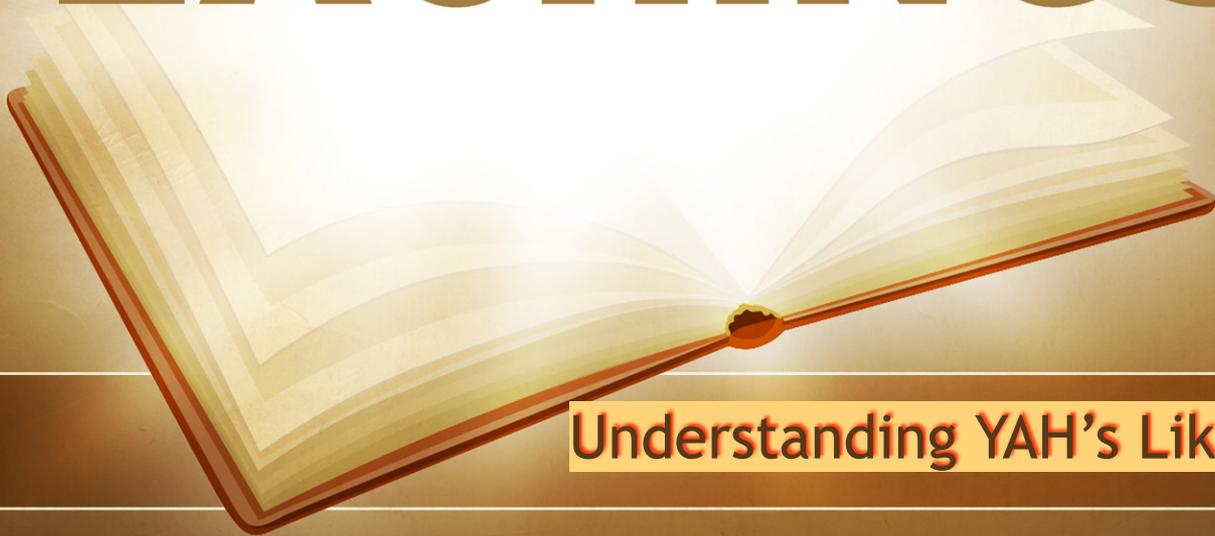


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#54 V'Zot HaBerachah, (וְזֹאת
הַבְּרָכָה) - is Hebrew for “and this
is the blessing,”**

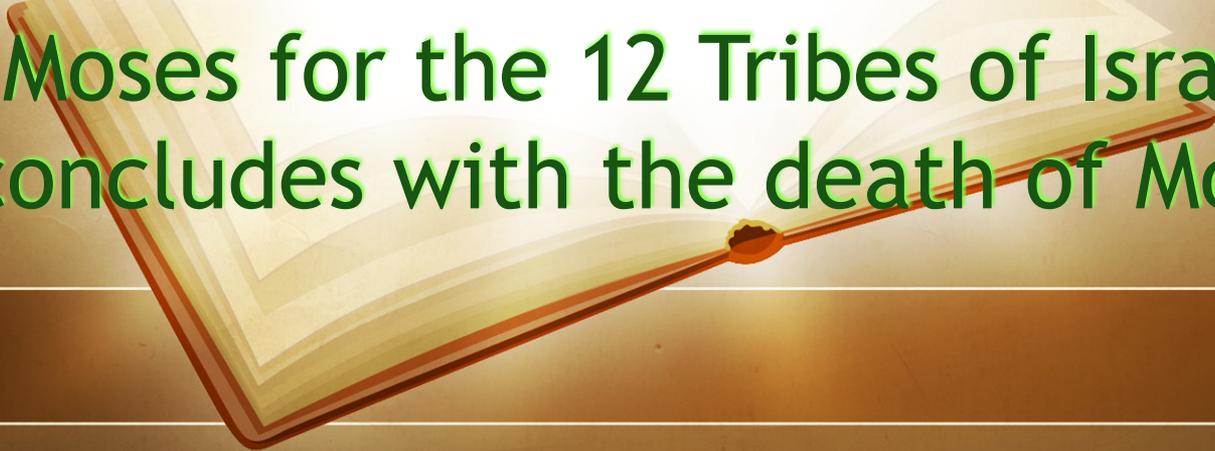


**Torah: Deuteronomy 33-34
Haftarah: Joshua 1:1-18**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

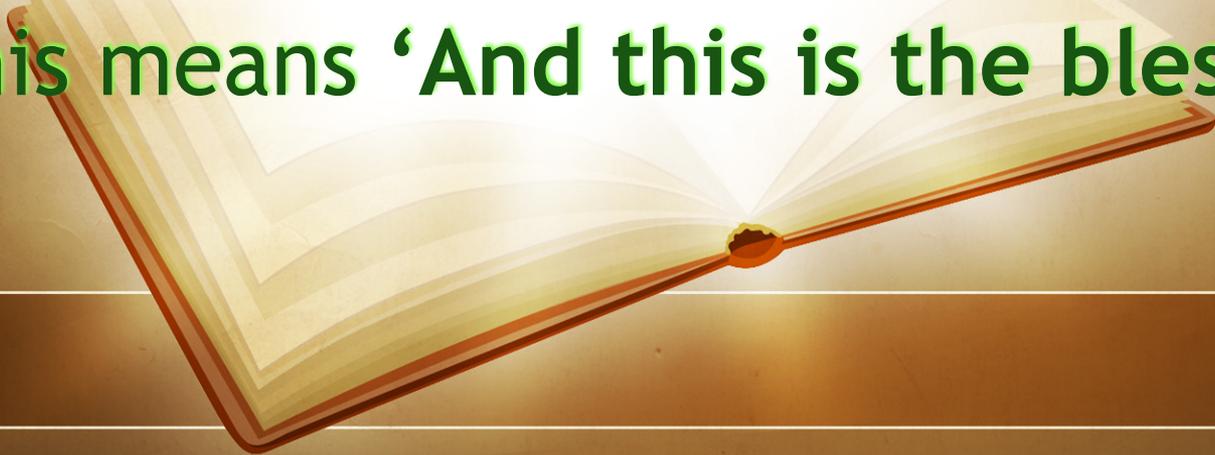
The parashah sets out the farewell Blessing of Moses for the 12 Tribes of Israel and concludes with the death of Moses.



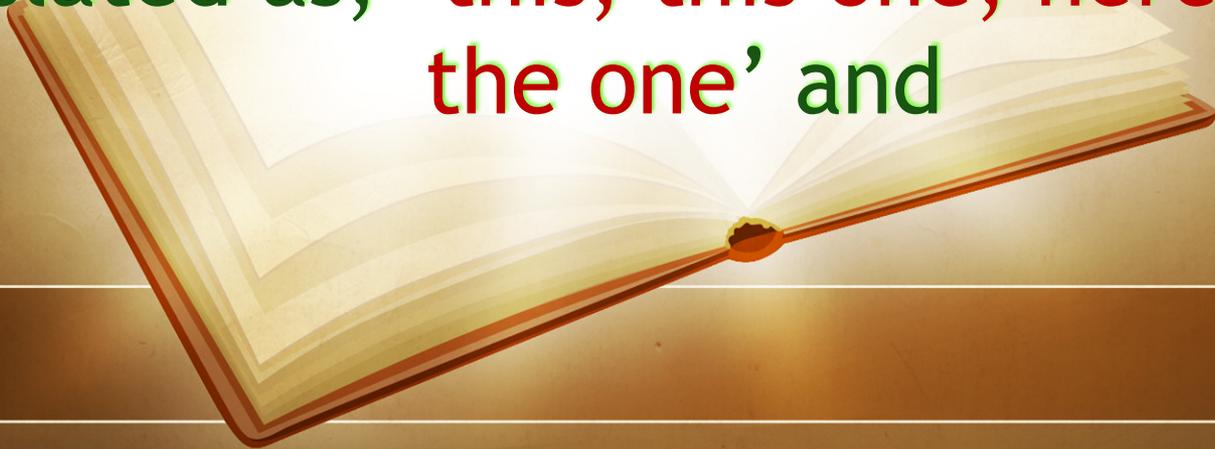
This final portion, of the Torah of Mosheh, is called:

וְזֹאת הַבְּרָכָה Vezot haBerak̄ah

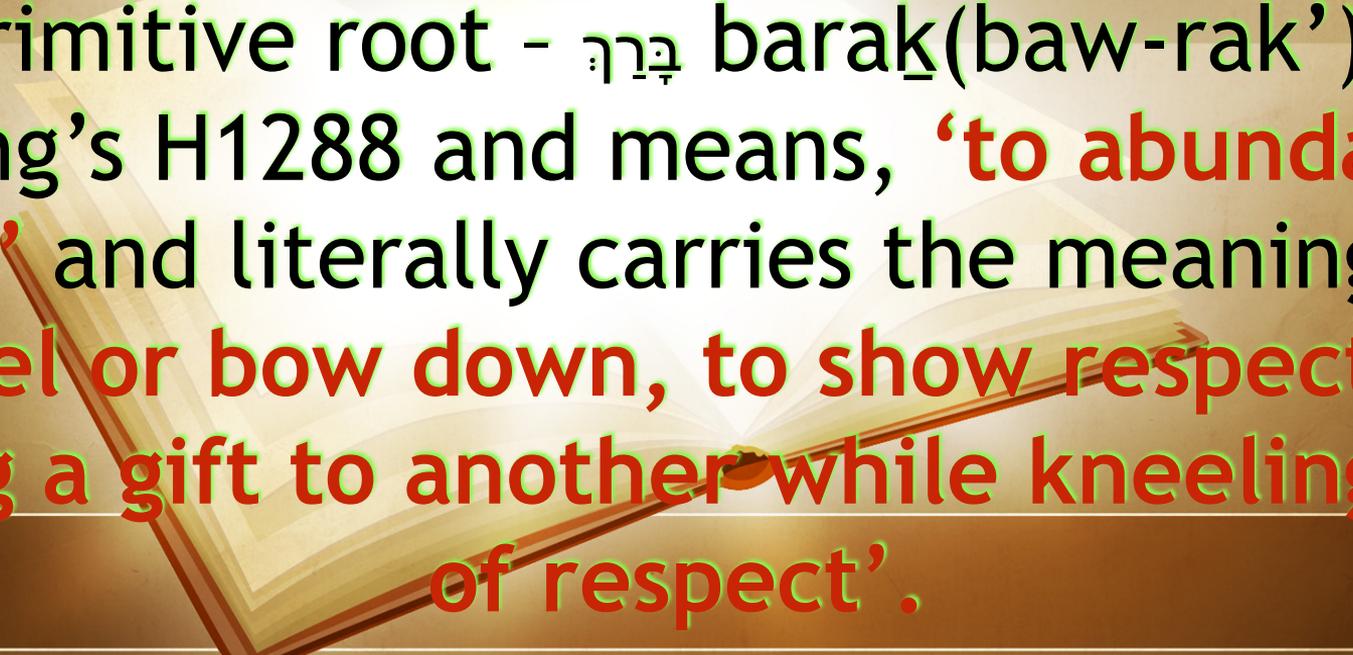
This means ‘And this is the blessing’.



This phrase comes from the root words:
1) זֶה זֶה זֶה zoth(zothe') - Strong's H2063, which is translated as, 'this, this one, here, which, the one' and



2) בְּרָכָה berak̄ah(ber-aw-kaw') - Strong's H1293 which means, **'a blessing, benefit, blessings, generous'** which comes from the primitive root - בָּרַךְ barak̄(baw-rak') - Strong's H1288 and means, **'to abundantly bless'** and literally carries the meaning, **'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'**.



The Hebrew ancient pictographic script has
the word for **bless** - בָּרַךְ **barak**(baw-rak') -
Strong's H1288 pictured as:



ש ב ר

Beyt - بَیْت:

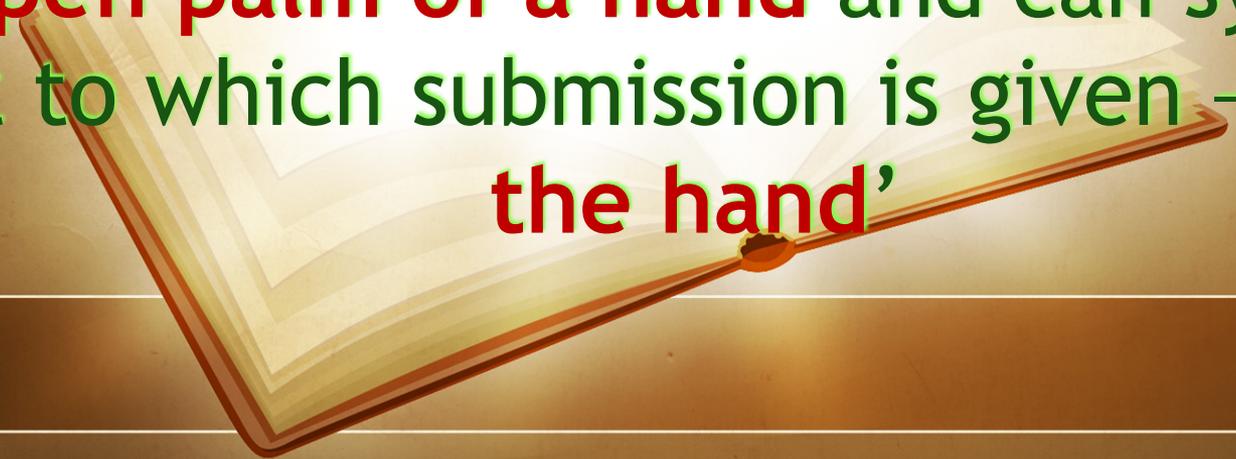
The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

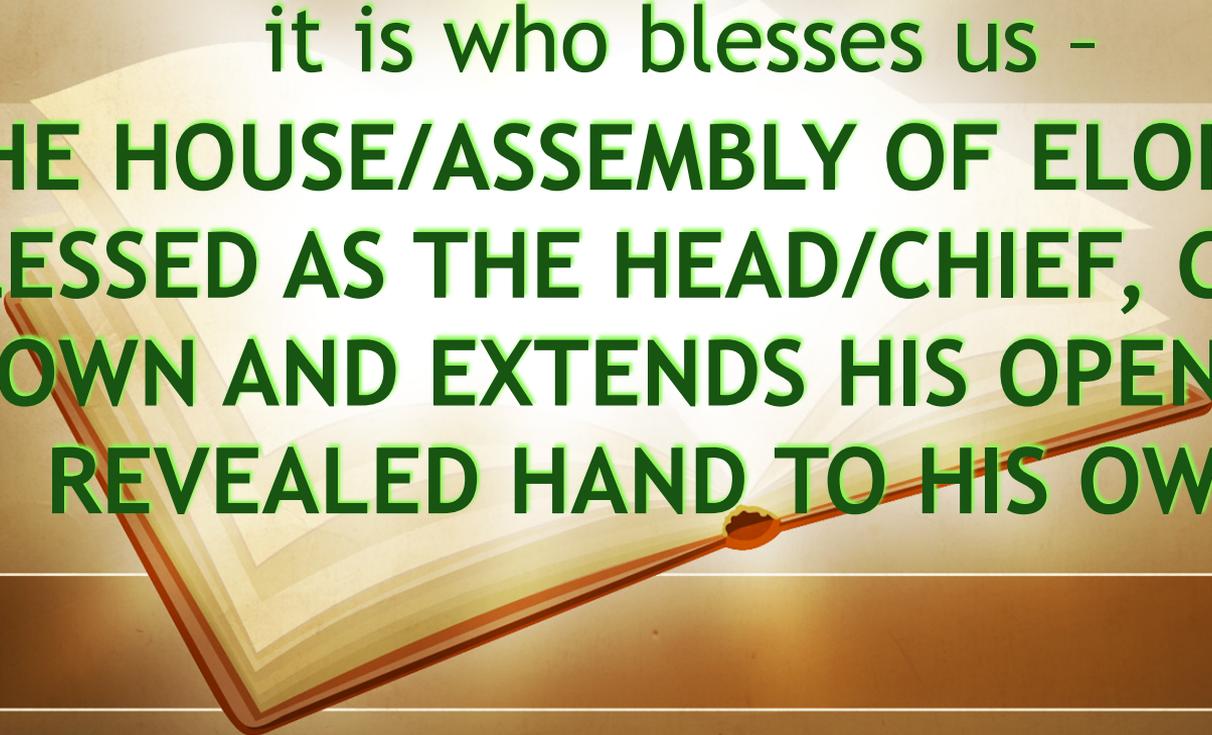
Kaph - קָ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'



Once again, we are able to clearly see who
it is who blesses us -

**THE HOUSE/ASSEMBLY OF ELOHIM IS
BLESSED AS THE HEAD/CHIEF, COMES
DOWN AND EXTENDS HIS OPEN AND
REVEALED HAND TO HIS OWN!**



In other words: **THE HEAD OF THE HOUSE HAS SHOWN HIS HAND** - what a blessing!!!

Before his death, Mosheh blessed the children of Yisra'el with these words that are contained here in this chapter and here, in verse 1, we see Mosheh being referred to as: 'Mosheh, **the man of Elohim**'.

Deu 33:1 And this is the blessing with which Mosheh the man of Elohim blessed the children of Yisra'ěl before his death.



This title, 'man of Elohim', is a title that we also see being given, in Scripture, to the prophets.

So let us take a look at some of these:

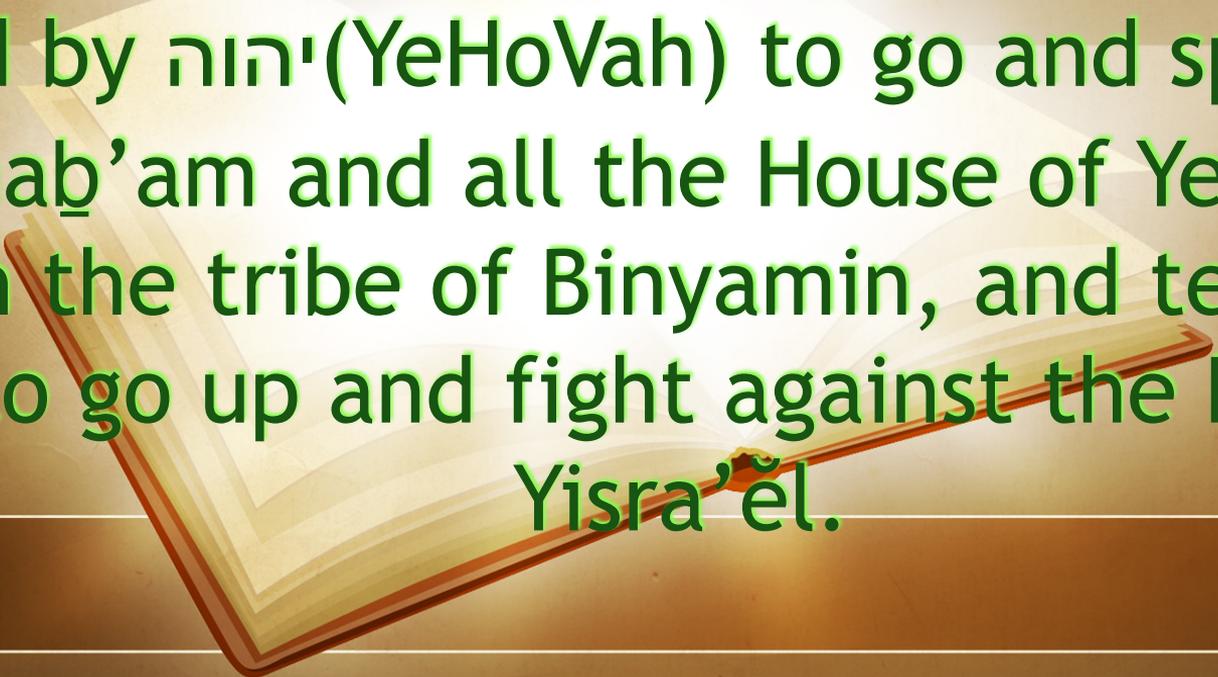
Melakim Aleph/1 Kings 12:22 "But the word of Elohim came to Shemayah the man of Elohim, saying,"

The name שְׁמַיָּהּ (Shemayah) (shem-aw-yaw') -
Strong's H8098 means, '*heard by*
יהוה (YeHoVah)', and here we find a great lesson,
in how those who are heard by יהוה (YeHoVah)
can be greatly used as a true ambassador of
יהוה (YeHoVah).



Those who hear, guard and do are, in effect,
'men/women of Elohim'.

This Shemayah was the prophet that was
told by יהוה (YeHoVah) to go and speak to
Reḥab'am and all the House of Yehudāh,
with the tribe of Binyamin, and tell them
not to go up and fight against the House of
Yisra'ēl.



Melakim Aleph/1 Kings 13:1 “And see, a man of Elohim went from Yehudah to Běyth Ĕl by the word of יהוה (YeHoVah), while Yarob’am was standing by the altar to burn incense.”

This ‘man of Elohim’ went and boldly spoke up against the abominable worship that Yarob’am was performing and spoke out against the altar that Yarob’am had built and was burning incense on.

He then prophesied how in generations to come that a future king called Yoshiyahu would be born and destroy the false priests who burn incense on this false altar!

This took huge courage!

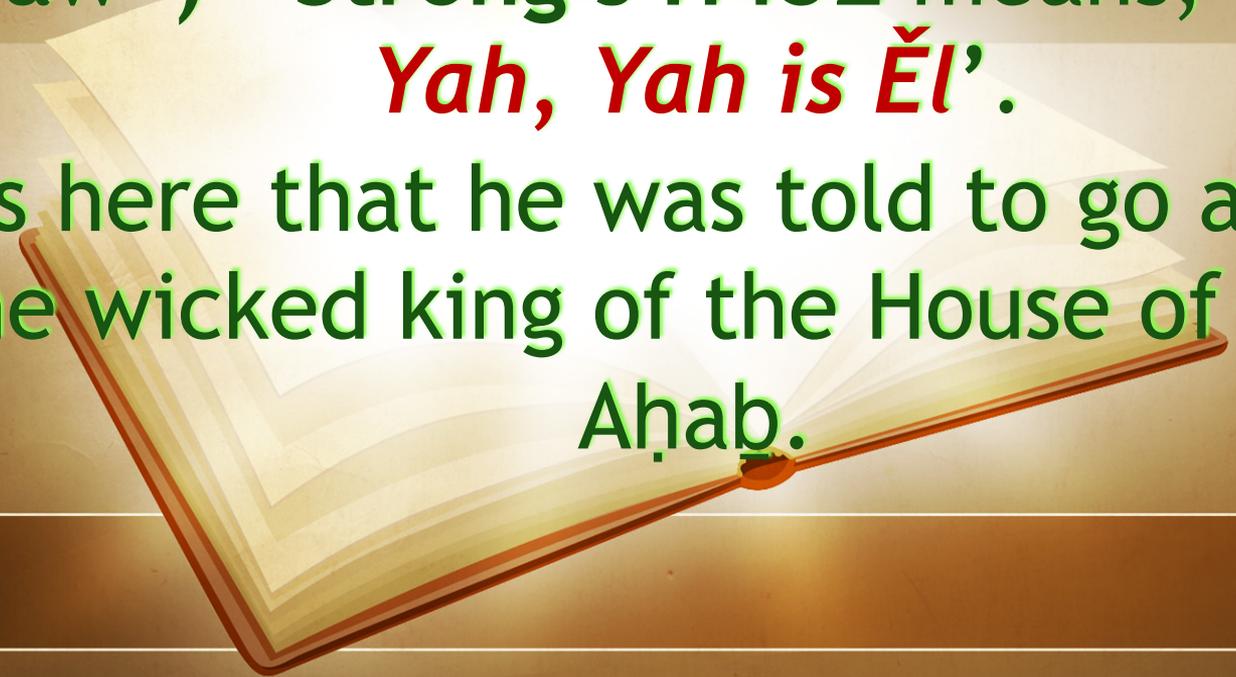
Of course, Yarob'am was ticked off and stretched out his hand to this man of Elohim and commanded that he be seized. As this wicked king gave these orders, his hand dried up and he could not bring it back to himself.

He then begged for the prophet to pray for his healing, which he did and the king's hand was restored and then he tried to bribe the man of Elohim with refreshments and gifts.



Melakim Aleph/1 Kings 17:18 “And she said to Ēliyahu, “What have I to do with you, O man of Elohim? Have you come to me to bring my crookedness to be remembered, and to kill my son?””



The name of this prophet - אֱלִיָּהוּ **Ĕliyahu**(ay-lee-yaw') - Strong's H452 means, '*my Ĕl is Yah, Yah is Ĕl*'.


It was here that he was told to go and speak to the wicked king of the House of Yisra'ěl, **Aḥab**.

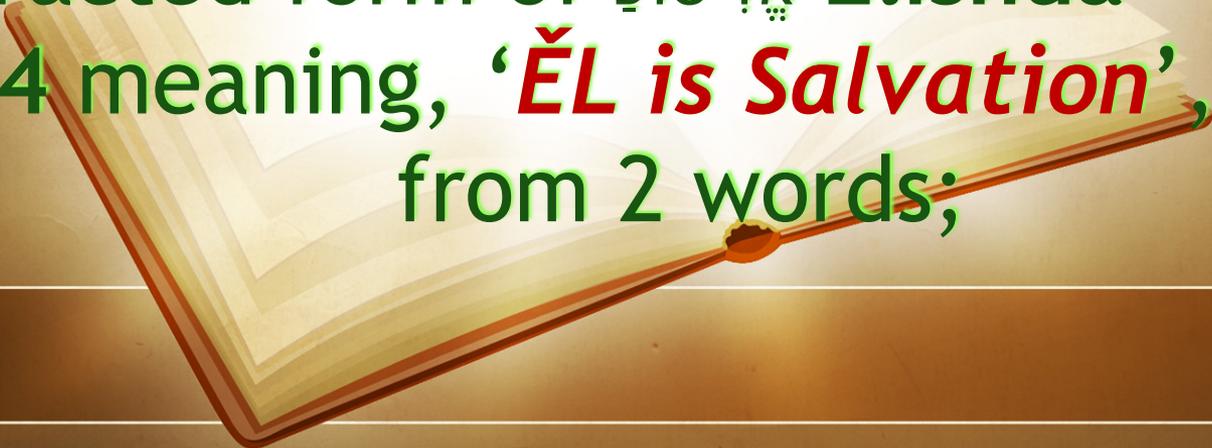
Melakim Aleph/1 Kings 20:28 “And there came near a man of Elohim and spoke to the sovereign of Yisra’ěl, and said, “Thus said יהוה (YeHoVah), ‘Because the Arameans have said, “יהוה (YeHoVah) is Elohim of the hills, but He is not Elohim of the valleys,” therefore I shall give all this great company into your hand, and you shall know that I am יהוה (YeHoVah).’”

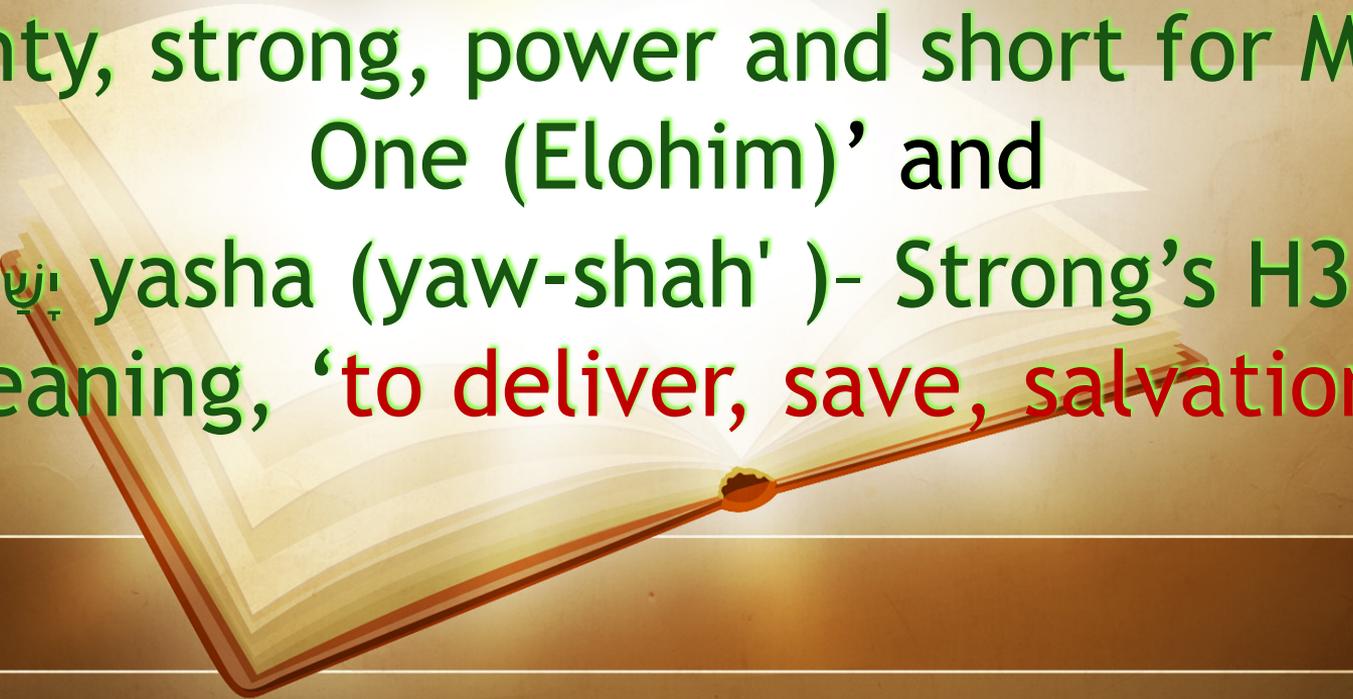
This 'man of Elohim' came and spoke to Ahab and told him that יהוה (YeHoVah) would give the Arameans into their hand, not because the House of Yisra'el was good but because the Arameans limited יהוה (YeHoVah) to being Elohim of the mountains only and reckoned that if they got Yisra'el to meet them in the valley then they would be able to defeat them.

יהוה (YeHoVah) then sent this man of Elohim to tell Aḥab that the enemy of Yisra'ěl would be given into their hand, in order to show all nations that power of the Hand of יהוה (YeHoVah).

Melakim Bět / 2 Kings 4:7 “So she went and informed the man of Elohim, and he said, “Go, sell the oil and pay your debt. And you *and your sons live on the rest.*”

This 'man of Elohim' was the prophet Elisha. The Name אֵלִישָׁע Elisha - Strong's H477 means, '*Ēl is salvation*', which is the contracted form of אֵלִישׁוּעַ Elishua - Strong's H474 meaning, '*ĒL is Salvation*', coming from 2 words;



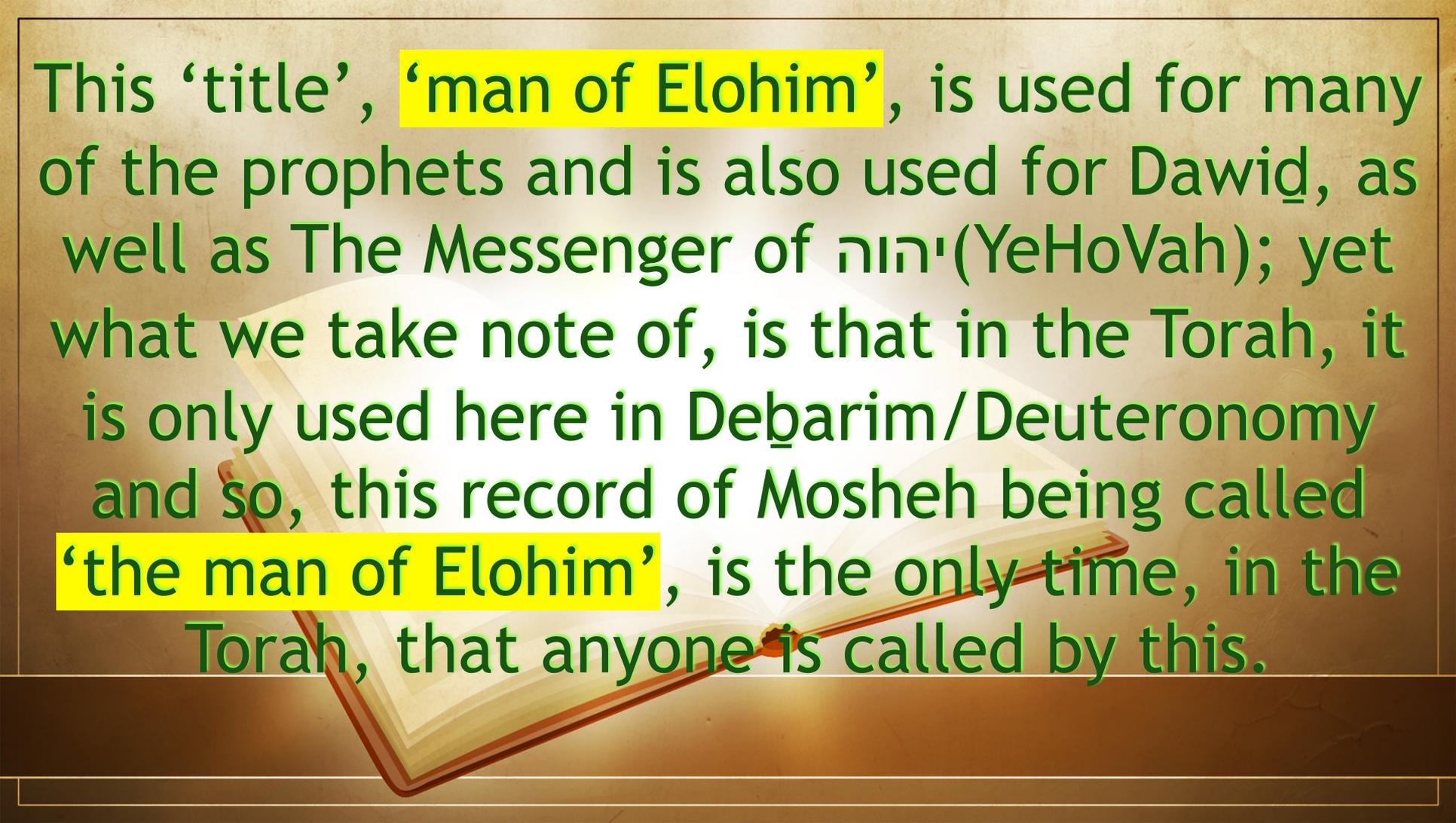
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- 1) אֵל el (ale)-Strong's H410 meaning, 'mighty, strong, power and short for *Mighty One (Elohim)*' and
- 2) יָשַׁע yasha (yaw-shah')- Strong's H3467 meaning, 'to deliver, save, salvation'.

This is the man of Elohim that received a double portion anointing and succeeded the prophet Ēliyahu.

In these above examples of the recorded accounts of a few faithful men that were called 'man of Elohim' during the time of the various kings of Yisra'ěl and Yehudāh we are able to glean valuable insight in terms of the courageous and bold character that a true 'man of Elohim' displays as a faithful ambassador and spokesman for יהוה (YeHoVah) our Elohim.

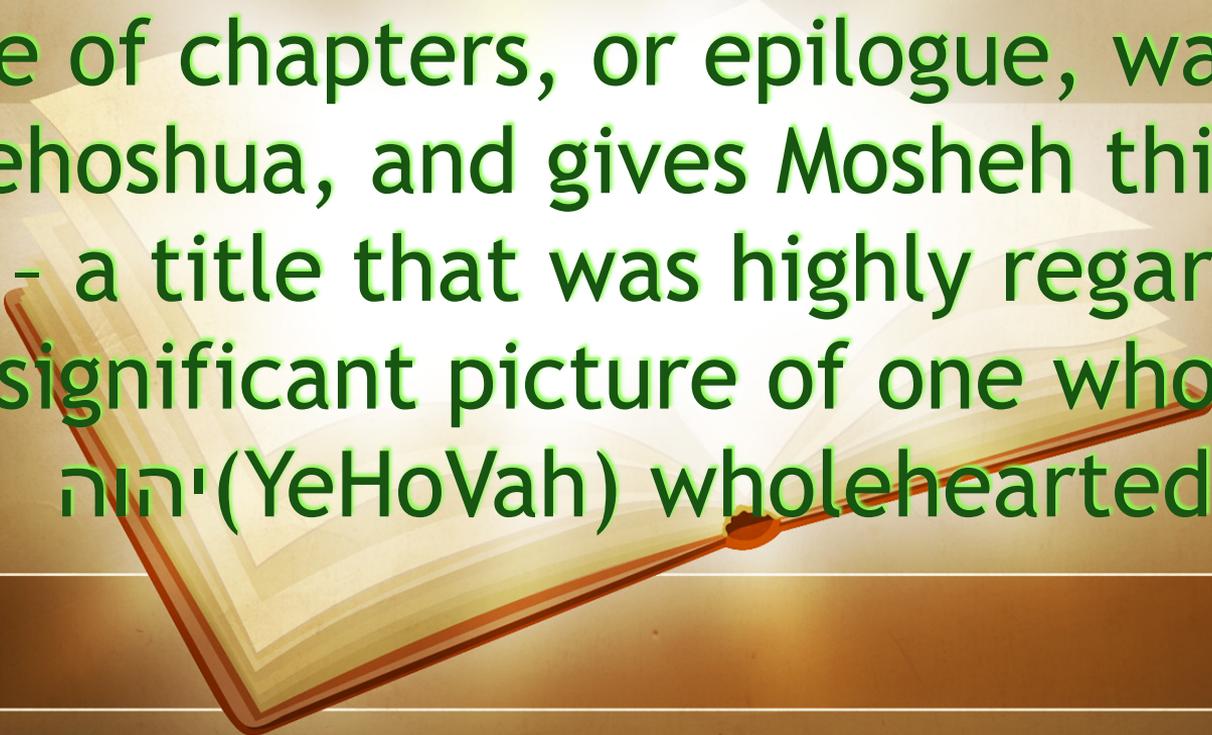
These are simply a few examples we see in the text, and we also must take note that we see Dawid, the beloved king, also being called ‘the man of Elohim’:

Neḥemyah/Nehemiah 12:24 “And the heads of the Lěwites were Ḥashabyah, Shěřbyah, and Yěshua son of Qadmi’ěl, with their brothers opposite them, to praise, to give thanks, watch opposite watch, according to the command of Dawid the man of Elohim.”



This 'title', 'man of Elohim', is used for many of the prophets and is also used for Dawid, as well as The Messenger of יהוה (YeHoVah); yet what we take note of, is that in the Torah, it is only used here in Debarim/Deuteronomy and so, this record of Mosheh being called 'the man of Elohim', is the only time, in the Torah, that anyone is called by this.

We must also recognise, that Mosheh did not call himself this, but rather these last couple of chapters, or epilogue, was written by Yehoshua, and gives Mosheh this proper title - a title that was highly regarded as a clear significant picture of one who followed יהוה (YeHoVah) wholeheartedly.



We also see Sha'ul using this in his letters to Timotiyos, which reveals a great deal of respect and high regard that Sha'ul saw in Timotiyos and the qualities of a true man of Elohim reflect total dedication and commitment, for which we are called to walk in as we walk in Messiah - the ultimate **MAN of Elohim!!!**

Timotiyos Aleph/1 Timothy 6:11 “But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness.”

Timotiyos Bět/2 Timothy 3:16-17 “All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work.”