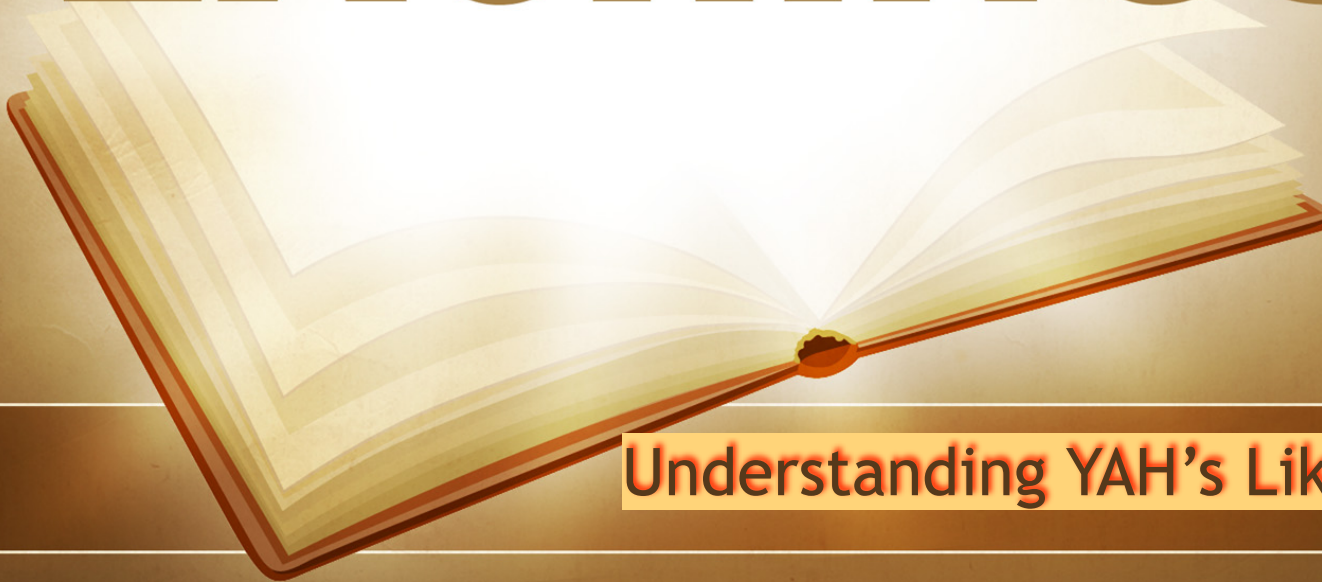


# TORAH TEACHINGS



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.



## Moses' Final Blessing on Israel

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

Deu 33:2 And he said, “יהוה came from Sinai, and rose from Sě'ir for them. He shone forth from Mount Paran, and came with ten thousands of set-apart ones - at His right hand a law of fire for them.



Deu 33:3 Indeed, He loves the peoples, all His set-apart ones are in Your hand. And they, they sat down at Your feet, receiving Your Words.

Deu 33:4 Mosheh commanded us a Torah, an inheritance of the assembly of Ya'aqob.

Deu 33:5 And He was Sovereign in Yeshurun, when the heads of the people were gathered, the tribes of Yisra'ěl.

Deu 33:6 “Let Re’uḇēn live, and not die, and let his men be numbered.”

Deu 33:7 And this of Yehudāh, and he said, “Hear, יהוה, the voice of Yehudāh, and bring him to his people. His hands shall fight for him, and You be a help against his enemies.”

Deu 33:8 And of Lěwi he said, “Your Tummim and your Urim belong to your lovingly-committed One, whom You tried at Massah, with Whom You contended at the waters of Meribah,

Deu 33:9 who said of his father and mother,  
'I have not seen them.' And he did not  
acknowledge his brothers, or know his own  
children, for they have guarded Your Word  
and watched over Your covenant.

Deu 33:10 "They teach Your right-rulings to  
Ya'aqob, and Your Torah to Yisra'el. They put  
incense before You, and a complete ascending  
offering on Your slaughter-place.



Deu 33:11 “O יהוה, bless his strength, and accept the work of his hands. Smite the loins of those who rise against him, and of those who hate him, that they rise no more.”

Deu 33:12 Of Binyamin he said, “Let the beloved of יהוה dwell in safety by Him, shielding him all the day, as he dwells between His shoulders.”



Deu 33:13 And of Yosēph he said, “Blessed of יהוה is his land, with the choicest from the heavens, with the dew, and the deep lying beneath,

Deu 33:14 with the choice fruits of the sun, with the choice yield of the months,

Deu 33:15 with the finest of the ancient mountains, with the choicest of the everlasting hills,

Deu 33:16 with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yoseph, and on the crown of the head of him who was separate from his brothers.

Deu 33:17 “His splendour is like a first-born bull, and his horns are like the horns of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim, and they are the thousands of Menashsheh.”



Deu 33:18 And of Zebulun he said, “Rejoice, O Zebulun, in your going out, and Yissaskar in your tents!”

Deu 33:19 “They call peoples to the mountain, there they slaughter slaughterings of righteousness, for they draw from the riches of the seas, and treasures hidden in the sand.”

Deu 33:20 And of Gad he said, “Blessed is he who enlarges Gad. He dwells as a lion, and shall tear off the arm, also the crown.

Deu 33:21 “And he chose the best for himself, for there the portion of the inscriber was hidden. And he came with the heads of the people. The righteousness of יהוה he did, and His right-rulings with Yisra’ěl.”

Deu 33:22 And of Dan he said, “Dan is a lion’s cub, that leaps from Bashan.”

Deu 33:23 And of Naphtali he said, “O Naphtali, satisfied with pleasure, and filled with the blessing of יהוה, possess the west and the south.”



Deu 33:24 And of Ashēr he said, “Ashēr is most blessed of sons. Let him be accepted by his brothers, and dip his foot in oil.

Deu 33:25 “Your sandals are iron and bronze, and your strength as your days.

Deu 33:26 “O Yeshurun, there is no one like Ėl, riding the heavens to help you, and on the clouds, in His excellency.

Deu 33:27 “The Elohim of old is a refuge, and beneath are everlasting arms. And He drives out the enemy from before you and says, ‘Destroy!’

Deu 33:28 “Thus Yisra’ēl dwells in safety, the fountain of Ya’aqob alone, in a land of grain and new wine. His heavens also drop down dew.



Deu 33:29 “Blessed are you, O Yisra’ēl! Who is like you, a people saved by יהוה, the shield of your help, and He who is the sword of your excellency! And your enemies are subdued for you, and you tread down their high places.”



## The Death of Moses

Deu 34:1 And Mosheh went up from the desert plains of Mo'ab to Mount Nebo, to the top of Pisgah, which is opposite Yeriho. And יהוה showed him all the land of Gil'ad as far as Dan,

Deu 34:2 and all Naphtali and the land of Ephrayim and Menashsheh, all the land of Yehudah as far as the Western Sea,



Deu 34:3 and the Negeb, and the plain of the Valley of Yeriho, the city of palm trees, as far as Tso'ar.

Deu 34:4 And יהוה said to him, "This is the land of which I swore to Abraham, to Yitshaq, and to Ya'aqob, saying, 'To your seed I give it.' I have let you look at it with your eyes, but you do not pass over there."

Deu 34:5 And Mosheh the servant of יהוה died there in the land of Mo'ab, according to the mouth of יהוה.

Deu 34:6 And He buried him in a valley in the land of Mo'ab, opposite Běyth Pe'or, and no one knows his burial-place to this day.

Deu 34:7 And Mosheh was one hundred and twenty years old when he died. His eyes were not dim nor his freshness gone.

Deu 34:8 And the children of Yisra'ěl wept for Mosheh in the desert plains of Mo'ab thirty days. And the days of weeping and mourning for Mosheh were completed.



Deu 34:9 And Yehoshua son of Nun was filled with the spirit of wisdom, for Mosheh had laid his hands on him. And the children of Yisra'ěl listened to him, and did as יהוה had commanded Mosheh.

Deu 34:10 And since then no prophet has arisen in Yisra'ěl like Mosheh, whom יהוה knew face to face,

Deu 34:11 for all the signs and wonders  
which יהוה sent him to do in the land of  
Mitsrayim, before Pharaoh, and before all his  
servants, and in all his land,

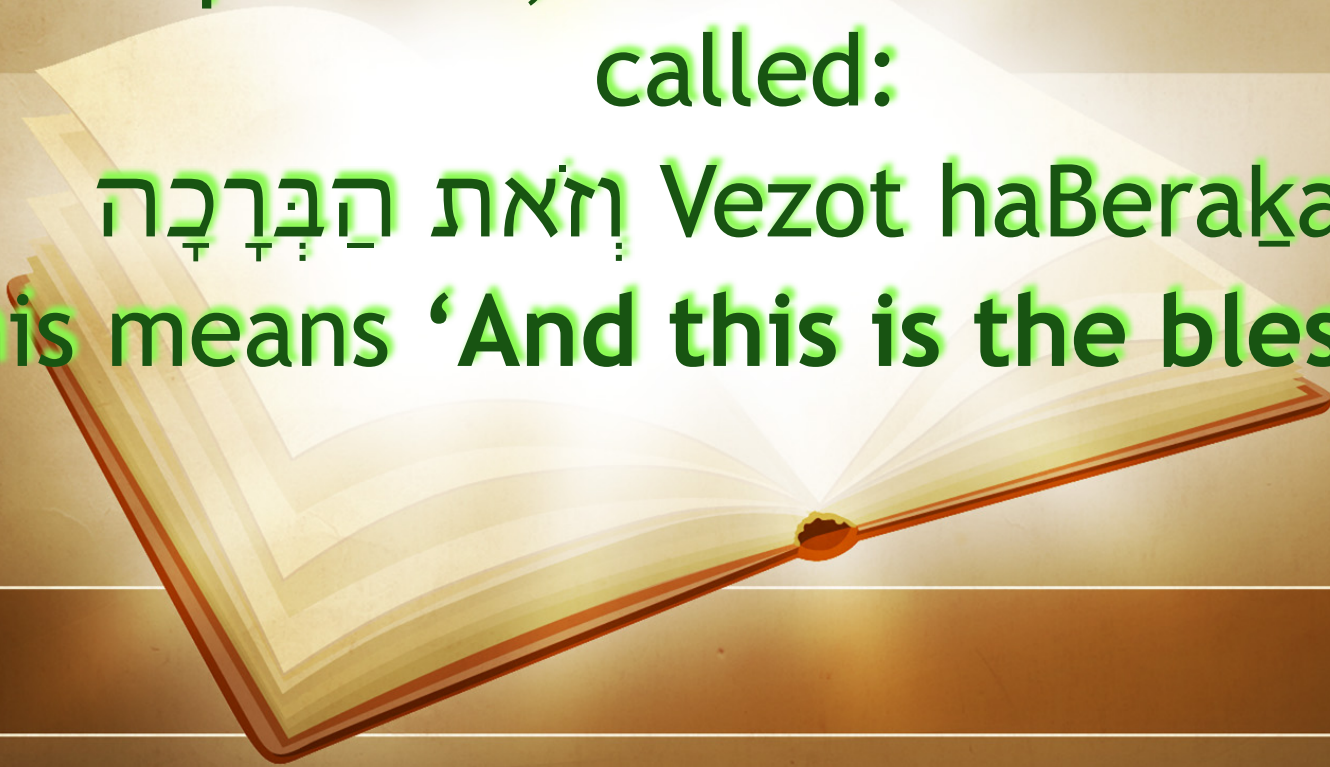
Deu 34:12 and for all that strong hand and all  
the great fearsome deeds which Mosheh did  
before the eyes of all Yisra'ěl.



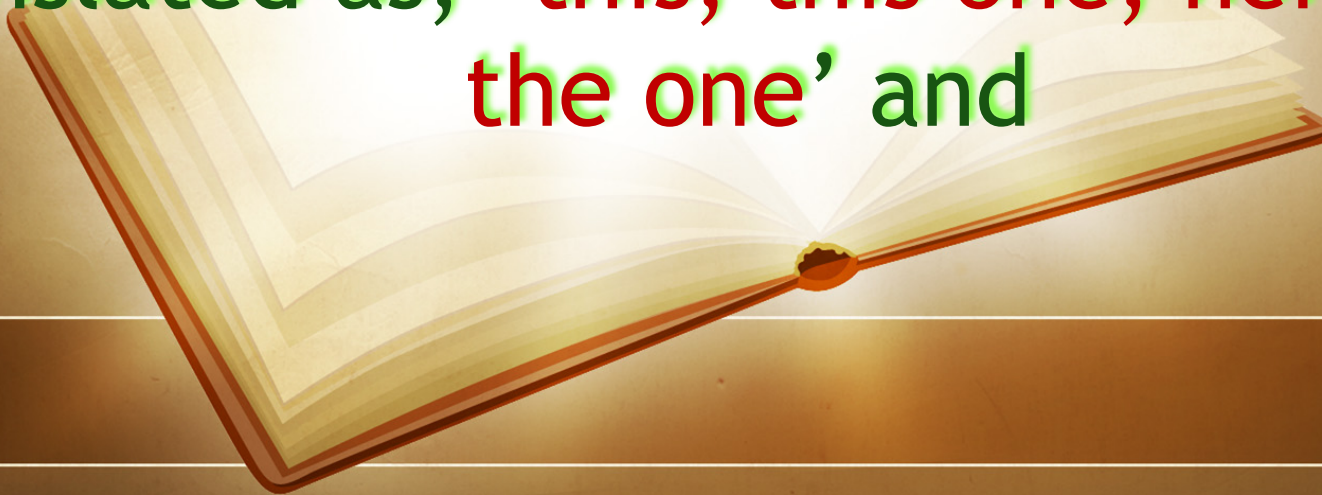
This final portion, of the Torah of Mosheh, is called:

וְזֹאת הַבְּרָכָה *Vezot haBerakah*

This means 'And this is the blessing'.

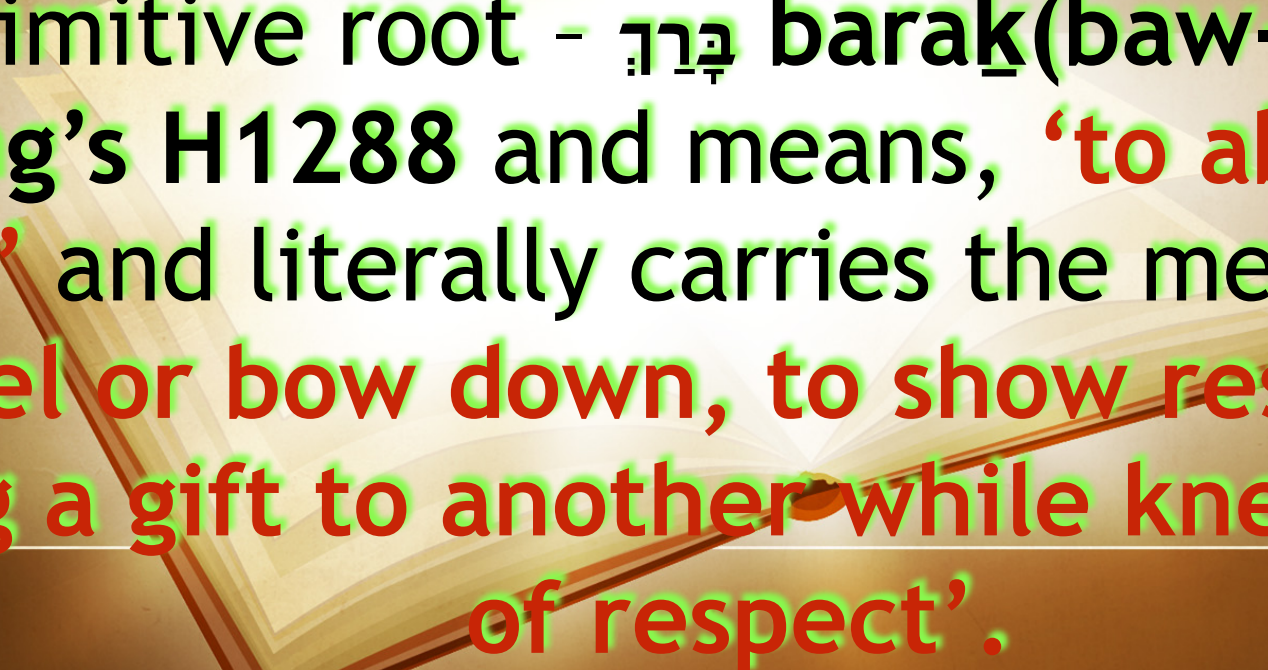


This phrase comes from the root words:  
1) זֶה zoth(zothe') - Strong's H2063, which  
is translated as, 'this, this one, here, which,  
the one' and





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:






Beyt - בֵּית:

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.



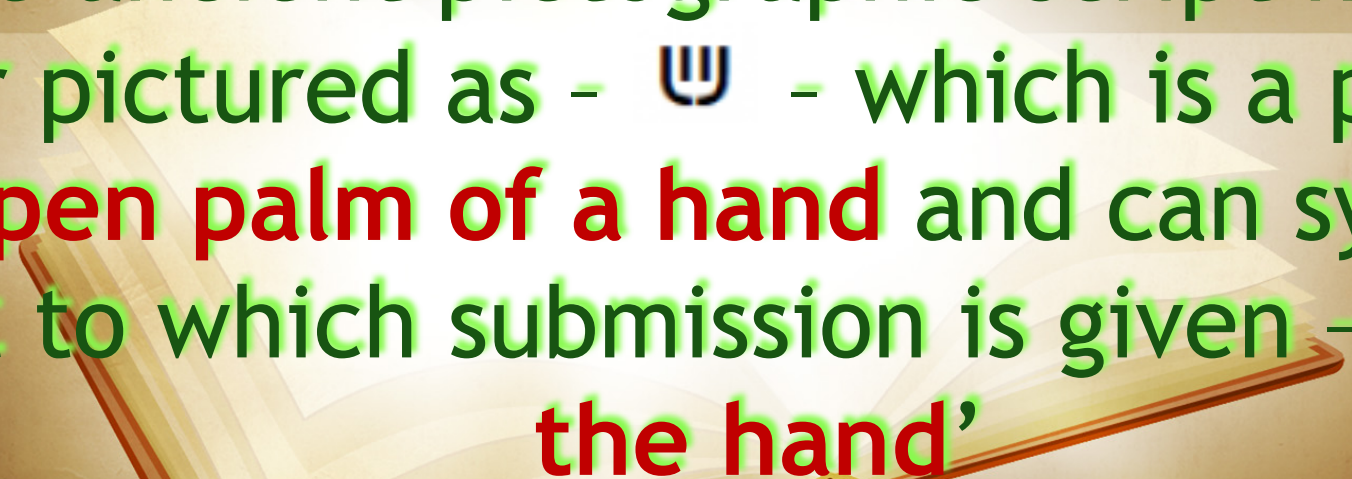
Resh - ר:

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 - כּ:

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

An open book with a small, dark, circular object resting on its pages. The book is open, showing multiple pages. The object is positioned near the center of the open pages.

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'el before his death.



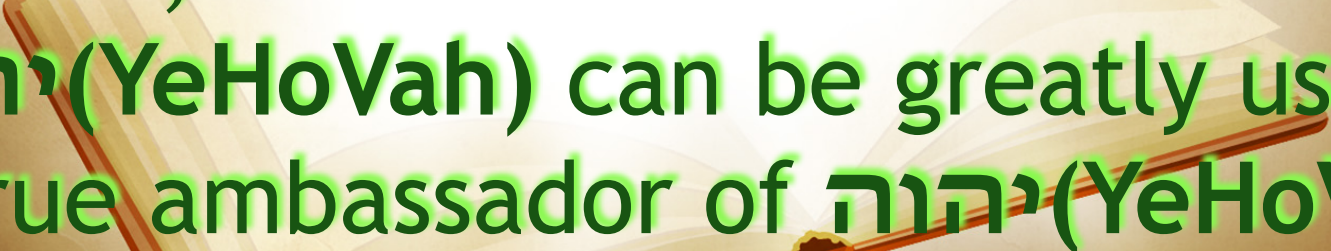


This title, 'man of Elohim', is a title that we also see being given, in Scripture, to the prophets.

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 שְׁמַיָּה 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  
Reh̄ab’am and all the House of Yehud̄ah,  
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 Ėl 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 Ėliyahu, “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 - אליהו Ēliyahu (ay-lee-yaw' ) - Strong's H452 means, '*my Ēl is Yah, Yah is Ēl*'.  


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



Melakim Aleph/ 1 Kings 20:28 “And there came near a man of Elohim and spoke to the sovereign of Yisra’ēl, 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 Aḥab and told him that יהוה (YeHoVah) would give the Arameans into their hand, not because the House of Yisra'ēl was good but because the Arameans limited יהוה (YeHoVah) to being and Elohim of the mountains only and reckoned that if they got Yisra'ēl 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'ēl would be given into their hand, in order to show all nations that power of the Hand of יהוה (YeHoVah).

Melakim Bēt/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 (el-ee-shaw')- Strong's H477 means, '*Ēl is salvation*', which is the contracted form of אֵלִישׁוּעַ Elishua (el-ee-shoo'-ah)- Strong's H474 meaning, '*ĒL is Salvation*', coming from 2 words;



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'ēl 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.



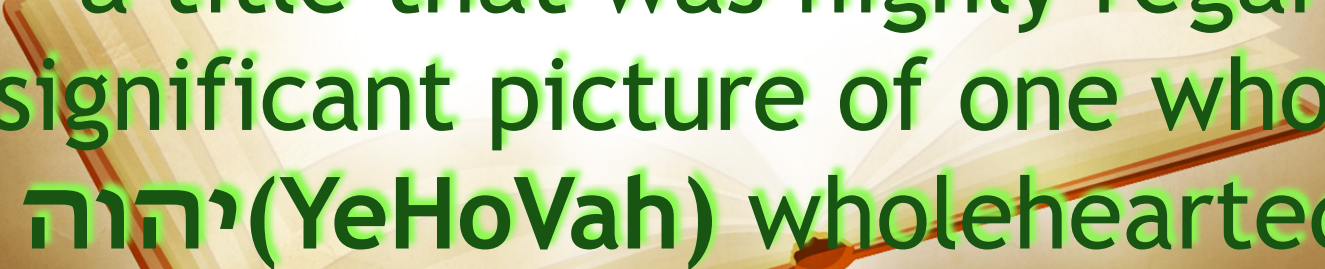
These are simply a few examples we see in the text, and we also must take note that we see Dawid, the beloved king, also being called ‘the man of Elohim’:

Nehemyah/Nehemiah 12:24 “And the heads of the Lěwites were H̄ashab̄yah, Shěřěb̄yah, and Yěshua son of Qad̄mi’ě̄l, with their brothers opposite them, to praise, to give thanks, watch opposite watch, according to the command of Dawid̄ 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 recognize, 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!!!**



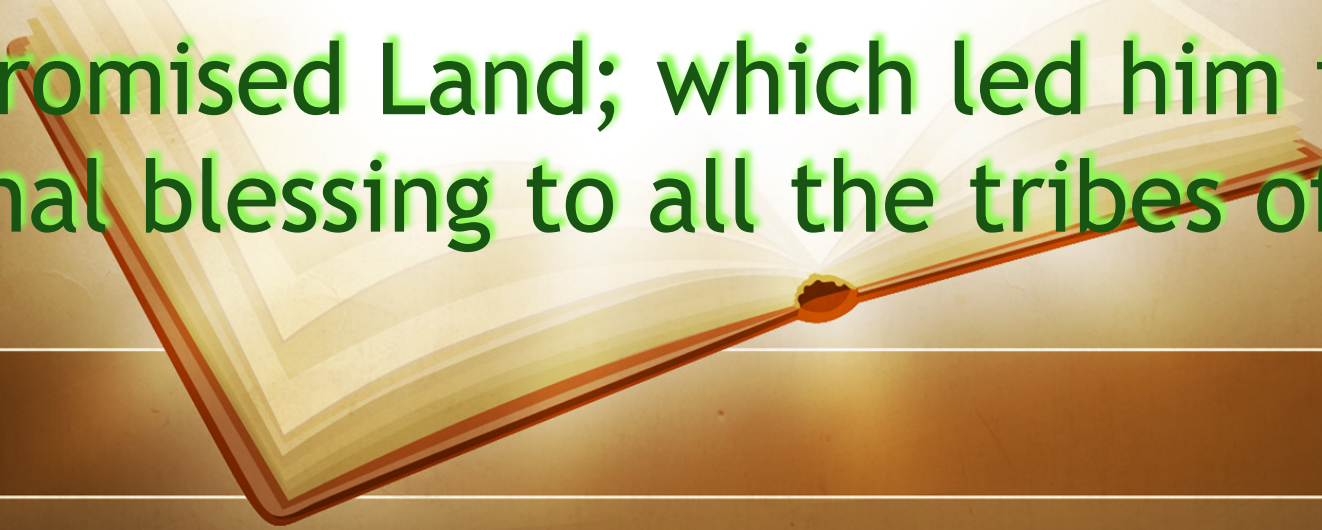
Timotiyos Aleph/1 Timothy 6:11 “But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness.”

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.”

We are able to recognize and learn that which equips us to be fitted for every good work, as a 'man of Elohim', is the Word of Elohim, which יהושע Messiah came to reveal in the flesh as the perfect example by becoming THE MAN OF ELOHIM, so that we can walk worthy of the calling we have received in Messiah to walk upright in a crooked world!

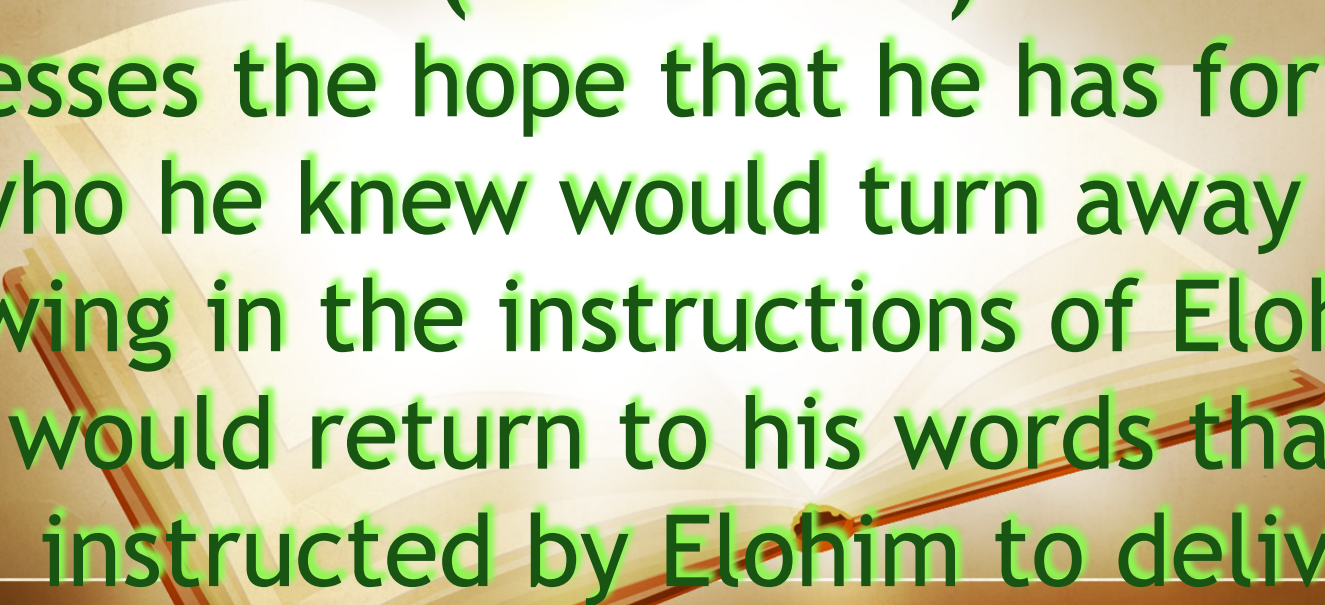


These final words of Mosheh would have certainly been very touching, as he was not sick but knew that his time was almost up, as he was told that he would not enter into the Promised Land; which led him to impart his final blessing to all the tribes of Yisra'el.

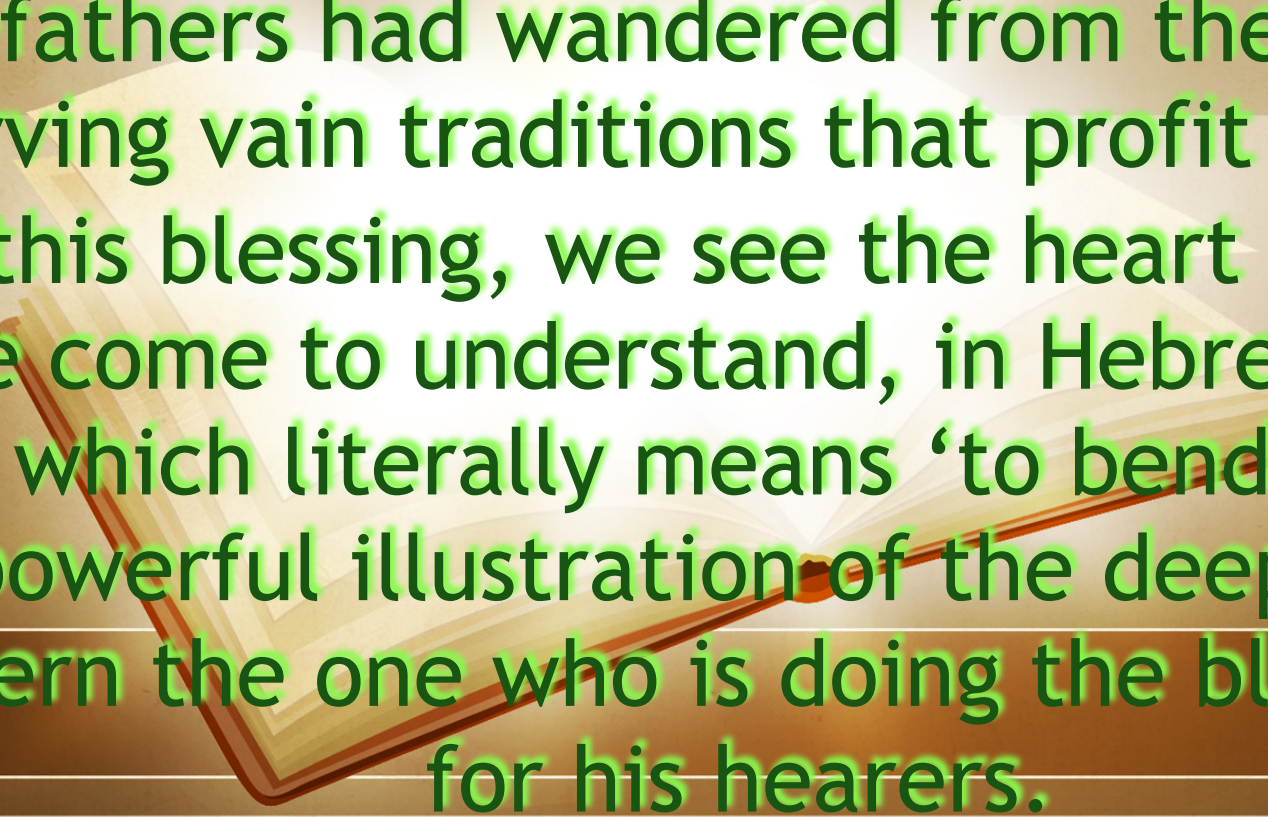




This 'man of Elohim', who had laid down his life for יהוה's (YeHoVah's) chosen people, expresses the hope that he has for Yisra'ĕl, who he knew would turn away from following in the instructions of Elohim, that they would return to his words that he was instructed by Elohim to deliver.







We who are returning to walk in the Torah of Elohim are finding the true blessing of walking in the Truth that we had been so far from as our forefathers had wandered from the truth by serving vain traditions that profit nought!

With this blessing, we see the heart of Mosheh, as we come to understand, in Hebrew, that to bless, which literally means ‘to bend the knee’, is a powerful illustration of the deep care and concern the one who is doing the blessing has for his hearers.



We bless יהוה (YeHoVah), as we submit to His instructions and serve Him with all we have; yet we also see that יהוה (YeHoVah) 'blesses us' - how?

He does so with the same joy and eagerness a loving father does, to lower himself, to speak, to his children and be on their level - and this is what יהוה (YeHoVah) did when He came down to 'our level' Through His Son יהושע (Yeshua) Messiah, in order to take away our sins and allow us to return to Him and walk in His blessing.

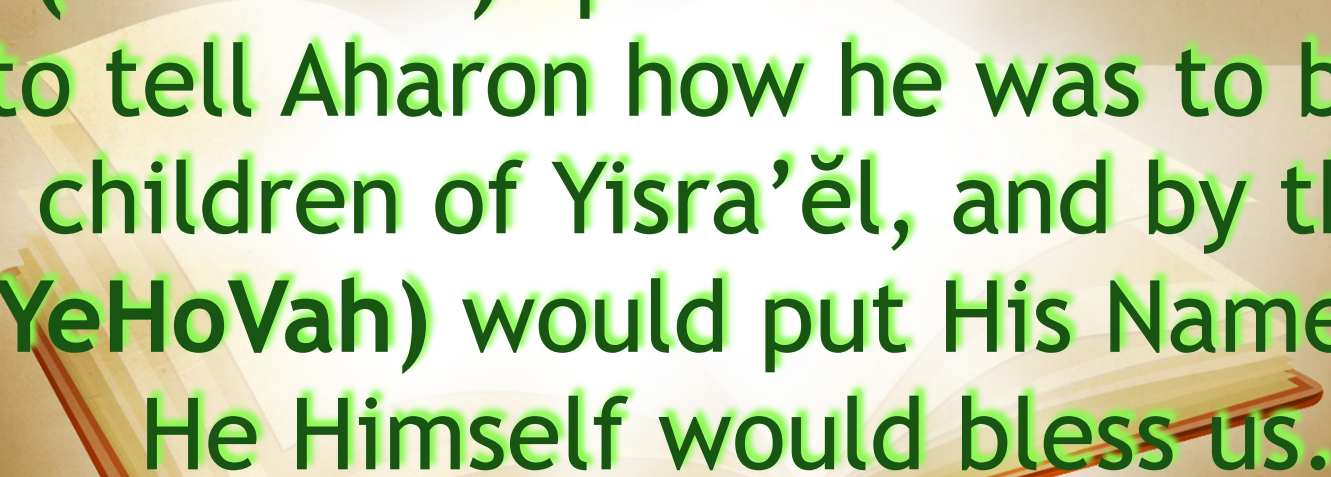


In terms of a blessing, it seems fitting to recap, on how the children of Yisra'el were to be blessed, according to the instructions given to Mosheh, which he was to speak to Aharon and his sons, which we find in

Bemidbar/Number 6:22-27 “And יהוה (YeHoVah) spoke to Mosheh, saying, 23 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra'el. Say to them: 24 “יהוה (YeHoVah) bless you and guard you; 25 יהוה (YeHoVah) make His face shine upon you, and show favour to you; 26 יהוה (YeHoVah) lift up His face upon you, and give you peace.”” 27 “Thus they shall put My Name on the children of Yisra'el, and I Myself shall bless them.”

## THE PRIESTLY BLESSING

יהוה (YeHoVah) spoke to Mosheh and told him to tell Aharon how he was to bless the children of Yisra'ĕl, and by this יהוה (YeHoVah) would put His Name on us as He Himself would bless us.





In the Hebrew text, this blessing it is written as follows:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ׃  
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ׃  
יֵשַׁע יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם׃

Let us take a closer look at the words of this 'blessing' and get a further understanding to its powerful meaning:

1 - BLESS - is the Hebrew word - בָּרַךְ barak (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'.



2 - GUARD/KEEP - in the Hebrew is שָׁמַר  
shamar (shaw-mar')- Strong's H8104 -  
'keep watch, preserve, guard, protect'.

3 - FACE - comes from the root word - פָּנִים  
paniym or פָּנָה paneh (pen-ee'-maw ) -  
Strong's 6441 - 'face, faces, appearance,  
presence' and can also carry the  
understanding of the presence or wholeness  
of being.

4 - SHINE - אֹר 'or' (ore) - Strong's H215 -  
'light (noun) and give light or shine (verb)  
- bring illumination'.

5 - FAVOUR - חָנָן ḥanan (khaw-nan' ) -  
Strong's H2603 - 'merciful, favour' and  
also carries the meaning of providing  
protection.



6 - GIVE - שׁוּם suwm (soom)- Strong's H7760 -  
'to put, to place, to set; set down in a fixed  
and arranged place'

7 - PEACE - שָׁלוֹם shalom (shaw-lome')- Strong's  
H7965 - 'wholeness, completeness, soundness,  
welfare, peace, health, prosperity, well-being,  
safety, protection', and comes from the  
primitive root שָׁלַם shalem (shaw-lam')- Strong's  
H7999 which means, 'to be complete or sound,  
rewarded, make full restitution'.



7 powerful words that are contained in this blessing as commanded by יהוה (YeHoVah) that not only blesses us and puts His Name upon us, but also wonderfully expresses His marvellous love and compassion for us and what He does for us through His blessing us as He in a sense has 'bowed down/ come down and given us the gift of life through His own as he promises to guard and protect us and keep us safe in Him.



This blessing, in light of the understanding of the meaning of these 7 words, could be expressed in English as follows:

**יהוה (YeHoVah) WILL KNEEL BEFORE YOU PRESENTING GIFTS AND WILL GUARD YOU WITH A HEDGE OF PROTECTION.**

**יהוה (YeHoVah) WILL ILLUMINATE THE WHOLENESS OF HIS BEING TOWARD YOU BRINGING ORDER AND HE WILL BEAUTIFY YOU.**

**יהוה (YeHoVah) WILL LIFT UP HIS WHOLENESS OF BEING AND LOOK UPON YOU AND HE WILL SET IN PLACE ALL YOU NEED TO BE WHOLE AND COMPLETE.**


Once again, let me repeat, in order to remind you, that the ancient pictographic script, has the Hebrew word for **bleſs** - בָּרַךְ  
**barak** - Strong's H1288, pictured as:



ש ל מ




Beyt - בֵּית:

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.



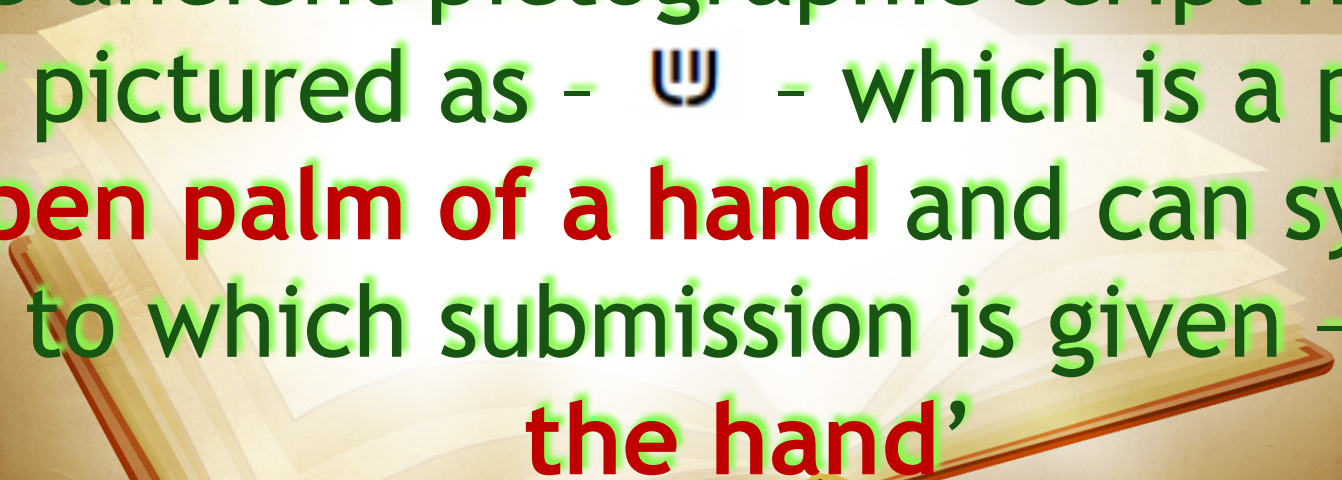
## Resh - ר:

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 - כּ:

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

An open book with a small, dark, circular object resting on its pages. The book is open, showing multiple pages. The background is a textured, light brown surface.

From the pictographic rendering of this word, 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!**



Let us now continue with this 'blessing'  
portion that ends the Torah of Mosheh  
(Berěshith/Genesis to Debarim/  
Deuteronomy):  
**Verse 2**

