

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

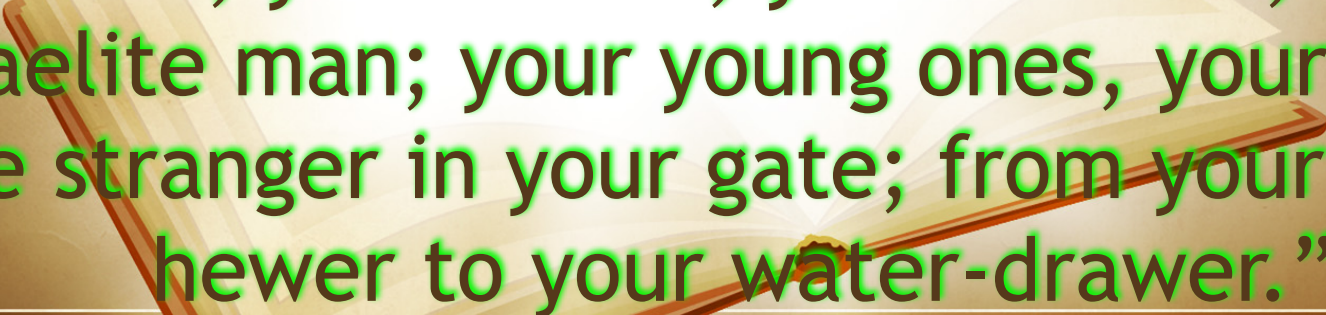
#51 Netzavim (נְצַבִּים)
– Hebrew for “ones standing,”

Torah: Deuteronomy 29:9-30:20

Haftarah: Isaiah 61:10-63:9

TOPICS IN THE PARSHA

The unity of Israel: “You stand today, all of you, before the 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

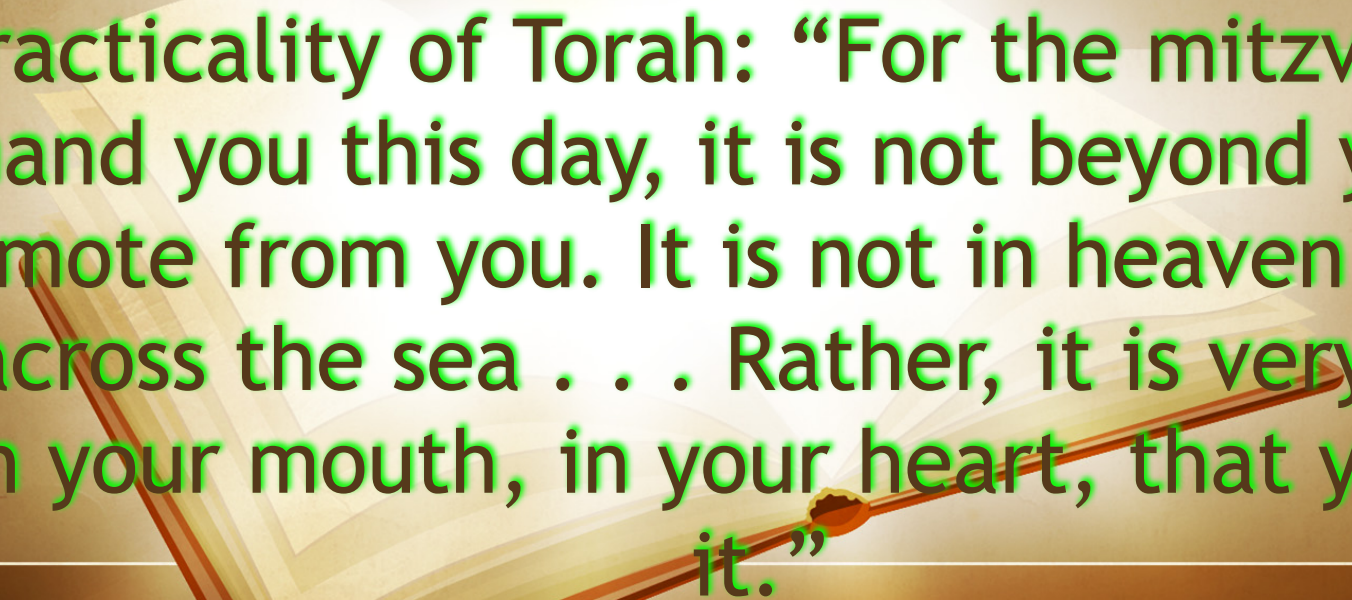
THIS WEEKS TORAH PARASHAT

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons Yehovah'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 Yehovah your Elohim gather you . . . and bring you into the Land which your fathers have possessed."

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

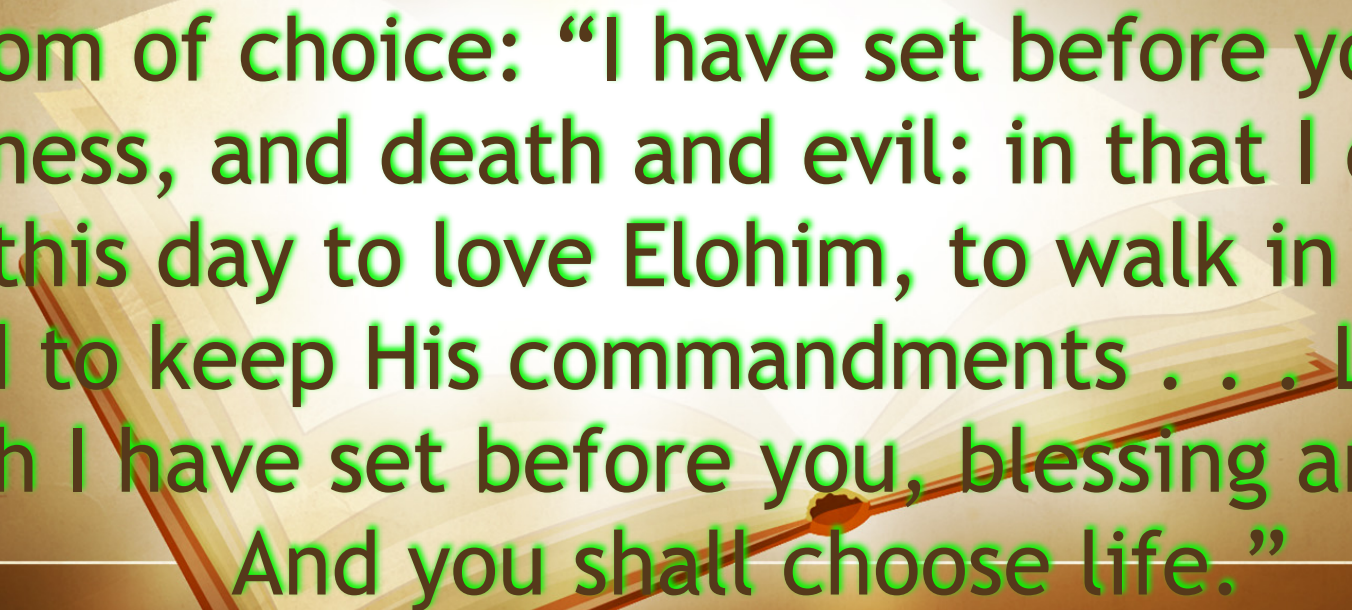
The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”



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 Elohim, 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.”



Deu 29:9 “Therefore you shall guard the words of this covenant, and do them, so that you prosper in all that you do.

Deu 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’ěl,
Deu 29:11 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,

Deu 29:12 so that you should enter into covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you today,

Deu 29:13 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 Yitshaq, and to Ya'aqob.

Deu 29:14 “And not with you alone I am making this covenant and this oath,

Deu 29:15 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.

Deu 29:16 “For you know how we dwelt in the land of Mitsrayim and how we passed through the nations which you passed through,

Deu 29:17 and you saw their abominations and their idols, wood and stone, silver and gold, which were with them,

Deu 29:18 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.

Deu 29:19 “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.

Deu 29:20 “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.

Deu 29:21 “And יהוה shall separate him for evil, out of all the tribes of Yisra’ĕl, according to all the curses of the covenant that are written in this Book of the Torah.

Deu 29:22 “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:

Deu 29:23 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 Sedom and Amorah, Admah and Tseboyim, which יהוה overthrew in His displeasure and His wrath.’

Deu 29:24 “And all nations shall say, ‘Why has יהוה done so to this land? What does the heat of this great displeasure mean?’

Deu 29:25 “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.

Deu 29:26 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,

Deu 29:27 therefore the displeasure of יהוה burned against this land, to bring on it every curse that is written in this book.

Deu 29:28 And יהוה uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.'

Deu 29:29 “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.

This week's Torah portion is called **נִצְבִּים** -
nitstsabiyim, which means, 'you are
standing'.

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

אַתֶּם נִצְבִּים **atem nitstsabiyim**



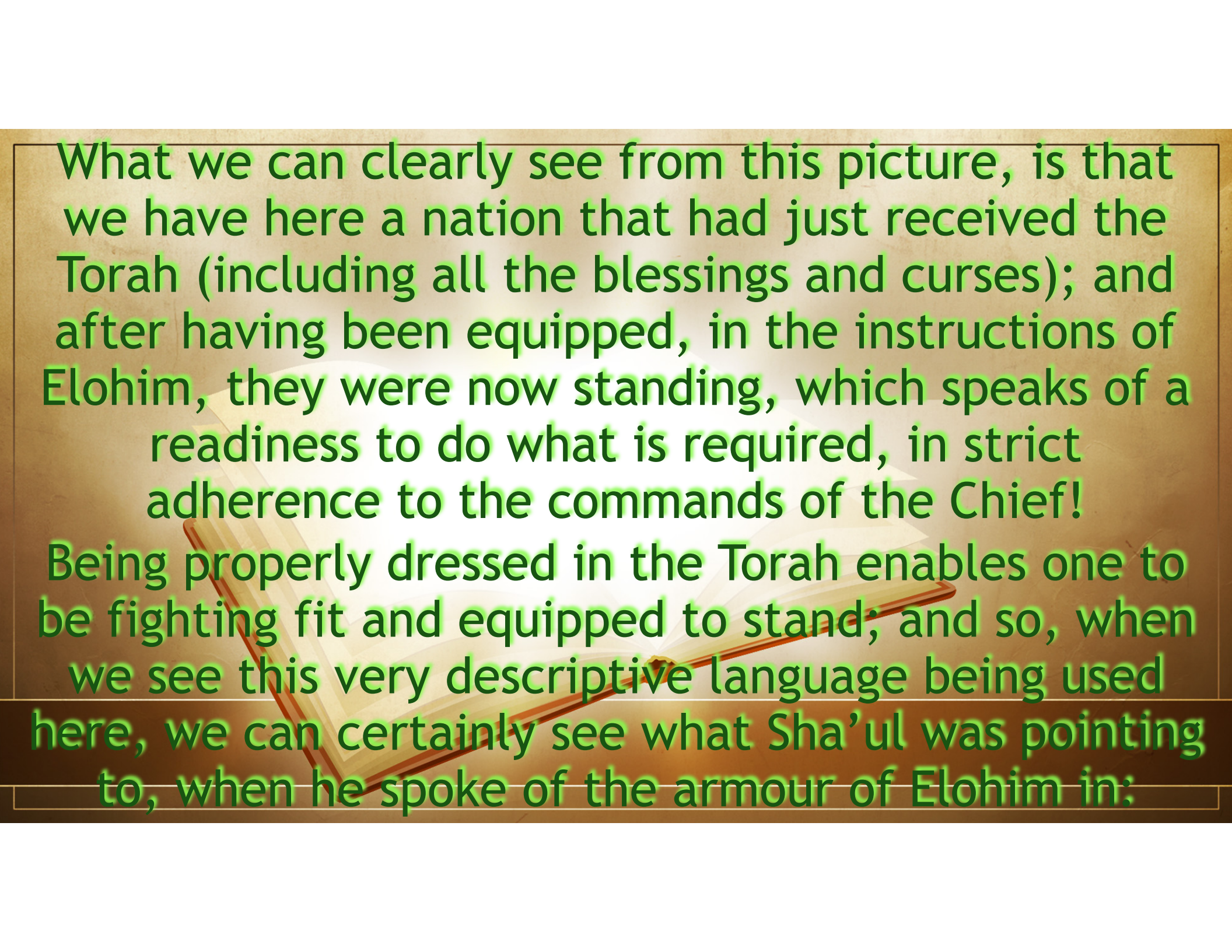
This comes from the two root words:

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!



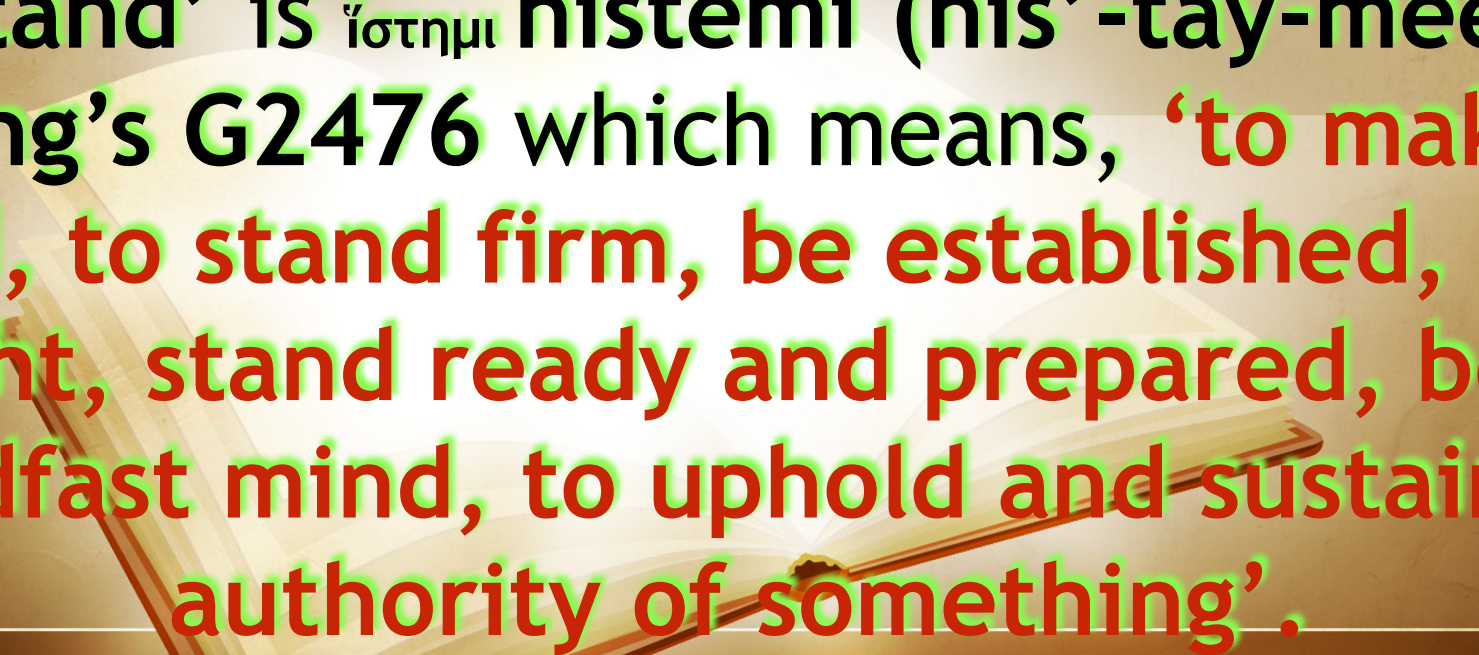
What we can clearly see from this picture, is that we have here a nation that had just received the Torah (including all the blessings and curses); and after having been equipped, in the instructions of Elohim, they were now standing, which speaks of a readiness to do what is required, in strict adherence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

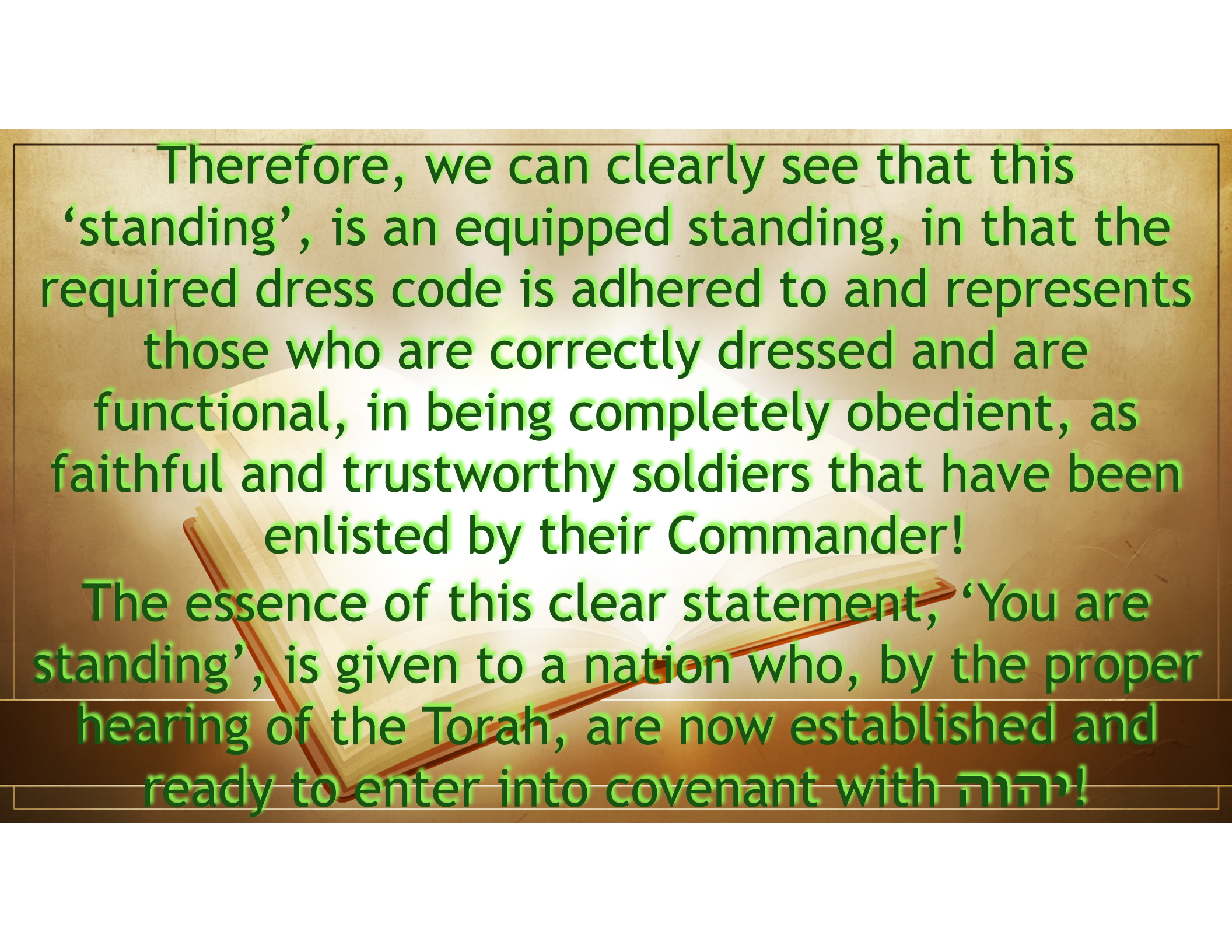
Being properly dressed in the Torah enables one to be fighting fit and equipped to stand; and so, when we see this very descriptive language being used here, we can certainly see what Sha'ul was pointing to, when he spoke of the armour of Elohim in:

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.”

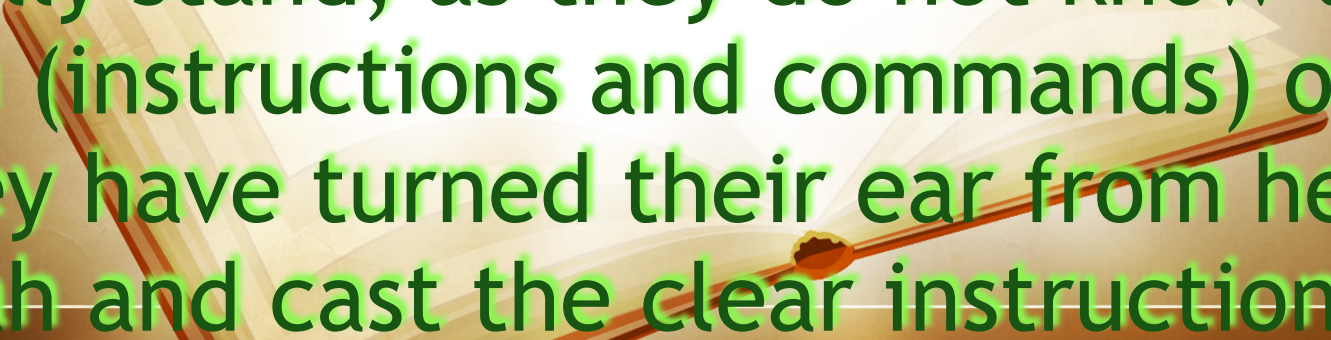
The Greek word that is translated here as
'stand' is ἵστημι **histēmi** (his'-tay-mee)-
Strong's G2476 which means, 'to make to
stand, to stand firm, be established, stand
upright, stand ready and prepared, be of a
steadfast mind, to uphold and sustain the
authority of something'.





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!



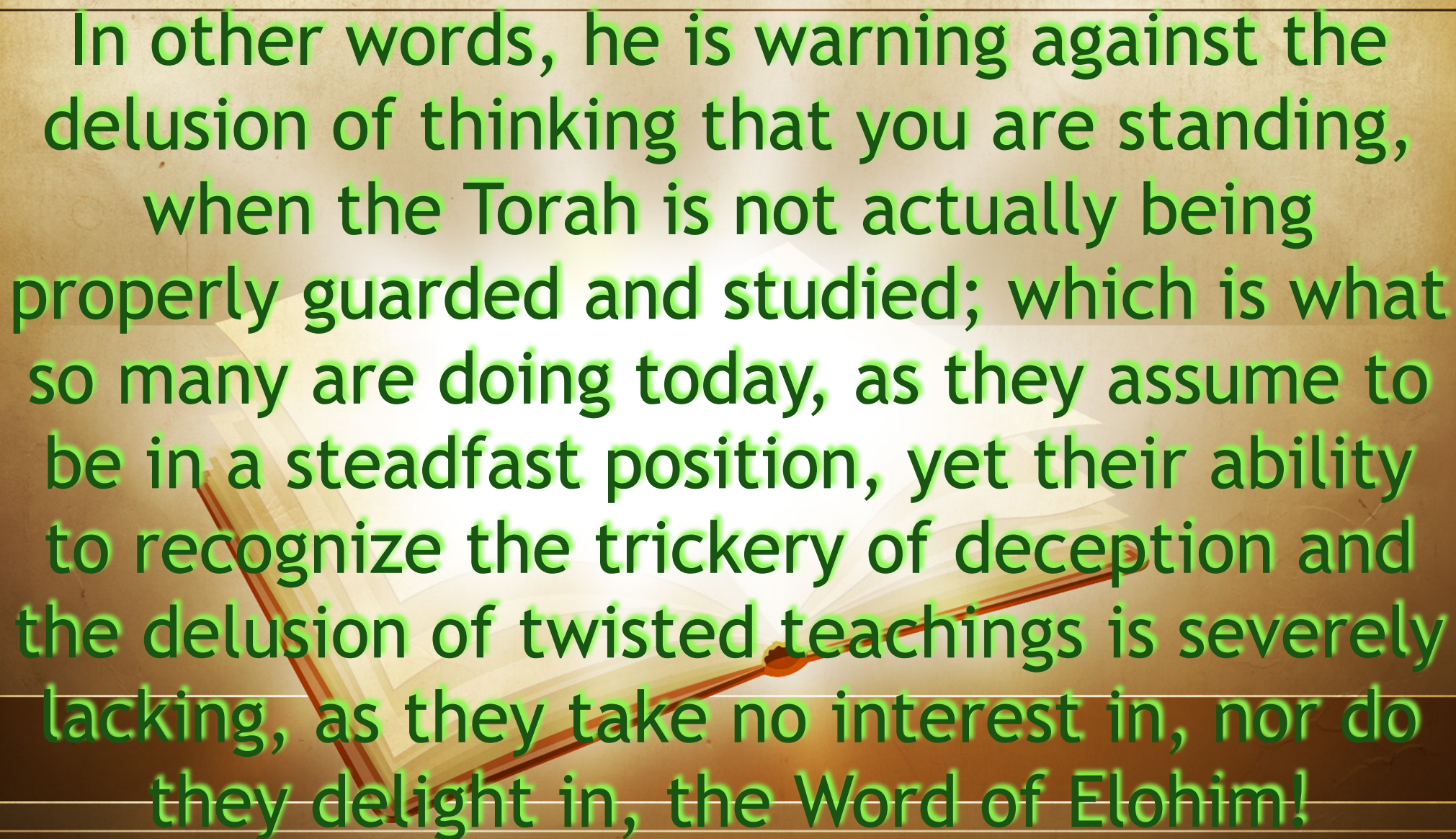
This is extremely important for us to understand, as we see how there are many people today, who may be claiming to be partakers of the Renewed Covenant in Messiah, while they are in fact not established, nor able to fully stand, as they do not know the clear Torah (instructions and commands) of Elohim, 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 recognize 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 they 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? 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?’, as we can see repeatedly, throughout Scripture, the reference to the mountain of יהוה, as being that which points to His covenant with Yisra’ĕl.

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 deceptively.

5 He receives a blessing from יהוה, 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**, which, as we saw from the last Torah portion, is the result of obedience to His Torah and commands!



...having girded your waist with truth...

Belt of Truth (Emet)

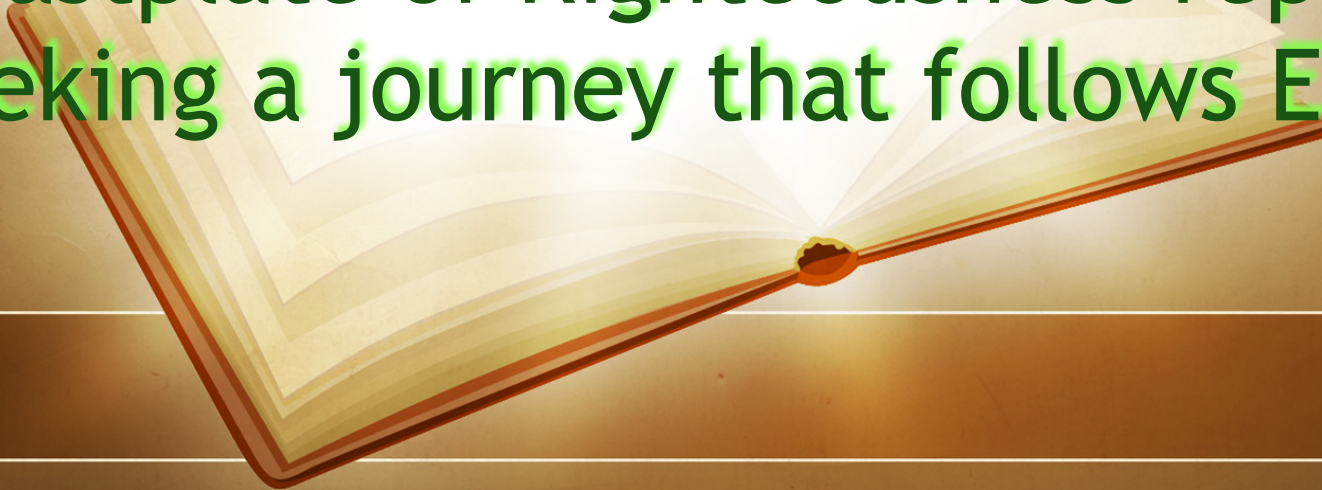
The Belt of Truth is an important item in the Armor of Elohim used in spiritual warfare.

The Aleph and Mem together create the word “Mother,” the strong water that nurtures and holds a family together. The word “Truth” means to nurture the covenant.

having put on the breastplate of righteousness

Breastplate of Righteousness (Tsedek)

As part of the Armor of Elohim, the Breastplate of Righteousness represents seeking a journey that follows Elohim.



having fitted your feet with the preparation of
the Good News of peace

Shoes of Peace (Shalom)

Destroy the authority that establishes chaos.

In this illustration as part of the Armor of Elohim, the Shoes of Peace indicate we need to to be walking or pursuing. If we do the walking, Yehovah will destroy the chaos ahead of us.

having taken up the shield of belief

Shield of Faith (Emunah)

The pictograph portrays getting our attention, 'Behold', the root of Em (mother or giver of life) who seeks to establish continual life or activity in us. Faith is the actions of our life that reveal our relationship with the life giver. Our faith brings a life that has purpose. When our actions come into agreement with Yehovah, the enemy's weapons cannot penetrate the Shield of Faith.

helmet of deliverance

Helmet of Salvation (Yeshua)

As pictographs, the letters combine to mean 'Behold, see how a hand will save or separate by a nail.' But it is actually a compound word consisting of 'Yah' (Elohim) and the root word 'shua' (to rescue). In the Armor of Elohim, the Helmet of Salvation is Yeshua, the one who secures our rescue or salvation.

sword of the Spirit, which is the Word of Elohim.

Sword of the Spirit - The Word (Debar)

The only offensive weapon is the Sword of the Spirit, which is The Word of Elohim (Debar).

Words, in the ancient thought process, had substance. Sentences were an ordered arrangement of ideas that ordered lives. The Word of Elohim makes the enemy back down. The more a person is in command of the Word, the more effective soldier he will be.