

## *Parsha #51: Nitzavim<sup>1</sup>*

READINGS: *Torah Nitzavim:* Deuteronomy 29:10-30:20  
*Haftarah:* Isaiah 61:10 – 62:10  
*B’rit Chadasha:* Colossians 3:12-14

## *Parsha #52: Vayalech*

*Torah Vayalech:* Deuteronomy 31:1-30  
*Haftarah:* Isaiah 62:1 - 63:9; 55:6 –56:8  
*B’rit Chadasha:* Romans 7:7-12



*Return to the Holy One your God, and sh'ma His Voice ...*  
[Deuteronomy 30:2a]

This Week's Amidah Prayer Focus is the 5<sup>th</sup> Petition, *Rofei* [The Prayer for Healing]

*Atem Nitzavim ha-yom kuleichem* - Today you are all standing ... *L'fnei Adonai Eloheichem* - before the Face of the Holy One your God. Deuteronomy 29:9.

As parsha *Nitzavim* opens, Moshe is down to his last few hours on earth. His window of opportunity for influence is rapidly closing. He is approaching the 'therefore' moment of his final public address. One last mighty crescendo ... and the trustworthy wellspring of revelation that we have been relying on so long will be sealed. Recognizing this, Moshe is holding nothing back. He is pushing intently to download every microgram of wisdom he has received in the course of walking with and serving the Creator to anyone who will sh'ma. He is using the beautiful high plain overlooking the Jordan as the ultimate *bemah*. He has delivered three separate but intimately connected orations. He has *reminded us of our history* – with vivid descriptions of both *its glory* and *its infamy*. He has reconnected us with our

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Covenant with our Creator – and discussed in depth both its *lofty promises* and its *critical conditions*. He has explained the ramifications of our Covenant calling both for us *as individuals* and for us *as responsible co-creators of the unique, Heaven-Scented Society* the Holy One has commissioned us to build and model to the nations. More recently, Moshe has painstakingly mapped out for us *two pathways* which he wants us to understand lead to two vastly different destinations. The first pathway Moshe described for us – the pathway of the Bridegroom – is the Avrahamic pathway of *emunah*. See Genesis 26:4b-5, where the Holy One promised Yitzchak: ... ***in your seed will all the people-groups of the earth be blessed, because Avraham sh'ma-ed My voice, and sh'mar-ed My charge, My mitzvot, My chukot, and My torot.*** If we let the Holy One lead the way as Avraham did, the first pathway will bring us *shalom, simchah, and a sense of purpose*. It will enable us to have a stunning redemptive impact on not only the families and bloodlines of all nations but even the *terra firma* of earth. It will enable us to fulfill our glorious, intended, world-changing destiny. But alas, there is another pathway we could choose – the one I call the pathway of *chasing the wind and reaping the whirlwind*. If we choose that pathway, and stubbornly persist in it, it will gradually suck the life out of us. It will turn us and our families into frustrated, fruitless, narcissistic, schizophrenic, paranoid-delusional, miserable, shallow shells – humiliated footnotes in history like *Kayin*; like Cham's son *Kena'an*; like *Yish'mael*; like *Esav*; like *Laban*; like *Yitro*; and like *Bila'am*. *May it never be!* So this week the prophet will push the envelope - finally calling upon us to declare which of the two pathways he has set before us we will choose ... for *ourselves* and for our *households*. The prophet intends to turn every corner of the world into a valley of decision. This is Moshe's finest moment. Welcome, one and all to the parsha of Choosing Between *Life* and *Death*, and between *B'racha* and *Qalalah*. Welcome to the week of *Returning- either to the Covenant or to the dust*.

***This is Your Critical Cross-Roads;  
Choose Wisely Which Path You And Your Family Will Trod***

Everything we have read in Torah since '*B'reshit bara Elohim ...*' has been preparing us for this critical crossroads. All the stirring God-encounters we have experienced; all the Divine Discourses that have inspired us; all the ancestors, friends, and villains we have met; all the covenant ceremonies we have witnessed; all the sin/discipline/restoration sequences that have exposed the harsh realities of fallen man's folly; all the wilderness way-stations we have passed; all the signs and wonders that have wowed us; all the miracles of creation and of redemption by which we have gradually come to appreciate both the *power* and the *goodness* of our Creator; all of these things have just been laying the foundation for the commitment the Divine Author is going to call forth from us this week.

Moshe is about to *close the deal*. The appointed time has come. We are finally going to have to make our choice between the *Bridegroom's Pathway ...* and the *Path of the Runaway Bride*.

### ***This is the Part Where All in Attendance Stand***

This week – the week of *Nitzavim/Vayalech* – is the week we are called upon to declare where – and *with whom* – we will *stand*. Our *appointed time in the Valley of Decision is upon us*. All the facts that we will ever need to know have now been laid on the table; all the important issues of life have been addressed. The relative costs associated with accepting the Holy One's proposal of Covenant lifestyle on the one hand, and with rejecting it and choosing to follow *our own constantly shifting sense of good and evil, right and wrong, morality and immorality, fairness and unfairness, pleasure and pain, and knowledge and ignorance*, on the other hand, have been made abundantly clear. Moshe is finally ready to call upon us to make the critical choice between the pathways. We are finally going to have to select one or the other – *i.e.* the *Bridegroom's narrow path that leads to life, health, and peace, or the serpent's broad path that leads to vanity, folly, futility, and calamity*. To *accept and embrace the honor and the responsibility of being and functioning every moment as a Covenant Partner of the Creator of the Universe – or NOT to accept or embrace that role* - that is now the only question.

What will be your choice, Dear Reader?

Look around you. You are part of a great company. Many thousands are standing alongside of you. Individually and collectively, we are joining the Holy One's Great Cloud of Witnesses. Why stand, you ask? Moshe tells us: ***L'ma'an hakim-oteicha hayom lo l'am v'hu yiheyeh-lecha l'Elohim*** – *i.e. in order that He can set us in place as a people for Himself, and be God to us. Deuteronomy 29:13*. Welcome to a great, cross-cultural, trans-generational company – the company of awestruck hearts who *sh'ma the Holy One calling and are compelled by love* – for Him, for our fellow man, for our families, and for Creation – to step out of the shadows, and out of our comfort zones, and *take a stand ... for the Bridegroom-King, and for the Kingdom of Heaven!*

Are you a leader/forerunner/guide? *Please stand!* Are you an elder? *Please stand!* Are you a scribe or sage? *Please stand!* Are you in the prime of life? *Please stand!* Are you a child? *Please stand!* Are you a woman of childbearing age? *Please stand!* Are you a foreigner by birth who has recently embraced the Holy One, the Covenant People, and the ways of Torah? *Please stand!* Are you one who is studying with us who was not even born, much less present, when Moshe delivered his speeches on the Plain of Moav? *Please stand as well!*

## *A Quick Glance Back – and A Long Look Ahead*

Moshe has been preparing us for this day for a long time. In his first speech on the plains of Moav he told us *what caused our fathers in the Covenant, who walked with him through the Sea of Reeds, to choose the wrong pathway; to give up on their destiny; and to die in the desert.* He wanted us to know that in each generation there is always at least one *season of radical choice regarding issues of destiny.* For our fathers' generation that season played out over a 40-day period at Kadesh-Barnea. When it did, a cynical, critical, nay-saying majority loudly screamed out in opposition to all the instructions and promises of our Glorious Bridegroom-King. Our fathers tuned into the wrong message. They set the wrong example for us. They chose to listen to a few fallen men's badly corrupted complaints, protests, and opinions instead of trusting their Covenant Partner's assurances and directions. They embraced the wrong destiny. It was all so unnecessary; but it is all too common a response among human beings. The question Moshe made sure was squarely on the table at the end of the first speech on the Plain was: Will you *repeat the error* of the generation of the Exodus– or will you learn from their mistake, tune out the cynics, naysayers, and serpentine hisses of discontent of your day, stand humbly yet resolutely before your King, and team up with Him to make *tikkun* for your bloodline?

In Moshe's second speech on the Plain he taught us in concrete, down-to-earth terms how we can overcome the nay-saying spirit of our flesh and actually begin to fulfill our destiny as the Holy One's *am segulah* [treasured possession-people]. This was Moshe's great '*Sh'ma Yisrael*' Discourse. The point of it all was that our key to proper functioning and impact in this world is to stay in constant communication with, and thereby get to know, love, and trust, the Holy One – to the extent that we let Him train us to *sh'ma* His Voice, *sh'mar* the Covenant, walk in His ways, and when the opportunity arises, use seize the opportunity by *asah-ing* His life instructions and decrees in real, meaningful ways that leave both the fragrance and the footprint of Messiah in our wake. Did we 'get' it this time? Do we finally understand the amazing honor our King has extended to us by giving us this grand destiny and calling?

Moshe's third speech on the Plain then spelled out beautiful but challenging liturgies of Kingdom Vocabulary that we are, as individuals and as a nation, to recite in order that we always remember who we are, where we came from, and why the Holy One brought us as far as He did. This was part I of Moshe's '*Diverging Pathways*' Discourse. In this download Moshe reminded us that once one has been introduced to the Holy One, he or she has a very important decision to make. Will he/she walk with the Holy One, trusting Him, and serving Him as He directs; or will he/she continue to follow the enslaving dark-web messages of [a] his/her own mind,

heart, appetites, drives, and dreams, or [b] the soul-numbing priorities, sentiments, passions, and group-speak of his/her culture, ethnicity, nation, human information/education sources, institutional biases, think tanks, or peer groups? Are our redeemed minds renewed enough now to appreciate and respond appropriately to our Bridegroom-King's majesty, wisdom, and goodness? Are our hearts finally aquiver with a desire to serve our King humbly and faithfully? They need to be – for it is now time for us to consider Moshe's fourth and final speech on the plain – the one that the sages say he delivered on his 120th birthday, the day he was destined to be gathered to his fathers.

### ***The Friend of the Bridegroom Is Calling***

Moshe's fourth speech on the Plain is going to have a decidedly dramatic flair. I call it the '*Day of Decision*' Challenge. In this speech Moshe is going to lead us to the *chuppah* of Divine Betrothal once again. He is going to place our hands in the Hand of the Divine Bridegroom, much as he did for our fathers on Mount Sinai. Then, while he has us at the *chuppah*, Moshe is going to dramatically unveil the two pathways that lay before us one final time. The *Torah pathway*, he will explain to us once again, will lead to *life, health and peace*. The other pathway, the *pathway of rejection of Torah*, he will explain, will lead in the opposite direction - to *death, dispersion, and increasingly severe waves of calamity*. Moshe will then call upon each of us, one by one - then as households, as clans, as tribes, and as a nation - to announce which of these paths we will follow. He will lead us to the streams of living water – but he will not make us drink. That is our responsibility. He will make it clear that what we are called to is not a human-generated construct of morality, religion, doctrine, theology, or social justice; it is instead a *living, breathing, pulsing, responsive, and constantly deepening covenant relationship*. It is not a matter of creed; it is a matter of love for and fellowship with the Creator of the Universe. It is not a belief system; it is a love affair. It is not a matter of reluctantly obeying a bunch of commands in either fear of punishment or hope of reward; it is a matter of *courtship, betrothal, and marriage*. It is not a matter of obeying a taskmaster; it is a matter of joyfully co-laboring with a Bridegroom-King to *build a home and a household together*. It is not a matter of burden; it is a matter of catching our Bridegroom-King's vision for fixing and blessing the world.

While we are trying to decide which pathway we will take Moshe will put on his prophet's hat one last time and tell us in no uncertain terms the consequences of the choice we make. He will extol once again the wonderful things the future holds for us and our children if, as, when, and to the extent we choose the beautiful pathway of Torah. But he will also describe for us the horrible cataclysm we will unleash upon ourselves and the world if, as, when, and to the extent we are foolish, soulish, and stiff-necked enough to choose the *other pathway*.

## ***The Implications and Connotations of the Hebrew phrase ‘Nitzavim’***

*Nitzavim*<sup>2</sup> is usually translated ‘standing’, but a more literal translation would be ‘standers’ – *i.e.* people who stand. There are two Hebrew verbs that are commonly translated into English as ‘to stand’. The more frequently encountered word is *amad*. It is this word from which we derive the proper noun ‘*Amidah*’ – *i.e.* the *Sh’moneh Esrei* prayer. The verb *amad* merely refers to a human being assuming an upright position. *Natzav*, on the other hand, means something more like to *stand up and be counted*, or to *take a stand*.

*Nitzavim* is the plural form *natzav*<sup>3</sup>. *Natzav* – the root word - means *standing boldly, with power and with strength*. And quite often it means *standing in for someone else* – like an ambassador stands in for a king. This week’s download is therefore going to be about *people who are taking a stand* – for themselves, for their children and children’s children, *and for the Heavenly kingdom they represent*. Let me explain.

In Hebraic thought it is in the first instance of anything in Torah that the key to understanding all later usages lies. Let me therefore take you back to the first instance in Torah in which *nitzavim* is encountered. The first usage of *natzav* in Scripture occurs in connection with Torah’s description of the life of *Avraham Avinu* [Abraham our father]. Just after Avraham’s *brit milah* [circumcision], we are told that Avraham Avinu received some heavenly visitors. Genesis 18:1-2 tells us:

*The Holy One appeared to him [i.e. Avraham] by the oaks of Mamre, as he sat in the tent door in the heat of the day. He lifted up his eyes and looked, and saw sh’loshah anashim [three men] standing [Hebrew, nitzavim] opposite him.*

**[Genesis 18:1]**

The three *Nitzavim* Avraham saw in Genesis 18:2 were not soldiers of fortune. They were deputies of the Most High *on a kingdom mission*. As you will recall, the primary kingdom mission of these *nitzavim* was to go to S’dom and G’morrah and act as a *beit din* [panel of three judges]. They were to personally view the evidence of the wickedness of those cities, and then to decree appropriate *tzedek* [justice]. Their *secondary* kingdom mission – which led them to outside Avraham’s tent at Mamre – was to proclaim the *appointed time* of the birth of the child and heir that the Holy One had promised [i.e. Yitzchak]. See Genesis 18:10,14 and 22:1-2.

What was Avraham’s response to these three *nitzavim* – these men he saw taking a stand, as ambassadors of the Holy One - opposite his tent? Some call what Avraham did upon seeing these *nitzavim* ‘hospitality’. I call it ‘surrender’. Torah tells us that

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<sup>2</sup> *Nitzavim* is *nun, tzade, beit, yod, mem sof*.

<sup>3</sup> *Natzav* is *nun, tzade, veit*. Strong’s Hebrew word #5324, it is pronounced *naw-tzawv*.



as well: *When he saw them, he ran to meet them from the tent door and bowed himself to the eretz.* Genesis 18:1-2.

As Moshe's passionate 'final words' draw toward a conclusion, he has called us to stand [*natzav*] before the Holy One – in order to re-affirm the covenant made the Holy One made with our fathers at Mount Sinai. Just as the *nitzavim* who stood before Avraham's tent in the plain of Mamre did so because it was part of their mission, we are, as our parsha begins, *standing* before Moshe because it is part of *our* mission. This is *the day of our* visitation - much as the day referenced in Genesis 18 was the day of Avraham's visitation.

Before the Holy One initiated the judgment of S'dom and G'morrah He visited Avraham, to reconfirm His covenant with him. At that time the Holy One said:

*Will I hide from Avraham what I do,  
seeing that Avraham has surely become a great and mighty nation,  
and all the nations of the eretz will be blessed in him?  
For I have known him/made Myself known to him  
to the end that he may enjoin/instruct/direct his children and his household after him,  
that they sh'mar the way of the Holy One, to tzedek umishpat;  
to the end that the Holy One may bring on Avraham that which he has spoken of him.*  
[Genesis 18:17-19]

Fast forward a few hundred years. Now, before the Holy One initiates judgment upon another group - the Kena'ani - He follows protocol and first pays a visit to Avraham's descendants. Before he radically reshapes the land of Kena'an, He visits His people to reconfirm His covenant and to energize, empower, and commission them for the part they are about to play in the redemption/restoration campaign He is unfolding. Just remember that the mission of every descendant of Avraham who ever stands before the Holy One is the same as the mission of Avraham: *that he may enjoin/instruct/direct his children and his household after him, that they may treasure and guard the way of the Holy One, to make/construct/build righteousness and justice; to the end that the Holy One may bring on Avraham that which he has spoken of him.*

What is at stake for the world? What strategic mission had the Holy One *spoken* over Avraham? As the Holy One told Avraham:

*I will make of you a great nation.  
I will bless you, and make your name great. You will be a blessing.  
I will bless those who bless you  
and I will 'curse' [i.e. limit/restrict in power and influence] him who curses you.  
In you will all of the families of the eretz be blessed."*  
[Genesis 12:2-3]

The choice Moshe is putting before us is to either follow in the footsteps of

Avraham Avinu, *run to meet the Nitzavim* [standing ones], *bow our face to the eretz*, and *bid them to partake with us of a covenant meal* as he did in Genesis 18 – or to let the time of visitation pass us by. The ‘*standing ones*’ are the *sh’ma* people of the Holy One. Avraham knew them when he saw them, and responded accordingly. Do we, Beloved?

### ***Who Is This Coming Up From the Wilderness?***

The scene for the drama that is about to unfold is the plain of Moav, in the shadow of Nebo and Pisgah. The narrative begins with our ancestors *standing together, before the Holy One, as one man*. We have been in this position since Deuteronomy 26:16. Why are we here? Why are we standing? We are *renewing the covenant* that our fathers cut with the Holy One at Sinai. As he did a generation ago, Moshe is playing the role of *the friend of the Bride*. He was tasked to bring us forth from the Wilderness, and he has been faithful to that task. He has brought the Betrothed Bride People to the altar, to meet with and pledge her troth to the Bridegroom. Ready or not, here she comes!

At what point in a wedding are you supposed to stand? The answer, of course, is that you stand *when you hear the bridal march begin*. But it is not the music that brings you to your feet, Beloved - you stand because the Bride has come forth from her chamber and made herself ready to cut covenant with and be consecrated to her Bridegroom!

Can you hear the song of the Bride beginning to resonate through the world? Take a deep breath, and put one foot in front of the other! The music is playing for you.

In the Song of Songs we read the following lines spoken by the ‘Daughters of Jerusalem’ near the end of the narrative: ***Who is this coming up from the wilderness, leaning on the arm of her Lover.*** Song of Songs 8:5. So we too may ask, as we look at the *Nitzavim* [standing ones] of today’s aliyah – *Who Is This?* Look *closely*. Look into *your own soul*. Is not that you and me standing there on the plains of Moav with Moshe? Oh yes, Beloved, it is. The covenant made there is not just Moshe’s covenant, or Y’hoshua’s (Joshua’s) covenant, or Kalev’s (Caleb’s) covenant – it is my covenant, and your covenant, and it is our children’s and our children’s children’s covenant as well.

### ***A Bold Declaration of Purpose***

While the renewal of covenant about which we have been reading was made by those who physically stood before Moshe on that day, it was specifically stated to apply to and bind everyone in their bloodlines – i.e. all future generations that carry any fraction of the seed of Avraham. **Deuteronomy 29:15.**



***L'ma'an hakim-oteicha hayom lo l'am***

*He is establishing you this day as His nation*

***v'hu yiheyeh-lecha l'Elohim***

*and He will be a God to you,*

***ka'asher diber-lach v'cha'asher nishba la'avoteicha***

*just as He promised you, and as He swore to your ancestors*

***l'Avraham l'Yitzchak ul'Ya'akov***

*to Avraham (Abraham), and to Yitzchak (Isaac), and to Ya'akov (Jacob).*

***V'lo itchem levadeichem anochi koret et-ha-b'rit hazot***

*But it is not with you alone that I am making this covenant*

***v'et-ha-alah hazot***

*and this oath.*

***Ki et-asher yeshno poh imanu omed hayom lifnei Adonai Eloheinu***

*but with him who stands here with us this day before the Holy One our God,*

***v'et asher eiyneinu poh imanu hayom***

***and also with him who is not here with us this day***

**[Deuteronomy 29:14-15]**

The covenant of Torah also was made applicable to all who ever were to live - to all who were not yet born – yet who would, when given the opportunity, *sh'ma*. So hear and understand. You may not have been present the first time the covenant was struck on Mount Sinai. But that does not matter. There are no ‘strangers’ to the renewed version of that covenant re-enacted on the plains of Moav. Whether you are one who was among the *nitzavim* [*i.e.* the ‘standers’] that day, or were among those ‘not here with us today’, the covenant is the same. The Holy One’s ways do not change. The Holy One’s gifts and callings are ‘without repentance’. *Sh'ma Yisrael! Come to the Torah!*

### ***The Renewed Form of the Covenant Specifically Includes ‘Foreigners’***

In addition, the covenant of Torah as it was renewed on the plains of Moav is specifically stated to apply to and bind not only Israel, but another group – a group totally outside the physical lineage of Ya'akov [Jacob]. Lift up your head, Beloved – and meet this group. Torah calls them the ‘*foreigners*’.

Whether you or some blood relative of yours stood physically before Moshe on the plains of Moav, facing the Jordan, and made the declarations about which we read, or not, Beloved, the covenant and oath of the Holy One is *with you*. If you do not believe this is possible, go back and look again at how Moshe defines the “Bride” whose hand he has placed into the Holy One’s:

***You stand this day all of you before the Holy One your God;***

*your heads, your tribes, your Zakenim, and your officers, even all the men of Yisra'el,  
your little ones, your wives, v'gereicha [and your foreigner]  
who is in the midst of your camps,  
from the one who cuts your wood to the one who draws your water;  
that you may enter into the covenant of the Holy One your God  
and into his oath that the Holy One your God makes with you this day.*

**[Deuteronomy 29:10-12]**

The covenant of the *sh'ma/sh'mar/asah* lifestyle of Torah was thus specifically made applicable to and viable in the lives of the **foreigners** who came to live in the midst of the Redeemed Community. Who were/are those foreigners? Some are descended from the mixed multitude that came forth from Egypt with Moshe and Aharon's generation. See **Exodus 12:38**. Some however have joined themselves to Israel's God in the manner prophesied in Isaiah 56:2, 6-7, where we read:

*Blessed is the man that does this, and the son of man that lays hold on it;  
that keeps the sabbath from pollution, and keeps his hand from doing any evil.*

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*Also the SONS of the foreigner, that join themselves to the Holy One,  
to serve him, and to love the name of the Holy One, to be his servants,  
every one that keeps the Sabbath from pollution,  
and takes hold of My Covenant [i.e. Torah];*

*These I will bring to My holy mountain, and make them joyful in My house of prayer:  
their burnt offerings and their sacrifices shall be accepted upon MY altar;  
for My house shall be called an house of prayer for all nations.*

These foreigners are the 'still others' prophesied in Isaiah 56:8. They are the 'other sheep that are not of this sheep pen' prophesied in John 10:16. They are the 'scattered children of God' spoken of in John 11:52. They are among the 'ten men from every language of the nations' which Zechariah prophesies will, in the end of days, grasp the sleeve of a Jewish man, saying, "*Let us go with you, for we have heard that God is with you.*" **Zechariah 8:23**. They are the ones '*left from all the nations which came against Jerusalem*' which Zechariah says will, in the end times, *go up from year to year to worship the King, the LORD of hosts, and to KEEP the FEAST of TABERNACLES.* **Zechariah 14:16**.

Some of these foreigners may just *look a lot like you*. Torah belongs to all the nations. Hence earlier when we studied the book of Numbers we read that:

*ONE ORDINANCE will be both for you of the k'hal (of Israel),  
and also for the foreigner that sojourns with you,  
an ordinance FOREVER in your generations:  
as you are, so will the foreigner be before the Holy One.  
One Torah and one manner will be for you<sup>4</sup> and for the foreigner that sojourns with you.*  
**[Numbers 15:15-16]**

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<sup>4</sup> See also Exodus 12:49, Leviticus 24:22, and Numbers 15:29, for similar messages.

## ***The Epilogue Of Moshe's Magnum Opus – Parsha Vayalech***

The name of the second parsha of the week - from which we will take our lessons on Thursday and Friday that precede *Yom Teruah* - is *Vayalech*. With the challenge to *bacharta ha-chay'im* [choose life] laid out clearly and artfully, Moshe will breathe a deep sigh. What more is there to say or do? Now, the Holy One must increase – and Moshe must decrease.

The Hebrew text of this parsha – the parsha that prepares us for the Feast of Trumpets - begins with the words ***Vayelech<sup>5</sup> Moshe*** ... . [And Moshe went out ... ]. As the curtain of the parsha opens Torah wants us to know that Moshe is *on the move*. He is not alone. There is movement afoot. We all have somewhere important to go. We all have an appointment with our Creator to prepare for. We all have a *date with destiny*. Are you ready for yours?

### ***Have You Chosen Life and Good – or Death and Calamity?***

As we begin parsha Vayalech, Moshe's ultimate prophetic exhortation on behalf of the Bridegroom-King – his appeal to us to ***choose life, that you and your seed might live*** – will still be ringing loudly in our ears. The Bridegroom's invitation to life abundant will still be reverberating through our spirits. His call to significance and majesty will still be echoing through our souls. Over every hill and vale we travel, around every corner we approach, with every breeze that touches our skin, the ancient prophet's lilting voice will accost us, challenge us, and diligently search our souls for any sign indicating that we are even considering making the response the Bridegroom-King of Heaven desires and deserves.

The piercing eyes of the prophet stare into our souls. He wants to make certain that we remain constantly aware that there lie before us two pathways - one which will lead us and our households to *life* and *good* and the other which will lead us and all we hold dear to *death* and *calamity*. The Bridegroom's Pathway is the Torah. It is after all, the flowing current of His Life-Breath – and it is only His Life-Breath that can create in this fallen world of serpent-speak an atmosphere conducive to real life.

Moshe wants a commitment from us – and he wants it sooner rather than later. He knows the pain and grief it will cost us – and our families, our bloodlines, and all our spheres of influence - if we delay. So he will not relent. The Bridegroom-King will not let him. And thus we find that in the midst of every activity of life this time of year we encounter the prophet whispering in our ears the Bridegroom-King's call to reject and/or renounce the pathway of the Runaway Bride once and for all.

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<sup>5</sup> In Hebrew, *Vayalech* is written **וַיֵּלֶךְ** - i.e. *vav, yod, lamed, kaf sofit*. The verb root is *yalak*, meaning to go forth, especially on foot.

Wherever we go and whatever we do these last few days of Summer all Creation keeps echoing Moshe's challenge – even as it groans in eager expectation for someone somewhere to take a *Nachson's leap*<sup>6</sup> in response to the Holy One's ultimate challenge, and begin to chart a fresh new life-course along the narrow but indescribably beautiful Pathway the Bridegroom has blazed and marked off for His Bride.

### ***The Reason for the Urgency***

Every day this time of year as we lie down and as we rise up, as we sit in our homes and as we walk along the way the prophet confronts us and demands our answer to the ultimate challenge of direction. The sages teach, you see, that *Yom T'ruah* is the anniversary of the creation of man – the sixth day of the Creation week – the day on which the Holy One first *breathed life* into the nostrils of man causing him to become a '*living soul*'. **Genesis 2:7**. On the anniversary of man's creation, it is said by the sages, the Holy One has ordained that every descendant of Adam is to make an 'annual accounting' of sorts. Every man/woman is said to pass under the Holy One's *Shepherd's Rod on Yom T'ruah*, to give a personal account of what he/she has done not only with the gift of the breath of life but also what he/she has done with his/her 'talent' [See Yeshua's parable of the talents, Matthew 25:14-30; see also Luke 19:12-27] in the preceding year.

Now perhaps you see that Moshe's '*choose life*' challenge colors and infuses everything either Torah itself or the traditions of our fathers compel us to do this day. The critical pendency of the 'choose life' challenge is the reason for the *shofar* blasts of *Yom T'ruah*, for the fast and complete Sabbath of *Yom Kippur*, and for the departing from our homes and taking in hand of the myrtle, the palm, the willow and the citron on *Chag ha-Sukkot*.

'Choose life' is the essential theme of the seventh Biblical month. It is with the 'choose life' challenge in mind that we begin our study of parsha *Vayalech*. May each of us approach this study and this season in a spirit of *t'shuvah* [return]. May our gaze be fixed upon our Divine Bridegroom. May adoration of Him infuse our souls with new life. May we surrender our members again to His Precious Gift of Torah. And may this be the season when we embark afresh on the pathway to the destiny and purpose for which we were created!

### ***A Vayalech Travelogue***

With the great *bacharta ha-chay'im* [choose life] challenge to all mankind laid out clearly and artfully, Moshe will breathe a deep sigh. Now, the Holy One must

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<sup>6</sup> According to Hebrew tradition Nachson of the tribe of Judah was the first Hebrew to take the risk of stepping off of dry land into the bed of the Sea of Reeds even with columns of water hundreds of feet high threatening from both sides.

increase – and Moshe must decrease. So in parsha *Vayakhel* Moshe will turn his attention to getting his affairs in order, and preparing for his imminent departure. He declares up front:

***Ben-me'ah v'esrim shanah anochi hayom***

*'I am one hundred twenty years old this day;*

***lo-uchal od latzet v'lavo***

*I will no more go out and come in.*

**[Deuteronomy 31:2]**

Moshe's allotted time on earth, residing in a mortal body, was rapidly drawing to a close. The man who spoke with the Bridegroom-King as a man speaks to his friend understands and accepts that when he 'goes out' this time, he will not be returning to his tent.

1. *120 Years Young*

**[Deuteronomy 31:2]**

Despite the imminence of the phenomenon of the 'death' of the body, the 'new' Moshe is so thoroughly immersed in the Presence and empowering words of the Holy One that his body was neither *tired*, nor *sick*, or weakened. His strength is not abated in the slightest. Why then is his earthly tabernacle about to go still and quiet? Because his work on earth is done. All he was sent to earth to do he has done. The only things he has left to release – his farewell song, his final blessing, his parting impartation, and the scrolls of Divine Revelation that have flowed from Heaven's Throne Room through his hands – will all be delivered before the setting of the sun. What more is there to accomplish? Moshe's leg of the great relay race has been run. The only question now is who will take the baton for the next leg.

2. *Take Me To Your Leader*

**[Deuteronomy 31:3(a), 4-6]**

Moshe will then make it clear that the real shepherd over the flock of Israel has always been – and will always be – the Holy One. ***The Holy One your God Himself will cross over before you; He will destroy these nations from before you, and enable you to dispossess them.*** The prodigy of Avraham, Yitzchak and Ya'akov are to put their trust in, *sh'ma*, and *follow* the Bridegroom-King, not men. While the Bridegroom-King will raise up men to act in His Stead from time to time – as He has done with Moshe – He will never abdicate His ultimate authority or Covenantal Responsibility to, nor share His glory with, those men.

3. *The Holy One Will Not Be Left Without a Witness*

**[Deuteronomy 31:3(b), 7-8, 23]**

While Moshe will not cross over the Yarden with the Redeemed Community, they will not cross over alone. As the Bridegroom-King promised back in Numbers 27:15-23, Y'hoshua, son of Nun, will cross over with them in Moshe's place.

Moshe will charge Y'hoshua this day, in the sight of all Yisrael: ***Chizku v'imtzu al-tir'u*** [i.e. *be strong and of good courage, and do not be afraid*]! Emboldened by this prophetic empowerment, Y'hoshua is to lead the people to the land of Avraham, Yitzchak and Ya'akov, and is to cause them to inherit that land. Will he be up to the challenge? Will the people? Will we?

#### 4. *Finishing the Scroll of Torah* [Deuteronomy 31:9, 24-29]

Moshe then becomes the ghostwriter of all ghostwriters. ***Vayichtov Moshe et-hatorah hazot*** [i.e. *Then Moshe wrote down this Torah*], we are told.

*Incredible!* Think what it would be like to be the scribe commissioned to write the Creator of the Universe's Autobiography – to record for posterity a Masterpiece of Revelation and Literature that absolutely changes the world and its inhabitants forever. With what level of trembling would you close the scroll? With what kind of emotion would you put down the pen and walk away? With what level of reverence would you entrust it to others for safekeeping?

#### 5. *The Final Mitzvah of Torah – Ha-K'hel* [Deuteronomy 31:10-13]

Moshe does not want the people of the Covenant to forget one word of the Torah – or lose one *yod* or *vav* from the revelation download – that he has had the honor of mediating. Moshe knows that the Torah he has written is mission critical for the sons and daughters of the Most High God. He knows it is essential to the Holy One's Grand Redemptive Plan for Mankind and Creation. He knows it is the Torah that the Holy One intends to use to reveal the Bridegroom-King's Character and Ways to the world, and to define the nature, essence, and behavior of His People in all generations. It is therefore not by any means pride in Moshe's part in writing the Great Masterpiece that is the Torah that makes Moshe insist the scroll he has written be read by the Holy One's people over and over again forever. What makes him insist that this repetition according to cycles take place is an awestruck heart set atremble with the understanding of the world-changing power of the revelation stream he has been called upon to record. Moshe therefore charges the *kohanim* that every seven years in the course of the celebration of *Chag Ha-Sukkot* [i.e. the Feast of Tabernacles], the entire Torah is to be read in the hearing of every man, woman, and child - every native-born Hebrew and every foreigner who joins himself to the Remnant of the Redeemed. He explains that they are to make sure this occurs in order ***that they may hear and that they may learn to fear the Holy One your God and carefully observe all the words of this Torah.***

#### 6. *Moshe's Penultimate God-Encounter* [Deuteronomy 31:14-21]

The last 40 years of Moshe's life have consisted of one God-encounter after



another. He now knows the Voice of the Bridegroom-King better than his own. He has, over the past four decades, spent far more time conversing with the Creator of the Universe than he has with human beings – even the members of his own family. It should come as no surprise that he will have a God-encounter on the last day of his life.

The narrative of this penultimate God-encounter begins with the Hebrew phrase *Vayomer Adonai el-Moshe ...* [i.e. and the Holy One said to Moshe ...]. Yes, the Creator of the Universe is speaking again. He is speaking to Moshe as a man speaks with his friend. *Selah!* The substance of this encounter will be an invitation. Moshe will be invited to come into the Mish'kan one last time – and to bring Y'hoshua with him. And then the experience will go from verbal to visual. The Bridegroom-King will not just speak – He will take on physical form and appear to Moshe and Y'hoshua *ba'ohel b'amud anan* [i.e. in the tent, in the pillar of cloud]. This will not take place secretly inside the 'holy of holies'. It will take place in full view of all the people - at the entrance to the *Mish'kan*. Then the Holy One will speak again, revealing prophetically to Moshe that after his death the people will leave the Torah lifestyle he has taught them for a long season, during which they start worshipping and serving the gods of the Kena'ani. The Holy One warns Moshe and Y'hoshua of the consequences of this great falling away.

#### 7. Receiving the Download of the Prophetic Song of the Ages [Deuteronomy 31:22, 30]

Moses will receive the vision for, and write down the words of, the greatest song ever penned. Before the day is through he will also go out and sing the song in the hearing of every person in every tribe. The Holy One will then instruct Moshe: *v'atah kitvu lachem et-ha-shirah hazot* [i.e. write for yourselves this song] and *lamdah et-b'nei-Yisrael* [i.e. teach it to the Children of Israel]. The song will be reproduced in its entirety in next week's parsha, *Ha'azinu*.

#### 8. Moshe's Delivery of the Scroll of Torah – To the Levi'im, and to All Future Generations [Deuteronomy 31:24-29]

Moses will then take the freshly concluded Torah scroll and entrust it into the custody of the Levi'im. He will instruct them to place the scroll inside the *aron ha-kodesh* – i.e. the holy ark. This depository also contains the Tablets of Testimony, the rod of Aharon, and the testimonial jar of manna.

#### 9. The Solemn Warning of a Coming Apostasy

The parsha will conclude with a solemn warning before the two witnesses – i.e. *the Heavens* and *the Earth* - of a great apostasy that will plague B'nei Yisrael before the Great End-Time Redemption.

## ***Going Out – the Right Way!***

It is believed that Moshe gave his final discourse on his 120<sup>th</sup> birthday – and that that same day Moshe died. There is no way to know for sure. But this we do know – Moshe's strength was not abated. He did not die – or cease to function as the Holy One's prophet - because he was *old* or because he was *sick*. He ceased functioning as the Holy One's *navi* [effervescing one; wellspring, or prophet], and died at 120 years old, simply because he was *through*. He had, at last, done all he was sent to do.

And so Moshe in parsha *Vayakhel* turned his attention to getting his affairs in order, and preparing for his imminent departure. He said to the people of the plain:

***ben-me'ah v'esrim shanah anochi hayom***

*'I am one hundred twenty years old this day;*

***lo-uchal od latzet v'lavo***

*I can no more go out and come in:*

***v'Adonai amar elay***

*For the Holy One has said to me,*

***lo ta'avor et-ha-Yarden hazeh***

*'You shall not go over this Yarden.'*

[Deuteronomy 31:2]

When Moshe said he could 'no more go out and come in' he meant simply that *the time for his departure had come*. He meant *his task on earth was complete*.

The man who spoke with the God of Avraham, of Yitzchak and of Ya'akov *al-P'nei* [face-to-Face], as a man speaks to his friend, knew the appointed time has come. His final assignment is to prepare the covenant community for life without him. The sons and daughters of those who had followed him – as he had followed the Radiant cloud – out of Egypt, need to know that *they do not need him*. The Holy One would do the leading directly now! So Moshe says:

***Adonai Eloheicha hu over lefaneicha***

*The Holy One your God, He will go over before you;*

***hu-yash'mid et-ha-goyim ha-eleh milefaneicha v'rishtam***

*He will destroy these nations from before you, and you shall dispossess them:*

***Y'hoshua hu over l'fanecha***

*[and] Y'hoshua, he will go over before you,*

***ka'asher diber Adonai***

*as the Holy One has spoken.*

***V'asah Adonai lahem ka'asher asah l'Sichon ul'Og***

*The Holy One will do to them as he did to Sichon and to `Og,*

***malchei ha-Emori ul'art'zam asher hishmid otam***  
*the kings of the Amori, and to their land; whom he destroyed.*

***Unetanam Adonai lifneichem***

*The Holy One will deliver them up before you,*

***v'asitem lahem k'chol-ha-mitzvah***

*and you are to do to them according to all the mitzvah*

***asher tziviti eitchem chizku v'imtzu al-tir'u***

*With which I have enjoined you. Be strong and do not fear*

***v'al-ta'artzu mipneihem***

*don't be afraid, nor be scared of them:*

***ki Adonai Eloheicha hu ha-holech imach***

*for the Holy One your God, He it is who goes with you;*

***lo yarpeicha v'lo ya'azveika***

*He will not fail you, nor forsake you.*

**[Deuteronomy 31:3-6]**

Moshe lets the Redeemed know that he cannot make the choice of life for them [us]. The choice is *theirs* [ours]. Moshe will not be going with them [us] as they [we] take on the challenge of the land of our destiny. Walking in the ways of Torah, or not walking in the ways of Torah, was/is not to be something one is to do “because Moshe said so”. The Torah is not, you see, in anything other than a poetic sense, the ‘law of Moses’ – it is, instead, the Loving Instructions of the Holy One for the creatures into whose nostrils He breathed the breath of life.

Each individual – each person created by the Holy One - must choose what is right, dealing one-on-One, face-to-Face, with the Holy One. And that is precisely the way it should be.

### ***A Brief Look at the Haftarat HaShavua***

**Isaiah 61:10 - 62:10, Isaiah 62:11 - 63:9; and Isaiah 55:6 –56:8**

As Moshe’s ultimate invitation to ‘choose life’ hangs in the air we will also be spending some quality the week meditating upon the seventh and last of the ancient *haftarot of consolation* that help us transition from the sorrow of Tisha B’Av to exhilaration of *the High Holy Days*. The comfort and consolation promised in this haftarah is nothing short of *the return of the Manifest Presence* of the Bridegroom-King to the world in general and to corporate Israel in particular. *Selah!* What a stunning way to culminate the redemptive plan for mankind and Creation!

Over the past six weeks of comfort/consolation we have marveled at the wonderful things the Holy One has promised as part of His ‘End-Game’ of redemption. He has promised *a grand awakening in days to come – even while most of us remain in*

*exile. He has promised that this grand awakening will lead to a return to the ancient paths of Torah, which will coincide with a stunning physical return of the awakened remnant of Yisrael from the four corners of the world to the Land of the Patriarchs. He has also promised that this will be accompanied by the ultimate rebuilding, repopulation, and exaltation of Y'rushalayim [Jerusalem] as the City of the Great King! As wonderful as all these promises are, however, none of them will matter if the Manifest Presence of the Holy One does not return to the world – and to us - as well. Our hearts love the Torah, the Land, and the City of the Great King it is true. But the true desire of our hearts is to once again have the presence of the Bridegroom-King dwelling in our midst. Our souls were created to be satisfied with nothing less than experiencing the great delight He takes in His people *first-hand, up close, and in person.* And so our hearts will leap within our chests when Yeshayahu declares to us, on behalf of the Glorious Bridegroom-King of Heaven: ***You will no longer be termed Forsaken, Nor will your land any more be termed Desolate; But you will be called Hefzibah, and your land Beulah; For the Holy One delights in you, and your land will be married.***” Isaiah 62:4. We will scarce be able to contain our joy when Yeshayahu goes one step more and declares: ***The Holy One will rejoice over you like a groom over His bride.*** Isaiah 62:5. *Like a groom over His Bride, He will rejoice over us!* Oh what a promise! Oh what a destiny! Oh what a reason to press on! At last – the royal wedding for all the Ages will occur!*

You may remember that Yeshua spoke a parable about a wedding feast. See **Matthew 22:1-14**. The story was about a man who got an invitation to the King’s wedding feast but refused to put on the wedding garment he was offered. What kind of garment do you think Yeshua was saying was the necessary and appropriate for the wedding? The answer is found in Yeshayahu’s prophecy. Yeshayahu describes the wedding garment to be worn when we are summoned to be *nitzavim* at the great wedding of Messiah.

*... he has clothed me with the garments of salvation,  
he has covered me with the robe of righteousness,  
as a bridegroom decks himself with a garland,  
and as a bride adorns herself with her jewels.*

*For as the eretz brings forth its bud,  
and as the garden causes the things that are sown in it to spring forth;  
so the Holy One GOD will cause righteousness and praise  
to spring forth before all the nations.*

Then, in order that we may know our assigned role in cooperation with the Holy One’s great Plan of Redemption for Mankind and Creation the haftarah this week will instruct us:

***Seek the Holy One while He may be found; call upon Him while He is near.  
Let the wicked forsake his way and the unrighteous man his thoughts;***

***Let him return to the Holy One, and He will have mercy on him;  
And to our God, for He will abundantly pardon.***

**[Isaiah 55:6-7]**

Let us *seek Him indeed, Dear Ones!* Let us go up together, and *call upon Him* – in the days of Awe! Let us forsake all the wicked ways that have seduced us into compromise. Let us forsake as well the polluted ways of thinking generated by our Fallen human minds. Come, let us make *teshuvah* like the prodigals we are – and return to the ever merciful, ever loving, ever wise Father, Shepherd, Bridegroom and King! For the prophet promises us, on behalf of our Bridegroom-King, that when we return to Him and to Torah after the great apostasy: ***you will go out in joy, and be led forth in singing; and all the trees of forest will clap their hands.*** Isaiah 55:12.

### ***The Apostolic Writings We Will Study this Week*** **Colossians 3:12-25 and Romans 7:7-12**

This week's first apostolic message is drawn from the letter of Shaul of Tarsus [the Apostle Paul] to all persons within the ancient city of Colossae who had accepted the invitation to become talmidim of the resurrected, ascended, glorified Bridegroom-King he had come to know so well - Yeshua of Natzret. Colossae was a Roman-dominated city in what is now the Muslim country Turkey. Located about 100 miles East of Ephesus on the Lycus River, this ancient city was situated on a major East-West trade route that linked Ephesus to Damascus and points East. The largest town in its vicinity was Laodicea. Philadelphia, Sardis, and Smyrna were all on the very same trade route. Ephesus, Thyatira and Pergamum were located in the same general vicinity.

When Shaul of Tarsus was teaching in Ephesus a young man named Epafros became a follower of Yeshua. See **Acts 19**. It was actually Epafros, not Shaul, who first brought the good news of the Kingdom to the city of Colossae. **Colossians 1:7-8; 4:12**. Some time later the enemy sowed tares in that fertile field. It was a great distraction. See **Colossians 4:16**. Shaul was now imprisoned at Rome, so the people of the Way in Colossae sent Epafros to him for counsel on the matter. The result of that visit is the letter we have come to know as Colossians. Shaul's purpose in writing the letter was apparently to refute whatever tare-like teaching that was being sown in and around the city of Colossae. In the passages we will read this week Shaul will not be directly addressing the heresy, but will instead speak to the Colossians about *the garments of a Bride*. Shaul will urge Epafros' townsmen - and all of us who have the inestimable privilege of reading read this timeless letter - to:

***Put on therefore, as the Holy One's elect, holy and beloved,  
a heart of compassion, kindness, lowliness, humility, and perseverance,  
bearing with one another and forgiving each other.***

***If any man has a complaint against any, even as Messiah forgave you,***

*so you also are to do.  
Above all these things, walk in love, which is the bond of perfection.*

If we will just do such things, you see, we really need not worry too much about all the heresies and alleged heresies floating around our world. False doctrine and false prophecy are not the biggest problem we face. The biggest problem we face is *our own coldness of heart*.

This week's second apostolic message will be drawn from Shaul's letter to the people in Rome who have begun to walk with Yeshua as their Messiah. Shaul addresses the recipients of his letter as: ***all who are in Rome, beloved of the Holy One, called to be k'doshim***. **Romans 1:7**. Shaul is therefore writing to people who know the Book of Exodus, and who for that reason understand what it means to be the beloved of the Holy One, *and who also know the book of Leviticus*, and who for that reason understand what it means to be *called to be k'doshim*.

In the section of Shaul's letter to the Messianic branch of the Torah community in Rome Shaul is going to talk a lot about the purpose of something our English Bibles call 'law'. The Greek word our English Bibles translate as 'law' is *nomos*. What is *nomos*? In using the Greek term in his epistle to the Romans does Shaul mean to refer to the Holy Torah of the Holy One as revealed in the first five books of the Bible?

Most Christian commentators have in ignorance assumed that every time Shaul uses the Greek word *nomos* in his epistles what he is referring to is the Torah of the Holy One. But this is absurd. *Nomos* is a very, very generic term. It means "*anything established, anything received by usage*." It can refer to a custom or a law. Those of us who know Torah know that *Torah is neither custom nor law* - it is the loving instruction of a Betrothed Bridegroom for his bride-in-waiting. Is it possible therefore that at least sometimes when Shaul uses the term *nomos* in his epistles what he is referring to is not the Torah of the Holy One at all but the infinite network of man-made traditions, customs, and self-serving rules of religion which had been constructed as walls around the Torah by the various Judaisms of his era<sup>7</sup>?

One of the things Shaul says about *nomos* in the portion of the epistle we read this week is:

*Is nomos sin? May it never be!  
Notwithstanding, I wouldn't have known sin, except through nomos.  
For I wouldn't have known coveting unless nomos had said, "You are not to covet."  
[Romans 7:7]*

This reference, considered alone, could be deemed to refer to the Torah of the Holy

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<sup>7</sup> *I.e.* the rabbinical schools of Hillel and Shammai, the teachings of the sects of the Pharisees, Sadducees, Essenes and Zealots, etc.



One. After all in Exodus 20:17 the Holy One did indeed speak over His People while He had them gathered under the Sinaitic Chuppah of betrothal the prophetic declaration '**Lo Tachmod**'. English speakers have come to interpret as 'you shall/will not covet'<sup>8</sup>. But Shaul could also be referring to the body of traditions built by man around the Torah's empowerment not to be *covetous*. Over the centuries religious men had developed interpretations and traditions regarding what they did and did not consider coveting. Through these instructions and traditions a person born into the times could not receive the Holy One's glorious prophetic empowerment of the Holy One to exercise holiness in the private meditations of one's mind individually – his interpretation of that empowerment was colored by customs, traditions, and laws in which various men had put their own 'spin' on '*lo tachmod*'. The requirement of many ancient cultures that a veil – or a *burqa* - be worn by a woman so men will not see the fullness of her beauty and be attracted to her is an example. The effect of this is to transmute the Holy One's empowerment to keep one's mind and heart free of destructive thoughts and desires into a cultural norm of modesty. This turns the focus completely away from what one allows one's mind to think to what someone else is wearing or how they are behaving. Or does Shaul sometimes use the Greek term *nomos* to refer to the Torah, and other times use that term to refer to the traditions of the various Judaisms of his day?

How are we supposed to know when Shaul is using the Greek word *nomos* to refer to the Torah of the Holy One and when he is using that word to refer to the vast network of man-made traditions the Jewish people of his day were using to avoid actually touching and dealing with the actual words of the Holy One's Torah? Ah, that is where the *Ruach HaQodesh* comes in. Do not rely on theology books to tell you. Seek the wisdom of the *Ruach*!

*May you be fully dressed in the righteousness which Yeshua wore -  
the righteousness of Torah.*

***The Rabbi's son***

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<sup>8</sup> The Hebrew verb *chamad* means *to desire to take delight or pleasure in something*. In the context of Exodus 20:17 it means *to desire to take delight or pleasure from something belonging to one's neighbor*. The Holy One went on to specifically list the things/persons of our neighbor which we were prophetically empowered not to even desire to take delight or pleasure in, namely: his house, his wife, his male or female servant, his ox, his donkey, or anything else belonging to him.

***Amidah Prayer Focus for the Week***

***The 5<sup>th</sup> Petition: Rofei – Healing***

***R'foeinu Adonai, v'nerofei***

*Heal us, O Holy One, and we will be healed*

***hoshieinu v'nivosheyah***

*Rescue us, and we will be safe*

***v'halay r'fuah sh'layma l'chol makoteinu***

*Bring a complete healing for all our afflictions*

***ki El Melech rofeiyi ne'aman v'rachamon atah***

*for You, God and King, are a Faithful and Compassionate healer*

***Baruch Atah Adonai***

*Blessed are You, O Holy One*

***rofei cholai amo Yisrael***

*Healer of the Afflicted among His People Israel*