

# "The Word Is Very Near You, In Your Mouth And In Your Heart"

## Deuteronomy 28:58-31:30

### Reading Questions

1. How are we able to have a heart to know, and ears to hear, and eyes to see?
2. Who is the covenant in Mo'av made with?
3. Who will **יהוה** not forgive and what will happen to his name?
4. Does it please **יהוה** when people obey the words of the covenant which He made with them when He brought them out of the land of Mitsrayim (Egypt)?
5. What is revealed to us that we should do?
6. When our heart is truly circumcised, do we obey the law, or disobey the law?
7. Why would someone who once kept the law begin to disobey?
8. How often and what is to be read during the Feast of Tabernacles (Sukkot)?
9. Where is the Law (Torah) placed and what significance does this have?

### Reading Answers

1. When they are given to us from **יהוה** (Deuteronomy 29:4).
2. With him who was standing there, and with him who was not standing there (Deuteronomy 29:14-15). This shows that just because you weren't around back then doesn't mean these words don't matter to you.
3. The man or woman whose heart turns away from and serves another Elohiym – his name would be blotted out (Deuteronomy 29:18-20). This sounds similar to Hebrews 10:26-31, Exodus 32:33 and other verses referring to the Book of Life (see related verses for Blotting Out Names below in Related Verses section).
4. Yes. We can see from Deuteronomy 29:24-27 that **יהוה** is displeased when someone breaks the words of that covenant, so obviously it would please Him when they keep it. The only question then is, why wouldn't you want to please **יהוה**?
5. The Law (Torah) (Deuteronomy 29:29).
6. Obey the Law (Torah) (Deuteronomy 30:6-14).
7. If their heart turned away (Deuteronomy 30:17). Here we are, trying to keep the law the best we understand, yet many around us trying to get us to break the law. Does not the Word show us that it is only if our heart turns away that we would not obey?

Why then are so many trying to convince us to not obey? Do they realize they are teaching or trying to teach us to turn our hearts away from יהוה? We cannot listen to them. They do not realize the sin they are trying to get us to sin.

8. The Law (Torah) every 7 years in the year of release (Deuteronomy 31:10-11).
9. Beside the Ark of the Covenant (Deuteronomy 31:26). The significance is that our bodies are the Set-Apart Place (Temple) and just as the law is beside the ark, the law is also written on our hearts for us to do it.

### Reading Notes

- Some translations have the phrase, *“in order to add drunkenness to thirst”* in Deuteronomy 29:19, or some other word related to “drunkenness” or similar. What should this verse say exactly and what does the end of this verse mean?

Let’s examine Deuteronomy 29:19 in a few different translations:

The ISR Scriptures 1998 – *“And it shall be, when he hears the words of this curse, that he should bless himself in his heart, saying, ‘I have peace though I walk in the stubbornness of my heart,’ in order to add drunkenness to thirst.”*

King James Version – *“And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:”*

My belief is that the Scriptures 1998 version, and possibly others using words like “drunkenness” may have been heavily influenced by the King James Version or Strong’s Concordance which also may have been influenced by the King James Version. When digging deeper into this and looking at other translations, I’m not convinced this word translated “drunkenness” is even related to being drunk since there are other words in the Hebrew related to being drunk. Those include Strong’s # H7937, H5433, or H7910. The Hebrew word in Deuteronomy 29:19 is from Strong’s # H7302 which is only found, to the best of my understanding, in Deuteronomy 29:19, Isaiah 58:11, and Jeremiah 31:12.

The usage of this word in Isaiah 58:11 and Jeremiah 31:12 seem to indicate this word is related to being “watered” or “saturated”. Something saturated is filled with water, satisfied with water. This reminds me of Psalms 1 which says:

Psalms 1:3 - *“For he shall be as a tree Planted by the rivers of water, That yields its fruit in its season, And whose leaf does not wither, And whatever he does prospers.”*

Those who are well-watered are the children of יהוה, those He declares righteous. What would be the opposite of that? The wicked – a dried up shrub – one who is not watered. The other word sometimes translated “thirst” in Deuteronomy 29:19 is from

Strong's # H6771 which is also found in 2 Samuel 17:29, Psalms 107:5, Proverbs 25:21, and other verses where the meaning is clearly "thirsty".

Now, let's examine a few other translations of Deuteronomy 29:19:

Concordant Literal Version – *“And it will come to be when he hears the words of this imprecation that he will bless himself in his heart, saying: I shall come to have peace, though I am going in the obduracy of my own heart, seeing that the satiated may be swept up with the thirsty.”*

Jewish Publication Society Bible – *“and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart - that the watered be swept away with the dry'.”*

I think these translations might be shining a light on what this verse is essentially saying. The man being spoken of in this verse, according to the previous verse Deuteronomy 29:18, has a heart who has turned away from **יהוה**. Then, in verse 19, it says that when this man hears the words of the curse that he blesses himself in his heart. What would be the more appropriate reaction? Well, if he had a heart that turned away and he had heard the words of the curse, the right reaction would be to repent and stop doing what is wrong and turn His heart back to **יהוה**. Instead, we see it says he blesses himself in his heart.

What is the blessing with which he blesses himself?

You can see from the Scriptures 1998 version they ended the quote of the blessing at the word heart, making the blessing only:

*‘I have peace though I walk in the stubbornness of my heart’.*

However, what if the blessing was also the rest of the end of that verse as well? That would make the blessing, according to the Concordant Literal Version, possibly:

*“I shall come to have peace, though I am going in the obduracy of my own heart, seeing that the satiated may be swept up with the thirsty.”*

If I were to paraphrase what I think this means, it seems kind of like if a person who is doing wrong was saying, *“Hey, I’m going to keep on doing wrong and I’m going to be just fine how I am and I will have peace and blessings. Even if I keep walking in the evil of my heart, I will have peace and blessings. Because look at all these righteous [well-watered, saturated] people around me? יהוה isn’t going to come and destroy the land and bring evil into the land because there’s all these righteous [well-watered, saturated] people around me [the thirsty, dry one], and if he did that then the righteous [the well-watered, saturated ones] would get destroyed along with me [the dry thirsty one who is the sinner].”*

I hope that makes sense. That's my thoughts, anyhow, on what I think this verse means. I wanted to point it out and share my thoughts because the phrase, "*In order to add drunkenness to thirst*" is a little unclear and might make you think it means, "*adding one sin on top of another sin*", but it seems possible that this understanding I have shared above may be what this verse is actually trying to convey.

### **Related Verses**

**Blotting Out Names:** Exodus 32:33, Deuteronomy 9:14, 25:19, Psalms 69:28, 109:13, Philippians 4:3, Revelation 3:5, 13:8, 17:8, 20:12, 20:15, 21:27, 22:19

**Circumcised Heart:** Leviticus 26:41, Deuteronomy 10:16, Jeremiah 4:4, 9:26, Ezekiel 44:7, 44:9, Acts 7:51, Romans 2:29

**Word Is Near In Our Heart:** Jeremiah 31:31-33, Romans 10:8, Hebrews 8:10, 10:16