

Nizavim (You are standing) Torah Portion 51 Deuteronomy 29:9-30:20

Background: This Torah portion is given on the **last day of Moses' life**. He is addressing the new generation before they go into the land. He knows that he is to die this day and that this will be the last time that he will address the people. Moses now is 120 years old on this day. He will at the end of this day ascend to the top of Mount Nebo to view the land on the west side of the Jordan and then he will die just as his brother Aaron had died a few months before. He would not be able to enter the land. **יהוה** had revealed to him that the people in the years to come would turn away from **יהוה** and would be cast out of the land into the nations. In the end times **יהוה** would have mercy on them and they would turn from following idols or the golden calf system of worship and return to His Torah. This day he tells them that they are responsible for the spiritual welfare of others, not just themselves. **They are not to ignore what others are doing around them.** The sins that others commit in secret they are not responsible for but that which is in their sight they are responsible to correct them. The previous Torah portion (Ki Tavo) listed sins that were committed in secret. (Deuteronomy 27:15-26)

Nizavim (נעבם) = You are standing

Events in this Torah portion:

- Moses said all the people standing before him would enter into the Covenant
- Moses told them that they and the people not yet born were entering the Covenant
- Moses said that anyone who was not committed to the Covenant in his heart, **יהוה** would destroy and not forgive
- Moses told them that later the people would turn away from the Covenant and **יהוה** would bring sickness and enemies and would finally scatter them to the nations
- Moses said after they had experienced the blessing and the curse in the latter days, **יהוה** would again have mercy on them and bring them back to the land (second or greater exodus)
- Moses said the Torah is not in some remote location so that you need someone to go get it for you. The Torah is near you in your mouth and heart .
- Moses set before them **life and blessing** and **death and cursing**, He said choose life
- Heaven and earth are witnesses against you that you will make your choice

Josephus' record of this day in Moses' life The Antiquities of the Jews Book 4 section 45-49 as translated by William Whiston in his book "The Works of Josephus" page124-125

45 On the next day, Moses called the people together, with the women and children, to a congregation, so as the very slaves were present also, that they might engage themselves to the observation of these laws by oath; and that, duly considering the meaning of God in them, they might not either for favor of their kindred, or out of fear of anyone or indeed for any motive whatsoever, think anything ought to be preferred to these laws, and so might transgress them; that in case anyone of their own blood, or any city, should attempt to confound or dissolve their constitution of government, they should take vengeance upon them, both all in general, and each person in particular; and when they had conquered them, should overturn their city to the very foundations, and, if possible, should not leave the least footsteps of such madness: but that if

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they were not able to take such vengeance, they should still demonstrate that what was done was contrary to their wills. So the multitude bound themselves by oath so to do.

46 Moses taught them also by what means their sacrifices might be the most acceptable to God; and how they should go forth to war, making use of the stones (in the High Priest's breastplate) for their direction, as I have before signified. Joshua also prophesied while Moses was present. And when Moses had recapitulated whatsoever he had done for the preservation of the people, both in their wars and peace, and had composed them a body of laws, and procured them an excellent form of government, he foretold, as God had declared to him, "That if they transgressed that institution for the worship of God, they should experience the following miseries. Their land should be full of weapons of war from their enemies, and their cities should be overthrown, and their temple should be burnt; that they should be sold for slaves, to such men as would have no pity on them in their afflictions; that they would then repent, when that repentance would no way profit them under their sufferings. Yet," said He, "will that God who founded your nation, restore your cities to your citizens, with their temple also; and you shall lose these advantages, not once only, but often."

47 Now when Moses had encouraged Joshua to lead out the army against the Canaanites, by telling him that God would assist him in all his undertakings, and had blessed the whole multitude, he said, "Since I am going to my forefathers, and God has determined that this should be the day of my departure to them, I return him thanks while I am still alive and present with you, for that providence he hath exercised over you, which hath not only delivered us from the miseries we lay under, but hath bestowed a state of prosperity upon us; as also, that he hath assisted me in the pains I took, and in all the contrivances I had in my care about you, in order to better your condition, and hath on all occasions showed himself favorable to us; or rather He it was who first conducted our affairs, and brought them to a happy conclusion, by making use of me as a vicarious general under Him, and as a minister in those matters wherein He was willing to do you good: on which account I think it proper to bless that Divine Power which will take care of you for the time to come, and this in order to repay that debt which I owe Him, and to leave behind me a memorial that we are obliged to worship and honor Him, and to keep those laws which are the most excellent gift of all those He hath already bestowed upon us, or which, if He continue favorable to us, He will bestow upon us hereafter. Certainly a human legislator is a terrible enemy when his laws are affronted, and are made to no purpose. And may you never experience that displeasure of God which will be the consequence of the neglect of these His laws, which He, who is your Creator, hath given you!"

48 When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; and truly there seemed to be a strife betwixt the young and the old, who should most grieve for him. The old grieved, because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. Now one may make a guess at the excess of this sorrow and lamentation of the

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multitude, from what happened to the legislator himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him, that he wept himself. Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought they ought to grant him that favor, to let him depart, according as he himself desired: so they restrained themselves, though weeping still towards one another. All those who accomplished him were the senate, and Eleazar the High Priest, and Joshua their commander. Now as soon as they were come to the mountain called Abarim (which is a very high mountain, situated over against Jericho and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan), he dismissed the senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary viture, he went to God.

49 Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians Dystrus, but by us Adar on the first day of the month. He was one that exceeded all men that ever were in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking and addressing himself to the multitude; and as to his other qualifications, he had such a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced, you would think you heard the voice of God himself. So the people mourned for him thirty days; nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses; nor were those that had experienced his conduct the only persons that desired him, but those also that perused the laws he left behind him had a strong desire after him, and by them gathered the extraordinary virtues he was master of. And this shall suffice for the declaration of the manner of the death of Moses.

Covenant was Renewed with those present & not present

Deuteronomy 29:9-15 Keep therefore the words of this Covenant, and do them, that you may prosper in all that you do. 10 You stand this day all of you before **יהוה** your Elohim; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, 11 Your little ones, your wives, and your stranger that *is* in your camp, from the hewer of your wood to the drawer of your water: 12 That you should enter into Covenant with **יהוה** your Elohim, and into His **oath**, which **יהוה** your Elohim makes with you this day: 13 That He may establish you today for a people to Himself, and *that* He may be to you a Elohim, as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaac, and to Jacob. 14 Neither with you only do I make this Covenant and this **oath**; 15 But with *him* that stands here with us this day before **יהוה** our Elohim, and also with *him* that *is* not here with us this day:

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Imprecation (oath) = imprecation, curse, oath, swearing (s#0423 וּבֹאֲלָתוֹ) (aw-law') This is pronounced the same as how Muslims pronounce the name of their god

Comment: Every person in the camp assembled before Moses to become the people of יהוה. This Covenant was made with those that were present and **future descendants and converts**. Moses spoke of the different levels of their society to imply that each person is responsible for those in his or her sphere of influence. **If those around them sin openly they are bound by the Covenant to give them correction.** This command extends to us as well. If a person who is in the Covenant meaning they are keeping the commands of the Torah does something that is prohibited by Torah we are required to point this out to them in humbleness and love. This is not a fun job that you will enjoy but it must be done. We are not responsible for them if they refuse to be corrected. This Covenant that was made with the Children of Israel was also made with their future descendants and all those in the future who would join themselves to Israel.

Related Scripture: We are joined to Israel

Numbers 15:14-15 And if a stranger sojourn with you, or whoever *is* among you in your generations, and will offer an offering made by fire, of a sweet savor to יהוה; as you do, so he shall do. 15 **One ordinance shall be both for you of the congregation, and also for the stranger that sojourns with you,** an ordinance forever in your generations: as you *are*, so shall the stranger be before יהוה.

Don't be a secret idol worshiper

Deuteronomy 29:16-19 (For you know how we have dwelt in the land of Egypt; and how we came through the nations which you passed by; 17 And you have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:) 18 Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from יהוה our Elohim, to go *and* serve the gods of these nations; lest there should be among you a root that bears **gall** and **wormwood**; 19 And it come to pass, when he hears the words of this **curse**, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst:

Gall = poisonous plant (poppy or hemlock), poison venom (s# 07219 רוֹשֶׁת) (roshe)

Wormwood = curse, as poison, hemlock, wormwood (s# 03939 לַעֲנָה) (lah-an-aw')

Curse = vilification, curse, cursing (s#07045 קִלְלָה) (kel-aw-law')

Remember Pagan Egypt, don't Pretend with יהוה

Comment: There may be some who think they can pretend to keep the Covenant but live by their own rules. This very thought is as poison and it will surely bring death to that person and those he influences. Many people in religious circles today live lives contrary to Torah believing "God knows I am just human" or "nobody is perfect" believing that God grades on a curve. They

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think that as long as I am better than some other person I will be alright. יהוה's standard is the Torah, living a sloppy moral life shows a disdain for His commands and no love for Him. If you think you can slide along doing what you want and then turn to יהוה when things get bad or you are on your death bed, think again, יהוה said **He would not forgive** a person like that. He said that He would bring on him all the **curses** that are written in the Covenant. **This verse does not agree with church Theology !**

Related Scripture: We Obey those we Love

John 14:21 He that has My commandments, and keeps them, it is he that loves Me: and he that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

Stone Edition Chumash (page 1089) **Adding water upon the thirsty** Ranban says that if a person commits sin when he does not have a strong desire, those sins will be supplemented by a more serious degree of sin, those committed out of thirst for stronger stimulation and more intense pleasure. We see this in the progress of sexual perversion from porno to improper sexual acts to rape and then murder.

Related Scripture: We can not turn back and still receive the promise

Hebrews 6:4-8 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, 5: And have tasted the good word of Elohim, and the powers of the world to come, 6: If they shall fall away, **to renew them again unto repentance**; seeing they crucify to themselves the Son of יהוה afresh, and put Him to open shame. 7: For the earth which drinks in the rain that comes often on it, and brings forth herbs needed for them by whom it is dressed, receives blessing from יהוה: 8: But that which bears thorns and biers is rejected, and is near to cursing; whose end is to be burned.

Related Scripture: What we really believe will be Shown

Matthew 7:13-27 **Enter in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there are which go in there at:** 14: Because strait is the gate, and **narrow is the way**, which leads to life, and few there are that find it. 15: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16: You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17: Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. 18: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19: Every tree that does not bring forth good fruit is hewn down, and cast into the fire. 20: Therefore by their fruits you shall know them. 21: **Not everyone that says to Me, Adonai, Adonai, shall enter into the kingdom of heaven;** but **he that does the will of My Father** which is in heaven. 22: Many will say to Me in that day, Adonai, Adonai, have we not prophesied in Your name? and in Your name have cast out devils? and in Your name done many wonderful works? 23: And then will I say to them, **I never knew you:** depart from Me, you that work **iniquity (Torahlessness)**. 24: Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man, which built his house on a rock: 25: And the rain descended, and the floods came, and the winds blew, and beat on that house; and it did not fall: for it was founded on a rock. 26: And everyone that hears these sayings of Mine, and does not do them, shall be

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likened to a foolish man, which built his house on the sand: 27: And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell: and great was the fall of it.

Comment: Notice in verse 14 it says **narrow is the way**, this means that we will constantly be correcting our actions to remain on this narrow way. We must act on the things He shows us in the Torah each day. If we fail to correct ourselves when we are shown something new, we will lose blessings that could have been ours. Blessings come from obedience not from faith as we have been told for years. Notice in verse 23 Yeshua will say "I never knew you" meaning you never sought to obey My Torah, to be like Me, we had nothing in common. Notice in verse 25 it said **when** the rain descended not if the rain descended. Each person will be tried in their life to show where they stand. There will be no gray area, the truth will be undeniable, nothing will be hidden.

Idol worship will bring great destruction

Deuteronomy 29:20-28 יהוה will not spare him, but then the anger of יהוה and His jealousy shall smoke against that man, and all the **curse**s that are written in this book shall lie on him, and יהוה shall blot out his name from under heaven. 21 And יהוה shall separate him to evil out of all the tribes of Israel, according to all the **curse**s of the Covenant that are written in this book of Torah: 22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which יהוה has laid on it; 23 *And that* the whole land there is brimstone, and salt, *and burning*, that it is not sown, nor bears, nor any grass grows there, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which יהוה overthrew in His anger, and in His wrath: 24 Even all nations shall say, Why has יהוה done this to this land? what *means* the **heat** of this great anger? 25 Then men shall say, Because they have forsaken the Covenant of יהוה Elohim of their fathers, which He made with them when He brought them out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods who they knew not, and *who* He had not given to them: 27 And the anger of יהוה burned against this land, to bring on it all the **curse**s that are written in this book: 28 And יהוה rooted them out of their land in anger, and in wrath, and in great indignation, and cast them to another land, as *it is* this day.

Burning = cremation, burning (s# 08316 שרפה) (ser-ay-faw')

Curse (verse 20,21) = imprecation, curse, oath, swearing (s#0423 ובאלתנו) (aw-law') This is pronounced the same as Muslims pronounce the name of their god

Curse (verse 27) = a burning that is intense, anger, great heat, fierce from s#7043 vilification) (s#07045 קללה) (kel-aw-law')

Related Scripture: A Curse will be poured out if we don't keep Torah

Daniel 9:11 Yes, all Israel have transgressed Your law (Torah s# 8451), even by departing, that they might not obey Your voice; therefore the **curse** (Aw-law s# 423) is poured on us, and the oath that *is* written in the Torah of Moses the servant of Elohim, because we have sinned against Him.

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Law = precept, statute especially the commandments given to Moses (S# 8451 **תורה**) it is pronounced Torah (instructions of God)

Curse = an imprecation; curse, cursing, execration, oath, swearing (S# 423, **אלה**) it is pronounced "**aw-law**" the same as the **god of Islam**

Notice that this is verse **9:11** of Daniel. Because we did not obey the Torah of Moses **9:11** was poured on **U.S.**

Later generations will see the curse and know

Comment: The later generation and the nations will see the results of the curse of **יהוה** and know it is because they have turned away from the Covenant.

Related Scripture: A Future Generation will turn back to Torah

Psalms 78:1-8 <Maschil of Asaph.> Give ear, O My people, **to My Torah:** incline your ears to the words of My mouth. 2 I will open My mouth in a parable: I will utter dark sayings of old: 3 Which we have heard and known, and our fathers have told us. 4 We will not hide *them* from their children, showing to **the generation to come** the praises of **יהוה**, and His strength, and His wonderful works that He has done. 5 For He established a testimony in Jacob, and appointed **Torah** in Israel, which He commanded our fathers, that they should make them known to their children: 6 That **the generation to come** might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children: 7 That they might set their hope in Elohim, and not forget the works of Elohim, but **keep His commandments:** 8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with Elohim.

Comment: **יהוה** said that the Covenant He was making was with those that were there and with those who were far off (in time). He said that after they had turned away from His Covenant that a future generation would understand and turn back to the Covenant He had made with their forefathers. The Stone Edition TANACH translates the phrase **the generation to come** as **the final generation**. Since we see in our present world many becoming aware of the truth of the Torah and many are turning back to the commandments, we know that we are that final generation.

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When you see the blessing and the curse you will be gathered to the land

Deuteronomy 30:1-5 And it shall come to pass, when all these things are come on you, the blessing and the curse, which I have set before you, and you shall call *them* to mind among all the nations, where יהוה your Elohim has driven you, 2 And shall return to יהוה your Elohim, and shall obey His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; 3 That then יהוה your Elohim will turn your captivity, and have compassion on you, and will return and gather you from all the nations, where יהוה your Elohim has scattered you. 4 If *any* of you are driven out to the outmost *parts* of heaven, from there will יהוה your Elohim gather you, and from there will He bring you: 5 And יהוה your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.

Related Scripture: Restoration will begin after a change in heart

Zechariah 8:7-13 This says יהוה of hosts; Behold, I will save My people from the east country, and from the west country; 8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their Elohim, in truth and in righteousness. 9 This says יהוה of hosts; Let your hands be strong, you that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of יהוה of hosts was laid, that the Temple might be built. 10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men everyone against his neighbor. 11 But now I *will not be* to the this people as in the former days, says יהוה of hosts. 12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*. 13 And it shall come to pass, *that* as you were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and you shall be a blessing: fear not, *but* let your hands be strong.

Your heart will be circumcised

Deuteronomy 30:6-9 And יהוה your Elohim will circumcise your heart, and the heart of your seed, to love יהוה your Elohim with all your heart, and with all your soul, that you may live. 7 And יהוה your Elohim will put all these curses on your enemies, and on those that hate you, which persecuted you. 8 And you shall return and obey the voice of יהוה, and do all His commandments which I command you this day. 9 And יהוה your Elohim will make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for יהוה will again rejoice over you for good, as He rejoiced over your fathers:

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Related Scripture: Put away your rebellion

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

The Commandments are near you

Deuteronomy 30:10-16 If you shall listen to the voice of **יהוה** your Elohim, to keep His commandments and His statutes which are written in this book of the Torah, *and* if you turn to **יהוה** your Elohim with all your heart, and with all your soul. 11 For this commandment which I command you this day, it *is* not hidden from you, neither *is* it far off. 12 It *is* not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? 13 Neither *is* it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? 14 But the word *is* very near to you, in your mouth, and in your heart, that you may do it. 15 See, I have set before you this day life and good, and death and evil; 16 In that I command you this day to love **יהוה** your Elohim, to walk in His ways, and to keep His commandments and His statutes and His judgments, that you may live and multiply: and **יהוה** your Elohim shall bless you in the land where you go to possess it.

Related Scripture: Keep all His ways

Joshua 22:4-6 And now **יהוה** your Elohim has given rest to your brethren, as He promised them: therefore now return, and go to your tents, *and* to the land of your possession, which Moses the servant of **יהוה** gave you on the other side Jordan. 5 But take diligent heed to do the commandment and the Torah, which Moses the servant of **יהוה** charged you, to love **יהוה** your Elohim, and to walk in all His ways, and to keep His commandments, and to cleave to Him, and to serve Him with all your heart and with all your soul. 6 So Joshua blessed them, and sent them away: and they went to their tents.

I Set before you Life and Death

Deuteronomy 30:17-20 But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; 18 I denounce to you this day, that you shall surely perish, *and that* you shall not prolong *your* days on the land, where you pass over Jordan to go to possess it. 19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live: 20 That you may love **יהוה** your Elohim, *and* that you may obey His voice, and that you may cleave to Him: for He *is* your life, and the length of your days: that you may dwell in the land which **יהוה** sware to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Related Scripture: Righteousness leads to life

Proverbs 12:28 In the way of righteousness *is* life; and *in* its pathway *there is* no death.