

Notes: October 1, 2016

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: The Seven Comforting Messages of Isaiah – Part 7 Putting All of the Pieces Together

Eight weeks ago, we began a journey that would reveal truths found in Scripture that have always been there, right before your very eyes. Passages you have read many times, yet the connection of these events and Scriptures were not prevalent or obvious.

I told you that there is a much bigger picture and it is found in Scripture.

Previously, I asked you if the Haftarah is of man or inspired by Adonai. I believe I have further insight that would further validate it being from Adonai.

We have seen in past weeks the intent to remove Isaiah 53 from the narrative that are the 7 messages of comfort from Isaiah, truly as an act of man. Yet the overall structure of the Parshah, the Haftarah and the order of these messages of Isaiah are ordered by Adonai.

Why am I so certain?

What do I continually tell you?

Know what you believe, why you believe it and be able to defend it.

Well, I guess you get to hear me practice what I believe.

While driving, I was struck by the following thoughts...

The 7 messages of Isaiah is actually 8. The 8th message from Isaiah, being Shabbat Chazon, is set apart from the other messages in that there is a distinction. In the case of Shabbat Chazon, it sets the stage for what is to come.

Not only is it the start of a new book in Torah, Deuteronomy, but it is also associated with the Haftarah reading from Isaiah 1:

Isa 1:1 This is the vision of Yesha`yahu the son of Amotz, which he saw concerning Y`hudah and Yerushalayim during the days of `Uziyahu, Yotam, Achaz and Y`chizkiyahu, kings of Y`hudah:

Isa 1:2 "Hear, heaven! Listen, earth! For Adonai is speaking. "I raised and brought up children, but they rebelled against me.

Adonai is casting His vision for Israel and their life after judgment and captivity.

We have seen this "foot print" before and its conveyor is Adonai.

The first time is the "8 days of Passover" You have the day of Passover itself, distinct, followed by the seven days of Matzah.

The second time we see this 8 days is Sukkot, yet the significant day is the 8th day, Hoshana Rabbah, the last great day, preceded by the 7 days of Sukkot.

I see this as two book ends, a great day at the beginning and a great day at the end, with Adonai's story being the substance between these two bookends, comprising all the volumes that will impact Israel and the world.

The Torah portion for this week's Parshah Nitzavim and Vayelech is Deuteronomy 29:9 – 31:30. Two parshah when there isn't a leap month are combined. So, I will be presenting them together today, even though it is a leap year (13 months / Adar II).

Note: the Haftarah listed on the calendar of Hosea, Micah and Joel is actually associated with Shabbat Shuvah, the Shabbat during the 10 days of Awe, in between Rosh Hashanah and Yom Kippur.

More times than not, these Parshah are combined and read together – 5776 was a leap year in which there was Adar I and Adar II. The year 5777 is not a leap year in that there is only one Adar and therefore these Parshah will be combined and studied together.

These two Torah portions comprise Deuteronomy 29:9 – 31:30...

We are approaching the end of this book and Moshe is preparing Israel for entering the land...

Deu 29:10 (29:9) "Today you are standing, all of you, before Adonai your God - your heads, your tribes, your leaders and your officers - all the men of Isra'el,

Deu 29:11 (29:10) along with your little ones, your wives and your foreigners here with you in your camp, from the one who chops your wood to the one who draws your water.

Whereby Moshe conveys further Adonai's purpose for His people...

Deu 29:12 (29:11) The purpose is that you should enter into the covenant of Adonai your God and into his oath which Adonai your God is making with you today,

Deu 29:13 (29:12) so that he can establish you today for himself as a people, and so that for you he will be God - as he said to you and as he swore to your ancestors, to Avraham, Yitz'chak and Ya`akov.

Deu 29:14 (29:13) "But I am not making this covenant and this oath only with you.

Deu 29:15 (29:14) Rather, I am making it both with him who is standing here with us today before Adonai our God and also with him who is not here with us today.

With yet another reminder...

Deu 29:18 (29:17) So let there not be among you a man, woman, family or tribe whose heart turns away today from Adonai our God to go and serve the gods of those nations. Let there not be among you a root bearing such bitter poison and wormwood.

A message that has been conveyed extensively as Moshe prepares this generation to enter the land on the right foot and not do what their ancestors did, ultimately preventing them from entering the land and fulfilling Adonai's promise.

Deu 29:19 (29:18) If there is such a person, when he hears the words of this curse, he will bless himself secretly, saying to himself, 'I will be all right, even though I will stubbornly keep doing whatever I feel like doing; so that I, although "dry," [sinful,] will be added to the "watered" [righteous].'

Deu 29:20 (29:19) But Adonai will not forgive him. Rather, the anger and jealousy of Adonai will blaze up against that person. Every curse written in this book will be upon him. Adonai will blot out his name from under heaven.

Deu 29:21 (29:20) Adonai will single him out from all the tribes of Isra'el to experience what is bad in all the curses of the covenant written in this book of the Torah.

These are the consequences for such a person, a person who puts themselves ahead of all others.

When such a person impacts the nation of Israel and further infects it...

Deu 29:22 (29:21) "When the next generation, your children who will grow up after you, and the foreigner who arrives from a distant land, see the plagues of that land and the diseases with which Adonai has made it sick,

Deu 29:23 (29:22) and that the whole land has become burning sulfur and salt, that it isn't being sown or bearing crops or even producing grass - like the overthrow of S'dom, `Amora, Admah and Tzvoyim, which Adonai overthrew in his furious anger -

Deu 29:24 (29:23) then all the nations will ask, 'Why did Adonai do this to this land? What is the meaning of such frenzied, furious anger?'

Deu 29:25 (29:24) People will answer, 'It's because they abandoned the covenant of Adonai, the God of their fathers, which he made with them when he brought them out of the land of Egypt.

Deu 29:26 (29:25) They went and served other gods, prostrating themselves before them, gods they had not known and which he had not assigned them.

Deu 29:27 (29:26) For this reason, the anger of Adonai blazed up against this land and brought upon it every curse written in this book;

Deu 29:28 (29:27) and Adonai, in anger, fury and incensed with indignation, uprooted them from their land and threw them out into another land - as it is today.'

Deu 29:29 (29:28) "Things which are hidden belong to Adonai our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

Yet another impactful warning to this generation about following Adonai, obeying His mitzvot and not following after other gods, other gods that the nations around them worship.

This has been a constant message over these last 8 weeks. The Parshah and Haftarah contain a constant reminder to the people. Each year, when read, they are reminded of what did happen, but also what could have been done to not incur such judgment. While at the same time expectations have developed regarding one who would redeem Israel and restore the nation to its once prominent position.

We see this expectation and anticipation play out in Luke's Gospel...

Over the last 7 weeks I had mentioned to you the Parshah's existence at the time of Sha'ul and provided you with this verse as evidence.

Act 13:13 Having set sail from Paphos, Sha'ul and his companions arrived at Perga in Pamphylia. There Yochanan left them and returned to Yerushalayim,

Act 13:14 but the others went on from Perga to Pisidian Antioch, and on Shabbat they went into the synagogue and sat down.

Act 13:15 After the reading from the Torah and from the Prophets, the synagogue leaders sent them a message, "Brothers, if any of you has a word of exhortation for the people, speak!"

I had been alluding to another Scripture that would further support this position, but intentionally did not tell you what it was. Here is further proof that the Parshah and Haftarah existed...two witnesses:

Luk 4:16 Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read,

Luk 4:17 and he was given the scroll of the prophet Yesha`yahu. Unrolling the scroll, he found the place where it was written,

Luk 4:18 "The Spirit of Adonai is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have

been crushed,
Luk 4:19 to proclaim a year of the favor of Adonai."

Luk 4:20 After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him.

Luk 4:21 He started to speak to them: "Today, as you heard it read, this passage of the Tanakh was fulfilled!"

Now, specifically, what verses from Isaiah is Yeshua reading?

In going by the Parshah cycle, when is this passage read?

What is tomorrow?

This is the Parshah read immediately preceding Rosh Hashanah, but notice the difference...

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

Isa 61:2 to proclaim the year of the favor of Adonai...

Yeshua proclaims these words as being fulfilled, just prior to Rosh Hashanah.

Isa 61:2...and the day of vengeance of our God; to comfort all who mourn,

Isa 61:3 yes, provide for those in Tziyon who mourn, giving them garlands instead of ashes, the oil of gladness instead of mourning, a cloak of praise instead of a heavy spirit, so that they will be called oaks of righteousness planted by Adonai, in which he takes pride.

Yeshua stopped reading in the middle of verse 2.

Why did He stop reading?

Expectations and anticipation regarding the anointed one grew to the point that identifying who He was came with certain things only He would be able to do. So attached to these expectations were ways to truly identify Him. So, the first verse and a half of Isaiah, Yeshua is proclaiming the things He will do, signs of what the Messiah will do. Therefore acknowledging He is the one who has been sent by Adonai.

Why was everyone "fixed on him"?

He had not yet conveyed that this prophecy has been fulfilled, so why the fixation? Could it be that they were wondering why He stopped reading Isaiah 61 where He did, because there were certainly many more verses associated with the Haftarah that had not yet been read. Yeshua most certainly caused a "stir" in verse 21 – more on that later.

Yochanan, when he was in prison asked his talmadim...

Mat 11:2 Meanwhile, Yochanan the Immerser, who had been put in prison, heard what the Messiah had been doing; so he sent a message to him through his talmidim,

Mat 11:3 asking, "Are you the one who is to come, or should we look for someone else?"

When Yeshua received his message, this is what He told him...

Mat 11:4 Yeshua answered, "Go and tell Yochanan what you are hearing and seeing —

Mat 11:5 the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor —

Mat 11:6 and how blessed is anyone not offended by me!"

...conveying the very things in Isaiah 61:1 – 2 that would identify what the Messiah would do. Yochanan was not having a crisis of faith, but rather, knowing the Prophet Isaiah quite well, sought validation to what he was hearing.

Remainder of Isaiah 61:

Isa 61:4 They will rebuild the ancient ruins, restore sites long destroyed; they will renew the ruined cities, destroyed many generations ago.

Isa 61:5 Strangers will stand and feed your flocks, foreigners plow your land and tend your vines;

Isa 61:6 but you will be called cohanim of Adonai, spoken of as ministers to our God. You will feed on the wealth of nations, and revel in their riches.

Isa 61:7 Because of your shame, which was doubled, and because they cried, "They deserve disgrace," therefore in their land what they own will be doubled, and joy forever will be theirs.

Isa 61:8 "For I, Adonai, love justice; I hate robbery for burnt offerings. So I will be faithful to reward them and make an eternal covenant with them."

Isa 61:9 Their descendants will be known among the nations, their offspring among the peoples; all who see them will acknowledge that they are the seed Adonai has blessed.

Isa 61:10 I am so joyful in Adonai! My soul rejoices in my God, for he has clothed me in salvation, dressed me with a robe of triumph, like a bridegroom wearing a festive turban, like a bride adorned with her jewels.

Isa 61:11 For just as the earth brings forth its plants, or a garden makes its plants spring up, so Adonai, God, will cause victory and glory to spring up before all nations.

Isaiah 62:

Isa 62:1 **For Tziyon's sake I will not be silent, for Yerushalayim's sake I will not rest, until her vindication shines out brightly and her salvation like a blazing torch.**

A promise attached to the previous chapter, ultimately conveying Yeshua's mission and its overall outcome...

Isa 62:2 The nations will see your vindication and all kings your glory. Then you will be called by a new name which Adonai himself will pronounce.

Isa 62:3 You will be a glorious crown in the hand of Adonai, a royal diadem held by your God.

Isa 62:4 You will no longer be spoken of as *`Azuvah [Abandoned]* or your land be spoken of as *Sh'mamah [Desolate]*; rather, you will be called *Heftzi-Vah [My-Delight-Is-In-Her]* and your land *Be`ulah [Married]*. For Adonai delights in you, and your land will be married —

Isa 62:5 as a young man marries a young woman, your sons will marry you; as a bridegroom rejoices over the bride, your God will rejoice over you.

Isa 62:6 I have posted watchmen on your walls, Yerushalayim; they will never fall silent, neither by day nor by night. You who call on Adonai, give yourselves no rest;

Isa 62:7 and give him no rest till he restores Yerushalayim and makes it a praise on earth.

Isa 62:8 Adonai has sworn by his right hand and by his mighty arm: "Never again will I give your grain to your enemies as food; nor will strangers drink your wine, for which you worked so hard;

Isa 62:9 but those who harvest the grain will eat it with praises to Adonai; those who gathered the wine will drink it in the courtyards of my sanctuary."

Isa 62:10 Go on through, go on through the gates, clear the way for the people! Build up a highway, build it up! Clear away the stones! Raise a banner for the peoples!

Isa 62:11 Adonai has proclaimed to the end of the earth, "Say to the daughter of Tziyon, 'Here, your Salvation is coming! Here, his reward is with him, and his recompense is before him.'"

Isa 62:12 They will call them The Holy People, The Redeemed of Adonai. You will be called *D'rushah [Sought-After]*, *`Ir Lo Ne`ezvah [City-No-Longer-Abandoned]*.

Isaiah 63:

Isa 63:1 Who is this, coming from Edom, from Botzrah with clothing stained crimson, so magnificently dressed, so stately in his great strength? "It is I, who speak victoriously, I, well able to save."

Isa 63:2 Why is your apparel red, your clothes like someone treading a winepress?

Isa 63:3 "I have trodden the winepress alone; from the peoples, not one was with me. So I trod them in my anger, trampled them in my fury; so their lifeblood spurted out on my clothing, and I have stained all my garments;

Isa 63:4 for the day of vengeance that was in my heart and my year of redemption have come.

Isa 63:5 I looked, but there was no one to help, and I was appalled that no one upheld me. Therefore my own arm brought me salvation, and my own fury upheld me.

Isa 63:6 In my anger I trod down the peoples, made them drunk with my fury, then poured out their lifeblood on the earth."

Isa 63:7 I will recall the grace of Adonai and the praises of Adonai, because of all that Adonai has granted us and his great goodness toward the house of Isra'el, which he bestowed on them in keeping with his mercy, in keeping with the greatness of his grace.

Isa 63:8 For he said, "They are indeed my people, children who are not disloyal." So he became their Savior.

Isa 63:9 In all their troubles he was troubled; then the Angel of His Presence saved them; in his love and pity he redeemed them. He had lifted them up and carried them throughout the days of old.

Yochanan's Immersions...

Luk 3:1 In the fifteenth year of Emperor Tiberius' rule; when Pontius Pilate was governor of Y'hudah, Herod ruler of the Galil, his brother Philip ruler of Iturea and Trachonitis, and Lysanias ruler of Abilene,

Luk 3:2 with `Anan and Kayafa being the cohanim g'dolim; the word of God came to Yochanan Ben-Z'kharyah in the desert.

Luk 3:3 He went all through the Yarden region proclaiming an immersion involving turning to God from sin in order to be forgiven.

Luk 3:4 It was just as had been written in the book of the sayings of the prophet Yesha`yahu, "The voice of someone crying out: 'In the desert prepare the way for Adonai! Make straight paths for him!'

Luk 3:5 Every valley must be filled in, every mountain and hill leveled off; the winding roads must be straightened and the rough ways made smooth.

Luk 3:6 Then all humanity will see God's deliverance.' " (Isaiah 40:3 – 5)

A passage the people would hear again the very next week in the Synagogue during Parashah V'etchanan

Yochanan's message to the people:

Luk 3:7 Therefore, Yochanan said to the crowds who came out to be immersed by him, "You snakes! Who warned you to escape the coming punishment?"

Luk 3:8 If you have really turned from your sins, produce fruit that will prove it! And don't start saying to yourselves, 'Avraham is our father!' For I tell you that God can raise up for Avraham sons from these stones!

Luk 3:9 Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire!"

Luk 3:10 The crowds asked Yochanan, "So then, what should we do?"

Luk 3:11 He answered, "Whoever has two coats should share with somebody who has none, and whoever has food should do the same."

Luk 3:12 Tax-collectors also came to be immersed; and they asked him, "Rabbi, what should we do?"

Luk 3:13 "Collect no more than the government assesses," he told them.

Luk 3:14 Some soldiers asked him, "What about us? What should we do?" To them he said, "Don't intimidate anyone, don't accuse people falsely, and be satisfied with your pay."

Heightened Expectation of the people...

Luk 3:15 The people were in a state of great expectancy, and everyone was wondering whether perhaps Yochanan himself might be the Messiah;

Luk 3:16 so Yochanan answered them all, "I am immersing you in water, but he who is coming is more powerful than I — I'm not worthy to untie his sandals! He will immerse you in the Ruach HaKodesh and in fire.

Luk 3:17 He has with him his winnowing fork to clear out his threshing floor and gather his wheat into his barn, but he will burn up the straw with unquenchable fire!"

Luk 3:18 And with many other warnings besides these he announced the Good News to the people.

Luk 3:19 But Yochanan also denounced Herod the regional governor for taking as his own wife Herodias, the wife of his brother, and for all the other wicked things Herod had done;

Luk 3:20 whereupon Herod added this to the rest: he locked up Yochanan in prison.

Yeshua's Immersion:

- Luk 3:21** While all the people were being immersed, Yeshua too was immersed. As he was praying, heaven was opened;
- Luk 3:22** the Ruach HaKodesh came down on him in physical form like a dove; and a voice came from heaven, "You are my Son, whom I love; I am well pleased with you."

Yeshua's Temptation...Luke 4:1 - 13

- Luk 4:1** Then Yeshua, filled with the Ruach HaKodesh, returned from the Yarden and was led by the Spirit in the wilderness
- Luk 4:2** for forty days of testing by the Adversary. During that time he ate nothing, and afterwards he was hungry.
- Luk 4:3** The Adversary said to him, "If you are the Son of God, order this stone to become bread."
- Luk 4:4** Yeshua answered him, "The Tanakh says, 'Man does not live on bread alone.' " (Deuteronomy 8:3 - Ekev)
- Luk 4:5** The Adversary took him up, showed him in an instant all the kingdoms of the world,
- Luk 4:6** and said to him, "I will give you all this power and glory. It has been handed over to me, and I can give it to whomever I choose.
- Luk 4:7** So if you will worship me, it will all be yours."
- Luk 4:8** Yeshua answered him, "The Tanakh says, 'Worship Adonai your God and serve him only.' " (Deuteronomy 6:13 – 14 – V'etchanan)
- Luk 4:9** Then he took him to Yerushalayim, set him on the highest point of the Temple and said to him, "If you are the Son of God, jump from here!
- Luk 4:10** For the Tanakh says, 'He will order his angels to be responsible for you and to protect you.
- Luk 4:11** They will support you with their hands, so that you will not hurt your feet on the stones.' "
- Luk 4:12** Yeshua answered him, "It also says, 'Do not put Adonai your God to the test.' " (Deuteronomy 6:16 - Ekev)
- Luk 4:13** When the Adversary had ended all his testings, he let him alone until an opportune time.

Yeshua's time in the desert is complete and He returns to the Galil:

- Luk 4:14** Yeshua returned to the Galil in the power of the Spirit, and reports about him spread throughout the countryside.
- Luk 4:15** He taught in their synagogues, and everyone respected him.

The Messiah's first rejection on the Sabbath prior to Rosh Hashanah

- Luk 4:22** Everyone was speaking well of him and marveling that such appealing words were coming from his mouth. They were even asking, "Can this be Yosef's son?"
- Luk 4:23** Then Yeshua said to them, "No doubt you will quote to me this proverb — ' "Doctor, cure yourself!" We've heard about all the things that have been going on over in K'far-Nachum; now do them here in your home town!"
- Luk 4:24** Yes!" he said, "I tell you that no prophet is accepted in his home town.
- Luk 4:25** It's true, I'm telling you — when Eliyahu was in Isra'el, and the sky was sealed off for three-and-a-half years, so that all the Land suffered a severe famine, there were many widows;
- Luk 4:26** but Eliyahu was sent to none of them, only to a widow in Tzarfat in the land of Tzidon.
- Luk 4:27** Also there were many people with tzara`at in Isra'el during the time of the prophet Elisha; but not one of them was healed, only Na`aman the Syrian."
- Luk 4:28** On hearing this, everyone in the synagogue was filled with fury.
- Luk 4:29** They rose up, drove him out of town and dragged him to the edge of the cliff on which their town was built, intending to throw him off.
- Luk 4:30** But he walked right through the middle of the crowd and went away.

This was the first time Yeshua was rejected.

What is Tisha B'av known for?

At the time of Yeshua, it is the destruction of the first Temple, Israel's most tragic event at that time.

Today, it is associated with the destruction of the second Temple, not to mention so many tragic events from expulsion from many countries, to the start of the Holocaust. It is a day that is set aside for mourning and fasting. Yet, Zechariah proclaims that this day and other days will be transformed from mourning into joy...

Zec 8:19 "Adonai-Tzva'ot says, 'The fast days of the fourth, fifth, seventh and tenth months are to become times of joy, gladness and cheer for the house of Y'hudah. Therefore, love truth and peace.'

How is this possible?

Could it be that Yeshua's immersion on Tisha B'av (its meaning) is that transformative moment in time.

Unfortunately, many still recognize this day as a day of mourning and fasting. However, if you are a believer in Yeshua, He ultimately transformed this day with one action – His immersion.

A moment in time whereby Adonai taking on human form would make way for the redemption of Israel and ultimately the nations. It would be through this one act, whereby Adonai's road map, His plan would come to fruition some 3 and a half years later, during another significant moed, appointed time, Passover.

Num 14:1 At this all the people of Isra'el cried out in dismay and wept all night long.

Num 14:2 Moreover, all the people of Isra'el began grumbling against Moshe and Aharon; the whole community told them, "We wish we had died in the land of Egypt! or that we had died here in the desert!"

Num 14:32 But you, your carcasses will fall in this desert;

Num 14:33 and your children will wander about in the desert for forty years bearing the consequences of your prostitutions until the desert eats up your carcasses.

Num 14:34 It will be a year for every day you spent reconnoitering the land that you will bear the consequences of your offenses – forty days, forty years. Then you will know what it means to oppose me!

What has been revealed?

Yeshua's 40 days in the desert occur from Tisha B'av when Chazon (the vision) is conveyed to Ki Tavo – What happened during that time?

- As we read earlier, He was tempted by the adversary. In so doing, Yeshua responded with Scripture from V'etchanan and Ekev, while He was in the desert.
- The second Temple is destroyed on Tisha B'av, 40 years to the day of Yeshua's Immersion and therefore appropriate considering the following:

Joh 2:19 Yeshua answered them, "Destroy this temple, and in three days I will raise it up again."

Joh 2:20 The Judeans said, "It took 46 years to build this Temple, and you're going to raise it in three days?"

Joh 2:21 But the "temple" he had spoken of was his body.

The greatest tragedy in Israel's history would repeat itself and on the very day it was destroyed the first time, but 656 years apart.

Think of the significance of this:

The nation of Israel incurs judgment from Adonai for not trusting Him regarding the land He had already given them, yet had not taken possession with the punishment for not trusting being 1 year for every day the spies were in the land – 40 days = 40 years.

It was on this day, Tisha B'av that Israel was judged. It was on this day that the first temple would be destroyed, another judgment. It would be on this day 40 years after Yeshua's immersion that the temple would once again be destroyed. Ultimately conveying that the Temple of Adonai is not merely a structure.

- The Parshah cycle, like Adonai's moadim have been used in a similar manner of conveying time in relation to prophecy

The Parshah has been in existence for between 2100 and 2500 years. Each year the same Scriptures are read together. Each year the same questions are likely asked.

When will this come to pass?
Will it be this year?

We see the Parshah play out in Luke's Gospel and the time frame that occurs between Luke 3, through Luke 4, with one such example being

Luk 3:4 It was just as had been written in the book of the sayings of the prophet Yesha`yahu, "The voice of someone crying out: 'In the desert prepare the way for Adonai! Make straight paths for him!

Luk 3:5 Every valley must be filled in, every mountain and hill leveled off; the winding roads must be straightened and the rough ways made smooth.

Luk 3:6 Then all humanity will see God's deliverance.' " (Isaiah 40:3 - 5)

Shortly after these words are uttered, the people will be reminded of this passage again, in the upcoming Parshah V'etchanan

So, prior to Yeshua's immersion, yet likely within a week of this Parashah this passage from the Haftarah for V'etchanan is conveyed regarding Yochanan the Immerser as the one who is preparing for the vision to

Back in Luke 3 when Yochanan was immersing people, there was this same anticipation. At the time of Tisha B'av is read Isaiah 1 – Chazon – The vision. Each year these questions are renewed.

Luk 3:15 The people were in a state of great expectancy, and everyone was wondering whether perhaps Yochanan himself might be the Messiah;

- Seven weeks between Tisha B'av and Yeshua appearing in the Synagogue in Natzaret or 49 days for the reading of Parshah Nitzavim.
 - The same duration between Firstfruits and Shavuot, with a 40 day period incorporated (that being the time in which Yeshua would teach His talmadim
 - Seven weeks between Luke 3:1 – 22 and Luke 4:16 - 30

Duration of time based on the Parshah cycle and the Haftarah readings associated with each week's Torah reading.

So, if you start at the end, being Rosh Hashanah and count back in time, 50 days you will arrive at Tisha B'av.

Go back to Luke 4:21...

Luk 4:21 He started to speak to them: "Today, as you heard it read, this passage of the Tanakh was fulfilled!"

In the book of Deuteronomy, yom, offering several potential variations of time is translated 66 times as "Today".

Yeshua making this statement and likely using the same word in Hebrew – yom, is connecting what just happened in the synagogue with all the promises Adonai made in Deuteronomy to a nation that was preparing to take possession of the land promised to Avraham, Yitzchak and Ya'akov.

Further emphasizing the reality that existed at the time Moshe was conveying Adonai's reality to a new generation. Likewise, Yeshua is conveying Adonai's reality.

Everything that has been revealed over the past 8 weeks through the Parshah and Haftarah is closer to you than it

has ever been before. Years of reading, leading to anticipation and expectation has become a reality...

Isa 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.

Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

Isa 40:25 "With whom, then, will you compare me? With whom am I equal?" asks the Holy One.

Isa 40:26 Turn your eyes to the heavens! See who created these things! He brings out the army of them in sequence, summoning each by name. Through his great might and his massive strength, not one of them is missing.

Isa 51:5 My righteousness is at hand, my salvation goes out, my arms will judge the peoples. The coastlands are putting their hope in me, trusting in my arm.

Isa 51:11 Those ransomed by Adonai will return and come with singing to Tziyon; on their heads will be everlasting joy. They will acquire gladness and joy, while sorrow and sighing will flee.

Isa 53:11 After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

Isa 53:12 Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

Isa 55:1 "All you who are thirsty, come to the water! You without money, come, buy, and eat! Yes, come! Buy wine and milk without money — it's free!

Isa 60:1 "Arise, shine [*Yerushalayim*], for your light has come, the glory of Adonai has risen over you.

Isa 60:21 All your people will be tzaddikim; they will inherit the land forever; they will be the branch I planted, my handiwork, in which I take pride.

Isa 60:22 The smallest will grow to a thousand, the weakest will become a mighty nation. I, Adonai, when the right time comes, will quickly bring it about."

These words from the previous seven weeks have gone from prophetic to reality, in that the one who has been promised to come, has indeed come.

This is further conveyed in a passage of Deuteronomy that I have not yet shared and I will close with...

Deu 30:1 "When the time arrives that all these things have come upon you, both the blessing and the curse which I have presented to you; and you are there among the nations to which Adonai your God has driven you; then, at last, you will start thinking about what has happened to you;

Deu 30:2 and you will return to Adonai your God and pay attention to what he has said, which will be exactly what I am ordering you to do today - you and your children, with all your heart and all your being.

Deu 30:3 At that point, Adonai your God will reverse your exile and show you mercy; he will return and gather you from all the peoples to which Adonai your God scattered you.

Deu 30:4 If one of yours was scattered to the far end of the sky, Adonai your God will gather you even from there; he will go there and get you.

Deu 30:5 Adonai your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors.

Deu 30:6 Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live.

I believe verses 5 & 6 are happening today with the rise of Messianic Judaism. He is regathering His people and bringing forth from within His people those whom Adonai has revealed Himself to where their eyes have been opened with the intent of being a light to Ya'akov, so Ya'akov can be a light to the nations.

Deu 30:7 Adonai your God will put all these curses on your enemies, on those who hated and persecuted you;

Deu 30:8 but you will return and pay attention to what Adonai says and obey all his mitzvot which I am giving you today.

Deu 30:9 Then Adonai your God will give you more than enough in everything you set out to do - the fruit of your

body, the fruit of your livestock, and the fruit of your land will all do well; for Adonai will once again rejoice to see you do well, just as he rejoiced in your ancestors.

Deu 30:10 "However, all this will happen only if you pay attention to what Adonai your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to Adonai your God with all your heart and all your being.

Deu 30:11 For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach.

Deu 30:12 It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:13 Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?'

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

Deu 30:15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil -

Deu 30:16 in that I am ordering you today to love Adonai your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and Adonai your God will bless you in the land you are entering in order to take possession of it.

The Kingdom is upon you, it is near TODAY.

Yochanan's words prior to Yeshua's immersion...

Mat 3:2 "Turn from your sins to God, for the Kingdom of Heaven is near!"

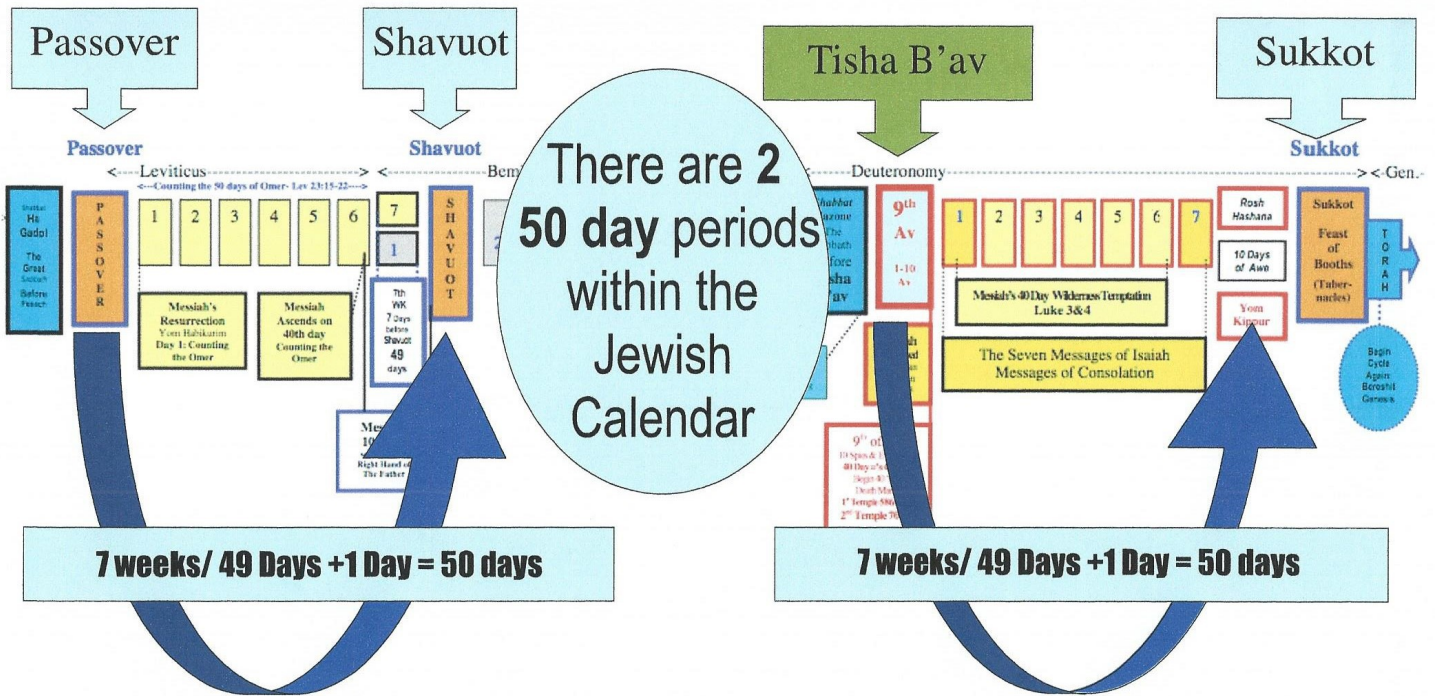
Today the Kingdom of God comes immediately and truly-but partially-to all who put their trust in Yeshua and his message, thus committing themselves to live the holy lives God's rulership demands.

Adonai has been preparing the hearts of His people for centuries through the Parshah and Haftarah. One year, at this time, one would appear to bring to reality these very promises, thus continuing to be a preparation, but as was conveyed in Deuteronomy...

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

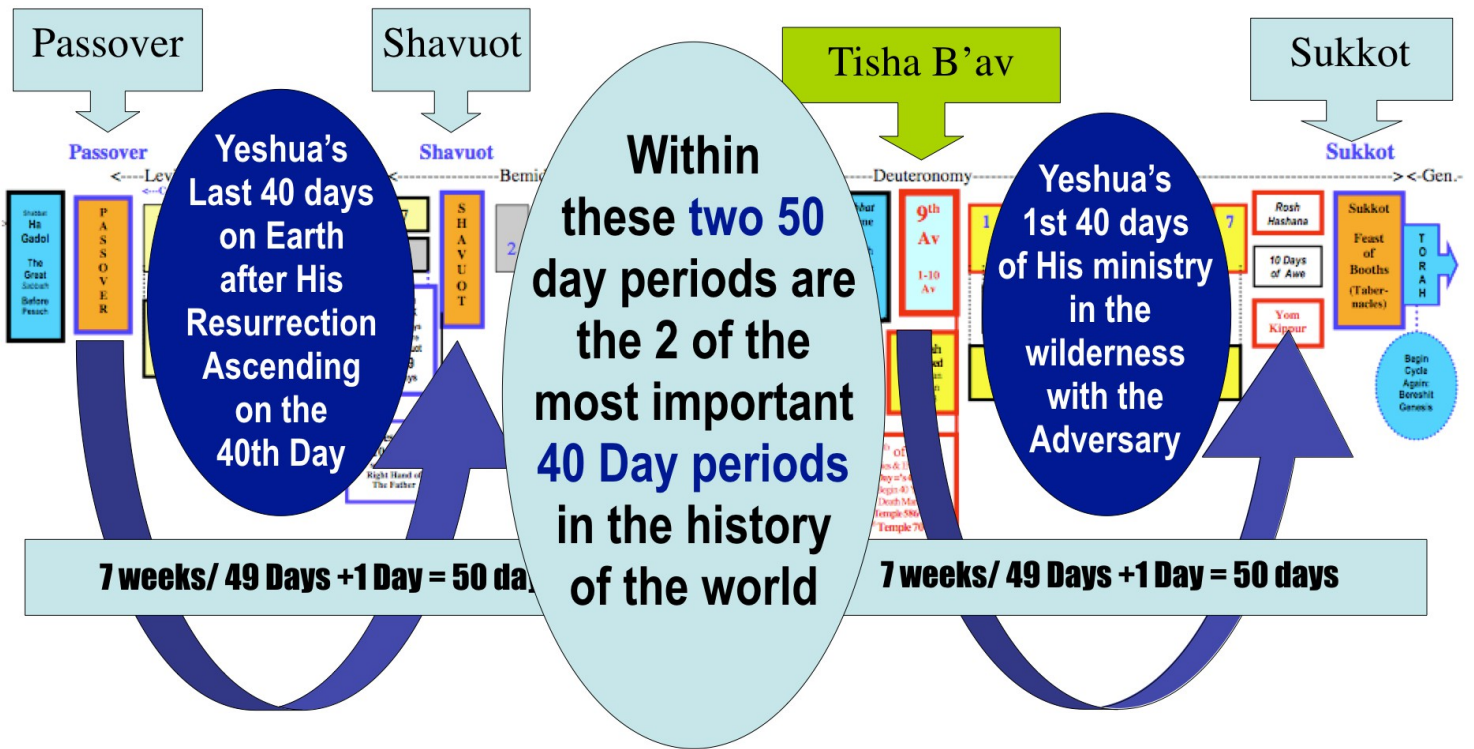
Diagrams below...

Diagram 1 – Jewish Calendar and 2 50 day periods (Source – David Rosenberg, Shuvah Yisrael MJS)



The Linear Overview of the Jewish Calendar Year

Diagram 2 - Jewish Calendar – 2 40 day periods (Source – David Rosenberg, Shuvah Yisrael MJS)



The Linear Overview of the Jewish Calendar Year

Diagram 3 – Detailed 50 days from Tisha B'av to Rosh Hashanah (Source – David Rosenberg, Shuvah Yisrael MJS)

