

October 8, 2022

From Anxious to Anticipation

As believers in Messiah we experience a joy in our lives that can truly defy understanding and thus a challenge to explain to those that do not believe what we do. Even during a season we have just concluded, a season of deep introspection, deep investigation into ourselves joy is not absent from us.

The heaviness of the season did not mean that we were to languish. The anxiousness of the time was not to cancel out the joy that resides in us but to show us the true source of our joy. For years we have promoted the mindset of this 40 days of T'shuvah beginning with the month of Elul and thus taking this time to be used to further strengthen our relationship with Messiah as we humbled ourselves through examining our lives in order to draw closer to Him

Joy is not something I consider to be an emotion but rather a presence. It is not something that comes and goes as your emotions do, but resides in spite of your emotional state. One can be anxious yet be joyful. One can be mournful yet joyful.

I know these sound like contradictions to the point of being paradoxical...

“How can one be both joyful and mournful at the same time?”

We are not talking about being happy and sad at the same time in that these are emotions we experience, but rather joy. There are two primary words in Hebrew that are translated as joy...

שמחה

śimchâh

sim-khaw'

From [H8056](#); *blithesomeness* or *glee*, (religious or festival): - X exceeding (-ly), gladness, joy (-fulness), mirth, pleasure, rejoice (-ing).

śâmach

saw-makh'

A primitive root; probably to *brighten* up, that is, (figuratively) *be* (causatively *make*) *blithe* or *gleesome*: - cheer up, be (make) glad, (have make) joy (-ful), be (make) merry, (cause to, make to) rejoice, X very.

Neh 8:10 Then he said to them, "Go, eat rich food, drink sweet drinks, and send portions to those who can't provide for themselves; for today is consecrated to our Lord. Don't be sad, because the joy of Adonai is your strength."

Don't be "sad" an emotion Nehemiah exhorts the people...why?

Because the joy of Adonai is your strength...I would go one step further and say it is the source of your strength. I firmly believe joy is established or is not created by us but is actually from Adonai and is a blessing that is instilled to those who believe in Him. I don't believe Joy is something of the world but of Adonai.

"Ok Rabbi, I don't know if I can agree with what you are saying, show me what you mean"

"Certainly"

Exhibit 1:

Gal 5:18 But if you are led by the Spirit, then you are not in subjection to the system that results from perverting the Torah into legalism.

Led by THE SPIRIT, that is the Ruach Ha Kodesh. This is not something you are the source of but that which resides inside you is the source.

Gal 5:19 And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency;

Gal 5:20 involvement with the occult and with drugs; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue

Gal 5:21 and envy; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of God!

Gal 5:22 But the fruit of the Spirit is love, **joy**, peace, patience, kindness, goodness, faithfulness,

Gal 5:23 humility, self control. Nothing in the Torah stands against such things.

Gal 5:24 Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires.

Gal 5:25 Since it is through the Spirit that we have Life, let it also be through the

Spirit that we order our lives day by day.

Gal 5:26 Let us not become conceited, provoking and envying each other.

Joy comes from the Spirit of Adonai, thus Adonai is the source of joy.

Exhibit 2:

Adonai is the one who transforms our emotional state into one that defies emotions. We may start in one place yet it is Adonai who transforms us...

Psa 126:1 [*A song of ascents:*] When Adonai restored Tziyon's fortunes, we thought we were dreaming.

Psa 126:2 Our mouths were full of laughter, and our tongues shouted for joy. Among the nations it was said, "Adonai has done great things for them!"

Psa 126:3 Adonai did do great things with us; and we are overjoyed.

Psa 126:4 Return our people from exile, Adonai, as streams fill vadis in the Negev.

Psa 126:5 Those who sow in tears will reap with cries of joy.

Psa 126:6 He who goes out weeping as he carries his sack of seed will come home with cries of joy as he carries his sheaves of grain.

From David, one who experienced the deepest of valleys and the highest of mountains in his life emotionally, yet it was Adonai whom He would glorify in the Psalms garnering his name...

Psa 27:1 [*By David:*] Adonai is my light and salvation; whom do I need to fear? Adonai is the stronghold of my life; of whom should I be afraid?

Psa 27:2 When evildoers assailed me to devour my flesh, my adversaries and foes, they stumbled and fell.

Psa 27:3 If an army encamps against me, my heart will not fear; if war breaks out against me, even then I will keep trusting.

Psa 27:4 Just one thing have I asked of Adonai; only this will I seek: to live in the house of Adonai all the days of my life, to see the beauty of Adonai and visit in his temple.

Psa 27:5 For he will conceal me in his shelter on the day of trouble, he will hide me in the folds of his tent, he will set me high on a rock.

Psa 27:6 Then my head will be lifted up above my surrounding foes, and I will offer in his tent sacrifices with shouts of joy; I will sing, sing praises to Adonai.

Adonai is the source.

I could go on, yet two witnesses is sufficient.

Back to Nehemiah...

What prompted Nehemiah to encourage the people to eat and drink, not to be sad? Our answer resides in the verses both prior to and after as they reveal the time and the source of the people's sadness.

Neh 8:1 When the seventh month arrived, after the people of Isra'el had resettled in their towns, all the people gathered with one accord in the open space in front of the Water Gate and asked `Ezra the Torah-teacher to bring the scroll of the Torah of Moshe, which Adonai had commanded Isra'el.

Neh 8:2 `Ezra the cohen brought the Torah before the assembly, which consisted of men, women and all children old enough to understand. It was the first day of the seventh month.

Neh 8:3 Facing the open space in front of the Water Gate, he read from it to the men, the women and the children who could understand from early morning until noon; and all the people listened attentively to the scroll of the Torah.

Neh 8:4 `Ezra the Torah-teacher stood on a wood platform which they had made for the purpose; beside him on his right stood Mattityah, Shema, `Anayah, Uriyah, Hilkiyah and Ma`aseiyah; while on his left were P'dayah, Misha'el, Malkiyah, Hashum, Hashbadanah, Z'kharyah and Meshulam.

Neh 8:5 `Ezra opened the scroll where all the people could see him, because he was higher than all the people; when he opened it, all the people rose to their feet.

Neh 8:6 `Ezra blessed Adonai, the great God; and all the people answered, "Amen! Amen!" as they lifted up their hands, bowed their heads and fell prostrate before Adonai with their faces to the ground.

Neh 8:7 The L'vi'im Yeshua, Bani, Sherevyah, Yamin, `Akuv, Shabtai, Hadiyah, Ma`aseiyah, K'lita, `Azaryah, Yozavad, Hanan and P'layah explained the Torah to the people, while the people remained in their places.

Neh 8:8 They read clearly from the scroll, in the Torah of God, translated it, and enabled them to understand the sense of what was being read.

Neh 8:9 Nechemyah the Tirshata, `Ezra the cohen and Torah-teacher and the L'vi'im who taught the people said to all the people, "Today is consecrated to Adonai your God; don't be mournful, don't weep." For all the people had been weeping when they heard the words of the Torah.

It was the first day of the seventh month, Yom T'ruah, the beginning of the 10 days of Awe, ten days of deep introspection that we had just concluded. Ten days leading up to Yom Kippur and the nation's Day of Atonement. The catalyst that

caused the people to mourn was Torah. They had heard the words of Adonai spoken to them and were convicted by what they heard because what they heard were His mitzvot, His instructions for which they knew they had fallen short. In hearing the mitzvot, that is what to do, you also hear about the consequences – what happens when you don't do what is instructed.

This is a generation that has just returned from Babylonian exile, exile from the land. The very reason their ancestors were exiled was for the anxiousness they were experiencing now. It was their ancestors disregard for the mitzvot of Adonai that led to their expulsion. They were experiencing what Sha'ul would convey hundreds of years later...

Rom 7:7 Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

Rom 7:8 But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires—for apart from Torah, sin is dead.

Rom 7:9 I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life,

Rom 7:10 and I died. The commandment that was intended to bring me life was found to be bringing me death!

Rom 7:11 For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me.

Rom 7:12 So the Torah is holy; that is, the commandment is holy, just and good.

They were made aware of this very dynamic Sha'ul captures in his letter to believers in Rome.

What happened the first time you truly studied Torah and were confronted by the mitzvot of Adonai. I believe you were in the position of the people whom were listening to the very words spoken by Ezra and other Li'v'im.

Neh 8:11 In this way the L'vi'im quieted the people, as they said, "Be quiet, for today is holy; don't be sad."

Neh 8:12 Then the people went off to eat, drink, send portions and celebrate; because they had understood the words that had been proclaimed to them.

Neh 8:13 On the second day, the heads of fathers' clans of all the people assembled with the cohanim and L'vi'im before `Ezra the Torah-teacher to study the words of the Torah.

Neh 8:14 They found written in the Torah that Adonai had ordered through

Moshe that the people of Isra'el were to live in sukkot during the feast of the seventh month;

Neh 8:15 and that they were to announce and pass the word in all their cities and in Yerushalayim, "Go out to the mountains, and collect branches of olives, wild olives, myrtles, palms, and other leafy trees to make sukkot, as prescribed."

Neh 8:16 So the people went out, brought them and made sukkot for themselves, each one on the roof of his house, also in their courtyards, in the courtyards of the house of God, in the open space by the Water Gate and in the open space by the Efrayim Gate.

Neh 8:17 The entire community of those who had returned from the exile made sukkot and lived in the sukkot, for the people of Isra'el had not done this since the days of Yeshua the son of Nun. So there was very great joy.

Neh 8:18 Also they read every day, from the first day until the last day, in the scroll of the Torah of God. They kept the feast for seven days; then on the eighth day there was a solemn assembly, according to the rule.

So this a time we are anticipating, a time that we are instructed to be joyful, a mitzvot in and of itself. In that its source is Adonai, our effort is not to promote His joy but our effort is in essence not to extinguish it. We can squelch His joy through our own actions.

Deu 16:13 "You are to keep the festival of Sukkot for seven days after you have gathered the produce of your threshing-floor and winepress.

Deu 16:14 Rejoice at your festival—you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you.

Deu 16:15 Seven days you are to keep the festival for Adonai your God in the place Adonai your God will choose, because Adonai your God will bless you in all your crops and in all your work, so you are to be full of joy!

Though we are not constructing a sukkah this season, remember that you reside in your own sukkah, a temporary dwelling place where your spirit resides. The intent of Sukkot is to remember Adonai and what He had done for them in redeeming them from the bondage of slavery in Egypt and sustained them in the wilderness for forty years.

Lev 23:42 You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah,

Lev 23:43 so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am

Adonai your God.' "

Likewise, you are living in a temporary structure where Adonai is sustaining you. Just as sukkah were not required when Israel entered the land, so to this sukkah you reside in will no longer be required in that you will receive a permanent structure, a promise, just as the land was promised to the children of Israel. Regarding that permanent structure I allude to, let me share Sha'ul's inspired words as I close...

1Co 15:35 But someone will ask, "In what manner are the dead raised? What sort of body do they have?"

1Co 15:36 Stupid! When you sow a seed, it doesn't come alive unless it first dies.

1Co 15:37 Also, what you sow is not the body that will be, but a bare seed of, say, wheat or something else;

1Co 15:38 but God gives it the body he intended for it; and to each kind of seed he gives its own body.

1Co 15:39 Not all living matter is the same living matter; on the contrary, there is one kind for human beings, another kind of living matter for animals, another for birds and another for fish.

1Co 15:40 Further, there are heavenly bodies and earthly bodies; but the beauty of heavenly bodies is one thing, while the beauty of earthly bodies is something else.

1Co 15:41 The sun has one kind of beauty, the moon another, the stars yet another; indeed, each star has its own individual kind of beauty.

1Co 15:42 So it is with the resurrection of the dead. When the body is "sown," it decays; when it is raised, it cannot decay.

1Co 15:43 When sown, it is without dignity; when raised, it will be beautiful. When sown, it is weak; when raised, it will be strong.

1Co 15:44 When sown, it is an ordinary human body; when raised, it will be a body controlled by the Spirit. If there is an ordinary human body, there is also a body controlled by the Spirit.

1Co 15:45 In fact, the Tanakh says so: Adam, the first man, became a living human being; but the last "Adam" has become a life-giving Spirit.

1Co 15:46 Note, however, that the body from the Spirit did not come first, but the ordinary human one; the one from the Spirit comes afterwards.

1Co 15:47 The first man is from the earth, made of dust; the second man is from heaven.

1Co 15:48 People born of dust are like the man of dust, and people born from

heaven are like the man from heaven;

1Co 15:49 and just as we have borne the image of the man of dust, so also we will bear the image of the man from heaven.

Mystery and Victory

1Co 15:50 Let me say this, brothers: flesh and blood cannot share in the Kingdom of God, nor can something that decays share in what does not decay.

1Co 15:51 Look, I will tell you a secret—not all of us will die! But we will all be changed!

1Co 15:52 It will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed.

1Co 15:53 For this material which can decay must be clothed with imperishability, this which is mortal must be clothed with immortality.

1Co 15:54 When what decays puts on imperishability and what is mortal puts on immortality, then this passage in the Tanakh will be fulfilled: "Death is swallowed up in victory.

1Co 15:55 "Death, where is your victory? Death, where is your sting?"

1Co 15:56 The sting of death is sin; and sin draws its power from the Torah;

1Co 15:57 but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah!

1Co 15:58 So, my dear brothers, stand firm and immovable, always doing the Lord's work as vigorously as you can, knowing that united with the Lord your efforts are not in vain.