

# Parashat Vayelech

## פרשת נצבים

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<http://www.matsati.com> | [matsati@matsati.com](mailto:matsati@matsati.com)

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### Z'man Matan Torah and Yeshua the Messiah

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 30:21-31:30

הפטרה: Isaiah 60:10-63:9

הברית: Acts 19-23

החדשה

*Triennial cycle: Devarim / Deuteronomy 29:9-30:14*

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In this week's study is from Parashat Vayelech, Moshe gives some closure to Sefer Devarim by explaining the reason why he can no longer lead Yisrael (Devarim / Deuteronomy 31:2, **ב וַיֹּאמֶר אֲלֵהֶם בְּנֵי-מִצְרָיִם וְעִשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא-אוֹכֵל**, *Devarim / Deuteronomy 31:2*, **ב וַיֹּאמֶר אֲלֵהֶם בְּנֵי-מִצְרָיִם וְעִשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא-אוֹכֵל**, he also introduces his successor Yehoshua (Devarim / Deuteronomy 31:3-8), and then presents a written copy of the Torah to the Leviim and the elders. It is at this point Moshe commands the Torah to be read once very seven years at the festival of Succot. Because of the new generation of people who are entering the Promised Land, and for the reason for the recording of the mitzvah of Hakhel in this week's Parashat it was necessary for this generation to relive the "Ma'amad Har Sinai" experience. Once very seven years Am Yisrael (the people of Israel) must relive this event of Ma'amad Har Sinai as the men, women, and children gather together at the Beit HaMikdash on Chag Ha'Succot for a public celebration to hear the Torah. Making a comparison, during this event the Torah will be read in public (Devarim / Deuteronomy 31:9-13) just as it was read in public at Har Sinai (the mountain of Sinai) (Shemot / Exodus 24:4-7) and also just as it was a "Har Eival" (בְּהַר עֵיבָל) in Devarim / Deuteronomy 27:3-8.

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### פרשת וילך ספר דברים פרק לא פסוק א-ו

**א וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-יִשְׂרָאֵל: ב וַיֹּאמֶר אֲלֵהֶם בְּנֵי-מִצְרָיִם וְעִשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא-אוֹכֵל עוֹד לְצֹאֵת וּלְבוֹא וַיְהִי אָמַר אֵלַי לֹא תַעֲבֹר אֶת-הַיַּרְדֵּן הַזֶּה: ג יְהִי אֲלֵהֶיךָ הוּא | עֵבֶר לְפָנֶיךָ הוּא-יִשְׁמֵד אֶת-הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשָׁתֶם: הוֹשִׁעַ הוּא עֵבֶר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה: [שְׁנִי] ד וַעֲשֵׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחֹן וּלְעוֹג מְלֹכֵי הָאֲמֹרִי וְלָאֲרָצִים אֲשֶׁר הִשְׁמִיד אֲתָם: ה וַיִּתְּנֶם יְהוָה לְפָנֶיכֶם וַעֲשִׂיתֶם לָהֶם כְּכֹל-הַמְצִוָּה אֲשֶׁר צִוִּיתִי אֲתֶכֶם: ו חֲזֹקוּ: ז אֲמַצּוּ אֵל-תִּירְאוּ וְאֵל-תַּעֲרֹצוּ מִפְּנֵיהֶם כִּי | יְהוָה אֲלֵהֶיךָ הוּא הַהִלָּךְ עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ:**

According to Judaism the parallel purpose of these pasukim (passages) is the need to periodically teach these mitzvot (commandments) at a national gathering to emphasize another significant aspect of Matan Torah (giving of the Torah). The parallel or ultimate purpose of the mitzvot of Sever Devarim is not only to enable each individual to develop his own, personal relationship with God

### Matan (מתן)

Is a Hebrew name, mostly for boys, coming from the word "gift" and literally means "giving." It is part of the title of the Jewish holiday of Shavuot that is also known as "Z'man Matan Torah" meaning the "time [of the] giving [of them] Torah."

### Devarim / Deuteronomy 31:1-6

31:1 So Moses went and spoke these words to all Israel. 31:2 And he said to them, 'I am a hundred and twenty years old today; I am no longer able to come and go, and the Lord has said to me, 'You shall not cross this Jordan.' 31:3 'It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. 31:4 'The Lord will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. 31:5 'The Lord will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you. 31:6 'Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.' (NASB)

but also to create an “am kadosh” (a holy nation) in the land of Yisrael more specifically a nation that can properly represent God to the other nations. It is possible the reason was also to impress upon the new generation of people in their duty to achieve the goals that were originally destined for their parent’s generation and the feast of Tabernacles is a most important commemoration of this purpose.

Interestingly though I believe this time is even more significant according to *Zechariah 14:16-17*.

***Zechariah 14:16-17***

*14:16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. 14:17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. (NASB)*

The Feast of Tabernacles is a most important commemoration. *Zechariah 14:16-17* tells us that one day all nations will be required by law to honor this feast. Have you ever wondered why? Maybe you not noticed this before? I want to suggest an even more significant reason for this mitzvot to be repeated at a national gathering. As you know the festivals are God’s prophetic foreshadowing of major events that are going to take place. It is within these Moedim (appointed times) that the Lord is foreshadowing the coming of the Messiah. What some of you may not realize is that this period of time has great significance in that it is the time in which Yeshua (Jesus) was born. According to the Scriptures, it is around the feast of Succot that Yeshua was born and not on December 25. Taking into consideration the birth day of Yeshua being in and around Succot, the reading of the Torah during Succot is even more significant since Yeshua is the Living Word of God, the Living Torah how appropriate is this command given by Moshe.

In order to calculate the time of Yeshua’s birth we must begin with Zechariah, the father of John the Baptist. To establish the date for his birth, we rely upon clues which are found in the scriptures that point to historical and cultural elements on the birth of John since he was a forerunning who was supposed to announce the coming of the Messiah Yeshua. According to *Luke 1:5* Zechariah was a priest of the order of Abijah. He was performing his duties, during incense in the Temple, when an angel appeared and said his wife Elizabeth would conceive and bear a son and he would call his name Yochanan (John). 1<sup>st</sup> Chronicles tells us that the Levitical priesthood was divided into 12 divisions of priests. Josephus, a Jewish historian from antiquities, tells us that each division served for a period of one week. According to the Mishnah the first division began its period of service on the first day of the year (1 Nisan or Aviv) as the Lord had established the calendar in *Shemot / Exodus 12:2*. Now there were 24 families of priests so each family of priests would minister about twice a year. The three weeks of each year during the weeks of Pesach (Passover), Shavuot (Pentecost) and Succot (Tabernacles) all 24,000 priests served together. This

90 delayed the cycle slightly because all of the priests were required to serve at the temple during these three important festivals.

95 The family of Abijah was eighth in line so Zechariah would have served his first cycle during the month of Sivan (approximately the month of June) and his second period of service would have been during Kislev approximately six months later. The record of Zechariah's service in the book of Luke doesn't provide for us for sure which period he served but if we assume the first period we get an interesting result; according to *Luke 1:23-24*, Zechariah finished his period of duty around the middle of Sivan. Zechariah's unbelief caused God to strike him dumb so he could not speak when he went home to be with his wife. Zechariah's wife Elizabeth conceived shortly after his return home setting the date of Yochanan (John) conception at approximately the third week of Sivan. According to the Gregorian year 2001, the week in question corresponds to the first week of June. Next we add 40 weeks to this date for the normal period of fetal growth and we find ourselves around the month of Nisan the following year. As you know Hag Pesach (festival of Pesach/Passover) occurs on the 14<sup>th</sup> of Nisan and lasts eight days. This raises the interesting point that Yochanan (John) the Baptist was born at Pesach which corresponds nicely with the rabbinic expectation that Elijah would come at Pesach. Note that during the Pesach Seder an extra cup of wine on the table at Pesach, is placed in the hope that Elijah will come and drink it. In *Luke 1:26 and 1:36* we are told that Yeshua was six months younger than Yochanan (John) which places Yeshua's birth during the High Holy Days or at Succot.

115 Now, according to scripture Yeshua was six months younger than Yochanan, this would place Yeshua's conception near the end of Kislev during Chanukah, the Feast of Lights, thus demonstrating in a very special way Yeshua is the light of the world, and the Shekhina glory of God like it says in Hebrews chapter 1. The birth of Yeshua at Succot also demonstrates that God had come to earth to dwell with humanity. According to *Luke 2:21*, Yeshua was circumcised eight days later; now if Yeshua was born on the first day of Succot the day of his circumcision would be the eighth day of Succot which just like the first day is a day of sacred assembly (see *Vayikra / Leviticus 23:39*). On this day the completion of the annual cycle of Torah readings finishes and starts again from *Bereshit / Genesis*. This time is called "*Simchah Torah*" (rejoicing of the Torah), and is considered to be a time of the fulfillment of the Torah. The circumcision of Yeshua at this time indicates how he had come to fulfill the Torah and the Prophets as it says in *Matthew 5:17-18*. In *John 1:14* we read that the word has become flesh and dwelt among us could also be another reference to Succot.

125 I believe Yeshua was born during Succot and this brings great significance to many passages of scripture and especially to this time of year. We are about to enter a joyous time of the High Holy Festivals.

- Rosh HaShana (New Year)
- Yom Kippur (Day of Atonement)
- 1st Day of Succot (Tabernacles)
- 8th Day of Succot (Tabernacles)
- Simcha Torah (Rejoicing the Torah)

140 In summary, the Feast of Tabernacles is a most important commemoration  
of the Word of God and the prophet *Zechariah 14:16-17* tells us that one day all  
nations will be required by law to honor this feast. For what greater reason would  
there be a requirement than for to celebrate the birthday of the King of Kings!  
145 May we all work to overcome the influences of pagan customs that have crept  
into our worship of the Lord God Almighty. I feel this is an important part of our  
becoming separate from this world as a holy people before a holy God. I want to  
encourage every believer to return to the roots of the faith, take care and God  
bless!

Heavenly Father,

150 Help us to realize that You in the fullness of Your mercy and grace have  
preserved and revealed Your truth within the Holy Scriptures. Thank You Lord  
for making the truth of Your Son known to us today; we believe that the  
atonement You have provided is an absolute necessity for each and every one of  
155 us to receive the forgiveness of sins. Help us to accept, embrace, and believe with  
all our hearts, minds, and strength the gift You have provided in Yeshua. We  
believe that You sent Your Son Yeshua to die for our sins. Please forgive us of  
our sins and have mercy on us Lord. Help us to live according to Your will as it  
is laid out in the Scriptures. Please come and work in our lives daily and help us  
160 to hear Your voice. Thank You Lord for everything You have done for us. We  
give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

165 **What to pray:**

- *Ask the Lord to help you understand the true purpose of the Mashiach ben Yoseph in Yeshua the Messiah.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

175 **Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever