



EMC SHALOM INTERNACIONAL

PARASHAH 51 NITZAVIM DEVARIM/DEUTERONOMY 29:10-30:20

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Aliyot of the Apostolic Writings:

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Nitzavim means “you are standing”.

First Aliyah 29:10-12

29:10 “Ye stand this day all of you before YAHWEH your Elohim; your captains of your tribes, your elders, and your officers, with all the men of Yisrael.” –This verse is about the renovation of the covenant; the assembly was summoned by Moshe. “**Ye stand this day...**” Moshe was emphasizing the fact that they were in that posture before Yahweh or maybe before the ark of the covenant but basically Moshe was making the point that they were in the presence of El-Shadday whom no one can lie to. This renovation was very inclusive, the call was for those who were present who had left Mitzrayim and also for those who were not children of Yisrael. “***And a mixed multitude went up also with them...(Shemot 12:38a).***”

This mixed multitude (*erev rab*) of other nations had abandoned their impious condition by accepting the Torah of Yahweh. This represents the same inclusive message that was taught by Yahshua on many occasions: “***For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matityahu/Matthew 7:8).***” He also said: “***For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matityahu/Matthew 12:50).***”

“***That whosoever believeth in him should not perish, but have everlasting life.***”; “***It is written in the prophets, And they shall be all taught of Yahweh. Every man therefore that hath heard, and hath learned of the Father, cometh unto me (Yohanana/John 6:45).***”

It must be concluded that converts of the nations who have accepted the Covenant of Yahweh must receive the same treatment as the Yisraelites by birth because there is one Torah and one King.

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(v.11) **“Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water.”** The expression **“Your little ones”** may refer to the underage who were present and were accounted for at the moment but that could not make the covenant with Yahweh. We may also conclude that Moshe was exhorting them that these little ones were their responsibility not only to sustain them materially but also spiritually, that they were to be instructed to obey the precepts of the Torah. We conclude that despite they were underage; they also were under the spiritual cover of the precepts. **“Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matityahu/Matthew 19:14).”**

(v.12) **“That thou shouldest enter into covenant with YAHWEH thy Elohim, and into his oath, which YAHWEH thy Elohim maketh with thee this day.”** –This is a declaration of purpose: all those who believe in Yahweh must enter into an indissoluble union with Him. Rav Shaul was speaking about this with the kehilah in Ephesus. **“That at that time ye were without Mashiaj, being aliens from the commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Elohim in the world. But now in Yahshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace (Efesym/Ephesians 2:12-15).”**

Second Aliyah 29:13-15

29:14-15 “Neither with you only do I make this covenant and this oath; but with him that

standeth here with us this day before YAHWEH our Elohim, and also with him that is not here with us this day.” –Yahshua discourse is very similar to this with a far reaching missionary vision and a generational message of salvation and sanctification by leading lives under the covenant of Yahweh. Yohanan the Sheliaj would write: **“Neither pray I for these alone, but for them also which shall believe on me through their word (Yohanan/John 17:20).”** This passage teaches that the covenant was for those who had been born yet but that, by the grace of Yahweh, they would be recognized and gathered from all the nations. Moshe is prophetically referring the time of the dispersion and the time of the restoration at the same time.

Third Aliyah 29:16-29

29:16-18 “(For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them). Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from YAHWEH our Elohim, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood.” –This passage is giving us an insight into one of the most disconcerting and gloomy characteristics of human behavior. The results of living among nations where the despicable practice of idolatry was predominant. The warning was that, under no circumstances, should the children of Yisrael be tempted to experiment with philosophies and life styles of the heathen nations. This warning is as pertaining today as it was then. Although modern societies have perfected their codes to determine what is right and what it is wrong, still they manage to make legal evil, immorality and at the same time, they promote such practices. These practices are the

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result of a vast and varied number of idolatry worship. The scenario is complex and adverse, however, we may say “Baruj Yahweh!” because “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another (**Titos/Titus 3:3**).” But Yahweh reached us with the Light of His Torah delivering us from the root that bears gall and wormwood.

In the Brit Hadashah, a text has been traditionally misinterpreted: “Looking diligently lest any man fail of the grace of Yahweh; lest any root of bitterness springing up trouble you, and thereby many be defiled (**Ivrim/Hebrews 12:15**).” According to **Devarim/Deuteronomy 29:18**, the root is idolatry nor the bitterness as it has been misinterpreted. The wormwood is a symbol of bitterness; a bitterness that is a reflection of the sadness that shall come upon the idolaters.

The Hebrew word for “bitterness” is “*môrâh*” (מֹרָה H4786) that comes from the verb “*mârar*” (מָרַר H4843 properly to trickle (see H4752); but used only as a denominative from H4751; to be (causatively make) bitter (literally or figuratively): - (be, be in, deal, have, make) bitter (-ly, -ness), be moved with choler, (be, have sorely, it) grieved (-eth), provoke, vex. “*môrâh*” מֹרָה H4751 properly means bitter (literally or figuratively); also (as noun) bitterness, or (adverbially) bitterly: angry, bitterly; bitterness), chafed, discontented which means properly bitterness. The original Hebrew text uses the word “*rôsh*” רוֹשׁ or ראשׁ H7219 Apparently the same as H7218 (“*rôsh*”, רוֹשׁ head); a poisonous plant, probably the poppy (from its conspicuous head); generally poison (even of serpents): gall, hemlock, poison, venom to translate “*gall*” and the word “*la’ânâh*” לְעִנְיָהּ H3939 from an unused root supposed to mean to curse; wormwood (regarded as

poisonous, and therefore accursed): hemlock, wormwood to translate “*wormwood*”. In both instances, the figurative meaning of these words is venom, poison. Both the hemlock and the wormwood are known to be very bitter. The Merriam-Webster 11th Collegiate Dictionary defines wormwood as the plant *Artemisia*, a plant that yields a bitter dark green oil. Figurative, it is something bitter or grievous: bitterness. On the other hand, the hemlock is also a poisonous herb and a drug or lethal drink prepared from the poison hemlock. The Greek term used in (**Ivrim 12:15**) “*pikria*” πικρία G4088 which means acidity (especially poison), literally or figuratively: - bitterness. So, it denotes the same idea of the Hebrew words. (Note of translator).

The bitterness that the Scriptures refer to is always connected with the practice of idolatry or with backsliding from the precepts of Yahweh.

Devarim/Deuteronomy 29:18: “Lest there should be among you man, or woman, or family, or tribe, *whose heart turneth away this day from YAHWEH our Elohim, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood.*”

Yirmiyahu/Jeremiah 23:13-15: “*And I have seen folly in the prophets of Shomron; they prophesied in Baal, and caused my people Yisrael to err. I have seen also in the prophets of Yerushalayim an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sedom, and the inhabitants thereof as Amorah. Therefore, thus saith YAHWEH TZEVAOT concerning the prophets; ‘Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Yerushalayim is profaneness gone forth into all the land.’*”

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Maaseh Sheliajim/Acts 8:9, 18, 22-23: “But there was a certain man, called Shimon, which beforetime in the same city *used sorcery*, and bewitched the people of Shomron, giving out that himself was some great one.” ¹⁸“And when Shimon saw that through laying on of the apostles' hands the Ruaj HaKodesh was given, he offered them money.” ²²⁻²³“Repent therefore of this thy wickedness, and pray Yahweh, if perhaps the thought of thine heart may be forgiven thee. *For I perceive that thou art in the gall of bitterness* (*“la’ānâh”* לַעֲנָה H3939), *and in the bond of iniquity.*”

The word that best describes the sufferings that are in store for the idol worshippers is *“la’ānâh”* לַעֲנָה H3939 from an unused root supposed to mean to curse; wormwood (regarded as poisonous, and therefore accursed). The curse shall definitely come upon them that practice idolatry and them that break the Torah.

This concept is instrumental in better understanding the passage of **Hitgalut/Revelations 8:10-11**. “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. ***And the name of the star is called Wormwood: and the third part of the waters became wormwood;*** and many men died of the waters, because they were made bitter.”

That star may be identified as:

- An angel falling from the sky
- Bringing bitterness or accursedness upon the waters.
- The waters represent the nations
- Its name is accursed: Wormwood.
- Many men in the nations die because of the curse.

29:28 “And YAHWEH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.” –This passage is talking of the ten tribes that would have to remain in foreign lands until the world to come (Olam Habah). As a matter of fact, the expression הַיּוֹם כִּי־ /*kayom hatzeh*/ ...as it is this day... is interpreted as a reference to the Olam Habah, the world to come.

29:29 “The secret things belong unto YAHWEH our Elohim: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this Torah.” - The secret things belong unto Yahweh. This assertion bring comfort to us because the ignorant persons who defame the Torah may, somehow, hold us responsible for their present condition. We are confident that only Yahweh knows and deals appropriately with the hidden sins of people. Besides, we are responsible to transmit to our children everything that Yahweh has revealed onto us. This means that the hidden sins (or sinful thoughts) cannot be judged by a human court of law but by the Heavenly Court and that the HaKadosh ve’Kedoshim does not judge all the people for those sins. The sins committed openly, however, must be judged by the leaders of the people so that the judgement does not affect all the people.

Fourth Aliyah 30:1-6

30:1 “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither YAHWEH thy Elohim hath driven thee.” –We will make an analysis of this verse starting from the time this expression is enforced: *when all these*

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things are come upon thee, the blessing and the curse. We are in the presence of a prophetic evocation of the future, even when for us now, it is a flashback to the past times when the loyalty of Yisrael to Yahweh brought forth the prompt response of the promised blessings to a joyful people. When the people abased themselves indulging in sin, they only received the promised curses. This historically proven fact is the basis for the awakening of the hearts of the people of Yahweh that, according to the prophetic declaration, would make them want to return to obey the precepts wherever they are in the dispersion. Yahweh through Yejezqel the prophet said: ***“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment (Yejezqel/Ezequiel 34:16).”*** He also said: ***“And say unto them, ‘Thus saith YAHWEH ELOHIM; Behold, I will take the children of Yisrael from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land’ (Yejezqel/Ezequiel 37:21).”***

Basically, this means that the people of Yisrael, the ten tribes of the north, have been dispersed to all corners and nations of the world. There are many children of Yisrael among the nations as Oshea the prophet wrote: “Yet the number of the children of Yisrael shall be as the sand of the sea, which cannot be measured nor numbered (and it shall come to pass, that in the place where it was said unto them, ‘Ye are not my people’, there it shall be said unto them, ‘Ye are the sons of the living Elohim).” (**Oshea/Hosea 1:10**).¹

1 (The verse Oshea/Hosea 1:10 has been quoted completely. The ten tribes that were sent to the dispersion assimilating among the heathen nations, were not considered as people of Yahweh (“**lo ammiy**” עַמִּי לֹא H3818) on account of their many

... **Eventually, thou shalt call them to mind...** The supernatural touch of Yahweh brings conviction –not the intellectual power but the real power of Yahweh. This teaches us that it is not enough to know the Elohim of the Scriptures as a result of logics. He is the true Elohim with Hebrew backgrounds and not just an Elohim used as a tool for commerce and control in the Hellenistic period. We may appear before Him with a contrite heart when the historical arguments cut through to the deepest of our emotional beings.

30:2 “And shalt return unto YAHWEH thy Elohim, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul.” –Yisrael had blessings for less than a thousand years. They entered Kenaan around 1400 B.C. and they were conquered by Babylon in 587 B.C. Besides, during that period of time they disobeyed Yahweh and received due judgement.

Wiersbe, W. W. (1995). Expository Sketches of the Bible: Old Testament and New Testament. (electronic edition). Nashville: Editorial Caribe (Caribe Publishing House).

Returning to Yahweh. This is not so easily comprehended nowadays. Repentance is regarded at an emotional level. Where returning to Yahweh is merely complying with a set of moral parameters that may not look well for the world according to church standards like smoking, adultery, fornication, robbery and murder and other of the same sort. Other than that, there seems to be no more commandments.

trespasses but when the restoration comes, Yahweh shall accept them back as His people as the people of the living Elohim. (Note of translator).

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In fact, there are. The Brit Hadashah (New Testament) only brought forth two changes: the priesthood of Malkitsedek for the Levitical priesthood and the substitution of the continual sacrifices for the perfect sacrifice of Yahshua HaMashiaj. We must keep the rest of the precepts as long as they apply to us.

Returning to Yahweh, according to this particular passage and the Torah, is to return to the observance of the commandments.

To *return* or to *repent* is the Hebrew word “shûb” שׁוּב H7725 A primitive root; that means to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbially again: - ([break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep]) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call [to mind], carry again (back), cease, X certainly, come again (back) X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get [oneself] (back) again, X give (again), go again (back, home), [go] out, hinder, let, [see] more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), X repent, requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

If the meaning of repent is to return, it means that there is a life style that we leave behind and have to return to our original life style. This means that the way of life and the good works are already there so that we do not have to make them up.

Efesyim/Ephesians 2:10: “For we are His workmanship, created in Yahshua HaMashiaj *unto good works, which Yahweh hath before ordained that we should walk in them.*”

30:3-4 “That then YAHWEH thy Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the YAHWEH thy Elohim hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will YAHWEH thy Elohim gather thee, and from thence will he fetch thee.” –When the people of Yahweh had repented from their sins, there is nothing stopping the mercifulness of Yahweh for them. Wherever there is a son of Yahweh, no matter how deeply rooted he is in the nation he lives, the Kadosh HaKadoshim shall bring him back to his roots and to the correct worshipping of the One Elohim and Creator.

He shall return and He shall gather them... This verse expresses literally that Yahweh Himself shall gather them. This implies that He shall return the captives to the original promised condition, to the original spiritual condition and to the position of authority. The verse is an insinuation that despite the sins that led them to the dispersion, Yahweh had never abandoned them and that He Himself shall return with them from the exile among the nations. A son of Yahweh who is observing the Torah now must be confident that while in the days of his ignorance, Yahweh’s providence –for which now he acknowledges and praises- was also present.

The return to Yahweh in the end-times is a return to the living Torah, Yahshua HaMashiaj as was asserted in **Ivrim/Hebrews 2:1-3** and by Rav Shaul in the spittle to the kehilah in Rome (**Romanyim/Romans 10:8-10**). When all of this comes to pass, Yahweh shall work a miracle: we all shall be taken to the land

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promised to Avraham, Yitzhak, and Yaaqov, even the converts of Mashiaj who were not born as physical descendants of Avraham. “Know ye therefore that they which are of faith, the same are the children of Abraham. And if ye be Mashiaj's, then are ye Avraham's seed, and heirs according to the promise (**Galtyim/Galatians 3:7, 29**).”

2 In (v. 30:4), the Hebrew words for the verb for “gather” is “qābats” קָבַץ H6908 A primitive root which means to grasp, that is, collect, assemble (selves), gather (bring) (together, selves together, up), heap, resort, X surely, **take up**. And the Hebrew verb for “fetch” is “lāqach” לָקַח H3947 A primitive root which means to take (in the widest variety of applications): also, accept, bring, buy, **carry away**, drawn, fetch, get, **seize**, send for, **take up** (away, -ing, up), use, win. According to other instances of the Scriptures –Bereshit to Hitgalut- the most accurate reference is to the “rapture” or “taking up” of the kadoshim from all corners of the world. An end-times event of utmost importance is the “rapture” according to the modern Christian theology. That such event is an “invention” of dispensationalists and a key piece of the replacement theology is totally beside the point here. However, I would like to express my views concerning this elusive concept and the implications on the return of the house of Efrayim in the diaspora to this day. We must nonetheless say that –in the Jewish scatological panorama- there is no such concept or idea of the kadoshim being caught up in a “rapture” to heaven. It is not idle to say that the concept, real or made up, is explicitly expressed in the Brit Hadashah while in the Tanaj the idea of seizing the children of Yahweh is expressed plainly as gathering and fetching them from all the nations to the land promised to the Forefathers: Eretz Yisrael. However intricate this matter may be, we must say that in this particular passage in **Devarim 30:4** is more connected (at Peshat level at least) with the end-times event of the return of the expatriates of Yisrael to the Promised Land than with the Ketuvah or marriage contract that is to be renewed between Yahweh and His people. At Derash level, the return of those who had been driven or cast away to the nations for many centuries now is in fact a recognition that a Covenant shall be renewed, that is, a new Ketuvah will be in place after the reconciliation of Yahweh

(v. 30:4) ... **will he fetch thee.**² The expression “**fetch thee**” is a suggestion of the second phase of the matrimonial contract in the Jewish tradition. Namely, “**nisuin**” (elevations) and “**lāqach**” לָקַח, (to fetch) that is when the Hebrew woman is taken and introduced under the **huppah**, the wedding canopy of Jewish wedding ceremonies

with His people after they had repented. It has called my attention the ingenious use of the Hebrew verbs: “qābats” קָבַץ H6908 is to grasp, that is, **collect, assemble** (selves), gather (bring) (together, selves together, up), heap, resort, X surely, **take up**. And “lāqach” לָקַח H3947 which means to take (in the widest variety of applications): **accept**, bring, buy, **carry away**, drawn, **fetch**, get, **seize**, **send for**, **take** (away, -ing, up). All the entries in both words indicates that something or someone is taken, gathered, seized and then taken up and away. The Greek verb in the Brit Hadashah is “**harpazō**” ἁρπάζω G726 means to seize (in various applications): - catch away, catch up, pluck, pull, take (by force) which bears the same semantical value of both the Hebrew verbs. The Brit Hadashah evidence says: **Tesalonikim Alef/1 Thessalonians 4:17** “Then we which are alive and remain **shall be caught up** together with them in the clouds, to meet the Adon in the air: and so shall we ever be with the Adon.” Of course, we shall be taken away from this sinful world and will be caught up to meet Yahshua in the air before going permanently to Yerushalayim. **Korintyim Bet/2 Corinthians 12:2, 4**: “I knew a man in Mashiaj above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: Yahweh knoweth;) such an **one caught up to the third heaven**.⁴How that **he was caught up into paradise**, and heard unspeakable words, which it is not lawful for a man to utter. **Tesalonikim Alef/1 Thessalonians 4:17** “Then we which are alive and remain **shall be caught up** together with them in the clouds, to meet the Adon in the air: and so shall we ever be with the Adon.” **Hitgalut/Revelations 12:5**: “And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto YAHWEH, and to His throne**.” (Note of translator).

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at the father house of the bridegroom. This announces the marriage of the Lamb that shall be celebrated in Yerushalayim for one thousand years.

This verse reminds us of the day when the promise shall come true and we shall be gathered from all corners of the earth.

Matityahu/Matthew 24:31: “And he shall send his angels with a great sound of a trumpet, and ***they shall gather together his elect from the four winds, from one end of heaven to the other.***”

Markos/Mark 13:27: “And then shall he send his angels, and ***shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.***”

30:5 “And YAHWEH thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.” –We are in the presence of prophetic announcement “***The glory of this latter house shall be greater than of the former (Haggai 2:9)***” and this glory shall manifest in a great number of believers dwelling in the land where Yahweh chose to put His name; besides, this is the moment when the people of Yahweh shall once and for all inhabit all the land that was promised to the Patriarchs according to the territorial dimensions given by the Scriptures.

30:6 “And YAHWEH thy Elohim will circumcise thine heart, and the heart of thy seed, to love YAHWEH thy Elohim with all thine heart, and with all thy soul, that thou mayest live.”

3 **Metaphor** is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them;

YAHWEH thy Elohim will circumcise thine heart. This is a metaphor³ that has another instance in **Devarim/Deuteronomy 10:16** (“***Circumcise therefore the foreskin of your heart***, and be no more stiff-necked.”). When this concept is applied to us it means that we are responsible to “circumcise our hearts” or, as some analysts see it, “we are responsible to open up our hearts” so that they be circumcised. However, in this case is Yahweh Himself who shall do it to His people and their descendants in order to live lives of unrestricted love toward Yahweh. “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy resources (**Devarim/Deuteronomy 6:5**).” ...***that thou mayest live.*** The consequence of the absolute circumcision of the heart is life everlasting.

The Kadosh Version of the Bible renders this verse as: “Then Yahweh your Elohim shall circumcise your heart and the hearts of your descendants so that you love Yahweh your Elohim with all your heart and with all your strength so that you may live.” (Direct translation by translator).

Interesting enough nonetheless, for those who do not read the Tanaj they fail to know that the circumcision of the heart was mentioned as a promise long before it was mentioned in the Brit Hadashah. Everything that is fulfilled in the Brit Hadashah was promised before in the Tanaj.

Let us see where in the Brit Hadashah this promised is fulfilled.

Romanyim/Romans 2:28-29: “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which

broadly: figurative language. compare SIMILE. Merriam-Webster 11th Collegiate Dictionary. (Note of translator).

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is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Yahweh.”

Let it be noted that this verse does not annul the circumcision of the flesh; what it really means is that it profits nothing without the circumcision of the heart which makes us His people.

Devarim/Deuteronomy 10:16: “Circumcise therefore the foreskin of your heart, and be no more stiff-necked.”

Is the circumcision of the flesh a sin?

Galtyim/Galatians 5:1-6:

¹“Stand fast therefore in the liberty wherewith Mashiaj hath made us free, and be not entangled again with the yoke of bondage.”

- What is the yoke of bondage?

²Behold, I Shaul say unto you, that if ye be circumcised, Mashiaj shall profit you nothing.

- The circumcision seems like a yoke of bondage.

³For I testify again to every man that is circumcised, that he is a debtor to do the whole Torah.

- Is it possible to keep the Torah? Yes, it is. What is impossible is to live without failing to the Torah.

⁴Mashiaj is become of no effect unto you, whosoever of you are justified by the Torah; ye are fallen from grace.

- This is the yoke of bondage and the issue of circumcision onto salvation or with the objective of being saved.
- Works cannot save anybody.
- He who believes that in circumcision resides salvation, he has to keep the Torah trying not to fail. And that impossible.

⁵For we through the Ruaj wait for the hope of righteousness by faith. For in Yahshua HaMashiaj neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.”

- Neither salvation nor damnation depend on circumcision.
- Salvation is by faith in Yahshua.
- Obedience is the consequence of being saved not the door to salvation.

Fifth Aliyah 30:7-10

30:7 “And YAHWEH thy Elohim will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.” –This shall come to pass when Mashiaj returns, when all the armies that shall march against Yerushalayim shall be destroyed (**Zejariah/Zechariah 14**). The writer of the epistle to the Hebrews was quoting from **Tehilim/Psalms 110:1** when he said: “But this man (Yahshua), after he had offered one sacrifice for sins forever, sat down on the right hand of Yahweh. From henceforth expecting till his enemies be made his footstool (**Ivrim/Hebrews 10:12-13**).”

30:8-9 “And thou shalt return and obey the voice of YAHWEH, and do all his commandments which I command thee this day. And YAHWEH thy Elohim will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy

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land, for good: for YAHWEH will again rejoice over thee for good, as he rejoiced over thy fathers.” –One of the purposes of the Torah is to lead us to the way of abundance promised by Yahshua.

Matityahu/Matthew 6:31-33: “Therefore take no thought, saying, ‘What shall we eat? or, ‘What shall we drink? or, ‘Wherewithal shall we be clothed?’ (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of Yahweh, and his righteousness; and all these things shall be added unto you.*”

- The righteousness of a kingdom is its law.

Yohanan/John 10:10: “The thief cometh not, but for to steal, and to kill, and to destroy: *I am come that they might have life, and that they might have it more abundantly.*”

- This passage is all about offerings exhorting the believers to be give generously according to the promise of **Korintyim Bet/2 Corinthians 8:9:** “For ye know the grace of our Adon Yahshua HaMashiaj, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”
- The Torah was never meant to save us but to instruct us in the correct way to be pleasing unto Yahweh.
- The expression “if you obey, I shall bless you” is Yahweh’s recurrent admonition in the Torah.

30:8-10 “And thou shalt return and obey the voice of YAHWEH, and do all His commandments which I command thee this day. And YAHWEH thy Elohim will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for YAHWEH will again rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice of YAHWEH thy Elohim, to keep his commandments and his

statutes which are written in this book of the law, and if thou turn unto the YAHWEH thy Elohim with all thine heart, and with all thy soul.” –This is the process of *teshuvah* (to return, repentance): obedience, return, and absolute and unrestrained sincerity. When we learn, we may actually self-assess in what phase we are.

...do all His mitzvot. This phrase encompasses all the six-hundred and thirteen precepts of the Torah that shall be kept during the Messianic Kingdom, including the mitzvot pertaining the service in the Bet Hamikdash and the sacrifices. This is an evidence that the Bet Hamikdash has to be rebuilt in the end-times and the return of Yahshua HaMashiaj, according to **Yejezqel/Ezequiel 40-48.**

And so all Yisrael shall be saved: as it is written (in the Tanaj), “There shall come out of Tziyon the Deliverer, and shall turn away ungodliness from Yaaqov” (**Romanyim/Romans 11:26**)

Sixth Aliyah 30:11-14

30:11-14 “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, ‘Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?’ Neither is it beyond the sea, that thou shouldest say, ‘Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?’ But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” –**Romanyim/Romans 10:6-8** portrays a beautiful comparison between Yahshua and the Torah.

“But the righteousness which is of faith speaketh on this wise, ‘Say not in thine heart, ‘Who shall ascend into heaven?’ (that is, to bring Mashiaj down from above:).

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- Here is the expressed desire for someone who could keep the Torah in order to justify us, someone who can make us obey it.
- Without Yahshua there is no justification but through the Torah. And this is impossible.
- We need someone to make us obey because human beings are not able to do this by themselves.

⁷Or, Who shall descend into the deep? (that is, to bring up Mashiaj again from the dead.) ⁸But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.

- Now, He is near us when we recognize Him as Elohim and the Adon of our lives.
- This is the Besarot (Good News) we preach.

Romanyim/Romans 10:9-11: “That if thou shalt confess with thy mouth the Adon Yahshua, and shalt believe in thine heart that Yahweh hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, ‘Whosoever believeth on him shall not be ashamed’.”

- Now, we can obey
- The door onto salvation is:
 - To confess Yahshua as the Adon (Master, Lord), that is, as Elohim. Because they are Ejad.
 - To be certain that He resurrected from the dead and the benefits that comes with it.
 - To believe that victory over death has already been given to us because He conquered death.
- Our Faith justifies us. Our public confession saves us.
- Both Faith and Obedience are essential for salvation.
- The verse says that “Whosoever believeth on him shall not be ashamed.” Cf. **Yeshayahu/Isaiah 28:16**. The word or the Torah are now within our reach so that in Yahshua we can now obey it.

Galtyim/Galatians 2:16: “Knowing that a man is not justified by the works of the law, but by the faith of Yahshua HaMashiaj, even we have believed in Yahshua HaMashiaj that we might be justified by the faith of Mashiaj, and not by the works of the Torah: for by the works of the Torah shall no flesh be justified.”

- By the works of the Torah alone no one shall be justified.
- Both faith and works are needed.

Yaaqov/James 2:14-26: “*What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?* If a brother or sister be naked, and destitute of daily food, and one of you say unto them, ‘Depart in peace, be ye warmed and filled’; notwithstanding ye give them not those things which are needful to the body; what doth it profit? *Even so faith, if it hath not works, is dead, being alone.* Yea, a man may say, ‘Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works’. *Thou believest that there is one Elohim; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Avraham our father justified by works, when he had offered Yitzhak his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?* And the scripture was fulfilled which saith, Avraham believed Yahweh, and it was imputed unto him for righteousness: and he was called the Friend of Yahweh. *Ye see then how that by works a man is justified, and not by faith only.* Likewise, also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? *For as the body without the spirit is dead, so faith without works is dead also.*”

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Seventh Aliyah 30:15-20

30:15 “See, I have set before thee this day life and good, and death and evil.” –Moshe, warning the congregation, is stressing the fact that there are two ways they may choose from and he is implying that it is their decision to walk in either of them. There is no impediment or obstacle, or “ups or downs”. He called earth and heaven as witnesses as in **Devarim/Deuteronomy 4:26; 30:19**. The earth and the heaven are witnesses that recorded that “life and death have been given onto them”. Even, the blessing and the curse were presented before them suggesting that they should choose life that them and their seed may live in Yahweh’s Shalom. According to Rabbenu Behayeh, commenting on **vv.15-19**, “any person has the option to do good or to do evil. If this were not the case, what is the use of the Torah? Punishment or reward would be void.”

We must choose Yahshua to focus on obeying the precepts that are a certain source of blessings and prosperity in all areas of our lives. We may conclude as Rab Yohanan did that from the moment Yahweh spoke this declaration, good and evil became the consequences of obeying the Torah and disobeying the Torah. Therefore, good and evil are resulting conditions of either one of these attitudes.

30:19 “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 thou and thy seed may live.” –It is an inherent ability of man to decide between life and death. But Yahweh ordains that they should choose the way of life. If man chooses otherwise, he is rebelling against Yahweh and shall receive the due retribution for that.

The earth and the heaven are witness against the people of Yisrael for all of its trespasses. As a consequence, they shall be destroyed after the

Millennium so that they shall bear witness no more against the people of Yisrael. Cf. **Yeshayahu/Isaiah 65:17; 66:22; Matityahu/Matthew 5:18; Kefa Bet/2 Peter 3:13; Hitgalut/Revelations 21:1**. According to Rashi, this verse teaches that “Yahweh wanted the people to learn a lesson from the earth and the heaven. The earth and the heaven shall receive neither reward nor punishment, but they never fail to do according to the functions Yahweh gave them. If this is the case with them, how much more with the people of Yisrael that has been given promises for keeping the Torah. Shall we not do the will of Yahweh with joyfulness and great zeal?”

I instruct you to choose life, as if telling a son “choose a fine portion of mine inheritance” and then He says “this is the fine portion”. In **Tehilim/Psalms 16:5** it says: “YAHWEH is the portion of mine inheritance and of my cup: thou maintainest my lot.” Calling the Name of Elohim is an indication that He is the only authority to direct our walk in the way of life without any doubts. Thus, we learn that man does not exercise his freewill by opposing a world of changing values but by choosing to obey the precepts of the Torah every day.

30:20 “That thou mayest love YAHWEH thy Elohim, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which YAHWEH sware unto thy fathers, to Avraham, to Yitzhak, and to Yaaqov, to give them.” –The way of life is the way of everlasting love. Loving Yahweh manifests in harkening His voice and having an intimate communion with Him.

He is the life. He is life everlasting as Yohanan the Sheliaj said it. “He that hath the Son hath life;

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and he that hath not the Son of Yahweh hath not life (**Yohanan Alef/1 John 5:12**)."

Yohanan Alef/1 John 5:20: "And we know that the Son of Yahweh is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Yahshua HaMashiaj. This is the true Elohim, and eternal life."

Beloved, have you chosen the way of life? Thus commands Yahweh that you repent of the way of evil and turn to the way that leads to life. If you choose the way of life now and trust in the redemption that is in Yahshua, you shall be saved.

Conclusions

This parashah speaks to us who are in the *Galut* (the dispersion) in a very direct way.

As the people of Yahweh, whether we are descendants of Hebrews in the flesh or we have been grafted into the people by the blood of Yahshua, we live expecting that we shall be returned to our land: Eretz Yisrael. The Bible calls it "The new Yerushalayim". We have hope and we yearn for it because we are they that *keep the commandments of Yahweh, and the faith of Yahshua* for our justification and our salvation.

Kefa Bet/2 Peter 3:13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Hitgalut/Revelations 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Yahweh, and have the testimony of Yahshua HaMashiaj."

Hitgalut/Revelations 14:12: "Here is the patience of the saints: here are they that keep the commandments of Yahweh, and the faith of Yahshua."

END OF PARASHA

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1**; **Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our *twelve tribes*, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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