

**NITZAVIM - DEUTERONOMY**

*- Standing -*

**VAYEILECH - DEUTERONOMY**

*- And He Went -*

**Dan Stolebarger - Holy Ground Explorations**

**Chapters 29:10 - 30**

**Chapters 31**

# INTRODUCTION



**PARASHAT NITZAVIM**

# 29

<sup>10</sup> **"All of you** stand today before the Lord your God: your leaders and your tribes and your elders and your officers, all the men of Israel, <sup>11</sup> your little ones and your wives—also the stranger who *is* in your camp, from the one who cuts your wood to the one who draws your water— <sup>12</sup> **that you may enter into covenant** with the Lord your God, and into His oath, which the Lord your God makes with you today, <sup>13</sup> that He may establish you today as a people for Himself, and *that* He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

**DAN** - Note the **BOLD** - I have heard it said that God has no grandchildren ... only sons and daughters! Here we see the responsibility for each individual to enter into covenant! This same principle holds true with Christianity today!

# 29

<sup>14</sup>“I make this covenant and this oath, not with you alone, <sup>15</sup>but with *him* who stands here with us today before the Lord our God, as well as with *him* who is not here with us today

But we also note that **Arevut** means “mutual responsibility,” the idea that the terms of the covenant (that were spoken in the *singular* rather than the plural) were directed both vertically (toward God) and horizontally (toward man). Each person has a responsibility to live in obedience before the community and to help his neighbor do likewise (Lev. 19:17). This idea is sometimes expressed using the phrase, *kol Yisrael arevim zeh bazeh* - “all Israel is responsible for one another.”

The concept of arevut entails that you are indeed your “brother’s keeper.”

The concept of arevut entails that you are indeed your “brother’s keeper.”

“Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where the Lord your God drives you, <sup>2</sup> and you return to the Lord your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, <sup>3</sup> **that the Lord your God will bring you back from captivity, (literally: “The LORD your God will return with your captivity.”)** and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you. <sup>4</sup> **If any of you are driven out to the farthest *parts* under heaven, from there the Lord your God will gather you, and from there He will bring you.** <sup>5</sup> **Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it.** He will prosper you and multiply you more than your fathers. <sup>6</sup> And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live.

After the people experienced both the blessing and the curse (i.e., tribulation), while Israel is scattered among the nations (this refers to the Roman exile after the destruction of the Second Temple, since the Babylonian exile was not worldwide), the people would return to God with all their heart. **Note that the phrase, "God will return your captivity" (30:3) uses a grammatical construction that implies that He (God) will return with them, "The LORD your God will return with your captivity."** **This process began in 1948 and continues today ... however we know that only the fleshly bodies of those dry bones for the most part inhabit the Holy Land today! We are still waiting for the next GREAT AWAKENING for all of Israel! Thus the ultimate culmination of this points to the Second Coming of Yeshua at the end of the Great Tribulation.**

However, in the end of days, after the people had experienced tribulation, Israel would return to the LORD: "The LORD your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the LORD your God has scattered you. If your outcasts shall be at the ends of the heavens, from there will the LORD your God gather you and bring you back to the Land which your fathers have possessed. And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live."

# 30

<sup>7</sup> “Also the Lord your God will put all these curses on your enemies and on those who hate you, who persecuted you.

God will judge the nations that oppressed Israel. This refers to the judgment of the nations after the Great Tribulation period. The sages identify “your foes” as the seed of Esau (i.e., thought to refer to Rome and institutionalized Christianity) and “your enemies” as the seed of Ishmael (the Arabs).

<sup>11</sup> “For this commandment which I command you today *is not too* mysterious for you, nor *is* it far off. <sup>12</sup> It *is* not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ <sup>13</sup> Nor *is* it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ <sup>14</sup> But the word *is* very near you, in your mouth and in your heart, that you may do it.

Paul first quotes Lev. 18:5 as a summary of the *meaning* of the law (you must keep the commandments in order “to live by them,” i.e., you must *entirely* obey them to find life). He then contrasts the “righteousness which is from the law” with the “righteousness which is of faith.” Only God can bridge the gap between heaven and earth. When Paul quotes Deut. 30:14, i.e., “But the word is very near you. It is in your mouth and in your heart,” he *omits* the last clause (i.e., “so that you can do it”) precisely because we *can't* “do it,” i.e., keep the commandments. The “word of faith” is the message that God’s righteousness now comes through Messiah’s work for us, and the *confession* of faith ascribes salvation to be “of the LORD,” not based on our own works of righteousness...



<sup>15</sup> **"See, I have set before you today life and good, death and evil,** <sup>16</sup> in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. <sup>17</sup> But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, <sup>18</sup> I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess. <sup>19</sup> I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; **therefore choose life,** that both you and your descendants may live; <sup>20</sup> that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for *He is* your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

# INTRODUCTION



## PARASHAT VAYEILECH

Vayeilech means “and he went,” from the verb meaning to walk or go. Jewish tradition states that Moses went around comforting people and encouraging them even though he knew he would soon die.

Then Moses went and spoke these words **to all** Israel. <sup>2</sup> And he said to them: “I *am* one hundred and twenty years old today. I can no longer go out and come in.

- According to Jewish tradition, it was at this time that the Heavenly Voice called out to Moses, “This is your last day on earth.” Moses then went to speak with the elders of Israel to bid each of them farewell. “I am one hundred and twenty years old today,” he told them, “and can no longer go forth and come in.”

Also the Lord has said to me, ‘You shall not cross over this Jordan.

Because of the sin at Meribah, when he struck the rock twice (instead of speaking to it as God commanded). Joshua was chosen to lead the people into their inheritance. Remember Prophecy is PATTERN!

# 31

<sup>3</sup> The Lord your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. **Joshua himself crosses over before you**, just as the Lord has said. <sup>4</sup> And the Lord will do to them as He did to Sihon and Og, the kings of the Amorites and their land, when He destroyed them. <sup>5</sup> The Lord will give them over to you, that you may do to them according to every commandment which I have commanded you.

**Why did God choose Joshua?** Because of his primary characteristic of humility. Joshua was always studying Torah, serving Moses at the Tabernacle, and was the captain of the armies of Israel.

# 31

<sup>6</sup> Be strong and of good courage, do not fear nor be afraid of them; for the Lord your God, He *is* the One who goes with you. **He will not leave you nor forsake you.**"

<sup>7</sup> Then Moses called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with this people to the land which the Lord has sworn to their fathers to give them, and you shall cause them to inherit it. <sup>8</sup> And the Lord, He *is* the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed."

Note that this is written in the *plural* (to the nation), but the following promise, "He will not fail you nor forsake you" is written in the *singular* (to each person). God personally promised each person that God would not fail or abandon them.

<sup>9</sup> So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the Lord, and to all the elders of Israel. <sup>10</sup> And Moses commanded them, saying: **“At the end of every seven years,** at the appointed time in the year of release, at the Feast of Tabernacles, <sup>11</sup> when all Israel comes to appear before the Lord your God in the place which He chooses, **you shall read this law before all Israel in their hearing. <sup>12</sup> Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law,** <sup>13</sup> and *that* their children, who have not known it, may hear and learn to fear the Lord your God as long as you live in the land which you cross the Jordan to possess.”

Moses gave his writings to the Levites and to the elders of Israel. Jewish tradition states that Moses wrote thirteen Torah scrolls and gave one to each tribe. He placed one in (or near) the Ark of the Covenant as a testimony and as a “master version” that was consulted if any discrepancies were found in the other scrolls.

# 31

<sup>16</sup> And the Lord said to Moses: "Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them. <sup>17</sup> Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God *is* not among us?' <sup>18</sup> And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.

God said that after Moses died the people would "rise up and stray" after alien gods of Canaan and abandon the LORD. This verse introduces a series of prophecies stating that both the blessings and the curses would be fulfilled in Israel. Note that the word translated "stray after" is related to the word for *prostitution* which suggests that the Israelites engaged in idolatry only as an excuse for their promiscuity.

God's anger would be roused and He would "hide his face" from them (measure for measure). This is the very opposite of God's face "shining upon you" as mentioned in the birkat kohanim (priestly blessing).

<sup>26</sup> **“Take this Book of the Law, and put it beside the ark of the covenant** of the Lord your God, that it may be there as a witness against you; <sup>27</sup> for I know your rebellion and your stiff neck. *If* today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death? <sup>28</sup> Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to witness against them. <sup>29</sup> For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands.”

It was entrusted to the Levites (perhaps to the Kohanim or the Kohathites) who cared for it and placed it beside the Ark of the Covenant as a testimony to the people. It was not placed *inside* the Ark (as were the tablets of the Ten Commandments), though it was accorded the same honor as the Ten Commandments themselves.