

Hear Israel

Parashot Nizavim / You Are Standing & Vayelech / And He Went

Debarim 29:9 – 31:30

Beit Emet Congregation ~ Vancouver, WA

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This week we have a double *parsha*. In fact, it's our semi-annual Beit Emet "**Two for One Parasha Sale**"..... Our "**Ephraimite Special ~ Double Portion**".... *Torah Portion*, that is. After this week, we have just two more Torah portions in this year's cycle. In fact, we'll be celebrating "**Simchat Torah**" on the Shabbat before we leave for Sukkot.

The first half of our "*parshot kofula*" or "*double portion*" is "**Nizavim**" or "**You Are Standing**". It begins in **Debarim / Deuteronomy 29:10-15**; "**All of you are standing today before YHVH your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra'el, 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, so that you should enter into covenant with YHVH your Elohim, and into His oath, which YHVH your Elohim makes with you today, 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 Avraham, to Yitz'aq, and to Ya'aqob. And not with you alone I am making this covenant and this oath, but with him who stands here with us today before YHVH our Elohim, as well as with him who is not here with us today.**"

At the end of the Torah, on the last day of his life, Moshe reaffirms with B'nei Yisra'el that Yahweh has indeed entered into a covenant with them, as we saw last week. There are several things to understand here. First of all this "**Covenant**" indeed applies to all Yisra'el; from the greatest to the least and even to those "**ger**" ("**sojourners**" who are in the midst of the Children of Yisra'el, for as long as they remain with the B'nei Yisra'el. Secondly he states the reason for this "**Covenant**". It says, "**in order to establish you today as a people for Himself...**"

Now, the Hebrew word used here for "**establish**" is "**quwm**" (kuf-yud-mem), Strong's #6965; which also means "**to arise in strength**". Remember in **Bemidbar / Numbers 10:35** it says; "**And it came to be, whenever the ark set out, that Moshe would say, "Arise, O YHVH! And let Your enemies be scattered, and let those who hate You flee before You."**" "**Quwm**" also means "**to stand**", "**to build**" and "**to fulfill**". So, not only did Yahweh "**choose**" B'nei Yisra'el for His people as **Debarim 7:6** says; "**For you are a set-apart people to YHVH your Elohim. YHVH your Elohim has chosen you to be a people for Himself, a treasured possession above all the peoples on the face of the earth.**"; but, He **raised** us up as a people for Himself, and **established** us through *Torah, His Word, His Covenant*, in "**fulfillment**" of His promise to Avraham, Yitz'aq and Ya'aqov.

And, as we've gone over the Scriptures these two weeks, we've seen that at Mo'ab, Yahweh added to the Covenant of Sinai, the promise of "**Redemption**", so that we might return to Him, after we failed. In fact, He promised that those He chose would remember His Words and seek Him with all their hearts.

With that said, I want to share with you some verses, from **Yeshayahu / Isaiah 49** that have been misunderstood by many in this movement. The reason being; what it really says is not what we learned in church. Now, listen closely to what I'm about to read. In fact, if you want, we can go over all of **Yeshayahu 49 - 52** later, during our "*midrash*" time. You've been taught that this is speaking of Mashiach. OK? Please, don't choke on this. It's very important that you understand this. You see, at His first coming, Yahshua came as "**Mashiach ben Yosef**", the "*Suffering Servant*". He came as a "**Son of man**", a picture of the "**Son of Yosef**" (*ben Yosef*), **Ephraim**. You see, by His own words, He came only for the "**lost sheep of the House of Yisra'el**". And, by His redemptive work, He set in motion our regathering. And, as Mashiach ben Yosef, He will gather that which is scattered and bring us back to the Land. After the regathering, He will appear on the Mount of Olives as Mashiach ben David, for His Millennial reign. Remember, first He came in our form, as a picture of us and fulfilled the Torah regarding His divorcement of us. Yahshua walked out Torah in front of us. He is our example. And, He said that, like He did, we are to take up our stake and follow Him. OK?

Here goes. Even though Yahshua fulfilled some of these pictures, this is clearly about a group of people, within Yisra'el, who will be brought forth in the "**Last Days**" for a very special purpose. This is the "**Great Commission**" as given in TaNaK by the prophet. This is what Yahweh calls the "**Two Witnesses**" of **Revelation 11** to do. Let's read **Yeshayahu / Isaiah 49:1-6**; *Listen to me, O coastlands, and hear, you peoples from afar! YHVH has called me from the womb, from my mother's belly He has caused my name to be remembered. And He made my mouth like a sharp sword, in the shadow of His hand He hid me, and made me a polished shaft. In His quiver He hid me. And He said to me, 'You are my servant, O Yisra'el, in whom I am adorned.' And I said, 'I have labored in vain, I have spent my strength for emptiness, and in vain. But my right-ruling is with YHVH, and my work with my Elohim.'* " *And now said YHVH – who formed me from the womb to be His Servant, to bring Ya'aqob back to Him, though Yisra'el is not gathered to Him, yet I am esteemed in the eyes of YHVH, and My Elohim has been My strength – and He says, "Shall it be a small matter for you to be My Servant to raise up the tribes of Ya'aqob, and to bring back the preserved ones of Yisra'el? And I shall give you as a light to the nations, to be My deliverance to the ends of the earth!" HalleluYah!*

Now, getting back to our *parsha*, let me add here to, that the numeric value of "**quwm**" (*kuf*=100 + *yud*=10 + *mem*=40) is 150 which equals "**Qahloo**" ("**My voice**"), "**hama aleh**" ("**that raised you up**"), "**L'ami**" ("**my people**") and "**la mo'ed**" ("**at the appointed time**"). Hello! Yahweh is "**establishing**" His people, in "**fulfillment**" of His Word, through this "**Covenant**", whether "**native born**" Yisraelite or "**sojourners**".

So then, Yahweh says in **verses 14-15**; *"And not with you alone I am making this covenant and this oath, but with him who stands here with us today before YHVH our Elohim, as well as with him who is not here with us today."* You see Yahweh made this "**Covenant**" with all Yisra'el; past, present and future; "**native born**" and "**sojourner**" alike. If He hadn't, there would be no Kingdom for Yahshua to restore to Yisra'el.

No matter who you really are, if you accept Yahshua as your "**Kinsman Redeemer**", Who gave His blood for your acceptance back into Covenant and you live the lifestyle of the "**redeemed**" (in other

words, follow Torah); then you are as the **“native born”**, no matter what. As Yahweh says in **Shemot / Exodus 12:48-49**; **“And when a stranger sojourns with you and shall perform the Passover to YHVH, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. There is one Torah for the native-born and for the stranger who sojourns among you.”**

And, in the **“Day of Yahweh”**, when we receive our inheritance in Eretz Yisra’el, **Yehezqel / Ezekiel 47:22-23** tells us; **“And it shall be that you divide it by lot as an inheritance for yourselves, and for the strangers who sojourn in your midst and who bear children among you. And they shall be to you as native-born among the children of Yisra’el – with you they have an inheritance in the midst of the tribes of Yisra’el. And it shall be that in whatever tribe the stranger sojourns, there you give him his inheritance,” declares the Master YHVH.**

Before we move on, I want to point out something regarding this **“Covenant”**. You’ll remember that last week we looked at the word **“karat”** when referring to **“make”** the covenant. We learned how **“karat”** really means to **“cut”** as with a gemstone. We only touched on **“covenant”** very briefly. I saved the closer look for this week. Wherever Yahweh refers to **“His Covenant”** with Avraham, Yitzaq and Ya’aqob and His people Yisra’el, Yahweh uses the Hebrew word **“b’reet”** (*beit-reish-yud-tav*), Strong’s #1285, or as we say today, **“brit”** or **“bris”**. While it translates **“covenant”**, it can also mean **“condition of the covenant”** as in **“circumcision”**. This comes from the same word with slightly different vowel pointing, which renders it **“b’rit”** as in **“B’rit Milah”** or **“covenant of circumcision”**. This word **“b’rit”** is also **“something that cleanses”** which is why it is also one of the words for **“soap”**. This is made all the more interesting because the root word here is **“ba’rah”**, Strong’s #1262, which means **“to eat”** as in a large gathering, with the connotation of **“bara”**, Strong’s #1254, which is **“to cut”**, **“shape”** or **“create”**. We remember in **B’reshith 15** how Yahweh, after Avraham cut the animals in half and after causing a deep sleep to come over Avraham, Yahweh / Yahshua passed between the halves to formalize the **“B’reet”** (**Covenant**) with Avraham and all Yisra’el that would follow from his loins. It’s been a common practice from ancient times that a covenant or pact between two sovereigns, families, etc. would be sealed with a large meal or feast. I find it interesting how we always end our Shabbat with a meal together, perhaps solidifying our **“b’rit”** as Yisra’el.

Now, let’s move on to **Debarim 29:16-18**; **“For you know how we dwelt in the land of Mitsrayim and how we passed through the nations which you passed through, and you saw their abominations and their idols, wood and stone, silver and gold, which were with them, lest there should be among you a man or woman or clan or tribe, whose heart turns away today from YHVH our Elohim, to go and serve the mighty ones of these nations, lest there should be among you a root bearing bitterness or wormwood.** Let me just say here that the phrase translated as **“a root bearing bitterness or wormwood”** is **“sheresh parah ro’sh v’la’annah”**. This is interesting if we look a little closer here. **“Sheresh”** (*shin-reish-shin*) is **“root”** or **“something planted”** or **“something foundational”**. **“Parah”** (*pey-reish-hey*) is **“fruit-bearing”** or **“bringing forth”**. **“Ro’sh”** (*reish-aleph-shin*) translates as **“bitter”** or **“poison”**, but also **“head”** or **“beginning”**. **“V’la’annah”** (*vav-lamed-ayin-nun-hey*) translates as **“and bitterness”** or **“and noxious”**. **“V’la’annah”** is an herb that has been used for millennia as an insecticide and gets the nickname **“wormwood”** because of its use as a de-wormer in animals and humans. You’ll see, if you look at these meanings and the thoughts they convey; you get the idea in reading **verse 18** that, in *“serving the mighty ones of the nations (of the world) it brings forth in us foundational teachings who’s fruits are thoughts and ideas that are bitter, noxious and poison to us.*

Then, **Verses 19-21**; *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. YHVH would not forgive him, but rather, the displeasure of YHVH and His jealousy shall burn against that man, and every curse that is written in this book shall settle on him, and YHVH shall blot out his name from under the heavens. And YHVH 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.* Now, that's the punishment for turning away from Yahweh into idolatry. That brethren would have been our fate, had Yahshua not come as our Kinsman Redeemer (*Mashiach ben Yosef*); and, if we did turn back to Yahweh, when all the words of this Torah came back to us, in these latter days. Ahmein?

Now, **Verses 22-29**; *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 YHVH has sent into it: '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 Sedom and Amarah, Admah and Tseboyim, which YHVH overthrew in His displeasure and His wrath.' And all nations shall say, 'Why has YHVH done so to this land? What does the heat of this great displeasure mean?' And it shall be said, 'Because they have forsaken the covenant of YHVH Elohim of their fathers, which He made with them when He brought them out of the land of Mitsrayim. 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, therefore the displeasure of YHVH burned against this land, to bring on it every curse that is written in this book. And YHVH uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.' The secret matters belong to YHVH our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah."*

Now, in **verse 22** where it says *"And the generation to come of your children who rise up after you...."* we have something a little different in the Hebrew. The term **"generation to come"** is in Hebrew, **"dowr acharown"** which translates literally as **"the generation that is last"**. These verses are indeed to the **last generation**. Moshe goes on to describe how the land once belonging to these, who have turned their hearts away from Yahweh to serve the mighty ones of this world, will look to the **"last generation"**. They will see what the plagues and judgments for idolatry have done to this land. Now, since Yehudah has returned, a fair portion has begun to truly blossom and beauty has begun to return to Israel. But, this allows us to see the picture Moshe speaks of with even more contrast and clarity.

And, when we see this and ask in our hearts why? Torah answers, *'Because they have forsaken the covenant of YHVH Elohim of their fathers, which He made with them when He brought them out of the land of Mitsrayim.'* And, the Northern Kingdom (*B'nei Ephraim*) did indeed hear the words of this curse and still *"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,...."* and so was divorced and exiled.

Now, we know, that in this **"last generation"** Yah will use a time of *distress* known as **"Ya'aqob's Trouble"** to bring about judgment on the nations and governments; and the regathering of the exiles to the mountains of Israel. We've seen that there is a lot of fear out there regarding what's about to take place. People want to move to **"safe places"** and get away from what they perceive to be the areas that will be judged. Folks, it's all going away, at some point. In fact, Scripture tells us that nothing would survive, if Yahweh didn't cut it short. It's called Ya'aqob's Trouble for a reason.....

and we're Ya'aqob. So, will Yahweh judge the righteous along with the wicked? Did Yahweh kill Lot? No, He delivered him and two of his daughters. It was his wife who was concerned about what, or who, she left behind; and, as a result, she died. The question for us is, *"Do we go come out of the world like Avraham, without haste and with all our stuff; or, do we flee as Lot did, and maybe lose some loved ones?"* That's another teaching. But, it's still a fair question. "Does Yahweh judge the righteous with the wicked?"

Here in our *parsha*, Moshe gives us a very deep answer that people struggle to understand. In **verse 29** we read; *'The secret matters belong to YHVH our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.'* You see only Yahweh knows what is in the heart of each person, and His dealings with the entire world contain mysteries that we cannot understand because we do not possess His perfect knowledge. These mysteries do not belong to us. Our province is what has been revealed to us in the Torah. The Torah teaches us that we are to obey in what Yahweh asks us to **"get up and do"** in this world, without looking at what others may or may not be doing.

In the words of the rabbis; *"If you say, 'What is in our hands to do? You punish the many because of the wicked thoughts of the individual... Surely no man knows what is in the hidden depths of his friend?' Elohim answers: 'I do not punish you over what is concealed, which 'belong to Yahweh'. And, He will exact payment from that individual. It is what is revealed that belongs to us and our children -- to eradicate the evil from within us, and if justice is not carried out on them (for known wrong-doing) the many will suffer."*

One of the things we need to remember in these last days is this; the Children of Yisra'el never left Mitzrayim of their own accord. For how many years could they have simply **"got up and left"**? They did nothing. Life there was **"yofi"**, in fact, **"tov ma'ot"**. Finally, one day, they were unable to leave. They were slaves in bitter bondage. They experienced the first three plagues brought on Mitzrayim by Yahweh. How are we any different? We co-exist with some of the worst sin ever committed on this planet. So, should we leave now? And, where would we go to find a **"safe"** zone? There's only one place to go. Family, our destiny is on the mountains of Israel. Things will look scary either way. They say *"Home is where your heart is"*. Then I know where I belong. When judgment comes, I pray that I'm already where my heart is, the Land.

In the end, you'll all have to decide for yourselves. However, I take **Yeshayahu 49:1-6** very personal; and as long as I have breath, I'm going to keep calling Ephraim and pointing out that Yahweh gives us the first step to take. For here is what our brother Yehudah calls **"Parsha HaTeshuvah"** (**the chapter of repentance**). In fact, some in Orthodox Judaism recite this chapter every day so they don't become disheartened by the things to come. **Debarim 30:1-10**; ***"And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where YHVH your Elohim drives you, and shall turn back to YHVH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, then YHVH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHVH your Elohim has scattered you. If any of you are driven out to the farthest parts under the heavens, from there YHVH your Elohim does gather you, and from there He does take you. And YHVH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. And YHVH your Elohim shall circumcise your heart and the heart of your seed, to love YHVH your Elohim with all your heart and with all your being, so that you might live, and YHVH your***

Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you. And you shall turn back and obey the voice of YHVH and do all His commands which I command you today. And YHVH your Elohim shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For YHVH turns back to rejoice over you for good as He rejoiced over your fathers, if you obey the voice of YHVH your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to YHVH your Elohim with all your heart and with all your being.”

If we repent and turn “fully” to Him, He will regather us from wherever He has scattered us and bring us back to the Land. He will curse our enemies and all who persecute us. If we love Him and turn back and obey and do all of His commands, then Yahweh will rejoice over us and bless us. Do you know what it means when Yahweh rejoices over you? We studied this two or three years ago. This word “**rejoice**”, which in the Hebrew is “**soos**” (“*shin-yud-shin*” ~ the letters mean *El Shaddai’s Hand of blessing*) carries the connotation of music; specifically singing and musical instruments. Remember, the letter “**shin**” can be pronounced like “**s**” or “**sh**” depending on the vowel pointing, which did not exist when these words were written; so we can pronounce it both ways. Bear with me a minute. “**Shoosh**” means “**whiteness**” as in “*white marble*” or “*white lily*”. Now, taking this one more step; when we add a “**nun**” (which is “**kingdom**” or as Scripture uses the metaphor “**lilies of the field**” according to the Song of Songs and Yahshua’s own words in **Matt. 6:28 & Luke 12:27**). The “**nun**” makes the word “**shooshan**” which is the word for “**lilies**” and a particular “**musical instrument**” that, according to Gesenius’ Hebrew-Chaldee Lexicon, was made up of a number of pipes that were shaped like lilies and are mentioned five times in Scripture as simply “**the pipes**”. Several scholars say they were “*bagpipes*”.

Now, four of my favorite verses, **11-14**; “*For this command which I am commanding you today, it is not too hard for you, nor is it far off. It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ For the Word is very near you, in your mouth and in your heart – to do it.*” Here, we must interject the Brit Chadashah reading for this *parsha*, which is **Romans 10:1-13**; *Truly brothers, my heart’s desire and prayer to Elohim for Yisra’el is for deliverance. For I bear them witness that they have an ardor for Elohim, but not according to knowledge. For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim. For Messiah is the goal of the ‘Torah unto righteousness’ to everyone who believes. For Mosheh writes about the righteousness which is of the Torah, “The man who does these shall live by them.” But the righteousness of belief speaks in this way, “Do not say in your heart, ‘Who shall ascend into the heavens?’ ” – that is, to bring Messiah down; or, ‘Who shall 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 belief which we are proclaiming: That if you confess with your mouth the Master Yahshua and believe in your heart that Elohim has raised Him from the dead, you shall be saved. For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.” Because there is no distinction between Yehudite and Greek, for the same Master of all is rich to all those calling upon Him. For “everyone who calls on the Name of YHVH shall be saved.”*

Yes, we are to “**confess**” with our mouth Yahshua as Mashiach. But, Who raised Him from the dead? Who did Yahshua point to? What does **verse 13** say? *For “everyone who calls on the*

Name of YHVH shall be saved.” Sha’ul is speaking just as the prophet did in **Yo’el 2:32** about an “end time” invasion of Yisra’el; ***“And it shall be that everyone who calls on the Name of YHVH shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as YHVH has said, and among the survivors whom YHVH calls.”*** So, at the climax of Ya’aqob’s Trouble, there shall be an “escape” on Mt. Tzion and in Yerushalayim. There’s your “safe zone” Ephraim. Be where Yahweh calls you, in His Set-apart Mountain, and whatever happens, He will watch over you. Ahmein.

I hope that you are all reading these verses as if Moshe is speaking them to you personally. He is, you know. Let’s finish **Debarim 30:15-20**; ***“See, I have set before you today life and good, and death and evil, in that I am commanding you today to love YHVH your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings. And you shall live and increase, and YHVH your Elohim shall bless you in the land which you go to possess. But if your heart turns away, and you do not obey, and shall be drawn away, and shall bow down to other mighty ones and serve them, I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yarden to enter and possess. I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed, to love YHVH your Elohim, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which YHVH swore to your fathers, to Avraham, to Yitzaq, and to Ya’aqob, to give them.”***

Now, as we move on to **Parsha Vayelech / And He Went**, we read **Debarim 31:1-8**; ***And Mosheh went and spoke these words to all Yisra’el, and he said to them, “I am one hundred and twenty years old today. I am no longer able to go out and come in. And YHVH has said to me, ‘You do not pass over this Yarden.’ YHVH your Elohim Himself is passing over before you. He shall destroy these nations from before you and you possess them. Yehoshua himself is passing over before you, as YHVH has spoken. And YHVH shall do to them as He did to Sihon and to Og, the sovereigns of the Amorites and their land, when He destroyed them. And YHVH shall give them over to you, and you shall do to them according to all the command which I have commanded you. Be strong and courageous, do not fear nor be afraid of them. For it is YHVH your Elohim who is going with you. He does not fail you nor forsake you.” And Mosheh called Yehoshua and said to him before the eyes of all Yisra’el, “Be strong and courageous, for you are going with this people to the land which YHVH has sworn to their fathers to give them, and you are to let them inherit it. And it is YHVH who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”***

Here, we read how the leadership of Yisra’el was transferred to Yehoshua in the eyes of all Yisra’el in order to give him perfect legitimacy after Moshe would be gone. He also instructs Yehoshua to be strong and courageous in leading the people into the Land.

Debarim 31:9-18; ***And Mosheh wrote this Torah and gave it to the priests, the sons of Lewi, who bore the ark of the covenant of YHVH, and to all the elders of Yisra’el. And Mosheh commanded them, saying, “At the end of seven years, at the appointed time, the year of release, at the Festival of Booths, when all Yisra’el comes to appear before YHVH your Elohim in the place which He chooses, read this Torah before all Yisra’el in their hearing. Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear YHVH your Elohim and***

guard to do all the Words of this Torah. And their children, who have not known it, should hear and learn to fear YHVH your Elohim as long as you live in the land you are passing over the Yarden to possess.” And YHVH said to Mosheh, “See, the days have drawn near for you to die. Call Yehoshua, and present yourselves in the Tent of Meeting, so that I command him.” And Mosheh and Yehoshua went and presented themselves in the Tent of Meeting. And YHVH appeared at the Tent in a column of a cloud, and the column of a cloud stood above the door of the Tent. And YHVH said to Mosheh, “See, you are about to sleep with your fathers. And this people shall rise and whore after the mighty ones of the strangers of the land into the midst of which they shall enter, and forsake Me and break My covenant which I have made with them. Then My displeasure shall burn against them in that day, and I shall forsake them and hide My face from them, and they shall be consumed. And many evils and distresses shall come upon them, and it shall be said in that day, ‘Is it not because our Elohim is not in our midst that these evils have come upon us?’ And I shall certainly hide My face in that day, because of all the evil which they have done, for they shall turn to other mighty ones.”

Moshe wrote the Torah and gave it to the Kohanim, the Priests, and the Elders of Yisra’el. Moshe then gave the commandment known as “**HaKhef**” or “**Assemble**” after the first word of **Debarim 31:12**. “**Assemble** the people, the men, the women and the children and the ‘sojourner’ that is in your gates, in order that they should hear and in order that they should learn and revere Yahweh your Elohim and take care to perform all the words of this Torah.” This mass assembly is to take place at the “**Ohel Mo’ed**”, “**Tent of Meeting**” or later, at the “**Hekal**” of “**House**” of Elohim, once every seven years during the festival of Sukkot of immediately following the **Shemittah** (Sabbatical year). Everyone is to assemble, according to tradition, in the “**Women’s Courtyard**”, where the leader or king is to read publicly this Torah. The “**Assembly**” was undoubtedly a powerful experience for all who took part, and so it will be when it is restored. The effects of the public reading of **Debarim / Deuteronomy** are described in the Book of Kings (**Melakim Beit, 22-23**), which tells how in a time of deep crisis in Eretz Israel, King Yoshiyahu (*Josiah*) solemnly renewed the Covenant and brought the people to rededicate themselves to Yahweh and the Torah.

I love how the Haftorah portion fits so well with the *sidrah* each week. After “**Teshuvah**” comes the “**Promise**”. As Tzion is responding to the promises Yahweh’s makes, we read about rejoicing (music) and covering in **Yeshayahu 61:10-62:12**; *I greatly rejoice in YHVH, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master YHVH causes righteousness and praise to shoot up before all the nations! For Tsiyon’s sake I am not silent, and for Y’rushalayim’s sake I do not rest, until her righteousness goes forth as brightness, and her deliverance as a lamp that burns. 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 YHVH designates. And you shall be a crown of comeliness in the hand of YHVH, and a royal head-dress in the hand of your Elohim. No longer are you called “Forsaken,” and no longer is your land called “Deserted.” But you shall be called “Hephtsibah,” and your land “Married,” for YHVH shall delight in you, and your land be married. 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. I have set watchmen on your walls, O Yerushalayim, all the day and all the night, continually, who are not silent. You who remember YHVH, give yourselves no rest, and give Him no rest till He establishes and till He makes Yerushalayim a praise in the earth. YHVH 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 labored; but those gathering it shall eat it, and praise YHVH. And those collecting it shall drink it in My set-apart courts.” 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! See, YHVH 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 work before Him.’ ” And they shall be called, “The Setapart People, the Redeemed of YHVH.” And you shall be called, “Sought Out, a City Not Forsaken.”

Yeshayahu 63:1-9; *Who is this coming from Edom, with garments of glowing colors from Botsrah, who is robed in splendor, striding forward in the greatness of His strength? “It is I who speak in righteousness, mighty to save.” Why is there red on Your raiment, and Your garments like one who treads in the winepress? “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 defiled all My raiment. For a day of vengeance is in My heart, and the year of My redeemed has come. And I looked, but there was none helping, and I was astonished that there was none upholding. So My own arm saved for Me, and My wrath upheld Me. And I trod down peoples in My displeasure, and made them drunk in My wrath, and brought down their strength to earth.” Let me recount the kindnesses of YHVH and the praises of YHVH, according to all that YHVH 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. And He said, “They are My people, children who do not act falsely.” And He became their Savior. 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.*

In the “**pashat**”, or on the surface, this is a narrative about Yahweh’s vengeance for Edom’s persecution of His people. As we look a little closer, another picture appears. “*Who is coming from Edom?*” Scripture asks. The word “**Edom**” (*aleph-dalet-nun*) has several pronunciations and meanings, although, they are related. It can be pronounced “**Adam**” as in “*Who is coming from among man?*” It can be translated as “**earth**”, as in “*who is coming from out of the earth or world?*” Then Scripture adds “*with garments of glowing colors from Botsrah*”. Most translations say “**dyed**”. However, the word is “**glowing**”. The Hebrew word is “**chametz**” which is “**leaven**”. It is translated only once, here, as “**dyed**”; perhaps because it’s meant to mean “**stained with leaven**”. “**Garments**”, of course, is the word “**beged**” which is also “**treachery**” and “**deceit**”. And, “**Botsrah**” literally means “**sheepfold**”. Then, we read, “*who is robed in splendor, striding forward in the greatness of His strength*”. OK, “**robed in splendor**” in Hebrew is “**hadar l’boosh**” which translates as “**esteemed or honored vestments**” as in “**put on**” those “**esteemed vestments**”. “**Striding forward**”, or as the KJV says “**traveling**” is actually the Hebrew word “**tsa’ah**” and it means to “**stoop**”, “**bend**” or “**bow oneself**” or “**to be poured out**” or “**emptied out**”. That’s a lot of meaning for such a little word. So, with a fuller understanding, let’s see how the DHV (*Dyslexic Hebrew Version*) might translate this question; “*Who is this “Son of Man” coming, Who has taken on the leaven, treachery and deceit from out of the “sheepfold”; Who has now put on esteem and has inclined Himself toward us, poured Himself out for us, in His power and strength?*” Then He answers; “**It is I who speak in righteousness, mighty to save.**” **HalleluYah !** I just got goose bumps.

This is yet another picture of Moshiach Yahshua. In fact the verses that follow read like they are right out of the Book of Revelation. This “**winepress**” is mentioned four times in Yohanan’s vision and in **Yo’el Chapter 3**. The Hebrew word is “**poo’rah**” and means to “**crush**” or “**break**”.

What we need to remember always is summed up in **verse 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.*** We just need to understand what it is saying. The word here for “**distress**” is “**tzarah**” (*tzadee-reish-hey*) and it literally means “**trouble**”, as in “**Ya’aqob’s Trouble**”. In this “**Trouble**” that’s coming on the whole world, Yahweh will be in it with us. Remember, B’nei Yisra’el went through the first three plagues in Egypt. But, remember **Yo’el 2:32**; ***“And it shall be that everyone who calls on the Name of YHVH shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as YHVH has said, and among the survivors whom YHVH calls.”***

And, Yeshayahu’s last statement confirms it; ***In His love and in His compassion He redeemed them, and He lifted them up and carried them all the days of old.*** This phrase “**all the days of old**” is kind of misleading. Let’s look at the whole thing. It says that in His love and compassion (**ahavah** & **chemlah**) He redeems us. Then, the Hebrew word used is “**Ga’al**” which translates literally as the “**kinsman redeemer**”. So, He redeems us by someone from within our own experience as humans, as Adam, as in the *Son of Adam*. Next in the Hebrew, it says that He “**natal**” and “**nasa**” them. “**Natal**” means to “**bear**”, as in “**give birth**” (as in *natal* – pre and post, like in child bearing and birth). “**Nasa**” means to “**carry**” or “**lift up**” and “**sustain**”. Finally, it says in the Hebrew “**yom ha olam**”, which is literally “**all the days**” (*past, present and future*). In other words, He will always lift up and sustain His chosen people forever. He redeemed us, He gave us re-birth and He will always sustain us. He made us..... and then He chose us. And, in that, we know that we are truly His children.

Baruch HaShem Yahweh!