

Nitzavim/Vayelech | קליו/מיבצנ | "Standing/He went"

- Torah: Devarim/Deuteronomy 29:9(10) - 31:30
 - Prophets: Yeshayahu/Isaiah 61:10-63

Devarim/Deuteronomy 29:9(10)

אַתֶּם נֹצְבִים הַיּוֹם כְּלֶכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם
שְׁבֵטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

Atem nitzavim hayom kulkem lifney YHWH Eloheykem ra'sheykem shivteykem ziqneykem v'shotreykem kol 'iysh Yisra'el

Devarim 29:10 (ISR) "All of you are standing today before יהוה your Elohim: your leaders, your tribes, your elders and your officers, all the men of Yisra'el,"

1st Aliyah – Devarim 29:9(10) - 28(29)

2nd Aliyah – Devarim 30:1 - 6

3rd Aliyah – Devarim 30: 7 - 14

4th Aliyah – Devarim 30: 15 - 31:6

5th Aliyah – Devarim 31: 7 - 31:13

6th Aliyah – Devarim 31:14 - 19

7th Aliyah – Devarim 31:20 - 30

Mitzvot in Nitzavim:0; Mitzvot in Vayelech: 2

Mitzvah 425: At the end of seven years, at the time of the Sabbatical year, during the Sukkot festival, when all Israel comes to appear before ADONAI, your Elohim, you shall read this Torah before all Israel.

Devarim 31: 19 (Artscroll) So now, write this song for yourselves, and teach it to the Children of Israel, place it in their mouth, so that this song shall be for Me a witness against the Children of Israel. The Sages derive from this verse that every Jew is commanded to write a Torah Scroll, a commandment that can be fulfilled by writing a single letter of a complete scroll.

Mitzvah 82: Every person shall write a *Sefer Torah*

Devarim/Deuteronomy 29:10-15 All y'all are in covenant

Key Points/questions:

- "If you're here, you're family." Men of Israel: Your children, your wife and your *ger* (sojourner /stranger/alien) in the camp are equally in covenant and established as a people for YHWH.
- Rashi comments on Devarim 29:12: **that you may enter into the covenant** [lit.] "that you may pass through the covenant." This was the method of those who made covenants: They would set up a demarcation on one side and a demarcation on the other, and [the respective parties of the covenant] "passed through" between [these partitions], as the verse says, "[when] they cut the calf in two and passed between its parts" (Jer. 34:18).

These study notes contain the Name יהוה. Please treat it with respect.

- עָבַר *abar*, meaning “to pass over,” root of עִבְרִי *Ibri (Ivri)* translated as “Hebrew.” Same word used in Bereshiyt/Gen 15:17

Root And Branch

29:13-14

When Bnei Yisrael accepted YHVH’s Torah at Har Sinai, they accepted it not only for themselves, but on behalf of all their descendants till the end of time. One might ask “What right did they have to obligate me to keep the Torah? If they wanted to keep it, fine! But why should I have to keep it!”

Take a look at a young tree which has yet to grow branches. Every branch which will grow from this tree is part of the tree itself. The branches cannot secede from the tree. If it were not for the tree there would be no branches, and even though the branches have not yet appeared, they are part of the tree now. Similarly every individual son or daughter of Yisrael is a branch of the tree which is the chosen of YHVH, Bnei Yisrael. We are all bound by the acceptance of Torah because our potential to exist was already rooted in our forefathers. Thus, since our forefathers accepted the Torah, it is as though we accepted it ourselves.

Devarim 29: 18(19) I will be safe.

Devarim/Deuteronomy 29:19 (NIV) When such a person hears the words of this oath, he invokes a blessing on himself and therefore thinks, "I will be safe, even though I persist in going my own way." This will bring disaster on the watered land as well as the dry.

Key Points/questions:

- The person the list of curses and says: It won’t happen to me, I’ll be safe, I can go my own way, do my own thing, that obedience stuff is no longer necessary because...[fill pious-sounding reason in here]
- (KJV, ISR) “to add drunkenness to thirst.”
- (JPS) “ to the utter ruin of moist and dry alike.”
- (NASB) “to destroy the watered land with the dry.”
- (JPCT) “to add the [punishment for the] unintentional sins [of this man] to that of [his] intentional sins.” (following Targum Onkelos)

Cast into another land

Devarim 29: 21(22) – 27(28)

Devarim 29: 27(28) (ISR) ‘And יהוה uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.’

Targum Jonathan Devarim/Deuteronomy 29:25-27: But they went after their evil desires, and served the gods of the Gentiles, and worshipped gods which they had not known nor had any part with. And the anger of the Lord waxed strong against this land, to bring upon it all the curses written in this book.

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And the Lord hath made them to wander forth from their country with anger, indignation, and wrath, and hath cast them into captivity in another land until this day.

The sages say: The first Temple was destroyed because of three things: sexual immorality, widespread murder and idolatry. The second Temple was destroyed because of one reason: baseless hatred.

Why was the first sanctuary destroyed? Because in it were practiced three vices: idolatry, fornication, and murder....But as to the second sanctuary, in which the people were engaged in Torah and practice of the commandments and acts of loving kindness, on what account was it destroyed? It was because of baseless hatred. That fact serves to teach you: baseless hatred weighs in the balance against the three cardinal sins of idolatry, fornication, and murder. (Talmud Bavli, Yoma 9B)

Question: Why does v.28 end with “as it is today”?

-----From Monte Judah’s “Jot’s and Titles of Moses”-----

V’shelakem (and cast them)

21. The Enlarged Lamed Deut 29:28 (vs 27 in the Hebrew Bible)



The Lamed means a shepherd's staff or a herder's goad. The staff of Moses was used to lead the children of Israel out of Egypt. The staff of Moses was raised up in the wilderness to symbolize how the Messiah would be raised up on the cross. The letter Lamed is made bold to remind us that the Great Shepherd will be the One who gathers us where ever we may be scattered. This passage of Scripture explains how Israel was prophesied by Moses to one day be cast into all the nations (just as we have). But the enlarged Lamed reminds us that the Great Shepherd will bring us back.

Lanu ulevaneynu ad (For us and for our children ever) (vs 28 in the Hebrew Bible)

22. The Jots Deut 29:29



Again, the jots have to do with Jacob's flock or family. This passage has the jots placed over the future generations. It reminds us that each generation must look to the Torah for their instruction and to understand their part in Jacob's family, beginning with Jacob's family being divided into two companies before crossing into the land. We see that we are divided as the House of Judah and the House of Israel. That night, Jacob was afraid and in terror. He wrestled with God; he feared his brother Esau. It was called Jacob's trouble. The next day, he was unified, his brother went away, and he received a blessing and a new name – Israel. The same will happen to us. We are in Jacob's trouble now. We are dealing with terror. We are divided. We await the blessing of God and His new day. Our names will be changed. We will live in the promised land. The sages say that what happened to the fathers will happen to the descendants. The jots remind of the story of Jacob, Jacob's trouble, Jacob's flock and family coming together. We associate Jacob's trouble with end time events, specifically, the Great Tribulation. Therefore, it is of profound interest to us.

The Hidden and the Revealed

Devarim/Deuteronomy 29:29 (ISR) “The secret matters (*hanischarot*) belong to יהוה our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah.”

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Deuteronomy 29:28(29) (NJPS) Concealed acts concern the LORD our God; but with overt acts, it is for us and our children ever to apply all the provisions of this Teaching.

Devarim 29: 28(29) (Artscroll) The hidden [sins] are for HASHEM, our God, but the revealed [sins] are for us and our children forever, to carry out all the words of this Torah.

My basic understanding of this passage:

Secret matters: The secret sins known to Yah, hidden from the rest of the community. It could also have to do with the hidden circumcision that no one but Yah can see.

The Revealed: The sins that are revealed and are open to observation and correction by the community.

Unfulfilled Prophecy: It's about the Messiah (Devarim 30-1-12)

We have seen the exile, but only part of the turning back to YHWH.

We have seen the partial return to the Land, but not its fullness.

Romans 2:29 (Peshitta) But he is a Jew, who is so in what is hidden: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not from men, but from Eloha.

From RAMBAM (Maimonides), The Thirteen Foundations of Judaism

The Twelfth Foundation is the time of the *Moshiach* (literally, the anointed). This means to believe and be certain that he will come....One who doubts this or who minimizes his greatness denies the Torah that testifies explicitly to [the coming of Moshiach] in the account of Balaam (BaMidbar [Numbers] 24) and in the portion of *Netzavim* (Devarim [Deuteronomy] 30:3-5)....

When a man believes all of these foundations and his belief in them is clear, then he enters into the community of Israel.... [However,] if a man does not accept [even] one of these foundations, then he has left the community and denied the fundamental. He is called a *min*....

Devarim 30:3-5 (ISR) "...then יהוה your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where יהוה your Elohim has scattered you. 4 If any of you are driven out to the farthest parts under the heavens, from there יהוה your Elohim does gather you, and from there He does take you. And יהוה your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers."

Yirmeyahu/Jeremiah 29:13-14 'And you shall seek Me, and shall find Me, when you search for Me with all your heart. 14 'And I shall be found by you,' declares יהוה, 'and I shall turn back your captivity, and shall gather you from all the gentiles and from all the places where I have driven you, declares יהוה. And I shall bring you back to the place from which I have exiled you.'

How is *This* Covenant Different?

How is this covenant in Devarim 28-30 not like the covenant made at Mount Sinai/Horeb?

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- Prophecies that Israel will rebel, be exiled, return to YHWH and return to the Land given to Abraham, Isaac and Jacob.
- Outcasts will be re-gathered from the ends of the earth.
- YHWH shows compassion as He takes Israel from the multiple nations (not just Egypt) where they were scattered.
- Speaks of a hidden, inward circumcision of the heart.
- When Israel returns to YHWH and to the Land, they will be prospered abundantly in children and livestock.
- Specifically mentions the *ger* as part of the establishment of “His people”

No longer able

Devarim 31:2 (ISR) and he said to them, “I am one hundred and twenty years old today. I am no longer able to go out and come in. And יהוה has said to me, ‘You do not pass over this Yarden.’”

- Compare this verse to Devarim 34:7.
- Why is Moshe “no longer able”?

Chazaq v’Amats

Devarim 31:6 (ISR) “Be strong and courageous, do not fear nor be afraid of them. For it is יהוה your Elohim who is going with you. He does not fail you nor forsake you.”

Chizqu v’imtzu: Yehoshua consistently will tell Israel “*Chazaq v’Amats*” (e.g. Yehoshua 1:6-9)



- Compare Hebrews 13:5-6. Why might the author of Hebrews connect Devarim 31:6 to **not loving money**?
- “Do Not Fear” is a consistent Biblical theme, repeated 365 times or so in Scripture. Why is it repeated so often?

...**read this Torah** before all Yisra'el in their hearing.

According to the Babylonian Talmud (Sotah 41a), the King of Israel would read the Book of Devarim to all Israel in order to fulfill this commandment.

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This people will break My covenant: Devarim 31:15-18

“Is it not because our Elohim is not in our midst that these evils have come upon us?”

Are the people actually correct in saying this?

Devarim 31:19 (ISR) “And now write down this song for yourselves, and teach it to the children of Yisra’el. Put it in their mouths, so that this song is to Me for a witness against the children of Yisra’el.”

The Jewish Sages derive from this verse that every Jew is commanded to write a Torah Scroll, a commandment that can be fulfilled by writing a single letter of a complete scroll.

Evil shall come in the latter days:

“...And evil shall come to you in the latter days, because you do what is evil in the eyes of יהוה, to provoke Him through the work of your hands.”

If you were there at that meeting with Moshe, how would you react to Moshe’s prophecy?

Aharonic Blessing (Bemidbar 6)

"Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them,

'Yvarekh'kha ADONAI v'yishmerekha.*

Ya'er ADONAI panav eleikha vichunekka.

Yissa ADONAI panav eleikha v'yasem l'kha shalom.

May ADONAI bless you and keep you.

May ADONAI make his face shine on you and show you his favor.

May ADONAI lift up his face toward you and give you peace.'

"In this way they are to put my Name on the people of Isra'el, so that I will bless them."

(*Hebrew: יהוה)