

פרשת נצבים / Parashat Nitzavim

Shabbat Elul 27, 5768, September 27, 2008
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5

Divine Parenting / Relationship / Community

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 29:10-30:20

הפטרה: Isaiah 61:10-63:9

הברית: Romans 10:1-12

החדשה

10 When Studying the Hebrew language there are generally three areas involved

1. **Phonology** – the study of the sound patterns within languages. Diachronic (historical) phonology traces and analyses changes in speech sounds and sound systems over time.

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2. **Morphology** – the study of how words are formed. Morphology is the study of form and structure; science which deals with structure of organisms in relation to some principle generalization. In linguistics morphology deals with the internal structure and construction system of words and its study. Morphology includes grammatical processes of inflection, marking categories such as person, tense, and case, derivation and the formation of new words from existing words.

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3. **Syntax** – the arrangement of words in sentences, clauses, and phrases and the study of the formation of sentences and the relationship of their component parts.

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Before studying the Hebrew stems (different verbal patterns) one usually studies the word order or syntax of the normal word order in verbal sentences along with issues relating to sentence syntax. In English, the normal word order is “subject-verb-object.” For example the sentence “Jacob loved Rachel,” here Jacob is the subject of the verb because his name precedes the verb. In the sentence Rachel is the object of the verb because her name follows the verb. If the sentence had read “Rachel loved Jacob,” then Rachel would be the subject and Jacob the object because of the position change in the sentence. In Hebrew the normal word order for a verbal sentence is “verb-subject-object.” Along with the verb order changes in comparison to the English language the verb may be preceded by a temporal clause or a negative particle.

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In *Devarim / Deuteronomy 29:13-15*, we find such a case, the verb is preceded by a negative particle saying: “Now not with you alone am I making this covenant and this oath, but both with those who stand here with us today in the presence of the Lord our God and with those who are not with us here today.” In this week's parsha, Parashat Nitzavim, *Devarim / Deuteronomy 29:9-15*, HaShem

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45 is giving us some divine instruction on preventative action in order to maintain prosperity in the Promised Land.

50 What I see here in these verses are the best parenting in the entire universe, namely G-d's own parenting, pertaining to how one can remain in His covenant and remain prosperous in the new land. What G-d does is warn His children to remain in the covenant by remaining faithful and obedient to Him. Though G-d warned his children, many of his children departed from the way they should have gone, and they continued in their rebellion for many years like we read in Isaiah (Isaiah 1:2 Listen, O heavens, and hear, O earth; For the Lord speaks, 'Sons I have reared and brought up, But they have revolted against Me. (NASB)) This scripture in Devarim 29:13-15 implies Hashem is making a covenant with His people but not all are there standing making the covenant together with them. 55 The way the text is written there appears to be an aspectual opposition created between the covenant partners who are standing here and are not standing here.

9 ׀ אַתֶּם נֹצְרִים הַיּוֹם בְּלִבְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם פִּרְשׁוּ
10 שְׂמֵיכֶם וְקִנְיֵיכֶם וְשִׁמְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל! מִפְּנֵי
נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּךָ מִחֲנִיף מִחֲטָב עֲצִיף עִה
11 שֹׂאֵב מִיַּמִּיף לְעִבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתָי
12 אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם: לִמְעַן הָקִים
אֶתֶּךָ הַיּוֹם לֹא לְעַם וְהוּא יְהוָה יִהְיֶה לְךָ לֵאלֹהִים כְּאֲשֶׁר
דִּבַּרְתָּ וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק
13 וְלִיעֲקֹב: וְלֹא אַתֶּם לְבַדְכֶם אֲנִי כָּרַת אֶת־הַבְּרִית
14 הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ
עִמָּךְ הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ
15 הַיּוֹם: כִּי־אַתֶּם יָדַעְתֶּם אֵת אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם
16 וְאֵת אֲשֶׁר־עָבְרָנוּ בְּקִרְבֵּי הַגּוֹיִם אֲשֶׁר עָבְרָתֶם: וְתִרְאוּ
אֶת־שְׂקֻצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ וְאֶבֶן פֶּסֶף וְזָהָב אֲשֶׁר
17 עָמְדָם: פְּרִישׁ בְּכֶם אִישׁ אֱרֹאשָׁה אוֹ מִשְׁפָּחָה אוֹ־
שֵׁט

v. 5 ס"א למען. v. 5 ס"א תדעוין.
v. 8 שם הפרשה [xxvi 1—xxix 8] מִכְּבָנִי. וסדריה ב' והיה כי תבוא [xxvi 1], והיה
אִם־שָׁמוֹעַ [xxviii 1]. ופסוקים מאה ושנים ועשרים. ומלים אלף ושבע מאות וארבעים
ושבעה. ואותיות ששח אלפים ושמנה מאות ואחד עשר. וחלוק א' וְלִהְיֶיךָ עִסְקָדֶשׁ
[xxvi 19]. ב"א קורא וְלִהְיֶיךָ בלא געיא, וב"ג וְלִהְיֶיךָ בגעיא חחת אות הלכ"ד, ובלא
חלוק בְּכָל־אֶרֶץ אֲשֶׁר [xxviii 52]. ופסקות ה' הסכת [xxvii 9]. יפתח [xxviii 12].
ישלח [xxviii 20]. יתנד [xxviii 25]. והשיבך י"י | מצרים [xxviii 68]. וכרו' ג' מצותו
דהסכת [xxvii 10]. ובעפלים [xxviii 27]. ישגלנה [xxviii 30].
v. 9 הפטרה שוש אשיש ישעיה ס"א י'. v. 13 נ"א ב"ג הקיב. v. 12 ביריחו היום | פסק.
v. 14 ס"א ואת אשר. v. 17 כן מנוגן ביריחו.

Devarim / Deuteronomy 29:9-17

29:9 'So keep the words of this covenant to do them, that you may prosper in all that you do. 29:10 'You stand today, all of you, before the Lord your God: your chiefs, your tribes, your elders and your officers, even all the men of Israel, 29:11 your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, 29:12 that you may enter into the covenant with the Lord your God, and into His oath which the Lord your God is making with you today, 29:13 in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob. 29:14 'Now not with you alone am I making this covenant and this oath, 29:15 but both with those who stand here with us today in the presence of the Lord our God and with those who are not with us here today 29:16 (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed; 29:17 moreover, you have seen their abominations and their idols of wood, stone, silver, and gold, which they had with them); (NASB)

60 The contrasting aspectual form of this sentence here in *Devarim 29:14* expresses present states of the people who are standing there and the people who are not standing there. By the contrast that is drawn here it appears there is a context drawn expressing past states. Like the fulfillment of the promises to the fathers, though they are not standing there today it is as if they are still here standing there before the Lord.

65 In terms of HaShem's relationship with His people, while I read this portion of scripture, I can't help but think how the Lord is warning his children (including you and me) to walk according to his ways. I want you to notice though the warning is done so in the context of our relationship with the Lord. (*How often are G-d's warnings outside of the context of our relationship with Him?*) To understand this let us consider the basics of our Hebrew studies, the very first words we learn as students of the Hebrew language.

75 Some of the very first words one learns in Hebrew are those which relate to kinship or provide some form of structural framework for understanding Yisrael's relationship to HaShem (*and ultimately to our relationship to Hashem today in Yeshua the Messiah*).

אב

80 One of the first words learned in Hebrew is אב the common word for "Father." Interestingly though the Hebrew word for "father" also could refer to ones ancestors depending upon its use and context.

בני-ישראל

85 The "children of Yisrael" (בני-ישראל) were literally called the sons of Jacob who was later named Yisrael by G-d. According to *Bereshit / Genesis* Jacob was the grandson of Abraham. Originally Abraham was named Abram which means "Father is lofty" then G-d changed his name to Abraham "Father of multitudes." In the Tanach, metaphorically, אב may refer to the originator of a group of people, the head of a tribal unit as seen in *Devarim / Deuteronomy 26:5*, a musical guild as seen in *Bereshit / Genesis 4:21*, or even a religious group as seen in *2 Kings 6:21*. אב (father) in ancient times had a number of meanings. In the Ketuvei Shelachim (Apostolic Writings) Abraham became the father of the faithful (see *Galatians 3:7, 29; Romans 4:11-16*). And finally HaShem is seen as the spiritual father of his people. We see this when Yisrael is described as HaShem's first born "son" (בן). For example, when Yisrael was a child Hosea wrote in *Hosea 11:1*: כִּי נָעַר יִשְׂרָאֵל וְאֵל הַבְּהֵמוֹת וּמִמִּצְרַיִם קָרָאתִי לְבִנִּי יֵי. (*I loved him and out of Egypt I called my son*).

100 The relationship between the people of G-d and the fatherhood of G-d are inseparable. This inseparability is rooted deeply because of the nature of the relationship of the people being members of a community and more specifically brothers and sisters which is not simply one of blood ties. G-d's community consists of those who share in the covenant G-d made with His extended family

105 called "Yisrael." The community of Yisrael was to be understood primarily as the
family of G-d. Case in point, misunderstanding and abusing the rights and
privileges of another member of the community was a capital crime. One
example is found in *Devarim / Deuteronomy 24:7* we read "If a man is caught
110 kidnapping one of his fellow Yisraelites and treats him as a slave or sells him, the
kidnapper must die."

So what is the theological significance of all of this we are learning here? The
significance, our relationship with G-d in the establishment of the covenantal
relationship is beyond imagination. The covenant relationship is one of G-d's
115 faithfulness to the covenant community, and to you and to me. This speaks of the
depths of G-d's grace and mercy that he gives his presence and even himself (see
Matthew 1:23) to his human creation (i.e. the birth of Yeshua). This section of
verses shows us of G-d's divine parenting, his provision, and relentless movement
of redemption by divine intervention from heaven to earth. The theme of
120 redemption begins b'gan-eden (in the Garden of Eden) with the intimate
fellowship between G-d and his human creation and concludes with the
restoration of that fellowship in the events of *Revelation 21:1-4*.

Revelation 21:1-4

125 *21:1 Then I saw a new heaven and a new earth; for the first heaven and
the first earth passed away, and there is no longer any sea. 21:2 And I
saw the holy city, new Jerusalem, coming down out of heaven from God,
made ready as a bride adorned for her husband. 21:3 And I heard a loud
130 voice from the throne, saying, 'Behold, the tabernacle of God is among
men, and He will dwell among them, and they shall be His people, and
God Himself will be among them, 21:4 and He will wipe away every tear
from their eyes; and there will no longer be any death; there will no
longer be any mourning, or crying, or pain; the first things have passed
135 away.'* (NASB)

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145 **Be Blessed in Yeshua our Messiah!**

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,

"Yeshua" King Messiah forever and ever

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