

Aug 23, 2013; Sept. 20, 2014; Sept 11-12, 2015; Sept 30-Oct 1, 2016;
Sept 15-16, 2017; Sept 7-8, 2018; Sept 27-28, 2019

Parashat Nitzavim נִצְבִים

"ones-standing"

Torah portion:

Deut.29:10 - 30:20

Missing Haftarah portion:

Isaiah 61:1-9

Isaiah 63:10-19

Haftarah portion:

Isaiah 61:10 - 63:9

Brit Chadasha/New Testament portion:

Romans 10:1-12

We often read surrounding N.T. scripture because it is such a blessing to do so.

Parashat Nitzavim is often read with Parashat Vayeilech Not so in 2016

In reading Nitzavim-Vayeilech, we include **Romans ch 10 and 11.**



Torah portion:

Deuteronomy 30:11 For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

Deuteronomy 30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Jeremiah 31:31 Behold, the days come, saith Jehovah, that **I will make a new covenant**

(ברית חדשה) with the house of Israel, **and** with the house of Judah:

vs32 **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which my covenant they brake, **although I was a husband unto them,** saith Jehovah.

vs33 But **this is the covenant** that I will make with the house of Israel after those days, saith Jehovah: **I will put my law in their inward parts, and in their heart will I write it;** and I will be their God, and they shall be my people:

vs34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for **I will forgive their iniquity, and their sin will I remember no more.**

Brit Chadasha/New Testament portion

Romans 10:9 That if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of-dead (ones), you-will-be-saved;

v10 For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.

v11 For the scripture is-saying: **Every one trusting on him will not be-disgraced.**

v12 For (there) is not strict-order both of-Jew and of Greek. For **the same Jehovah of-all**, being-rich with-reference-to all the (ones) calling-on him;

v13 For every (one) whosoever might-call-on the name-of-Jehovah will-be-saved.

*

Missing Haftarah portion:

Isaiah 61:1 The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; 3 to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers. 6 But **ye shall be named the priests of Jehovah; men shall call you the ministers of our God:** ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. 7 Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them. 8 For **I, Jehovah**, love justice, I hate robbery with iniquity; and **I** will give them their recompense in truth, and **I** will make an **everlasting covenant** with them. 9 And their seed shall be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which **Jehovah** hath blessed.

There is much to think on here for both Jew and Gentile...

In Isaiah 61:6, Jews (?) are said to be future priests of YHVH. Apparently they don't have to descend from Aaron or Levi. These priests are Hebrew Christians.

Those in the Seven Assemblies of Revelation ch1 are also future kingdom priests:

Revelation 1:6 "And he-made us (a) kingdom, priests to his God and Father, to-him the glory and the might with-reference-to the ages-of-the ages: Amen."

These are both Jewish and Gentile Christians...One new man in Messiah Yeshua:

Ephesians 2:13 "But at-this-instant in [εἰν - Strong's G1722 - en] Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood-of-the Messiah.

v14 For he himself is our peace, the (one) having-made the both (places) [Holy place & Holy of Holies] one even having-broken-down the midst-wall-of-the fencing-in, the enmity, in [εἰν - Strong's G1722 - en] his flesh [Hebrews 10:19-20 that veil was his flesh]

v15 Having-rendered-inactive the law of-the commandments in [εv - Strong's G1722 - en] decrees [i.e. the decrees of Jesus], in-order-that he-might-create the two [Jew and Gentile] in [εv - Strong's G1722 - en] himself with-reference-to [εἰς eis] one new (quality) MAN making peace,"

This week's other missing Haftarah portion:

Isaiah 63:10 But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them. 11 Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit in the midst of them? 12 that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name? 13 that led them through the depths, as a horse in the wilderness, so that they stumbled not? 14 As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name.

15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where are thy zeal and thy mighty acts? the yearning of thy heart and thy compassions are restrained toward me. 16 For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name. 17 O Jehovah, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. 18 Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary. 19 We are become as they over whom thou never barest rule, as they that were not called by thy name.

Haftarah portion:

Isaiah 62:11 Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation [יְשׁוּעָה] cometh; behold, his reward is with him, and his recompense before him.

12 And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken.

Isaiah 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm [זרְעִי] brought salvation unto me; and my wrath, it upheld me.

*

Regarding the "missing" Haftarah portions of Isaiah 61 & 63:

I thought this was an interesting article:

https://en.wikipedia.org/wiki/Triennial_cycle

1. "(The ancient practice was to read each seder in serial order regardless of the week of the year, completing the entire Torah in three years in a linear fashion.) The current practice in Orthodox synagogues follows the annual/Babylonian cycle."

2. According to the Jewish Encyclopedia, the triennial cycle "was the practise in Palestine, whereas in Babylonia the entire Pentateuch was read in the synagogue in the course of a single year,"[5] As late as 1170 Benjamin of Tudela mentioned Egyptian congregations that took three years to read the Torah[6]

3. Joseph Jacobs notes the transition from the triennial to the annual reading of the Law and the transference of the beginning of the cycle to the month of Tishri are attributed by Adolph Büchler to the influence of Abba Arika, also known as "Rab," or "Rav," (175–247 CE), a Jewish Talmudist who lived in Babylonia, and who established at Sura the systematic study of the rabbinic traditions, which, using the Mishnah as text, led to the compilation of the Talmud:

Apparently there is a "Babylonian" era of Ezra (B.C.) and also a Babylonian era of Talmudist thought (C.E.), and this article references the latter. That is, the Babylonian cycle in note 1 refers to the Babylonian era of Talmudist thought, and this is defined in note 3. My understanding is that the Babylonian Talmudists changed the portions – and I suspect in order to remove certain messianic portions that reflected Yeshua too well for their liking. Thus the portion that Yeshua read in Luke 4:18-19 (Isa.58:6, 61:1-2 parts) was from a different cycle than is now read... Yeshua would have been reading the older Ezra era Babylonian triennial portion...It appears...

I came across this in looking for the "missing" portion (Isa. 61:1-10) this week. Along the way I read that the New Testament (Luke 4) is the oldest known reference to the synagogue practice of reading haftarah portions...and yet it seems that even many "Messianic" congregations skip this reading. I find that odd, as it is such a witness to Jesus' Jewishness...

*

ISAIAH 53 - The Forbidden Chapter!

https://www.youtube.com/watch?time_continue=1&v=XB4hexLWCdc

*

The Cloud of Jehovah's Presence

Exodus 20:18 *And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.*

KJV: "And all the people saw the thunderings..."

vs21 *And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

A.K.A. "The Glory Cloud"

Exodus 16:10 *And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud.*

The Glory of Jehovah appeared in the cloud - so this distinguishes the cloud and the glory, that is, it isn't the cloud that has its own glory, but rather the glory of Jehovah appears in the cloud.

Exodus 24:15, *And Moses went up into the mount, and the cloud covered the mount.*

vs16 *And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.*

Here again the cloud is distinguished from the glory of Jehovah...

A Thick Cloud

Exodus 19:9 *And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.*

Exodus 19:16 *And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.*

Are the Shekinah and the glory cloud the same thing?

This cloud would not be the Holy Spirit, as spirits are not visible, and the cloud has a visible form. Also, **God/Elohim only has one image:**

Genesis 1:27 *And God created man in his own image, in the image of God created he him; male and female created he them.*

Note "His own image" indicating single masculine visible form, and yet "male and female created he them". This arrangement/order of the "body" is further described in Eph. ch5 and Gen. ch2. It is a great mystery...but somewhat understandable. God the Father is Spirit, and we worship Him in spirit (John 4:24). God the Son is the one/echad visible image of God (John 10:30).

John 6:46 Not that anyone has-seen-and-is-still-seeing the Father, unless the (one) being from the God, this (one) has-seen-and-is-still-seeing the Father.

John 1:1 The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

John 10:30 I and the Father are one.

Exodus 33:17 And **Jehovah** said unto Moses, **I will do this thing also** that thou hast spoken; **for thou hast found favor in my sight**, and **I know thee by name**. 18 And he said, Show me, I pray thee, **thy glory**. 19 And he said, **I will make all my goodness pass before thee**, and will proclaim **the name of Jehovah** before thee; and **I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy**.

20 And he said, **Thou canst not see my face; for man shall not see me and live**.

John 4:24 The God (is) spirit, and **it-is essential the (ones) worshipping him to-be-worshipping in spirit and truth**.

2 Corinthians 3:17 But **the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom**.

21 And **Jehovah** said, Behold, **there is a place by me**, and **thou shalt stand upon the rock**: 22 and **it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand** until I have passed by: 23 and I will take away my hand, and thou shalt see **my back**; but **my face** shall not be seen.

Isaiah 53:1 **Who hath believed our message? and to whom hath the arm of Jehovah been revealed?**

http://www.cotopaxi-colorado.com/Torah-Torah.htm#the_Arm_of_Jehovah_

Matthew 27:51 "And **behold the veil of-the sanctuary was-split into two, from from-above till below**"

That veil was his flesh!

John 14:6 "The Jesus is-saying to-him, **I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me.**"

Hebrews 10:19-20 "Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,**"

Exodus 17:5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. 6 Behold, **I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it***, that the people may drink. And Moses did so in the sight of the elders of Israel.

it* - מִמֶּנּוּ *mimehnoo*; Kohlenberger's Interlinear has "**from him**". The LXX has αὐτῆς, which is Genitive singular feminine personal pronoun. HOWEVER, for the like occurrence of מִמֶּנּוּ in Nahum 1:5, the LXX has αὐτοῦ, which is Genitive singular masculine personal pronoun.

Perhaps noteworthy, the online Blue Letter Bible does not translate מִמֶּנּוּ in either case, and at the online Study Bible Polyglot, αὐτῆς is simply linked to ἐγώ. That is, you won't see HIM unless He has been revealed to you (i.e. unless you are really looking for Him).

Are you looking for the Messiah?

1 Corinthians 10:4 "And they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but **the rock was the Messiah.**"

Both water and blood were shed by Jesus on the cross:

John 19:34 BUT one-of-the soldiers with-a-spear stabbed his side, and directly came-out **blood and water.**

1 **John 5:5** Who is the (one) **having-victory-over** the world if not **the (one) trusting that Jesus is the son of-the God?**

v6 This is the (one) having-come through **water and blood, Jesus Messiah; not in the water only, BUT in the water and in the blood;** and **the Spirit** is the (thing) bearing-witness, because **the Spirit is the truth.**

v7 Because the (ones) bearing-witness are three,

v8 **The Spirit** and **the water** and **the blood**, and the three are in-reference-to the one.

v9 If we-are-taking the witness of-the MEN, **the witness of-the God** is greater, because this is **the witness of-the God**, that he-has-borne-witness-and-still-is-bearing-witness concerning his son.

v10 **The (one) trusting with-reference-to the son of-the God is-having the witness in him.** The (one) **not trusting** in-the God has-made-and-still-is-making him (a) liar, because he-has not and still-is **not trusting** with-reference-to **the witness which the God has-borne-witness-and-still-is-bearing-witness concerning his son.**

v11 **And this is the witness,** that the God gave eternal life to-us, and this life is in his son.

v12 **The (one) having the son is-having the life;** the (one) **not having the son of-the God is not having the life.**

v13 These-things I-wrote to-YOU in-order-that **YOU-might-know-absolutely that YOU-are-having eternal life, to-the (ones) trusting with-reference-to the name of-the son of-the God.**

*

What happened to Jesus' haftarah? (Isaiah 61 & Luke 4)

By Hananel Mack Aug. 12, 2005

<http://www.haaretz.com/misc/article-print-page/what-happened-to-jesus-haftarah-1.166699>

The rabbis who instituted weekly readings from the Prophets as part of the Sabbath liturgy excluded all the biblical verses on which Christians based their principles of faith in the New Testament.

<http://jwa.org/encyclopedia/author/mack-hananel>

Note that Hananel Mack is a professor of Talmud at Bar-Ilan University. He received his Ph.D. at the Hebrew University of Jerusalem. His specialty is Midrash and Aggadah literature and its relationship with Bible, history and Hebrew literature.

I'm not a fan of Haaretz news, however, this is an interesting article, and especially considering it is an Israeli Jewish news outlet.

This begs the question: Why do Messianics follow this rabbinical omission? Blind leaders of the blind?

Also noteworthy: *"However, during the Talmudic period and for many years afterward, it was customary in Palestine and in other countries, especially Egypt, to read the Torah in accordance with **a cycle lasting approximately three and a half years**. In line with this practice, the Torah was divided into sedarim, whose number vastly exceeded the number of portions that are read in accordance with the current custom."*

*

[What became of the broken-hearted? Isaiah 61 in Luke 4](http://www.cotopaxi-colorado.com/BIBLE/What%20became%20of%20the%20broken%20hearted.doc)

www.cotopaxi-colorado.com/BIBLE/What became of the broken hearted.doc

[A Look at Luke Ch.4](http://www.Cotopaxi-Colorado.com/torah-yesterday-May15.htm)

[www.Cotopaxi-Colorado.com\torah-yesterday-May15.htm](http://www.Cotopaxi-Colorado.com/torah-yesterday-May15.htm)

*

Christians are blessed in Messiah Jesus to see "through" the relative darkness of Judaism - as compared to the Gospel of Jesus, noting that God temporarily blinded Jews (Rom.11:10,26), which dictates that darkness. "Now we see darkly (as in enigma/riddle, 1Cor.13:12)" - everything that happened to the Jews in the wilderness, including the Mosaic law, was a pattern/shadow for us to know YHVH better (Heb.8:5; 1Cor.10:5,6)...so yes, it is good to rightly understand these things ---in type---and moreover, to know that our righteousness is through the work - the just act of the cross-of Jesus Christ, i.e. God himself (Jn 10:30; Jn.6:29). Judaism can become spiritual adultery/idolatry for the believer in Jesus Christ (Rom.7:1-6), and we have to be careful (Heb.10:29). Often, **John Parsons'** (Hebrew for Christians) commentary on such matters is close to the mark. You have to read a lot of his commentary to "catch up" to what he is saying (he is very merciful as per Rom ch 11:28-32), yet he does a nice job of bringing the Gospel into this conversation here:

[Yom Kippur and the Gospel](http://www.hebrew4christians.com/Holidays/Fall_Holidays/Yom_Kippur/Gospel/gospel.html)

http://www.hebrew4christians.com/Holidays/Fall_Holidays/Yom_Kippur/Gospel/gospel.html

~~~~~

### **Brit Chadasha @ Nitzavim - Vayleilech**

We often read surrounding N.T. scripture because it is such a blessing to do so.

In reading Nitzavim-Vayeilech, we include **all of Romans ch 10 and 11 from Ralph Mount's Consistent Translation, or, as he also called it, "The Explanation Testament"**.

**Romans 10:1** Brothers, on-the-one-hand the well-thinking of my heart and the petition to the God in-behalf-of the Israeli is with-reference-to salvation.

v2 For I-am-bearing-witness to-them that **they-are-having (a) zeal of-God, BUT not according-to thorough-knowledge;**



Cont. **Romans 10:3** For **being-ignorant-of the righteousness of-the God, and seeking to-make-stand their-own righteousness, they-were not subjected to-the righteousness of-the God.**

**Hosea 14:2-3**

**v4 For Messiah (is) finish of-law with-reference-to righteousness to-every (one) trusting.**

v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them.

**Leviticus 18:5**

v6 But the righteousness out-of trust is-saying thus: Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

v7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead (ones).

v8 BUT what is-it-saying? The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;

v9 That **if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;**

**Deuteronomy 30:14; Philippians 2:9-11; John 10:30**

v10 For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.

v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.

**Isaiah 28:16**

v12 For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of-all, being-rich with-reference-to all the (ones) calling-on him;

**v13 For every (one) whosoever might-call-on the name-of-Jehovah will-be-saved.**

**Joel 2:32 - Philippians 2:9-11; John 10:30**

v14 How therefore might-they-call-on (one) with-reference-to whom they-trusted not? But how will-they-trust of-whom they-heard not? But how will-they-hear separate-from (one) preaching?

v15 But how might-they-preach if they-might not be-dispatched? Even-as it-has-been-and-is-still-written: As beautiful the feet of-the (ones) bringing-good-news-(of) good-things.

**Isaiah 52:7**

v16 BUT not all obeyed the good-news. For Isaiah is-saying: Lord who trusted in our hearing?

**Isaiah 53:1**

v17 So the trust (is) out-of hearing, but the hearing (is) through saying of-Messiah. (or 'of-God'?)

v18 BUT I-am-saying, (have) they not heard? Yea-therefore: Their utterance went-out into all the earth, and their sayings into the limits of-the inhabited-earth.

**Psalms 19:4**

v19 BUT I-am-saying, Came Israel not to-know? First Moses is-saying: I myself-will-provoke YOU to-jealousy over (a) not nation, over (a) nation without-understanding I-will-exasperate YOU.

**Deuteronomy 32:21**

v20 But Isaiah is-assuming-boldness and he-is-saying: I-was-found by-the (ones) not seeking me, I-became revealed to-the (ones) not questioning me.

**Isaiah 65:1**

v21 But to the Israeli he-is-saying: I-out-stretched my hands the total day to (a) people disobeying and contradicting.

**Isaiah 65:2**

Romans 11 explains how a people "disobeying and contradicting" God's will can still be His chosen people, His Bride:

**Romans 11:1 I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass;** for I myself also am (an) Israelite, out-of seed of Abraham, of-(the)-tribe of Benjamin.

v2 The God (has) not pushed-away-from-himself his people whom he-came-to-know-before. Or are-YOU not knowing-absolutely what the scripture is-saying in (the history of) Elias, as he-is-interceding With-the God down-upon the Israeli?

v3 Lord, they-killed your prophets, they-demolished your altars, and-I myself-was-left-remaining alone and they-are-seeking my soul.

**1 Kings 19:14**

v4 BUT what is the divine-information saying to-him? I-have-left-behind to-myself seven-thousand men, they-who bent not knee to-the Baal.

**1 Kings 19:18**

v5 Thus therefore also in the now season (a) remnant has-come-to-pass-and-still-is of-favor according-to choice;

v6 But if by-favor, no-more out-of works, since the favor no-more is-becoming favor.

v7 What then? **What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,**

v8 Even-as it-has-been-and-is-still-written: The God gave to-them (a) spirit of-compunction, eyes not to-be-looking and ears not to-be-hearing, till of-the today day.

**Isaiah 29:10**

v9 And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

**Psalm 69:22**

v10 Let their eyes be-made-dark (so as) not to-be-looking, and you-bend-completely their back through every-(thing).

**Psalm 69:23**

v11 I-am-saying therefore, (Have) they-slipped in-order-that they-might-fall? (No!) May-it not come-to-pass; BUT by-their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fulness.

v13 But I-am-saying to-YOU to-the Gentiles; On as-much-as on-the-one-hand therefore I myself-am (an) apostle of-nations, I-am-glorifying my ministry,

v14 If-by-any-means I-shall-provoke-to-jealousy of-my flesh and I-might-save some out-of them.

v15 For if the casting-off of-them (is) reconciliation of-(a)-world, what the taking-near if not life out-of dead (ones)?

v16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

v17 But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in **among them** and you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree, [NOTE Gentiles are not grafted in among the broken out branches!]

v18 You-be not boasting-against the branches; but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.

v19 You-will-say therefore: Branches were-broken-out in-order-that I myself-might-be-grafted-in.

v20 Rightly: they-were-broken-out by-the distrust, but you yourself-have-stood-and-still-are-standing by-the trust. You-be not having-an-opinion-of high-things, BUT you-be-fearing-for-yourself;

v21 For if the God spared not of-the branches according-to nature, neither will-he-spare of-you.

v22 See therefore graciousness and severity of-God: on-the-one-hand on the (ones) having-fallen severity, on-the-other-hand on you graciousness of God, if you-might-continue in-the graciousness, since you yourself also will-be-chopped-away,

v23 But also-those, if they-might not continue in-the distrust, they-will-be-grafted-in; for the God is powerful to-graft them in again.

v24 For if you yourself-were-chopped-away out-of the wild-olive-tree according-to nature and from nature you-were-grafted-in into (a) cultivated-olive, by-how-much rather these, the (ones) according-to nature, will-be-grafted-in to-their-own olive-tree.

v25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part to-the Israeli, until of-which (time) the fulness of-the Gentiles might-come-in,

v26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

**Isaiah 59:20**

v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.

**Jeremiah 31:31-34**

v28 On-the-one-hand enemies according-to the good-news because-of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers;

v29 For the bestowed-favors and the calling of-the God (are) unregrettable.

v30 For as-altogether YOU yourselves at-one-time disobeyed the God, but now YOU-had-mercy-bestowed in-the disobedience of-these.

v31 Thus these also now disobeyed in-order-that by your mercy they themselves also might now have-mercy-bestowed.

v32 For the God shut-together all the (ones) with-reference-to disobedience in-order-that he-might-have-mercy (on) all the (ones).

v33 O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.

v34 For who came-to-know (the) mind of Jehovah? Or who became his fellow-counsellor?

v35 Or who gave-before to-him, and it-will-be-repaid to-him?

v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: Amen.

\*

Are you looking for the Messiah?

## **The Great Jewish Leader**

<https://www.youtube.com/watch?v=vRHpthICsEM>

## **The Great Jewish Leader (Part 2)**

<https://www.youtube.com/watch?v=v7vtFDWBR3w>

## **The Forbidden Chapter**

[https://www.youtube.com/watch?v=cGz9BVJ\\_k6s](https://www.youtube.com/watch?v=cGz9BVJ_k6s)

**Copyright © 2019 Nelson Moore.**

**Reprinting for individuals' bible study is permitted.**

**[PRIVACY & COPYRIGHT NOTICE](#)**

**[www.cotopaxi-colorado.com/Torah-Torah.htm](http://www.cotopaxi-colorado.com/Torah-Torah.htm)**

**Contact [nelson@cotopaxi-colorado.com](mailto:nelson@cotopaxi-colorado.com)**