

Parshah 51 Nitzavim

United We Stand (1st Aliyah Devarim (Deut) 29:9-28)

Slide A1



Introduction: Our Parshah begins according to the commentary with Mosheh addressing the entire Assembly on the last day of his earthly life, so his Words needed to have a profound effect. We are 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.

Mosheh then commences his address with the phrase "You are Standing" as referring to taking a firmly grounded stable stand after many years of trials in which the truth and knowledge of Torah should have been internalized to reside in their hearts.

Therefore, as we contemplate the entering of the New Year 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 and are supremely appropriate to be read as we contemplate the coming of what is called to ten days of Awe in which our year is judged and the ruling given for the upcoming year.

In this Parshah we see Mosheh making a crucial speech knowing he was soon to depart and be called by YHWH up to Mt Nebo. What makes this scene so important is that absolutely

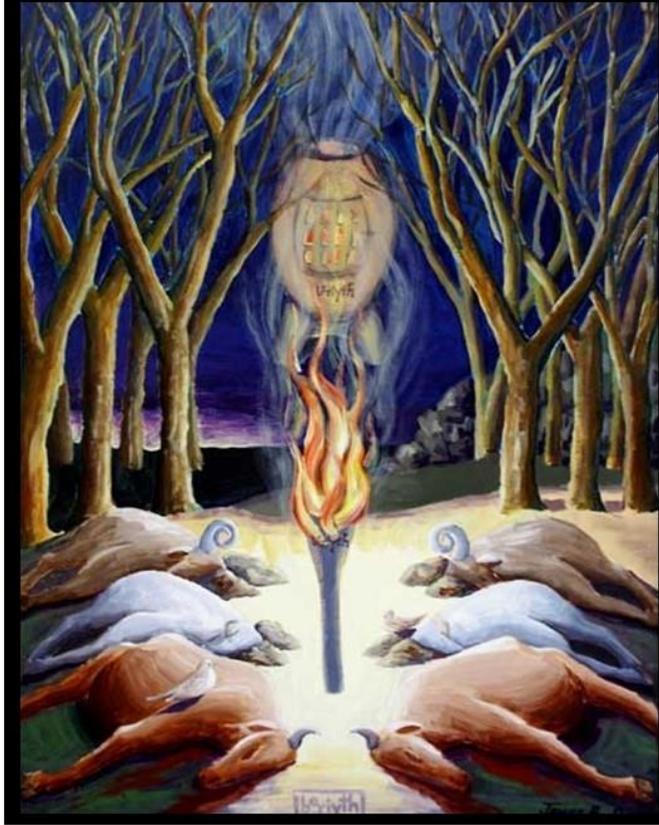
everyone is there. From the Priest, down to the wood chopper all are present. Therefore, this is a Covenant between Elohim and the entire Congregation.

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 Abram did not Pass between them but only the torch of YHWH as we observe in this image:

Slide B2

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***Covenantal
Responsibilities***

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

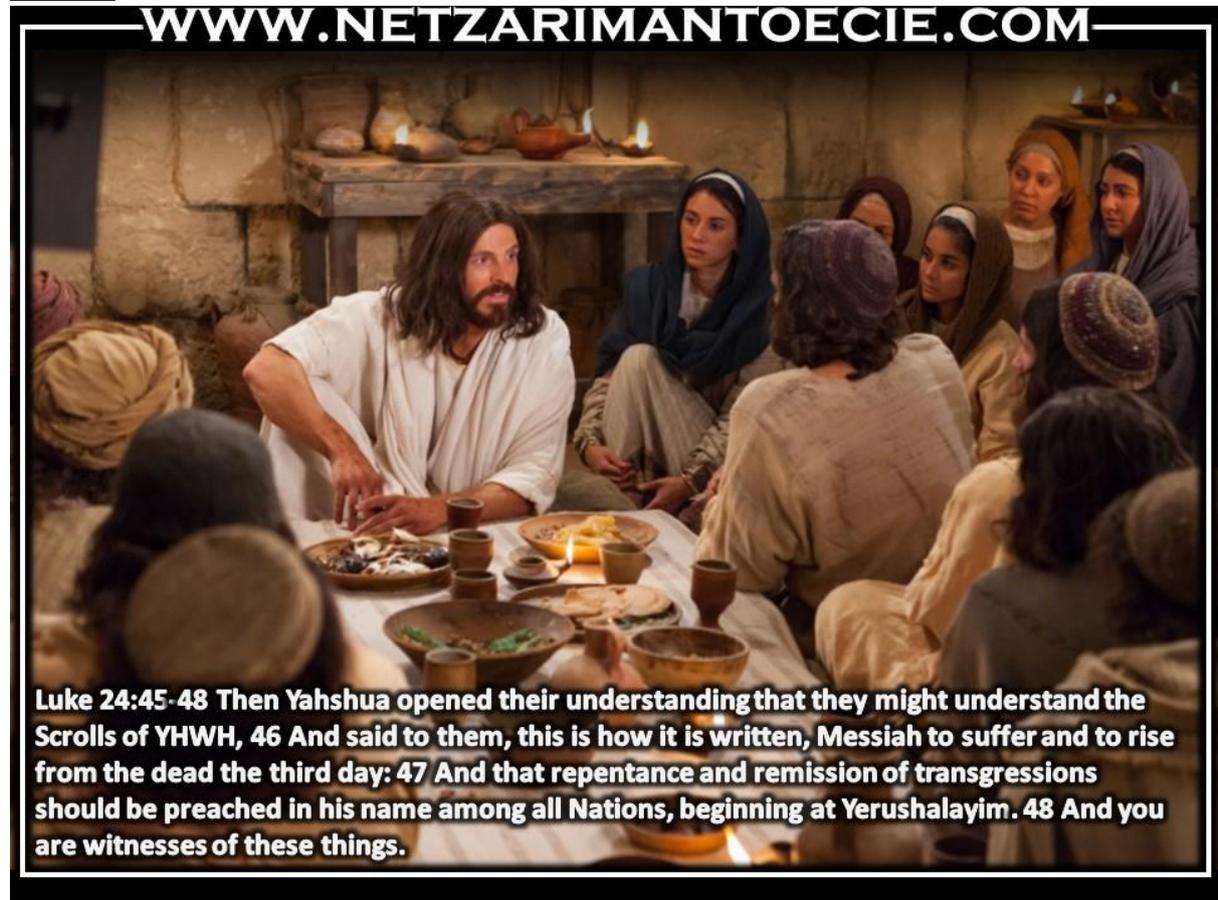
Devarim (Deut) 29:11 For you to pass into the Covenant of YHWH your Elohim and into his Oath that YHWH your Elohim forges with you today.

This then is an escalation of Covenant understanding that required an Oath with subsequent blessings and curses. The great Sage Rashi suggests that to Pass 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) and for us the Passing before Yahshua when we accepted him as the sign of the Covenant and thereby appropriating the blessing but also the responsibilities of the Covenant just as they had.

The Inclusivity of YHWH :

The message of Scripture therefore has always been that the Covenant that YHWH would enact though it was addressed to Yisrael would be with all people since this Assembly 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 great commission as found in:

Slide C3



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 Hashamayim (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 Return).

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

Slide D4



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 ratification 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.

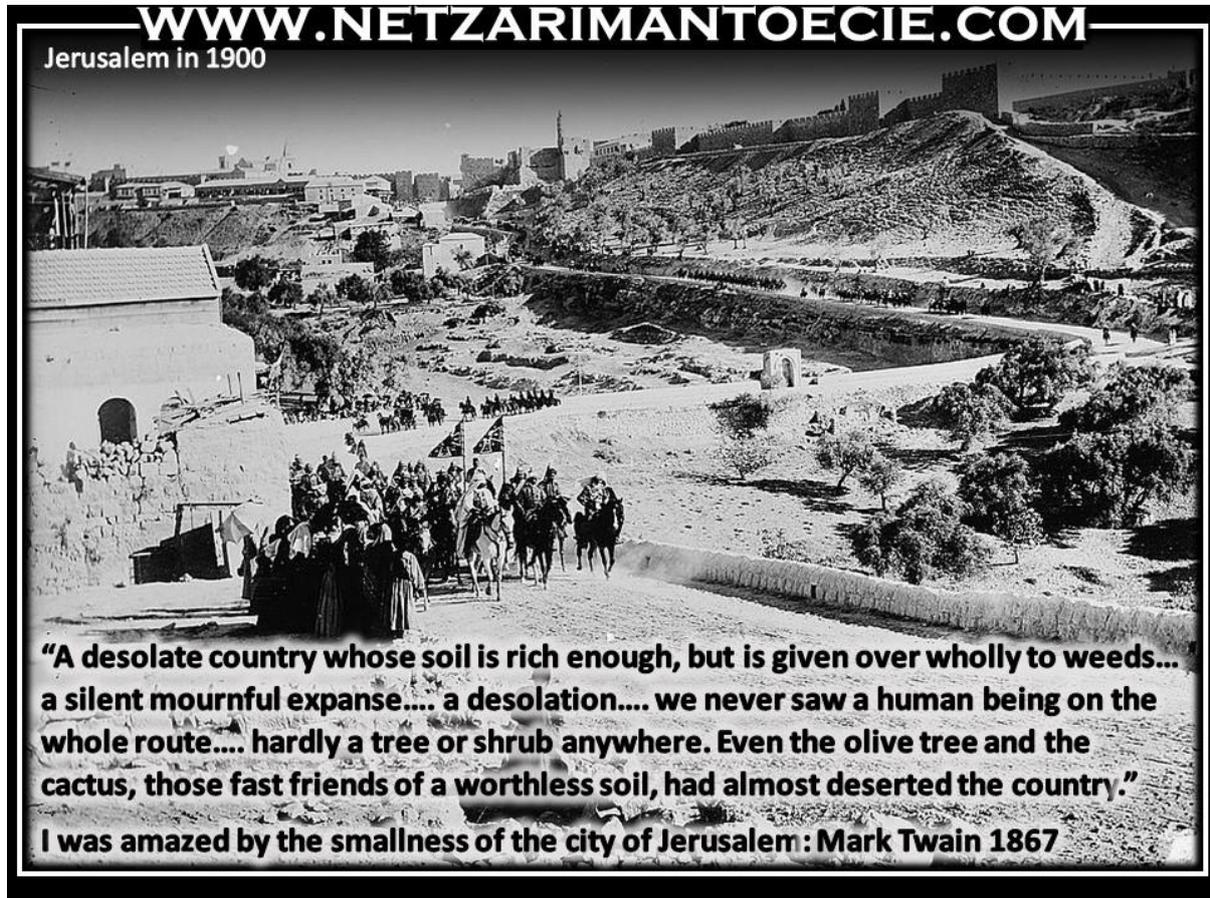
The Corporate Responsibility:

When this portion addresses the latter generation, it speaks of a generation that in general has 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 of rejecting 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 his Faithfulness in re-establishing Yisrael again.

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

Slide E5



"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 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 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. 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:

Slide F6



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 time 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 privately 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 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 Yahshua then:

Yochanan (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.

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

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

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

YeshiYahu (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 as the joy of the whole Earth.

Ha Navi (The Prophet) describes the commitment of YHWH to the city of Yerushalayim (Jerusalem): "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, YeshiYahu (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).

Netzarin Ketuvim: Sifus (Luke) 24:1-12

The amazing truth revealed in this reading is that though Yahshua 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.