

Notes: September 21, 2019

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
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: Introduction: The Seven Comforting Messages of Isaiah – Part 6

Six weeks ago, we began a journey that will reveal truths found in Scripture that have always been 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.

Likewise, I made a connection to the Haftarah as well. The Scriptures associated with the Torah readings are significant as well. The Parshah cycle, whose origins are not fully understood, yet provide pieces to a puzzle that was seen by Jewish eyes for centuries, yet not fully understood.

Not only is it found in Scripture, but it is found within the structure of the Parshah cycle, which comprises reading from Torah and the Prophets – Nevi'im.

Let me convey another perspective of the Haftarah than what I have provided in the last few weeks. First, this is what I have stated previously...

*The origin of the Haftarah reading incorporated with the Torah reading is a series of selections from the books of **Nevi'im** ("Prophets") of the **Hebrew Bible** (Tanakh) that is publicly read in **synagogue** as part of **Jewish religious***

practice. The Haftarah reading follows the Torah reading on each Sabbath and on Jewish festivals and fast days.

Typically, the haftarah is thematically linked to the parsha (Torah portion) that precedes it.

The origin of haftarah reading is lost to history, and several theories have been proposed to explain its role in

Jewish practice. One of the most common views suggests it arose in response to the persecution of the Jews under

Antiochus Epiphanes which preceded the Maccabean revolt, wherein Torah reading was prohibited.

The Talmud mentions that a haftarah was read in the presence of Rabbi Eliezer ben Hyrcanus, who lived c.70 CE.

Source – Wikipedia - <https://en.wikipedia.org/wiki/Haftarah>

There is even validation of the Haftarah being read in the New Covenant writings. One that I will share with you

today comes from Acts 13:

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!"

So, at the time of Sha'ul, there was read in the Synagogue a Haftarah portion from the Nevi'im in conjunction with the Torah reading for that Shabbat.

Last week I presented another scenario regarding the origin of the Haftarah from another perspective...

I asked - Is it possible that the Haftarah associated with the Torah portion goes back even further?

Is it possible that the selection of the Haftarah, for this week's Torah portion may have been changed at some point in history?

According to the Talmud, it was Ezra the Scribe who established the practice, which continues today and stems from Nehemiah...

(8:1) When the seventh month arrived, after the people of Isra'el had resettled in their towns,

Neh 8:1 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.**

Could it have been at this time that Ezra, the Torah teacher, comprised a weekly reading of Torah, in a new structure known as a synagogue? Rather than the reading once every seventh year?

Could it be that Ezra influenced a cycle of 54 divisions of Torah to be read within a single year? If he influenced it, what was his intent?

Could it be, having just come out of captivity as a result of judgment by Adonai for violating His mitzvot, following after other gods, that led to the defiling of the land? They ignored the Sabbath including the Sabbath for the land.

Could Ezra have established this reading cycle in order to instill into the people Adonai's mitzvot, in order for them not to be ignorant and transgress Adonai's mitzvot.

Ignorance means – lack of knowledge or information

In other words, so that the people would not lack the knowledge of Adonai

Yet within the word Ignorance is Ignore...

Ignore means - refuse to take notice of or acknowledge; disregard intentionally.

There is a fine line between having a lack of knowledge and intentionally refusing to take notice.

Could Ezra have begun including additional readings from the Nevi'im, the Prophets that they had in order to convey greater insight?

I have posed many questions, yet cannot provide you with definitive answers. However, in that Adonai orders the heavens and the earth, why would he not order His Word?

How does this week's Haftorah connect with the Torah portion Ki Tavo?

For starters let's look at how this Torah portion is structured– it comprises instructions to Israel when they enter the land, have taken possession of it and have received the firstfruits of the harvest. Yet, this Parashah also talks about the blessings and the curses associated with the Covenant Adonai has made with the Children of Israel. These blessings and curses too are associated with Israel and the land. What I would call promises you should live by, according to Adonai's instructions verses curses that are several times worse, should you not do as Adonai has instructed.

Israel not follow Adonai.

Deu 26:1 "When you have come to the land Adonai your God is giving you as your inheritance, taken possession of it and settled there;

Deu 26:2 you are to take the firstfruits of all the crops the ground yields, which you will harvest from your land that Adonai your God is giving you, put them in a basket and go to the place where Adonai your God will choose to have his name live.

Moshe is preparing the people to take possession of the land that had been promised by Adonai. This promise wasn't just 40 years in the making, but over 600 years in the making when Adonai first spoke to Avram...

Gen 12:1 Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

Then, when they have taken possession of the land and have received the fruits the land has produced you are to go to the cohen...

Deu 26:3 You will approach the cohen holding office at the time and say to him, 'Today I declare to Adonai your God that I have come to the land Adonai swore to our ancestors that he would give us.'

Deu 26:4 The cohen will take the basket from your hand and put it down in front of the altar of Adonai your God.

You are in essence acknowledging what Adonai has provided and ultimately also acts as a reminder of rejecting Adonai, when the 10 spies brought back a negative report, considering Adonai had already made provisions for them in taking possession of the land.

And they were to proclaim the following about Adonai...

Deu 26:5 "Then, in the presence of Adonai your God, you are to say, 'My ancestor was a nomad from Aram. He went down into Egypt few in number and stayed. There he became a great, strong, populous nation.

Deu 26:6 But the Egyptians treated us badly; they oppressed us and imposed harsh slavery on us.

Deu 26:7 So we cried out to Adonai, the God of our ancestors. Adonai heard us and saw our misery, toil and oppression;

Deu 26:8 and Adonai brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, and with signs and wonders.

Deu 26:9 Now he has brought us to this place and given us this land, a land flowing with milk and honey.

Deu 26:10 Therefore, as you see, I have now brought the firstfruits of the land which you, Adonai, have given me.' You are then to put the basket down before Adonai your God, prostrate yourself before Adonai your God,

Deu 26:11 and take joy in all the good that Adonai your God has given you, your household, the Levi and the foreigner living with you.

And take joy. You are to be glad and joyous for all that Adonai has provided.

You are confirming the covenant by action and word...

Deu 26:16 "Today Adonai your God orders you to obey these laws and rulings. Therefore, you are to observe and obey them with all your heart and all your being.

Deu 26:17 You are agreeing today that Adonai is your God and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says.

Deu 26:18 In turn Adonai is agreeing today that you are his own unique treasure, as he promised you; that you are to observe all his mitzvot;

Deu 26:19 and that he will raise you high above all the nations he has made, in praise, reputation and glory; and that, as he said, you will be a holy people for Adonai your God."

All this is attached to a statement found throughout Deuteronomy...

Deu 28:1 "If you listen closely to what Adonai your God says, observing and obeying all his mitzvot which I am giving you today, Adonai your God will raise you high above all the nations on earth;

Yet, should Israel not follow this instruction...

Deu 28:36 Adonai will bring you and your king whom you have put over yourselves to a nation you have not known, neither you nor your ancestors; and there you will serve other gods made of wood and stone.

Deu 28:37 You will be so devastated as to become a proverb and a laughingstock among all the peoples to which Adonai will drive you.

There are many curses described in Deuteronomy 27 and 28, yet our focus today is on the consequences of continually dishonoring Adonai, ultimately impacting the nation in such a way it would cause them to be removed from the land.

Adonai goes on in greater detail what will happen if you turn away from Adonai your God.

Deu 28:47 Because you didn't serve Adonai your God with joy and gladness in your heart when you had such an abundance of everything;

Deu 28:48 Adonai will send your enemy against you; and you will serve him when you are hungry, thirsty, poorly clothed and lacking everything; he will put a yoke of iron on your neck until he destroys you.

Deu 28:49 Yes, Adonai will bring against you a nation from far away that will swoop down on you from the end of the earth like a vulture, a nation whose language you don't understand,

Deu 28:50 a nation grim in appearance, whose people neither respect the old nor pity the young.

And this is the stark reality of this promise...

2Ki 24:12 and Y'hoyakhin king of Y'hudah went out to meet the king of Bavel — he, his mother, and his servants, princes and officers; and the king of Bavel took him captive in the eighth year of his reign.

2Ki 24:13 He also carried away from there all the treasures in the house of Adonai and the treasures in the royal palace. He cut in pieces all the articles of gold which Shlomo king of Isra'el had made in the temple of Adonai, as Adonai had said would happen.

2Ki 24:14 He carried all Yerushalayim away captive — all the princes, all the bravest soldiers — 10,000 captives; also all the craftsmen and metalworkers. No one was left but the poorest people of the land.

2Ki 24:15 Y'hoyakhin he carried off to Bavel; likewise he carried off the king's mother, the king's wives, his officers and the main leaders of the land from Yerushalayim into captivity in Bavel.

2Ki 25:10 The whole army of the Kasdim, who were with the commander of the guard, broke down the walls of Yerushalayim on every side.

2Ki 25:11 N'vuzar'adan the commander of the guard then deported the remaining population of the city, the deserters who had defected to the king of Bavel and the rest of the common people.

2Ch 36:16 But they ridiculed God's messengers, treating his words with contempt and scoffing at his prophets, until the anger of Adonai rose up against his people to the extent that there was no longer any remedy.

2Ch 36:17 Therefore he brought upon them the king of the Kasdim, who put their young men to the sword in the house of their sanctuary. They had no compassion on either young men or young women, old men or grayhaired;

God handed them over to him.

2Ch 36:18 All the articles in the house of God, great and small; the supplies in the house of Adonai; and the

supplies of the king and his leading men — all these he brought to Bavel.

2Ch 36:19 Then they burned down the house of God, broke down the wall of Yerushalayim, put to flames all its palaces and destroyed everything in it of worth.

2Ch 36:20 Those who had escaped the sword he carried off to Bavel, and they became slaves to him and his sons until the reign of the kingdom of Persia.

2Ch 36:21 Thus was fulfilled the word of Adonai spoken by Yirmeyahu, "until the land has been paid her Shabbats" - for as long as it lay desolate, it kept Shabbat, until seventy years had passed.

For the complete account read 2 Kings 24 & 25 and 2 Chronicles 36

Yet, this reality that occurred would not be permanent. This sixth message of Isaiah, this message of comfort to a nation in exile, a nation judged by Adonai, a nation literally destroyed by another nation and taken captive.

So, we come to Isaiah's sixth message of comfort, the focus now shifts to Adonai's light, a stark contrast to the outcome of what would transpire to the people and nation and remain a constant reminder when read every year with this Torah Portion. The curses fell upon the people for not following Adonai.

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

A message of hope for a nation once judged by Adonai. A nation coming out of that judgment is being comforted – Adonai has not left you nor abandoned you, but His Glory will rise over you, He will be your light.

Isa 60:2 For although darkness covers the earth and thick darkness the peoples; on you Adonai will rise; over you will be seen his glory.

The favor of Adonai would return to the nation that had just been judged by Adonai their God.

Isa 60:3 Nations will go toward your light and kings toward your shining splendor.

Isa 60:4 Raise your eyes and look around: they are all assembling and coming to you; your sons are coming from far off, your daughters being carried on their nurses' hips.

Isa 60:5 Then you will see and be radiant, your heart will throb and swell with delight; for the riches of the seas will be brought to you, the wealth of nations will come to you.

Isa 60:6 Caravans of camels will cover your land, young camels from Midyan and `Eifah, all of them coming from Sh'va, bringing gold and frankincense, and proclaiming the praises of Adonai.

Isa 60:7 All the flocks of Kedar will be gathered for you, the rams of N'vayot will be at your service; they will come up and be received on my altar, as I glorify my glorious house.

Isa 60:8 "Who are these, flying along like clouds, like doves to their dovecotes?"

Isa 60:9 The coastlands are putting their hope in me, with the 'Tarshish' ships in the lead, to bring your children from far away, and with them their silver and gold, for the sake of Adonai your God, the Holy One of Isra'el, who glorifies you.

Isa 60:10 Foreigners will rebuild your walls, their kings will be at your service; for in my anger I struck you, but in my mercy I pity you.

Neh 2:7 I then said to the king, "If it pleases the king, have letters given to me for the governors of the territory beyond the [*Euphrates*] River, so that they will let me pass through until I reach Y'hudah;

Neh 2:8 and also a letter for Asaf the supervisor of the royal forests, so that he will give me timber to make beams for the gates of the fortress belonging to the house, for the city wall and for the house I will be occupying." The king gave me these, according to the good hand of my God on me.

Neh 2:9 I went to the governors of the territory beyond the River and gave them the king's letters. The king had sent with me an escort of army captains and cavalry.

Isa 60:11 Your gates will always be open, they will not be shut by day or by night, so that people can bring you the wealth of nations, with their kings led in procession.

Isa 60:12 For the nation or kingdom that won't serve you will perish; yes, those nations will be utterly destroyed. A similar promise is made through Zechariah, in chapter 14.

Zec 14:17 If any of the families of the earth does not go up to Yerushalayim to worship the king, Adonai-Tzva'ot, no rain will fall on them.

Isa 60:13 "The glory of the L'vanon will come to you, cypresses together with elm trees and larches, to beautify the site of my sanctuary — I will glorify the place where I stand.

Isa 60:14 The children of your oppressors will come and bow low before you, all who despised you will fall at your feet, calling you the city of Adonai, Tziyon of the Holy One of Isra'el.

Isa 60:15 "In the past you were abandoned and hated, so that no one would even pass through you; but now I will make you the pride of the ages, a joy for many generations.

Isa 60:16 You will drink the milk of nations, you will nurse at royal breasts and know that I, Adonai, am your Savior, your Redeemer, the Mighty One of Ya`akov.

Isa 60:17 "For bronze I will bring you gold, for iron I will bring you silver, bronze in place of wood, and iron in place of stones. I will make shalom your governor and righteousness your taskmaster.

Isa 60:18 Violence will no longer be heard in your land, desolation or destruction within your borders; instead, you will call your walls Salvation and your gates Praise.

This is in essence the promise of the New Covenant Adonai has made with Israel when He says in Jeremiah 31:32 -

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Isa 60:19 "No more will the sun be your light by day, nor will moonlight shine on you; instead Adonai will be your light forever and your God your glory.

Isa 60:20 No longer will your sun go down; your moon will no longer wane; for Adonai will be your light forever; your days of mourning will end.

Again, consider the passage from Revelation 21 as this passage conveys the same message.

Isa 60:21 All your people will be tzaddikim (righteous people); 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."

Yet, this message of Isaiah, this message of comfort and hope has not yet been fully realized...

I have alluded to the potential of this message given to Isaiah throughout. Going back to Isaiah 60:1...

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

Mat 4:12 When Yeshua heard that Yochanan had been put in prison, he returned to the Galil;

Mat 4:13 but he left Natzeret and came to live in K'far-Nachum, a lake shore town near the boundary between Z'vulun and Naftali.

Mat 4:14 This happened in order to fulfill what Yesha`yahu the prophet had said,

Mat 4:15 "Land of Z'vulun and land of Naftali, toward the lake, beyond the Yarden, Galil-of-the-Goyim —

Mat 4:16 the people living in darkness have seen a great light; upon those living in the region, in the shadow of death, light has dawned."

Mat 4:17 From that time on, Yeshua began proclaiming, "Turn from your sins to God, for the Kingdom of Heaven is near!"

The reference of Naftali and Z'vulun are found in Isaiah 9:

Isa 9:1 (8:23) But there will be no more gloom for those who are now in anguish. In the past the land of Z'vulun and the land of Naftali were regarded lightly; but in the future he will honor the way to the lake, beyond the Yarden, Galil-of-the-Goyim.

Isa 9:2 (9:1) The people living in darkness have seen a great light; upon those living in the land that lies in the shadow of death, light has dawned.

Yeshua is quoting one promise while fulfilling another. A great light has been revealed. The great light, the light of the world whereby nations will approach you...

Isa 60:3 Nations will go toward your light and kings toward your shining splendor. A nation once judged and in exile, a nation ultimately forgotten by the world but not by Adonai.

Consider these verses in relation to Revelation 21:21 – 26:

Rev 21:21 The twelve gates were twelve pearls, with each gate made of a single pearl. The city's main street was pure gold, transparent as glass.

Rev 21:22 I saw no Temple in the city, for Adonai, God of heaven's armies, is its Temple, as is the Lamb.

Rev 21:23 The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:25 Its gates will never close, they stay open all day because night will not exist there,

Rev 21:26 and the honor and splendor of the nations will be brought into it.

The light we are talking about is Yeshua...

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

We have seen the beginning of this promise in Matthew 4, yet the fullness of Israel's glory as a nation being restored will happen upon His return as King of Israel.

Arise and shine Israel, for your light has come...Yeshua has come and will return as your King, Israel.

Interesting how this message from Isaiah is read just approximately a week before Rosh Hashanah.

Next week we will assemble all the pieces from these 7 messages of Isaiah.