

# Parashat Nitzavim

## פרשת נצבים

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### The Word of the Lord will go before us!

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 29:9-30:20

הפטרה: Isaiah 60:10-63:9

הברית: Acts 19-23

החדשה

*Triennial cycle: Devarim / Deuteronomy 29:9-30:14*

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This week's reading is from Parashat Nitzavim (*Devarim / Deuteronomy 29:9-30:20*) Moshe writes that when the people come to their senses, after having been scattered to the nations in rebellion, and remember the Lord their God, that He will restore them from captivity and have compassion (mercy, ורחמך) and gather the people from all the nations. (*30:1-3*) In this repentant-remembrance of the Lord God, He will

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ומל יהוה אלהיך את-לבבך ואת-לִבְבֵךְ וְרַעַךְ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ *30:6 'Moreover 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, so that you may live. (NASB)*

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The scriptures use the term "uncircumcised heart" as a reference to those whose stubbornness and pride make it impossible to obey God's Mitzvot (Commandments). The uncircumcised heart does not submit to God's will and it is the person's uncircumcised heart, his or her flesh, which guides and directs the will. This promise of God to circumcise the heart of His people results in an inward change that facilitates the removal of the flesh from one's will allowing the Spirit of God to direct us. In *Devarim / Deuteronomy 10:16* God commands us to circumcise our own hearts (ומלתם את ערלת לבבכם) but here (*30:6*) God says that He will circumcise our hearts (ומל יהוה אלהיך את-לבבך ואת-לִבְבֵךְ וְרַעַךְ). Similarly, in this week's Parshah, God says that He will cross over into the Promised land ahead of you (יהוה אלהיך הוא | עבר לפניך הוא-ישמיד את-הגוים האלה מלפניך) and Salvation (Yehoshua, יהושע, Joshua) will cross over ahead of you as the Lord as spoken (וירשתם יהושע הוא עבר לפניך כאשר דבר יהוה) indicating the people's role in taking the land. If we step out to make the initial effort in faith towards repentance, no matter how feeble, God receives the effort with joy and in His power He works a miracle of salvation!

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### פרשת נצבים-וילך ספר דברים פרק ל פסוק א-י

א וְהָיָה כִּי-יָבֹאוּ עֲלֵיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל-לִבְבְּךָ בְּכָל-הַגּוֹיִם אֲשֶׁר הִדִּינְתָה יְהוָה אֱלֹהֶיךָ שָׂמָּה: ב וְשִׁבַּת עַד-יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר-אֶנְכִי מְצַוְּךָ הַיּוֹם אֶתָּה וּבְנֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: ג וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ וְרַחֲמֶךָ

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Devarim / Deuteronomy

30:1-10

30:1 'So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the Lord your God has banished you, 30:2 and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, 30:3 then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you. 30:4 'If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back. 30:5 'The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. 30:6 'Moreover 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, so that you may live. 30:7 'The Lord your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. 30:8 'And you shall again obey the Lord, and observe all His commandments which I command you today. 30:9 'Then the Lord your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the Lord will again rejoice over you for good, just as He rejoiced over your fathers; 30:10 if you obey the Lord your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your God with all your heart and soul. (NASB)

וְשָׁב וְקִבְּצָה מְכֹל-הָעַמִּים אֲשֶׁר הִפְיָצָה יְהוָה אֱלֹהֶיךָ שָׁמָּה: ד אִם-יִהְיֶה נִדְחָךְ בְּקִצְהָ הַשְּׂמִים מְלָשָׁם  
 קִבְּצָה יְהוָה אֱלֹהֶיךָ וּמְלָשָׁם יִקְסֶה: ה וְהִבְיָאָה יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יָרָשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ  
 וְהִיטְבָה וְהִרְבָּה מְאֹד: ו וּמַל יְהוָה אֱלֹהֶיךָ אֶת-לִבְּךָ וְאֶת-לִבְּבָרְעָה לְאַהֲבָה אֶת-יְהוָה  
 אֱלֹהֶיךָ בְּכֹל-לִבְּךָ וּבְכֹל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ז וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת כָּל-הָאֱלוֹת הָאֵלֶּה עַל-  
 45 אִיבֶיךָ וְעַל-שִׁנְאֶיךָ אֲשֶׁר רָדְפוּךָ: ח וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר  
 אֲנֹכִי מְצַוְךָ הַיּוֹם: ט וְהוֹתִירָה יְהוָה אֱלֹהֶיךָ בְּכֹל | מַעֲשֵׂה יָדָךְ בְּפָרִי בְטָנְךָ וּבְפָרִי בְהִמְתָּהּ וּבְפָרִי  
 אֲדָמָתָה לְטִבָּה כִּי | יָשׁוּב יְהוָה לְשׁוּשׁ עֲלֶיךָ לְטוֹב כְּאֲשֶׁר-שָׂשׂ עַל-אַבְתָּיִךְ: י כִּי תִשְׁמַע בְּקוֹל יְהוָה  
 אֱלֹהֶיךָ לְשִׁמּוֹר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֶיךָ בְּכֹל-לִבְּךָ  
 וּבְכֹל-נַפְשְׁךָ:

In these verses the Lord says that He will circumcise our hearts, to illustrate the inward transformation when we seek to draw near to the Lord in true heartfelt repentance. It is interesting that the Lord God states in *Devarim / Deuteronomy 31:3* “It is the Lord your God who will cross over ahead of you, He will destroy these nations before you and you shall dispossess them.”

**Devarim / Deuteornomy 31:3**  
 31:3 ‘It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. (NASB)

**פרשת נצבים-וילך ספר דברים פרק לא פסוק ג**

ג יְהוָה אֱלֹהֶיךָ הוּא | עֲבַר לְפָנֶיךָ הוּא-יִשְׁמִיד אֶת-הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וִירְשָׁתָם יְהוֹשִׁיעַ הוּא עֲבַר  
 לְפָנֶיךָ כְּאֲשֶׁר דָּבַר יְהוָה:

The Lord then says that *Joshua (the Lord’s Salvation) will cross ahead of you according to the word of the Lord.* The Aramaic translation (Targum Onkelos) says that the “Memra” (מִימְרָה) the Word of the Lord God, He will cross over before you (יַעֲבַר קִדְמָךְ הוּא). The Aramaic translation tells us that God’s Word goes before us as a deliverer and savior.

**פרשת נצחים-וילך תרגום אונקלוס ספר דברים פרק לא פסוק ג**

ג יי אֱלֹהֶיךָ מִימְרָה יַעֲבַר קִדְמָךְ הוּא יִשְׁעֵי יַת עַמְמֵינָא הָאֵלִין מִקִּדְמָךְ וְתִירְתַנּוּן יְהוֹשִׁיעַ הוּא עֲבַר קִדְמָךְ  
 כְּמָא דִּי מְלִיל יי:

The Lord God Almighty going before us in battle is very messianic and characteristic of the expectation that inspired a hope and belief of a future deliverer, King, Lord, and Messiah. The word “Mashiach” (מִשִּׁיחַ) occurs 39 times in the Tanach. Mashiach (מִשִּׁיחַ) means “anointed one.” In the Tanach, when a priest, king, or prophet was anointed by the power of God it was written to say they were anointed, for example, the spirit of the Lord was upon Isaiah for the purpose of anointing him to bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners. Here Isaiah is anointed (מָשַׁח) Mashach by God’s Ruach (Spirit) in *Yeshayahu / Isaiah 61:1* (וְרוּחַ אֲדֹנָי יְהוָה עָלַי יַעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עָנִיִּים שְׁלַחְנִי לְחֻבָּשׁ )  
 מִשִּׁיחַ. In the Tanach, specifically, מִשִּׁיחַ was a term used to describe priests, kings, or prophets who were traditionally anointed with oil as described in *Shemot / Exodus 30:22-25*. When a prophet,

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85 priest, or king was anointed they were understood to be endowed with the power  
of God to deliver the people. Thus, the term Mashiach (משיח) came to refer to the  
one who would deliver and save someone from death. In the verses from this  
week's reading, the Messiah (משיח) is involved in (i) delivering the people  
90 (Yisrael) from exile (גלות) and (ii) ushering in the long-awaited return to the  
Promised Land. Essentially the return to the Promised Land resulted in the  
beginning of a new era of peace and fellowship with God. The term Messianic  
Age is a theological term referring to a future time of peace without crime, war,  
and poverty. Based on these two offices of deliverance and ushering into a new  
era, the Messiah was described as Mashiach ben David (משיח בן-דוד) for the  
95 "Messiah son of David" the conquering King who delivers His people, and  
Mashiach ben Yoseph (משיח בן-יוסף) the "Messiah son of Joseph" in reference to  
Joseph who delivered his family from the famine providing life in the authority  
that has been given him by the King (Pharaoh). Mashiach ben Yoseph is also  
understood as both the suffering servant and life giving king. According to  
100 Rabbinic Tradition there is the understanding of the Messiah coming as both  
Mashiach ben David and Mashiach ben Yoseph. According to the *Talmud Bavli*,  
*Sukah 52b; Zohar I:25b; ibid. II:120a, III:153b, 246b and 252a*, Mashiach ben  
Yoseph is derived from biblical commentary of *Obadiah 1:18* which states וְהָיָה  
בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשָׂו לְקֶשֶׁת וּדְלֶקֶת בָּהֶם וְאֹכְלוּם וְלֹא יִהְיֶה שְׂרִיד לְבֵית

105 : *Then the house of Jacob will be a fire And the house of Joseph a flame; But the house of Esau will be as stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau, ' For the Lord has spoken. (NASB)* The prophecy in *Obadiah 1:18* in the  
confrontation between the house of Yaakov and Yoseph with Esau was explained  
110 in the birth of Yoseph: כִּי וַתֵּלֶד בֶּן וַיֹּאמֶר אֶסְף אֶלְהִים אֶת-תְּרֵפְתִּי: (*Bereshit / Genesis 30:23*) "So she conceived and bore a son and said, 'God has taken away my reproach.'" Reproach used as a noun refers to "reproof, accusation, blame, act of admonishing, rebuking" thus in Yoseph (Joseph) the Lord God took away the blame of Rachel. According to rabbinic tradition, it is believed that there  
115 would be no survivors from the house of Esau they will all be burned up. The children of the promise are those who are with Yoseph and those who are not among the God's chosen people are with Esau. Therefore, everyone who are not a part of God's chosen people will be burned up and have no part in the promise of deliverance, salvation, and life.

120 Here, in our text this week Yehoshua (יהושע) is a type of Messiah for the children of Yisrael. Appropriately, Joshua's name (Yehoshua, יהושע) means "Salvation" indicating Joshua's and God's role in going with the people into the land bringing them into their inheritance ( כִּי אָתָּה תָּבוֹא אֶת-הָעַם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר ( נִשְׁבַּע יְהוָה לְאַבְתָּם).

125 **פְּרִשְׁתַּנְּצִיבִים-וּיְלִדְךָ סֵפֶר דְּבָרִים פֶּרֶק לֹא פֶסוּק ז**  
ז וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל-יִשְׂרָאֵל תְּזוּק וְאֶמְצָן כִּי אָתָּה תָּבוֹא אֶת-הָעַם הַזֶּה אֶל-  
הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּם לָתֵת לָהֶם וְאָתָּה תִּנְחַלְתָּהּ אֹתָם:

**Devarim / Deuteronomy 31:7**

31:7 Then Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. (NASB)

130 Unlike Moshe who gave the Torah (God's instruction/Law) and led the faithless back into the desert, Joshua (Yehoshua) functions as a "type" of Messiah (savior) who was able to lead the people into the Promised Land.

**פְּרִשְׁתַּת נִצְבִים-וּיְלִדְךָ סֵפֶר דְּבָרִים פֶּרֶק לֹא פִסּוּק כֹּג**

135 כֹּג וַיִּצַו אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן וַיֹּאמֶר חֲזֹק וְאַמְץ כִּי אֶתְּהָה תָּבִיא אֶת-בְּנֵי יִשְׂרָאֵל אֶל-הָאָרֶץ אֲשֶׁר-  
וְלִשְׁבְּעָתִי לָהֶם וְאַנְכִי אֶהְיֶה עִמָּךְ:

In *Devarim / Deuteronomy 31:23*, God reassures Yehoshua that this is the land that He had sworn to the sons of Yisrael to bring them back into the land again.

140 Here in this verse, the Lord says וְאַנְכִי אֶהְיֶה עִמָּךְ "and I will be with you." The Aramaic translation says וַיִּמְיָרִי יְהִי בְּסַעְדָּךְ meaning "and my Memra (Word) will sustain you." Here the Aramaic word "ve'saadakh" from the root word "sead" סַעַד means "support or sustain." The Lord promises Yehoshua that His Word (Memra) will be with him and sustain him as he enters in to take the Promise  
145 Land. Notice the importance of the Word of God, it is the Word that sustains us and God's Messiah, the living Word of God (Yeshua) sustains us and makes us alive (*John 6*).

**פְּרִשְׁתַּת נִצְבִים-וּיְלִדְךָ תַּרְגוּם אוֹנְקֵלוֹס סֵפֶר דְּבָרִים פֶּרֶק לֹא פִסּוּק כֹּג**

150 כֹּג וּפְקִיד יְתִי יְהוֹשֻׁעַ בֶּר נּוּן וַאֲמַר תְּקַרְף וְאַלִּים אֲרִי אֶת תַּעֲלֵל יְתִי בְּנֵי יִשְׂרָאֵל לְאַרְעָא דִּי קִימִית לְהוּן  
וַיִּמְיָרִי יְהִי בְּסַעְדָּךְ:

It is interesting reading the Targum Onkelos on *Devarim / Deuteronomy 31:23*, we see the translation into Aramaic saying that the Word (Memra) of the Lord will sustains Yehoshua (וַיִּמְיָרִי יְהִי בְּסַעְדָּךְ). Today we know that the Hebrew Scriptures were translated into Aramaic known as the Targumim. The earliest date for the Aramaic translations is believed to be from the Babylonian Exile and the return to Yisrael according to the books of Ezra and Nehemiah from the Cetuvim (writings) in the Tanach. The Aramaic translations were designed to meet the needs of uneducated people who did not know Hebrew. After the destruction of the Temple of Jerusalem (70 AD), the Targum Onkelos became the standard Aramaic text in the synagogues where scripture was read aloud with a translation in Aramaic. These readings incorporated paraphrase and commentary on the Hebrew Scriptures. With this background information, we believe that the people of the first century were very familiar with the Aramaic translations. Therefore this scripture in *Devarim / Deuteronomy 31:23* was well known that says וַיִּמְיָרִי יְהִי בְּסַעְדָּךְ meaning "and my Memra (Word) will sustain you." There is a definitive doctrine that was in place on the understanding that God's Word is life sustaining. As a result, Yeshua taught on the importance of His words and being true disciples and children of Avraham.

In *John* chapter 8, Yeshua went to the Mount of Olives and then to the Temple in Jerusalem (Beit HaMikdash, בֵּית הַמִּקְדָּשׁ). The Pharisee's brought a woman who had sinned in adultery to test him. After this, Yeshua began to speak about who He is and about the One who had sent him (God our Father in Heaven). Studying the Aramaic text that says וַיִּמְיָרִי יְהִי בְּסַעְדָּךְ meaning "and my

**Devarim / Deuteronomy 31:23**

31:23 Then He commissioned Joshua the son of Nun, and said, 'Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.' (NASB)





265 Heavenly Father,

Help me to realize that You in the fullness of Your mercy and grace have preserved and revealed Your truth within the Holy Scriptures. Thank You Lord for making the truth of Your Son known to me today. I believe that the atonement You have provided is an absolute necessity for me to receive forgiveness for my sins. Help me to accept, embrace, and believe with all my heart, mind, and strength the gift You have provided in Yeshua. I believe that You sent Your Son Yeshua to die for my sins. Please forgive me of my sins, have mercy on me Lord. Help me to live according to Your will as it is laid out in the Scriptures. Sanctify me Lord in Your Holy Word and in Your Son Yeshua. Help me to sanctify Your name Lord in my heart, in my life, and in all that I do. Help me to serve You according to Your will based on the Scriptures. Please come and work in my life daily and help me to hear Your voice. Thank You Lord for everything You have done for me. I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

285

290

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**What to pray:**

- Ask the Lord to help you understand the true purpose of the Mashiach ben Yoseph in Yeshua the Messiah.
- Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."
- Thank the Lord for lifting the burden of sin and revealing His truth in your heart.

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**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

310