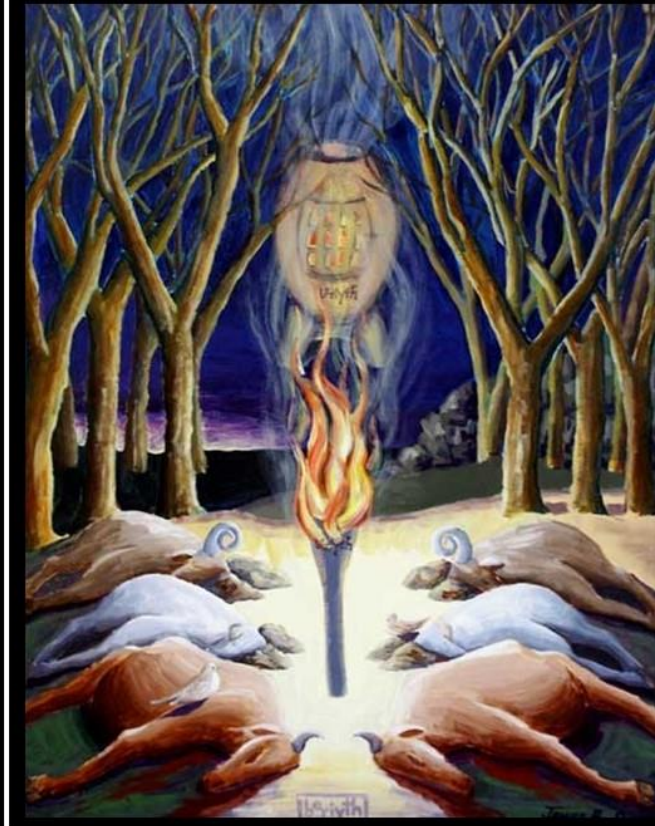
Therefore, as we contemplate the entering of what is called the New Year as it was before the exodus when YHWH made the beginning of Months commence with the **month of Aviv** [Nissan] it is also time to reflect on the lessons learned just as they had, in order to start on a better footing. These words therefore are a climax to all the Torah as Mosheh sees it, so this is supremely appropriate to be read as we contemplate the coming of what is called to **ten days of Awe** in which our year as Judaism believes is judged and the ruling given for the upcoming year whether we can expect **rich blessings** or a year of **difficulties**.



In this reading we see Mosheh making a **crucial speech** knowing he was soon to depart and to be called by YHWH to ascend **Mt Nebo**. What makes this scene so important is that absolutely everyone is there. From the **Priest**, down to the **wood chopper** all are present. Therefore, this is a Covenant between Elohim and the entire Congregation of Yisrael.

The entering into a Covenant with YHWH should therefore never be taken lightly and that is why Mosheh makes this crucial speech.

We know that Covenants were made by slaughtering and **cutting in two**, animals and walking between them but we do know that **Abram** did not Pass between them but only the **torch of YHWH** suggesting that YHWH took upon himself all the responsibility of the Covenant as we observe in this image:



Covenantal Responsibilities

Devarim (Deut) 29:11 that you may pass into the Covenant of YHWH your Elohim and into his Oath that YHWH your Elohim forges with you today.

This then suggests the failure of the Covenant would require His death as we observe with **Yeshua**.

We also find a subtle reminder of the process by which a covenant was entered into in these words found in:

Devarim (Deut) 29:11 that you may pass into the Covenant of YHWH your Elohim and into his Oath that YHWH your Elohim forges with you today.

This then can be observed as an escalation of Covenant understanding, that required an Oath with subsequent blessings and curses. The great **Sage Rashi** suggests that **to Pass** into a covenant in ancient times means that the Nation actively took part in this Covenant as if they passed between the **slaughtered animals** and thereby took on all the responsibilities of the Covenant. This idea of Passing can be seen by the blood on the **Doorpost in Mitzrayim** (Egypt) when Yisrael passed through the **blood of the Lamb**.

The Blood on the Doorposts



For us the **Passing before Yeshua** [Yahusha] is when we accepted him being the sign of the Covenant and thereby appropriating the blessing, but surely it also requires the taking upon ourselves the responsibilities of the Covenant just as they had. It is by passing through the blood that we enter the Covenant. Therefore, we remember what Yeshua said with these words in:

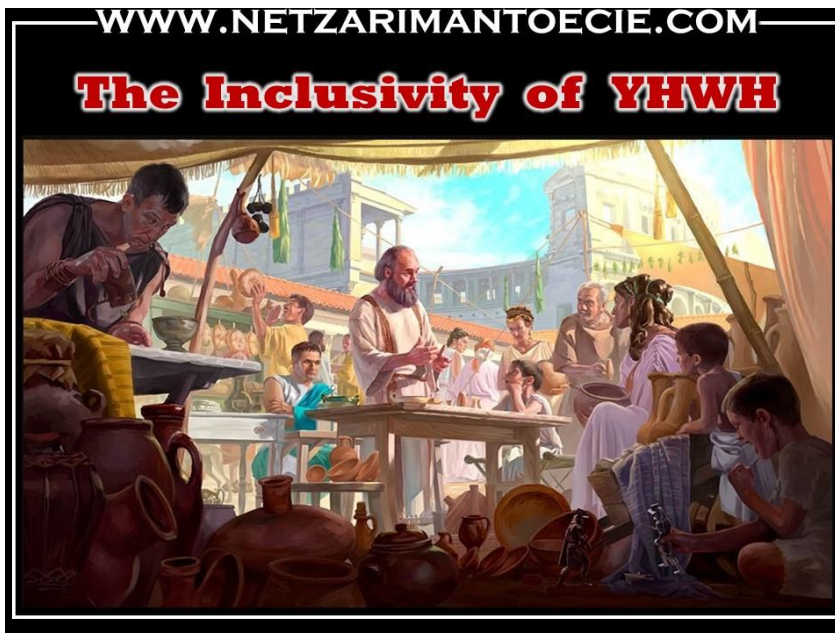


Yahuchanan [John] 6:54 Whoever eats My flesh and drinks My blood has eternal life

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Surely the internalizing of the nature of our redeemer is what this verse means by entering the Covenant.

The Inclusivity of YHWH :



The message of Scripture therefore has always been that the Covenant that YHWH would enact though it was addressed here to Yisrael would be with **all people** since this Assembly of the exodus was a mixed multitude who were converts from **Mitzrayim** (Egypt) plus **Yisraelites** and any that had witnessed the only true Elohim and had joined Yisrael. We see this

same inclusivity in the **Brit Chadashah** (New Testament) with the peaching of Shaul [Paul] when he went to the gentiles.

We firstly see Yeshua emphasizing inclusivity in the great commission as found in:



Luke 24:45-48 Then Yahshua opened their understanding that they might understand the Scrolls of YHWH, **46** And said to them, this is how it is written, Messiah to suffer and to rise from the dead the third day: **47** And that repentance and remission of transgressions should be preached in his name among all Nations, beginning at Yerushalayim. **48** And you are witnesses of these things.

Therefore, all those who come to the truth are not a separate entity but are branches grafted into the tree being Yisrael and therefore Yahshua has brought them into this Covenant by his blood. It is therefore as though we are standing with those who entered into the covenant and therefore all those words directly affect us. Most important is the fact that this covenant was the result of the Covenant **YHWH** made with **Abraham, Yitzchaq** (Isaac) & **Ya'acov** (Jacob) and one he would never dissolve for he is faithful, so we read that it was not only to them but to those not yet born. So intense was this promise that it came with a warning for those who would secretly desire to stray, for the Torah says that their names would be blotted out from **under Ha Shamayim** (The Heavens). This is a repetition of the **Blessings and Curses** but if they would choose him, they would be lifted above all Nations. The good news is, that the way back never seems to close if one is truthful in his **Teshuvah** (his repentance).

We who are wild by nature having no promise or Covenant have by the blood of Yeshua [Yahusha] been brought near and given this great promise as spoken by Kepha (Peter) in:



Ma'aseh Ha Sh'lichyim (Acts) For the promise is to you and to your children, and to all who are afar off, as many as YHWH our Elohim will call."

The **Ruach Ha Kodesh** (the Holy Spirit) is the sealing of the Covenant but just as Yisrael had to take responsibility to teach the truth of the Covenant as revealed in **the Torah** to the generations to come so is it ours. Therefore, how much more important is it today for us to teach the truth of the Covenant to this generation and not let them be drawn into a **false understanding** of the Covenant that has so diminished the power of his promise. This has caused a turning away from Torah towards a watered-down message by believing that the curses no longer exist opening the door to Transgression of Torah forgetting that our intentions & breaches of covenant must still have **consequences** to the detriment of the congregation of faith.

The Corporate Responsibility:

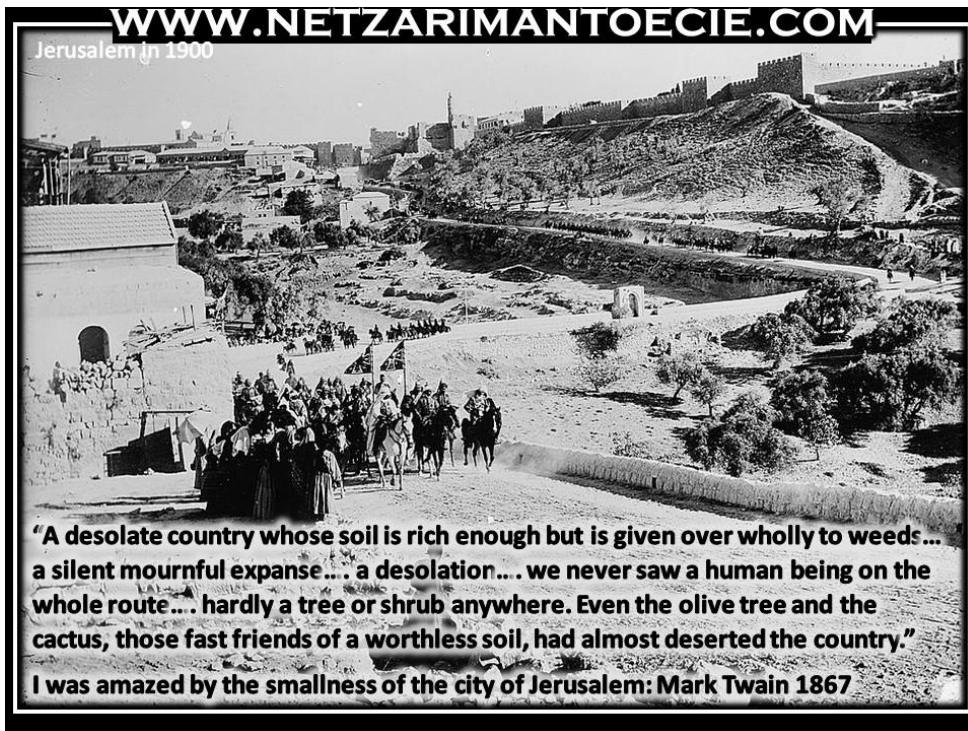


We see this thought with Yeshua who can see the not too distant destruction of the great city of Yerushalayim.

When this portion includes a latter generation, it speaks of generations that in general have abandoned the Covenant. Even today in Yisrael we see the effects of this and in our Nations, many of which grew up on the truths of Scripture as they saw it, but we can see the gradual decline and rejecting of the truths of Scripture.

In the Natural, Yisrael has seen the loss of Land, and its exile but in the compassion of YHWH we have seen Yahweh's faithfulness in re-establishing Yisrael again.

When we look back at the history of Yisrael and observe the Land we find that Mark Twain in 1867 wrote this:



"A desolate country whose soil is rich enough but is given over wholly to weeds... a silent mournful expanse... a desolation... we never saw a human being on the whole route... hardly a tree or shrub anywhere. Even the olive tree and the

cactus, those fast friends of a worthless soil, had almost deserted the country."

He also said; "I was amazed by the smallness of the city of Jerusalem:"

This land described by Scripture as a Land flowing with Milk and Honey did not reveal itself that way and so we need to take note of the words of Scripture like this:



Galatians 6:7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap. **8** For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

The Words of Mosheh were so powerfully revealed in **the desolation** of the Land, that the Nations would ask why YHWH had burned with anger against the Land and then for them to understand that it was because they had abandoned the Covenant. Mosheh in this reading is also bringing the **Nation to task** to let them see their **corporate responsibility**. This suggests that faith is in no way an individual responsibility as we hear so often today but must be addressed by all of us through **standing together**, that obedience to his word may be maintained through instruction and admonishment.



The one great truth that emerges from the **exile of the Yahudi** (The Jews) is that in their Lands of Exile they have been very diligent in their Torah teaching to the Generations that followed which finally saw them return to the Land of Yisrael in this generation even though that came about through great adversity.

Rashi again sights the **interpretation of the Aggadah** found in the **"Talmud"** suggesting that the Congregation was standing before Elohim this day because of the Curses mentioned after suffering much punishment for Sin.

Maybe this is a lesson for us too. The **Curses** therefore serve to direct them and us to choose what is right & therefore even they then become a blessing that keeps us on the

Path. Great adversity though being a harsh **task master** often purifies those that suffer through it as we can read through the **persecutions** the faithful endured.

A nation is no different than a house and so, we discover just how easy it is for division to **corrupt the fellowship** even among those within the true faith but that can also result in people leaving the faith because Yahshua himself says in:



Mark 3:25 And if a House is divided against itself that house cannot stand.

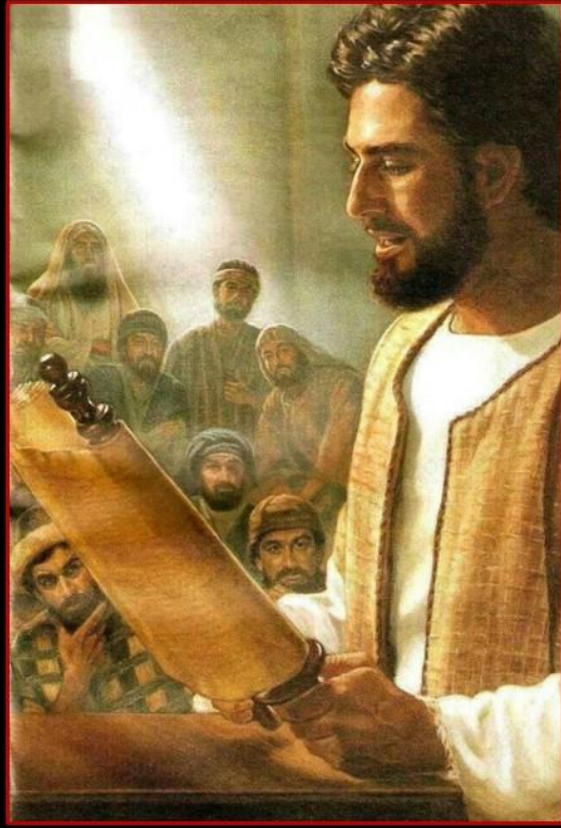
Mosheh is therefore giving the instruction that it is **the responsibility** of the whole congregation to purge sin and teach the ways of YHWH as revealed in the Torah. This is even more important today because we see the **great corruption** of society that is continuing on a downward spiral so we need to be pro-active in being obedient to the Torah of our Master and do our best to bring up **our children** in the way they should go, and walk in truth and righteousness in the hope of influencing the world around us but most importantly to reveal what is **pleasing to YHWH** who alone is Elohim and is the Righteous Judge of the whole Earth.

Conclusion:



As we come to the appointed time [the Moed] of **Yom Teruah** (The Feast of Trumpets) also called Rosh Hashanah (the Head of the Year) and our past year is judged we need to remember that the sins that are committed in secret cannot be judged by a human court of law, but will be judged by **the heavenly court**, for YHWH does not bring judgment over the Nation for those sins. However, if the leaders of the people do not judge the sins that were committed openly, the **whole Nation** will partake of the punishment for them.

In our day, how do we then see these instructions. Too often people are prone to think that Elohim is so **loving and passes** over our failures and forgives all our disobedience but though he is loving, when we fail to adhere to his **Kadosh** (Holy) instruction we will begin to see our Nation suffer but more importantly because we are **not influencing the World** around us, we will see it's steady decline into anarchy & atheism because the spark of the **Divine soul** within each of us is failing to light the **darkened world** around us. Let us remember what Scripture says about Yeshua then:



Yahuchanan (John) 1:4 In him was life and the life was the light of men. **5** And the light shines in the Darkness and the darkness comprehends it not.

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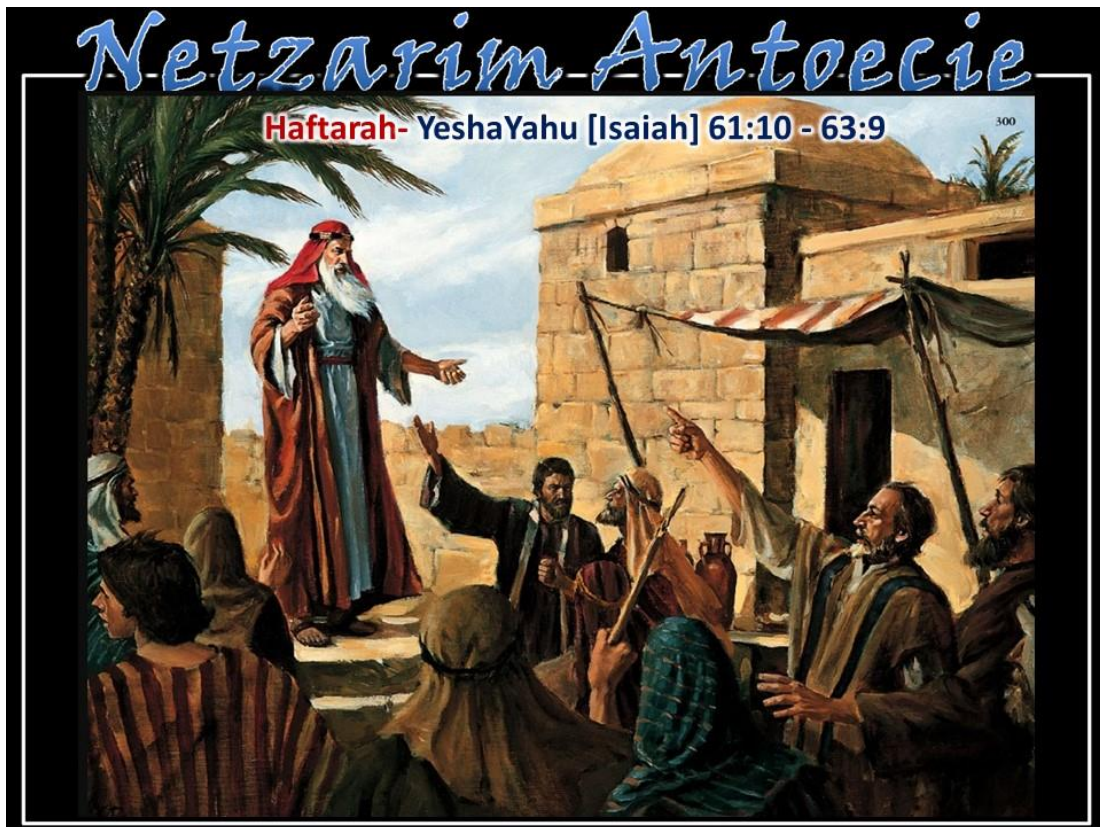
Is his light in you shining that **the World** might see him? We know the most observable revelation of Yahshua is the love we show to the World for we know that love covers a multitude of sins which I believe is why we still see YHWH touching lives even among those not **fully Torah observant** so we need to grow in love and also reveal the life in us that is Torah which must be overshadowed by love, lest it become a **hammer of Judgement**. Let us all choose to reveal the fullness of his compassion and seek what is pleasing in his sight.

The challenge for us is this:

Ephesians 6:14 Stand therefore, having girded your waist with truth, having put on the breastplate of right-ruling [which is Torah obedience].

Therefore, let us pursue peace with all men in order that they may be won to our great Elohim YHWH and our Master Yahshua. Amein.

Haftarah: YeshiYahu (Isaiah) 61:10-63:9



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The Transformation of Tsiyon

Yeshayahu [Isaiah] 61: 10 I greatly rejoice in יהוה, my being exults in my Elohim. For He has clothed me with garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a magnificent Turban and as a bride adorns herself with her Jewels.

11 For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master יהוה causes righteousness and praise to shoot up before all the nations!

Yeshayahu [Isaiah] 62: 1 For Tsiyon's sake I am not silent and for Yerushalayim's [Jerusalem's] sake I do not rest, until her righteousness goes forth like brightness and her deliverance as a torch that burns. **2** And the nations shall see your righteousness and all sovereigns your esteem. And you shall be called by a new name, which the mouth of יהוה designates. **3** And you shall be a crown of exquisiteness in the hand of יהוה and a royal head-dress in the hand of your Elohim. **4** No longer shall you be called "Forsaken," and no longer is your land called "a wasteland." But you shall be called "Chephtsi-bah [My delight is in her]," and your land "Married," for יהוה shall delight in you and your land be married. **5** For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you.

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The City Not Forsaken

6 I have set watchmen on your walls, O Yerushalayim, all the day and all the night, continually, who are not silent. You who remember יהוה, give yourselves no rest, 7 and give Him no rest until He establishes and until He makes Yerushalayim [Jerusalem] a praise in the earth. 8 יהוה has sworn by His right hand and by the arm of His strength, "No more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured; 9 but those gathering it shall eat it and praise יהוה. And those collecting it shall drink it in My set-apart courts." 10 Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Lift up a banner for the peoples! 11 See, יהוה has proclaimed to the end of the earth: "Say to the daughter of Tsiyon, 'See, your deliverance has come; see, His reward is with Him and His recompense before Him.'" 12 And they shall be called, "The set-apart People, the Redeemed of יהוה." And you shall be called, "Sought Out, a City Not Forsaken."

Yeshayahu [Isaiah] 63: 1 Who is this coming from Edom, with dyed garments from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? "It is I who speak in righteousness, mighty to save." 2 Why is there red on Your raiment and Your garments like one who treads in the winepress?

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The Messenger of the Presence Alone Saved Them

3 "I have trodden the winepress alone and from the peoples no one was with Me. And I trod them down in My displeasure and I trampled them in My wrath. Their blood is sprinkled upon My garments, and I have stained all My raiment. 4 "For a day of vengeance is in My heart and the year of My redeemed has come. 5 "And I looked, but there was none helping, and I was astonished that there was none upholding. So, My own arm brought salvation to Me and My wrath, it upheld Me. 6 "And I trod down the peoples in My anger and made them drunk in My wrath and poured out their lifeblood on the earth." 7 Let me recount the loving kindnesses of יהוה and the praises of יהוה, according to all that יהוה has done for us and the great goodness toward the house of Yisra'el, which He has done for them according to His compassion and according to His many kindnesses. 8 And He said, "surely they are My people, children who do not act falsely." And He became their Saviour. 9 In all their distress He was distressed, and the Messenger of His Presence saved them. In His love and in His compassion, He redeemed them, and He lifted them up and carried them all the days of old.

YeshaYahu (Isaiah) begins by reminding the people that salvation is near, and that all of the nations will see it. He invokes imagery of **weddings** to symbolize triumph, and **seedlings** to symbolize growth. The nasty names that Yisrael has been called in the past like– **“Forsaken,”** & **“Desolate”**–will be replaced by terms of affection like **blessed, prosperous,** and **Yerushalayim** shall be called **“the joy of the whole Earth.”**

Ha Navi (The Prophet) describes the commitment of YHWH to the city of **Yerushalayim** (Jerusalem) as this:

“For the sake of Zion I will not be silent, for the sake of Yerushalayim (Jerusalem) I will not be still” (62:1).



He details the ways that YHWH will strengthen Yerushalayim (Jerusalem) by appointing **watchmen** to guard the city day and night.

YHWH is then described as a **mighty warrior** who has returned victorious from battle but is covered in the blood of his enemies. The prophet reminds the people that when YHWH needed to be **defended** there was no one to come to His aid, because the people had abandoned Him. Still, YHWH defeated His enemies, even without His people at His side.

At the end of the **Haftarah**, YeshaYahu (Isaiah) reassures the people that YHWH will always come to their rescue:

“In His love and pity, He Himself redeemed them, raised them and exalted them all the days of old” (63:9).

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Netzarim Ketuvim- Silus [Luke] 24:1-12



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The Astonishment of the Resurrection

Luke 24:1 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, **2** and they found the stone rolled away from the tomb. **3** And having entered, they did not find the body of the Master יהושע! [Yeshua/Yahusha]. **4** And it came to be, as they were perplexed about this, that see, two men stood by them in glittering garments. **5** And becoming frightened and bowing their faces to the earth, these said to them, "Why do you seek the living among the dead? **6** "He is not here but has been raised up! remember how He spoke to you when He was still in Galil, **7** saying, 'The Son of Adam has to be delivered into the hands of sinners and be impaled and the third day rise again.'" **8** And they remembered His words. **9** And having returned from the tomb they reported all this to the eleven and to all the rest. **10** And it was Miryam from Maḡdala and Yahuchanah [Joanna] and Miryam the mother of Ya'aqob [Jacob/James] and the rest with them, who told this to the emissaries. **11** Their words appeared to them to be nonsense in their eyes, and they did not believe them. **12** But Kēpha [Peter] arose and ran to the tomb. Peering in, he saw the linen burial garments lying by themselves and he went away to his place, astonished at what took place.

The amazing truth revealed in this reading is that though Yeshua had taught his **Talmidim (Disciples)** the truth of the Redemption that was to come through his death and resurrection they were unable to hear it. Even when the women came to announce the great truth of his **resurrection**, they were still blind to **the Scriptures** even after **Kepha (Peter)** saw the Tomb empty.



It required the intervention of the risen Master to **open their understanding**, therefore we know that the truth can only be fully revealed by the Power of the **Ruach Ha Kodesh** (the Holy Spirit) today. It is for us to just rejoice that we then have our hearts and minds opened to the truth and we can only **pray** and **love** those, who have yet not seen that truth. If we wish to be the true people of Elohim, we need to drop our **self-reliance** and come with a humble heart before YHWH who is able to **open hearts** to his truth to the glory of his name.

Amein! Shavua Tov Alekhem [A Good Week Unto You]