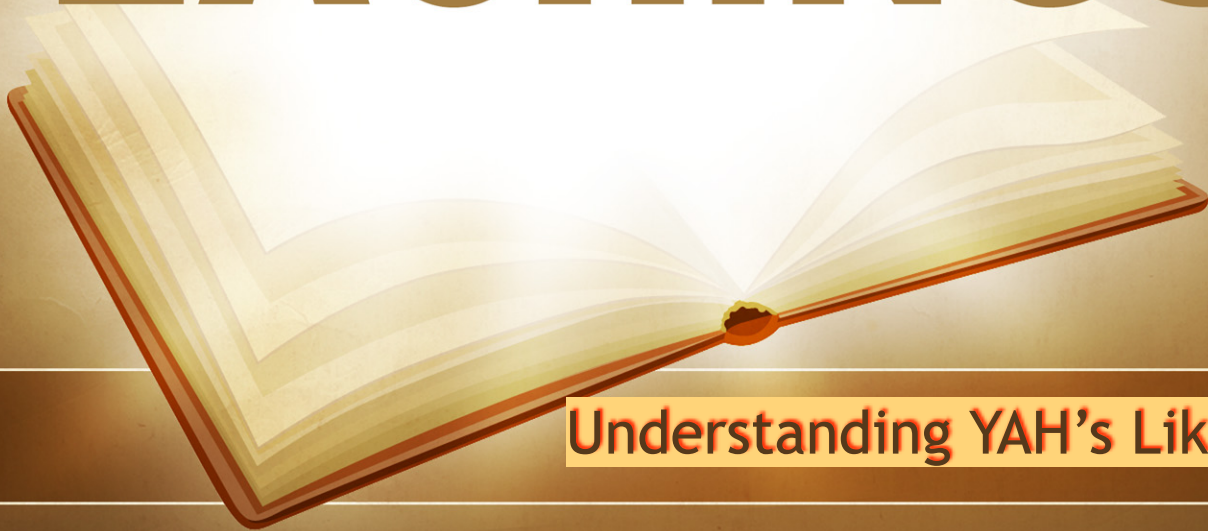


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#51 Netzavim (נִצְבִּים)

— Hebrew for “ones standing,”

#52 Vayelech (וַיֵּלֶךְ) — Hebrew for
“then he went out”

Torah: Deut. 29:10-31:30

Haftarah: Isaiah 61:10-63:9

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Parshah of Nitzavim includes some of the most fundamental principles of the Hebrews faith:

The unity of Israel: “You stand today, all of you, before YeHoVah your Elohim: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

TOPICS IN THE PARSHA

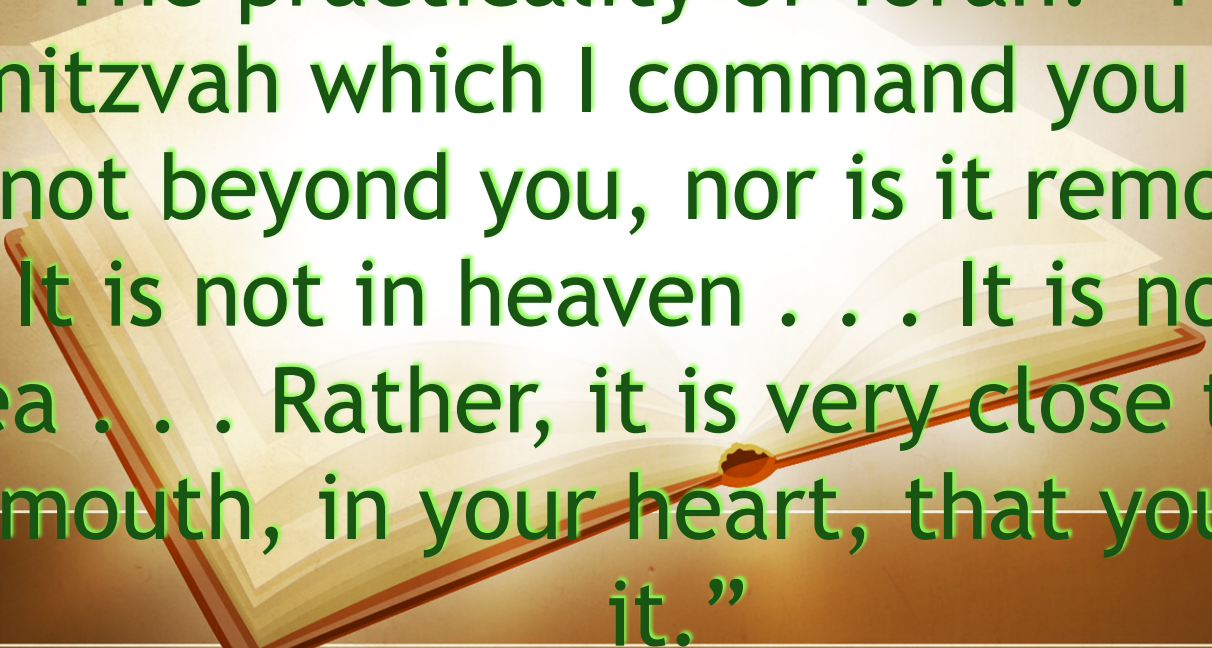
THIS WEEKS TORAH PARASHAT

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons Elohim's laws, but then he prophesies that in the end, "You will return to the YeHoVah your Elohim . . . If your outcasts shall be at the ends of the heavens, from there will the YeHoVah your Elohim gather you . . . and bring you into the Land which your fathers have possessed."

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

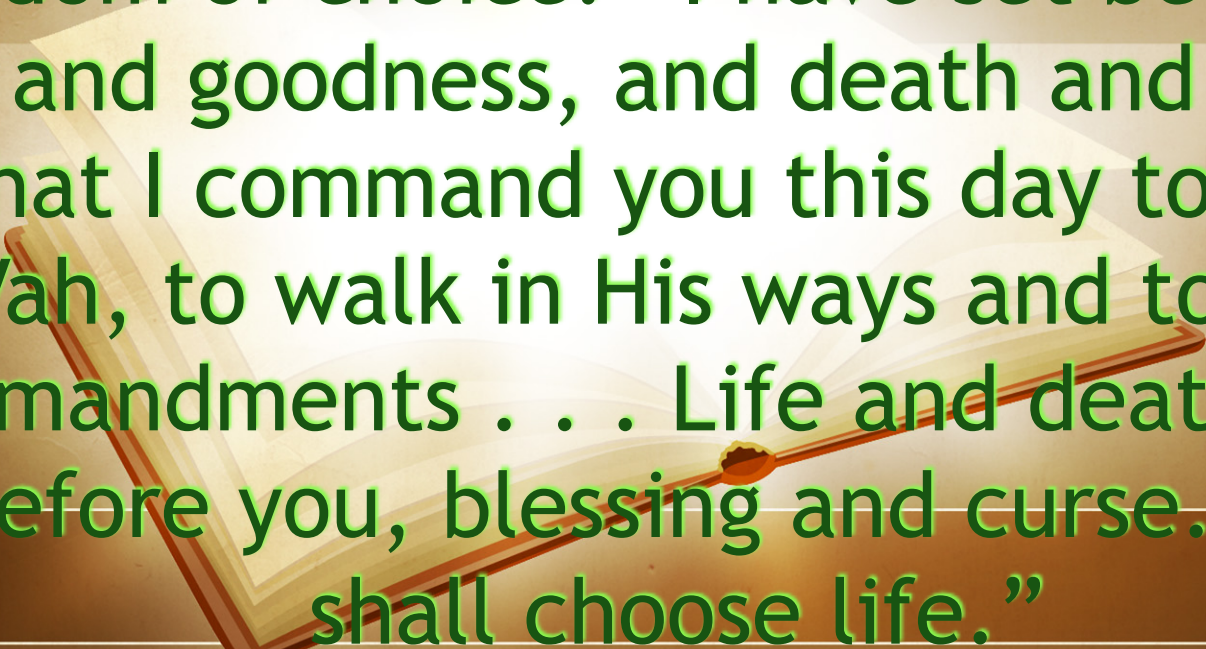
The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”

An illustration of an open book, likely representing the Torah, with a bookmark. The book is open to a page with text, and the pages are slightly aged and yellowed. The book is positioned diagonally across the lower half of the image.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Freedom of choice: “I have set before you life and goodness, and death and evil: in that I command you this day to love YeHoVah, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.”



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Parshah of Vayelech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

TOPICS IN THE PARSHA

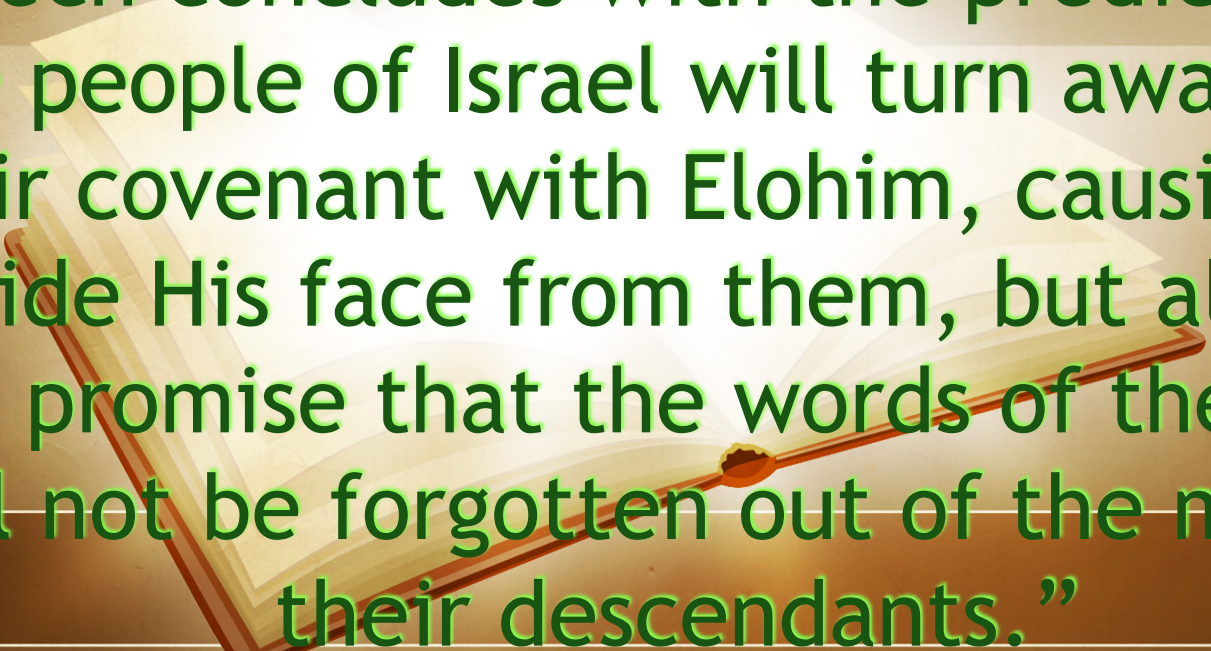
THIS WEEKS TORAH PARASHAT

The mitzvah of Hakhel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Vayelech concludes with the prediction that the people of Israel will turn away from their covenant with Elohim, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.”



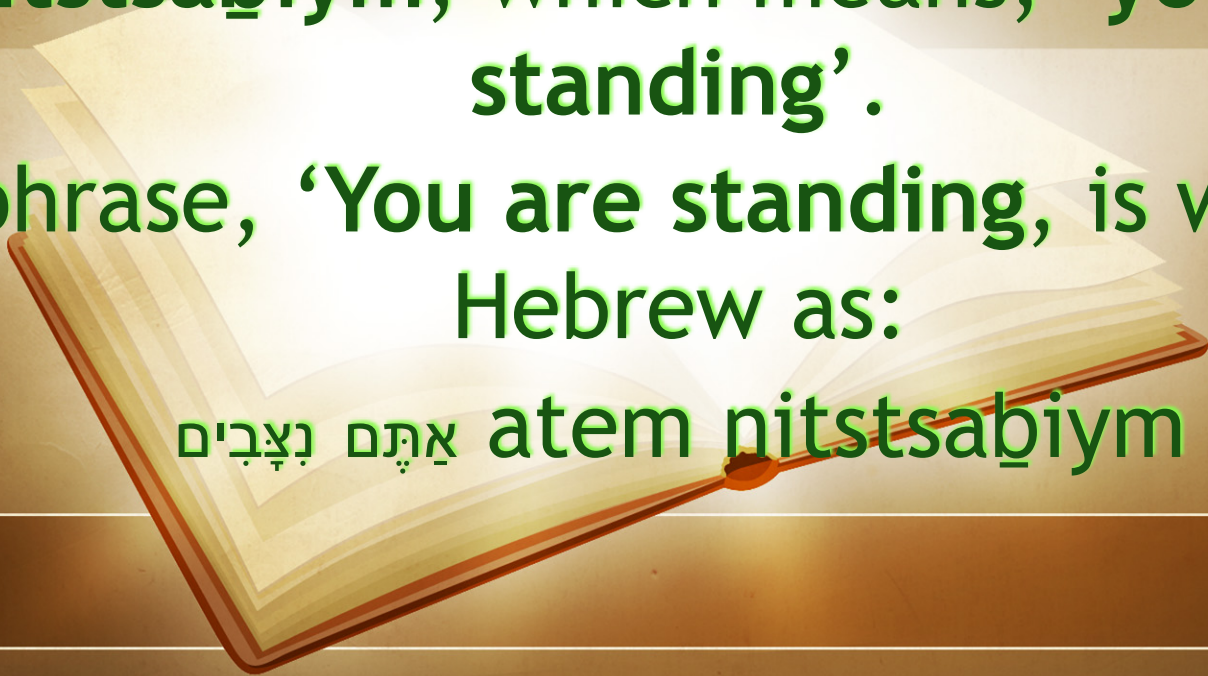
Deu 29:10 “All of you are standing today
before יהוה (YeHoVah) your Elohim: your
leaders, your tribes, your elders and your
officers, all the men of Yisra’ěl,



This week's Torah portion is called נִצָּבִים -
nitstsabⁱym, which means, 'you are
standing'.

The phrase, 'You are standing, is written in
Hebrew as:

אַתֶּם נִצָּבִים atem nitstsabⁱym



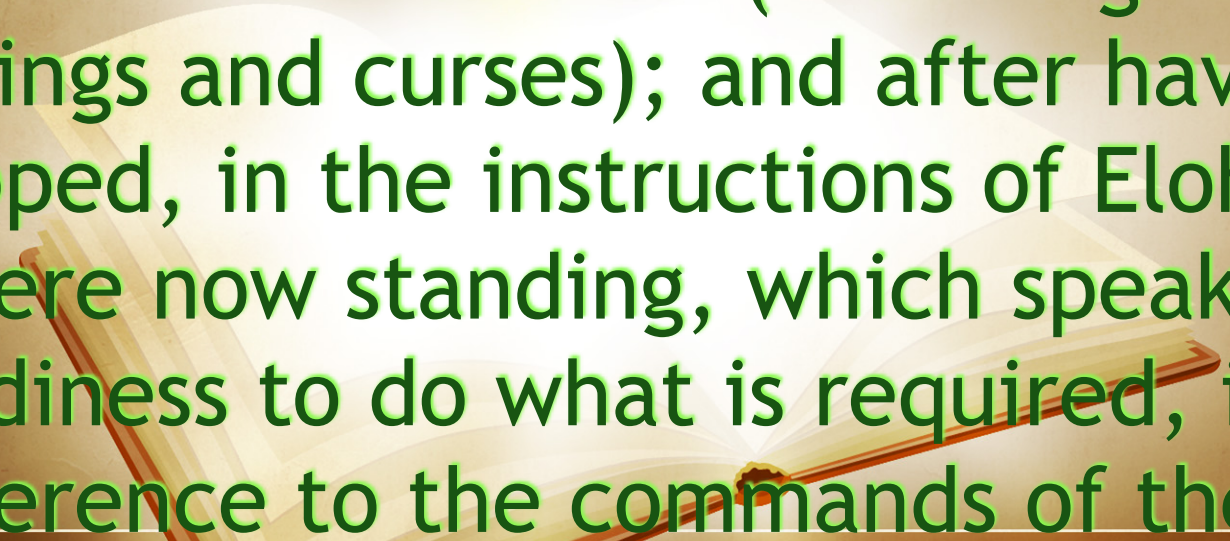
This comes from the two root words:

- 1) אַתָּה **attah** (at-taw')- Strong's H859 which means, '**you (in the masculine form)**' and
- 2) נָצַב **natsab** (naw-tsab')- Strong's H5324 which means, '**to take one's stand, be upright, established, standing**'.

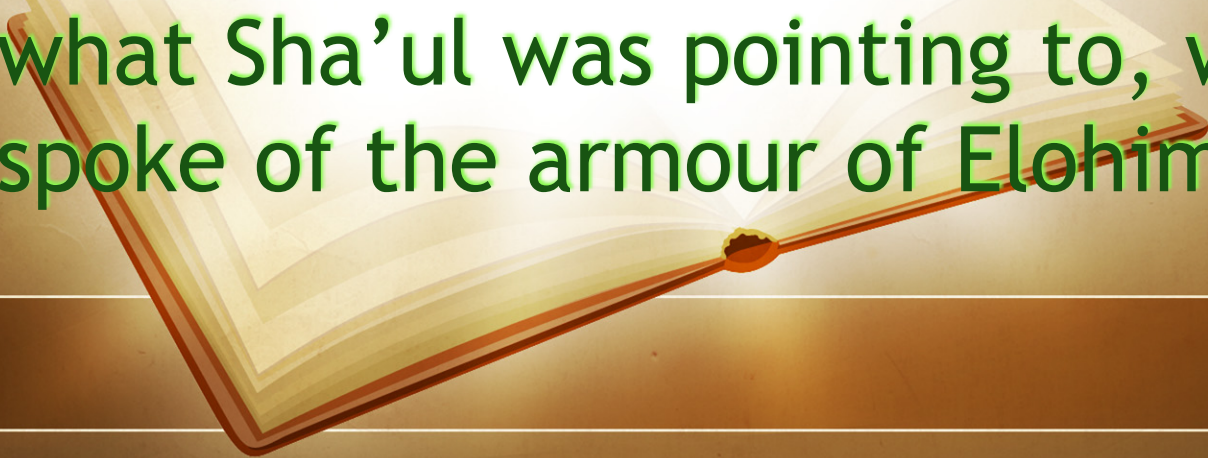
Here, it is written in the 'Niphal verb tense', which is a passive verb that is expressed as a reflexive action, which could be rendered as, '*to stand firm, to station oneself, be appointed, take an upright position and be perfect*'.

This phrase certainly carries a 'military type' picture of a soldier, or rather, an army that is ready and armed for battle, standing ready and armed, as a complete unit on the parade ground, after having received their clear official orders!

What we can clearly see from this picture, is that we have here a nation that had just received the Torah (including all the blessings and curses); and after having been equipped, in the instructions of Elohim, they were now standing, which speaks of a readiness to do what is required, in strict adherence to the commands of the Chief!

An open book with glowing pages, symbolizing the Torah. The book is open, and the pages are illuminated with a warm, golden light, suggesting a divine or sacred text. The book is positioned diagonally across the lower half of the image, with the text overlaid on top of it.

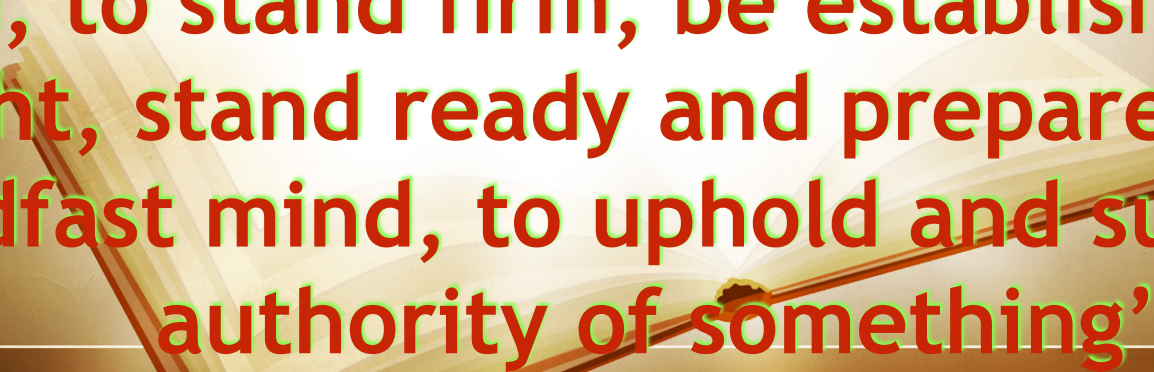
Being properly dressed in the Torah enables one to be fighting fit and equipped to stand; and so, when we see this very descriptive language being used here, we can certainly see what Sha'ul was pointing to, when he spoke of the armour of Elohim in:



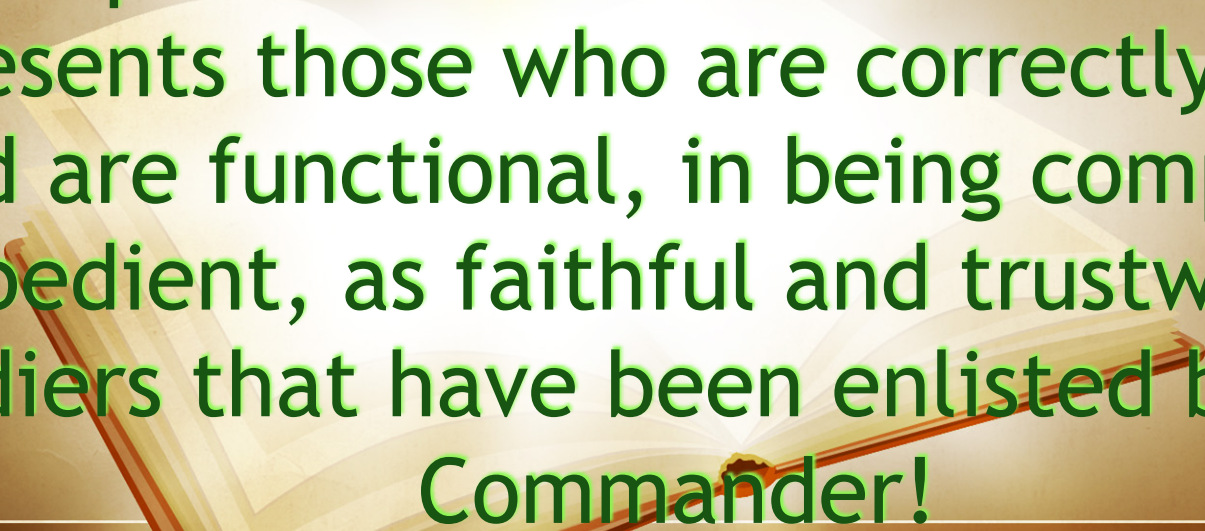
Eph'siyim/Ephesians 6:11 "Put on the complete armour of Elohim, for you to have power to stand against the schemes of the devil. 12 Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. 13 Because of this, take up the complete armour of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand.

14 **Stand**, then, having girded your waist with truth, and having put on the breastplate of righteousness, 15 and having fitted your feet with the preparation of the Good News of peace; 16 above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one. 17 Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim.”

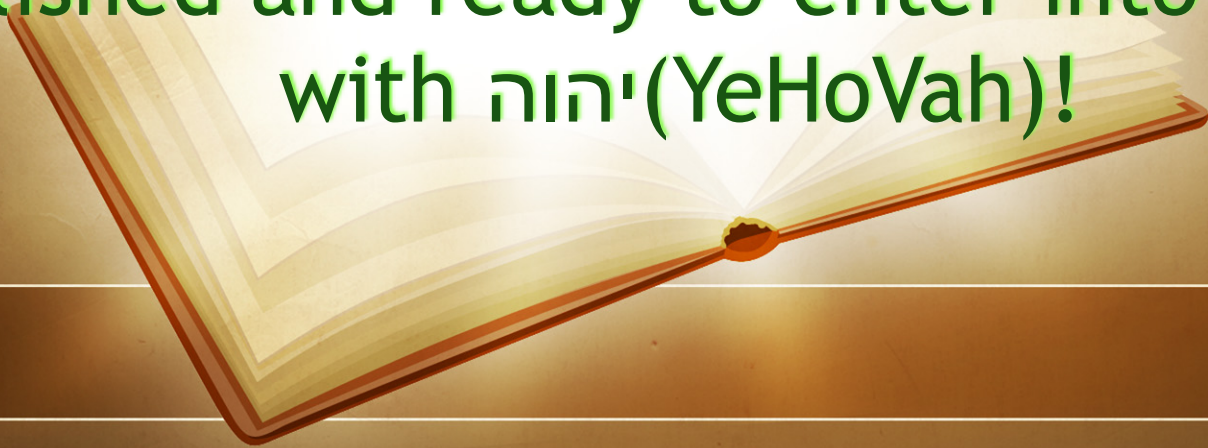
The Greek word that is translated here as
'stand' is ἵστημι **histēmi** (his'-tay-mee)-
Strong's **G2476** which means, 'to make to
stand, to stand firm, be established, stand
upright, stand ready and prepared, be of a
steadfast mind, to uphold and sustain the
authority of something'.



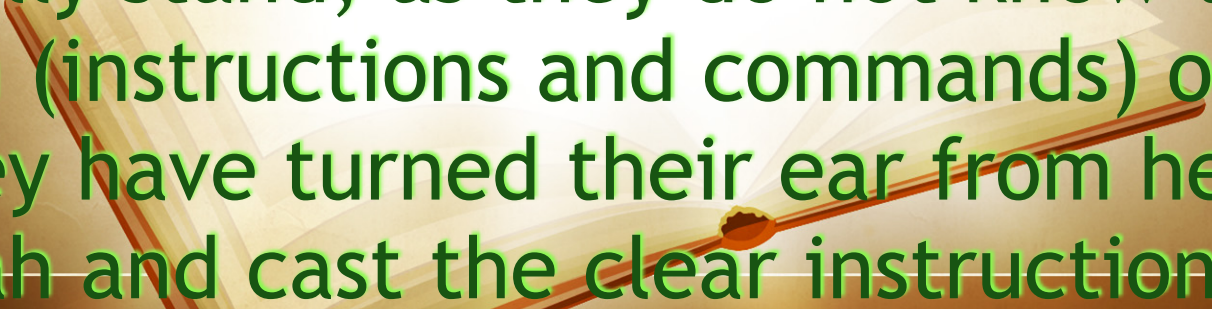
Therefore, we can clearly see that this 'standing', is an equipped standing, in that the required dress code is adhered to and represents those who are correctly dressed and are functional, in being completely obedient, as faithful and trustworthy soldiers that have been enlisted by their Commander!



The essence of this clear statement, ‘You are standing’, is given to a nation who, by the proper hearing of the Torah, are now established and ready to enter into covenant with יהוה (YeHoVah)!



This is extremely important for us to understand, as we see how there are many people today, who may be claiming to be partakers of the Renewed Covenant in Messiah, while they are in fact not established, nor able to fully stand, as they do not know the clear Torah (instructions and commands) of Elohim, as they have turned their ear from hearing the Torah and cast the clear instructions aside!



We have these examples set before us, in order for us to ensure that we are standing as we should be:

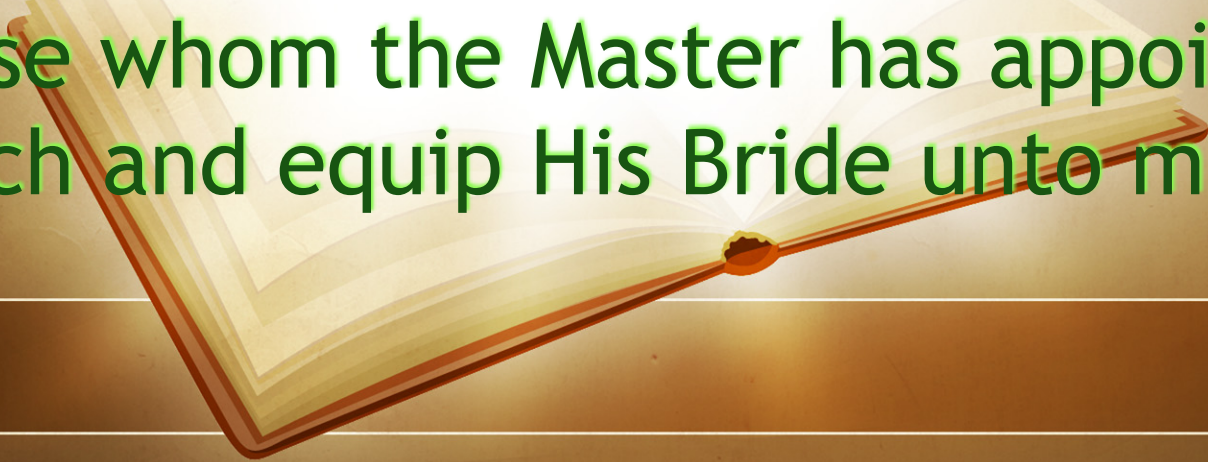
Qorintiyim Aleph/1 Corinthians 10:11-12 “And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall.”

The Greek word that is translated here as 'take heed' is the word βλέπω blepō -(blep'-o) Strong's G991 which means, 'to see, to look at, beware, take heed, perceive'.

What Sha'ul is warning us against, here in **Qorintiyim Aleph/1 Corinthians 10:11-12**, is the danger of one who thinks that they are standing and are steadfast, yet they are not learning from the examples that have been written for us!

In other words, he is warning against the delusion of thinking that you are standing, when the Torah is not actually being properly guarded and studied; which is what so many are doing today, as they assume to be in a steadfast position, yet their ability to recognise the trickery of deception and the delusion of twisted teachings is severely lacking, as they take no interest in, nor do they delight in, the Word of Elohim!


As a result, they do not have sufficient knowledge of the Text, in its original Hebrew and Greek languages, which opens them up to be led astray, if not properly equipped by those whom the Master has appointed to teach and equip His Bride unto maturity!



There are so many who ‘think’ that they are ‘standing’ and assume that can enter into covenant with Elohim, yet their disregard for the Torah actually disqualifies their assumed position of standing; and by their deliberate disregard for the Torah, they are unable to enter into covenant with Elohim!


Tehillah/Psalm 24:3 “Who does go up into the mountain of יהוה (YeHoVah)? And who does stand in His set-apart place?”

Here the clear question points to asking
‘who is able to enter into covenant with
יהוה (YeHoVah)?’, as we can see repeatedly,
throughout Scripture, the reference to the
mountain of יהוה (YeHoVah), as being that
which points to His covenant with Yisra’ël.



The answer follows:

Tehillah/Psalm 24:4-5 “He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceivingly.
5 He receives a blessing from יהוה (YeHoVah), and righteousness from the Elohim of his deliverance.”




Having innocent hands and a clean heart, speaks of being free from sin, lawlessness and corruption and therefore, are faithfully walking in obedience of His Torah, as one is washed through His Word - and then, what follows as a result of obedience?

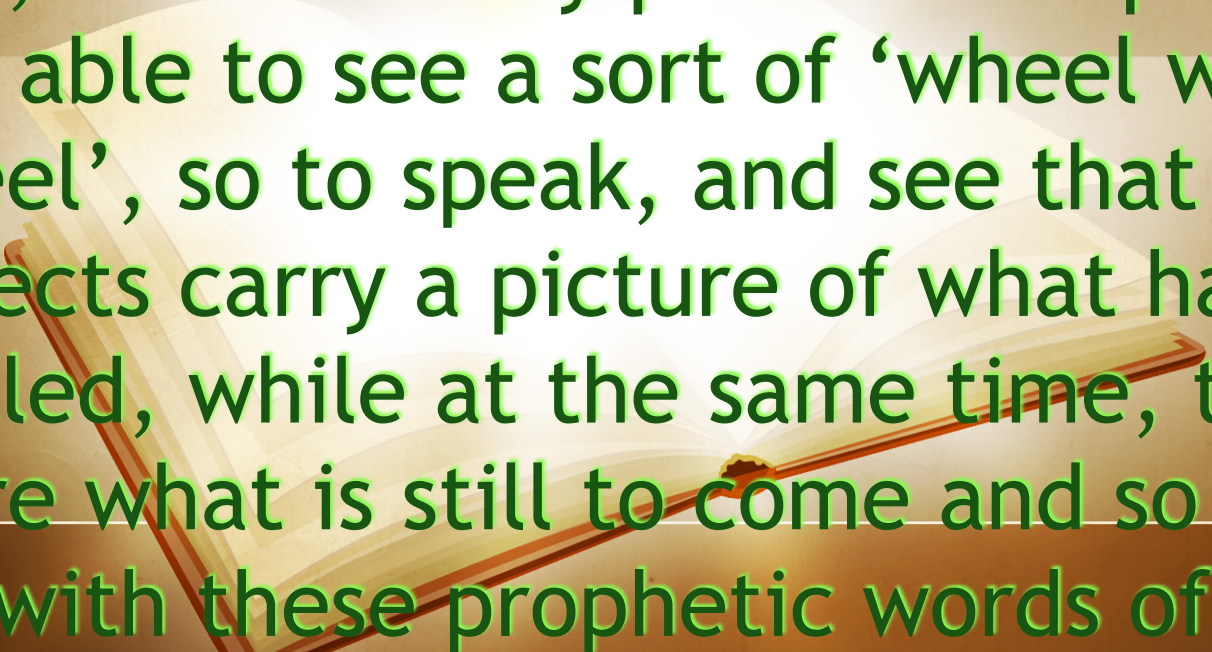
The receiving of a blessing from יהוה (YeHoVah), which, as we saw from the last Torah portion, is the result of obedience to His Torah and commands!



Dani'ěl/Daniel 9:27 “And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”



While there may be many applications to this verse, what we can see from this, is that, as with many parts of Scripture, we are able to see a sort of ‘wheel within a wheel’, so to speak, and see that certain aspects carry a picture of what has been fulfilled, while at the same time, they still picture what is still to come and so it is here too, with these prophetic words of Dani’ěĽ.



I find it interesting here, in that the picture of Messiah confirming a covenant with many for one week, it can, in one sense, represent for us His Creation week, which shadow pictures the 7 Millennia and that, all throughout the ages, He confirms a covenant with many and in the middle of the week He will put an end to slaughterings and meal offerings - this clearly can point to His first coming, which took place on the '4th Day' (4th Millennium) when He, by His own sacrifice, put an end to slaughtering, by confirming and renewing the covenant in His own Blood, once and for all, which satisfies what the blood of bulls and goats could never.