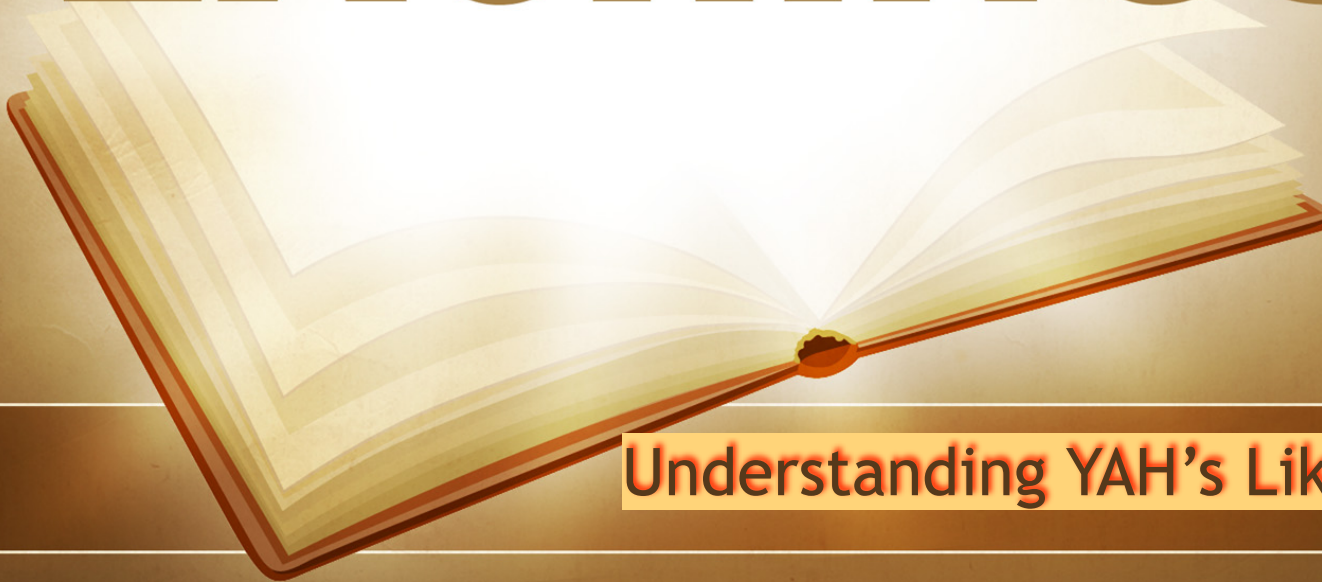


TORAH TEACHINGS



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.



From Everlasting to Everlasting

A Prayer of Moses the Man of Elohim

Psa 90:1 יהוה, You have been our refuge In
all generations.

Psa 90:2 Before the mountains were born, Or
You had brought forth the earth and the
world, Even from everlasting to everlasting
You are Ėl.

Psa 90:3 You turn man back to dust, And say,
“Return, O children of men.”

Psa 90:4 For a thousand years in Your eyes
Are like yesterday that has past, Or like a
watch in the night.

Psa 90:5 You have swept them away, They
are as a sleep, Like grass that springs up in
the morning.

Psa 90:6 In the morning it flourishes and
springs up, At evening it is cut down and
withered.

Psa 90:7 For we have been consumed by Your displeasure, And by Your wrath we are alarmed.

Psa 90:8 You have set our crookednesses before You, Our secret sin in the light of Your face.

Psa 90:9 For all our days have passed away in Your wrath, We spend our years like a whisper.

Psa 90:10 The days of our lives are seventy years; Or if due to strength, eighty years, Yet the best of them is but toil and exertion; For it is soon cut off, and we fly away.

Psa 90:11 Who knows the power of Your displeasure? And your wrath, according to the fear of You?

Psa 90:12 Teach us to number our days, And let us bring the heart to wisdom.

Psa 90:13 Return, O יהוה! How long? And be sorry for Your servants.

Psa 90:14 Satisfy us in the morning with Your loving-commitment, And let us sing for joy all our days!

Psa 90:15 Give us joy according to The days You have afflicted us, The years we have seen evil.




Psa 90:16 Reveal Your work to Your servants,
And Your splendour to their children.

Psa 90:17 And let the pleasantness Of יהוה
our Elohim be upon us, And confirm the work
of our hands for us; O confirm the work of our
hands!

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



Deu 33:2 And he said, “יהוה (YeHoVah) 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.

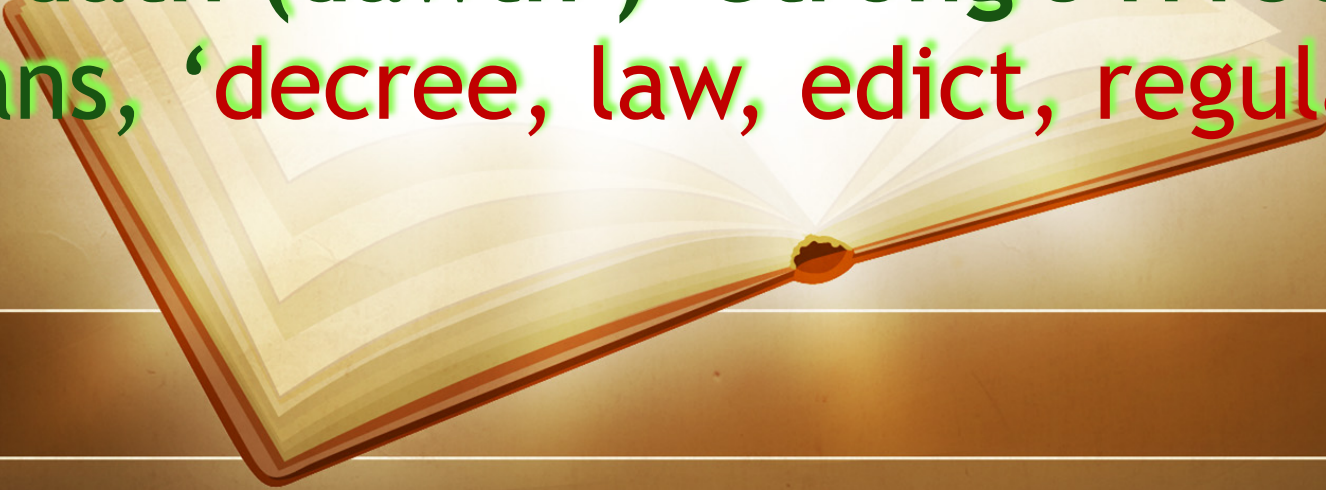


Mosheh begins by reminding them of how יהוה (YeHoVah) had delivered them and, at Mount Sinai, from His Right Hand, He gave them a 'law of fire'.

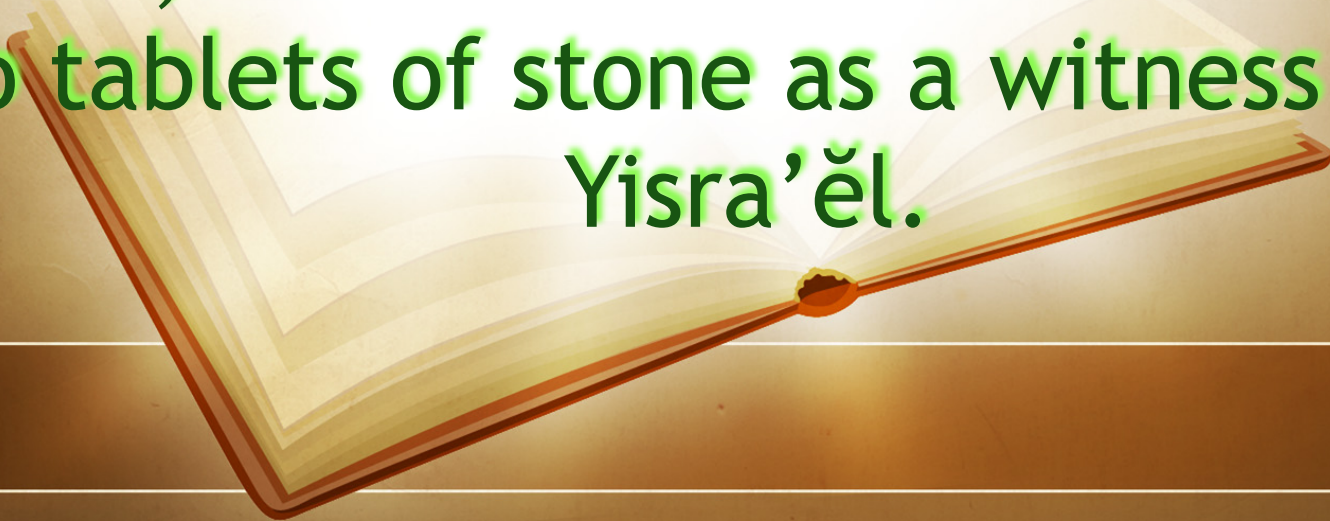
The 'Right Hand of Elohim' is metaphoric of the work of Messiah, representing the 'outstretched Arm' and mighty Hand of Elohim that works deliverance and the term, 'law of fire', highlights the powerful nature of His law, which has a means to purify and refine.

Tehillah/Psalm 12:6 “The Words of יהוה (YeHoVah) are clean Words, silver tried in a furnace of earth, refined seven times.”

The Hebrew wording that is translated as ‘law of fire’ is אֵשׁ דָּת esh dath (esh-dawth’)- Strong’s H799 and comes from the following two words:

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- 1) עֵשׁ esh (aysh)- Strong's H784 which means, 'fire, flaming, burning, flashing' and
- 2) דָּת dath (dawth)- Strong's H1881 which means, 'decree, law, edict, regulations'.

This was a clear reminder of the 10 Words that the entire nation heard יהוה (YeHoVah) speak, as He came with great thundering and fire, and these words were written on two tablets of stone as a witness before Yisra'ĕl.



This law of fire is 'at/from' His Right Hand,
and the Hebrew term יָמִין yamin(yaw-meen')
- Strong's H3225 means, '*right hand*', and
The Right Hand of Elohim is a title for
יהושע(Yeshua), who is the fullness of the
Torah - for that is why He came - to fully
meet its requirements, so that we may walk
in Him - the Living Torah - and live!

This would be encouraging to Mosheh, as he would recognize that all that he had worked for would be fully accomplished by the Right Hand of יהוה (YeHoVah), and so this forms the basis for his blessing the nation before he departs.

Not Peace, but Division

Lucas/Luke 12:49 “I came to send fire on the earth, and how I wish it were already kindled!”

Luk 12:50 “But I have an immersion to be immersed with, and how distressed I am until it is accomplished!

Luk 12:51 “Do you think that I came to give peace on earth? I say to you, no, but rather division.

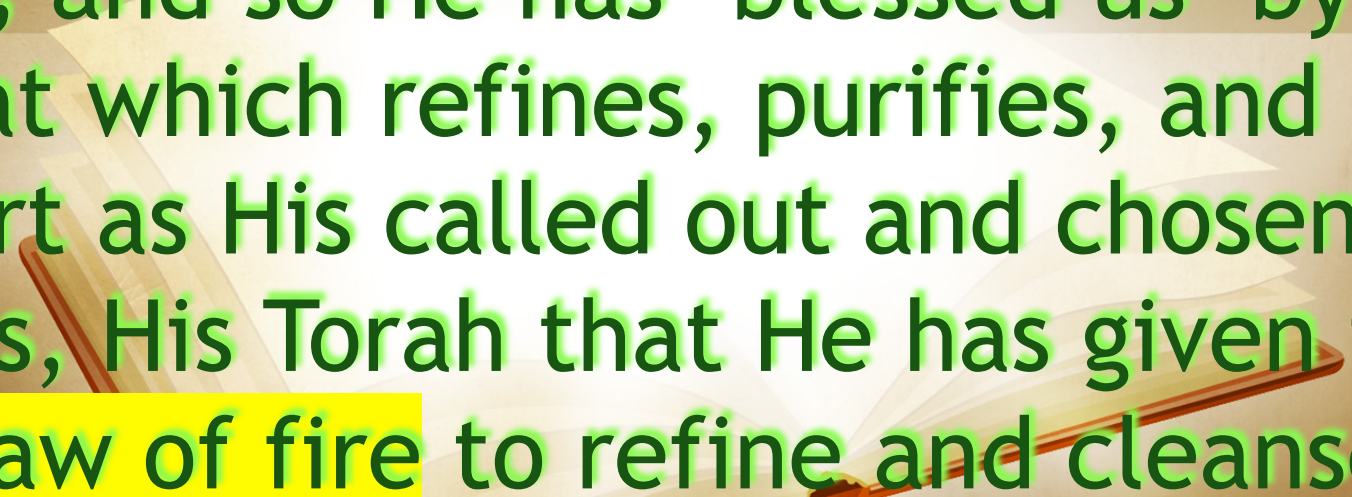
Luk 12:52 “For from now on five in one house shall be divided, three against two, and two against three -

Luk 12:53 father shall be divided against son,
and son against father, mother against
daughter, and daughter against mother,
mother-in-law against her daughter-in-law,
and daughter-in-law against her mother-in-
law.” Mic 7:6.



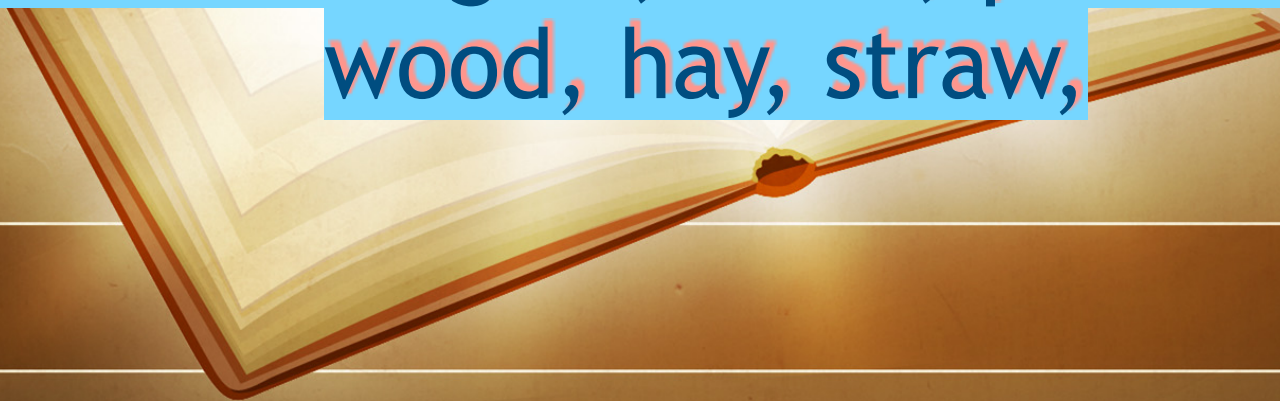
These were the words of יהושע (Yeshua) Messiah, and from this, we clearly see what He was proclaiming - He came to proclaim the 'law of fire' for us, in order that we are to be properly refined through His Word 'now', lest we face the fire of judgement, at the second resurrection due to not submitting properly to His clear instructions!

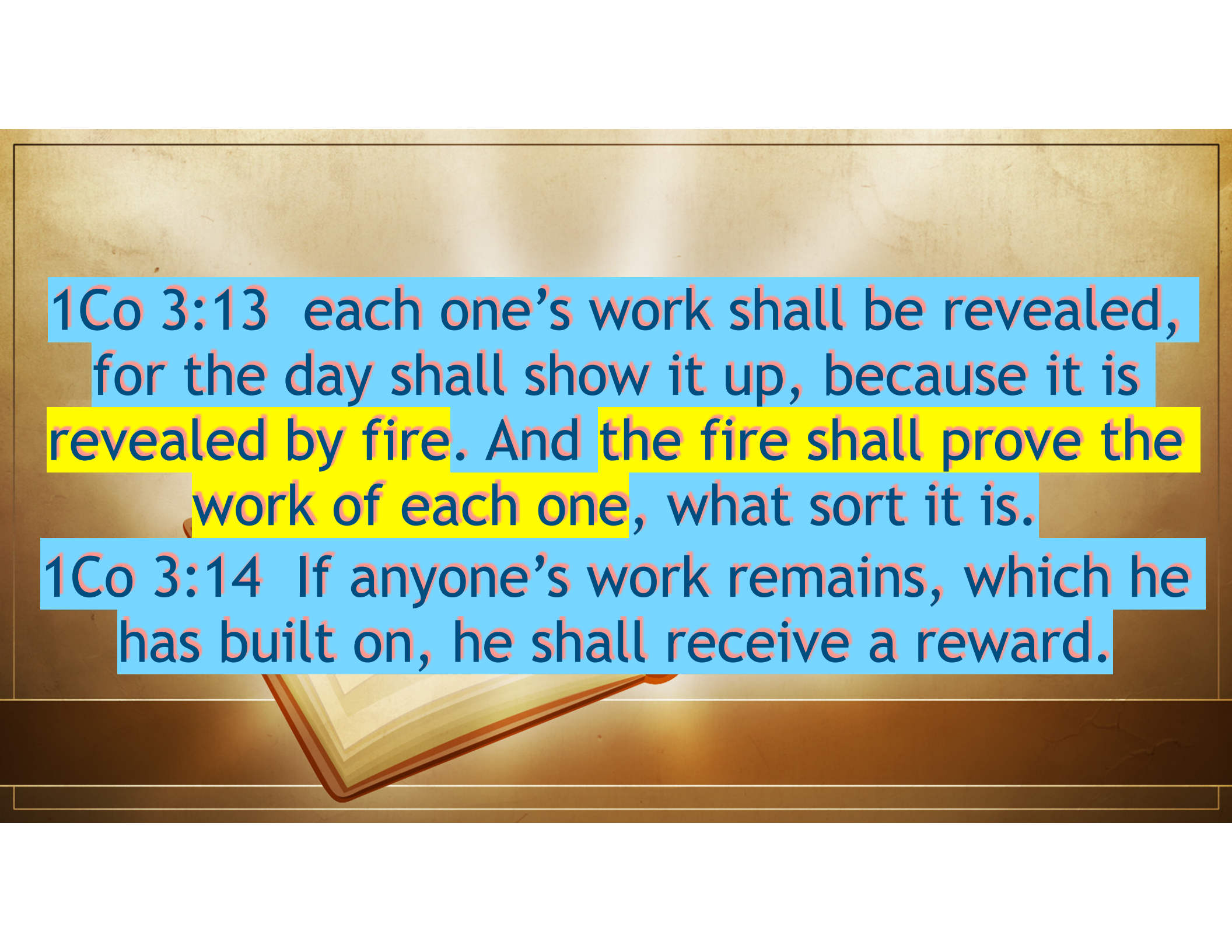
His desire that it was already kindled, shows us how He longs to be with His prepared Bride, and so He has 'blessed us' by giving us that which refines, purifies, and sets us apart as His called out and chosen Bride - that is, His Torah that He has given to us as a law of fire to refine and cleanse us!



1Co 3:11 For no one is able to lay any other foundation except that which is laid, which is **יהושע** Messiah.

1Co 3:12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,





1Co 3:13 each one's work shall be revealed,
for the day shall show it up, because it is
revealed by fire. And the fire shall prove the
work of each one, what sort it is.

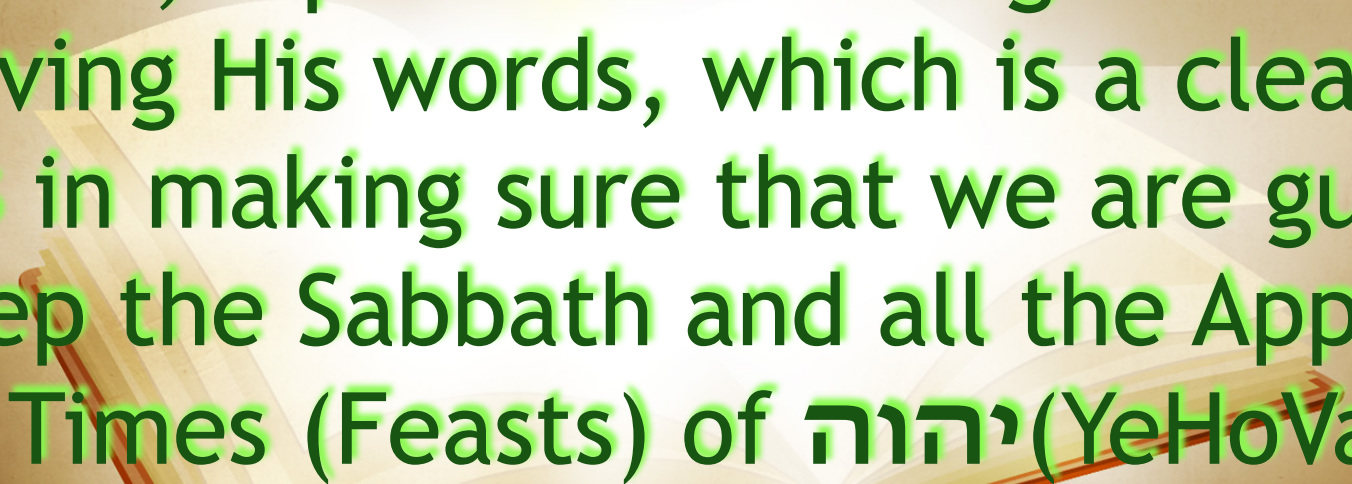
1Co 3:14 If anyone's work remains, which he
has built on, he shall receive a reward.

1Co 3:15 If anyone's work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.

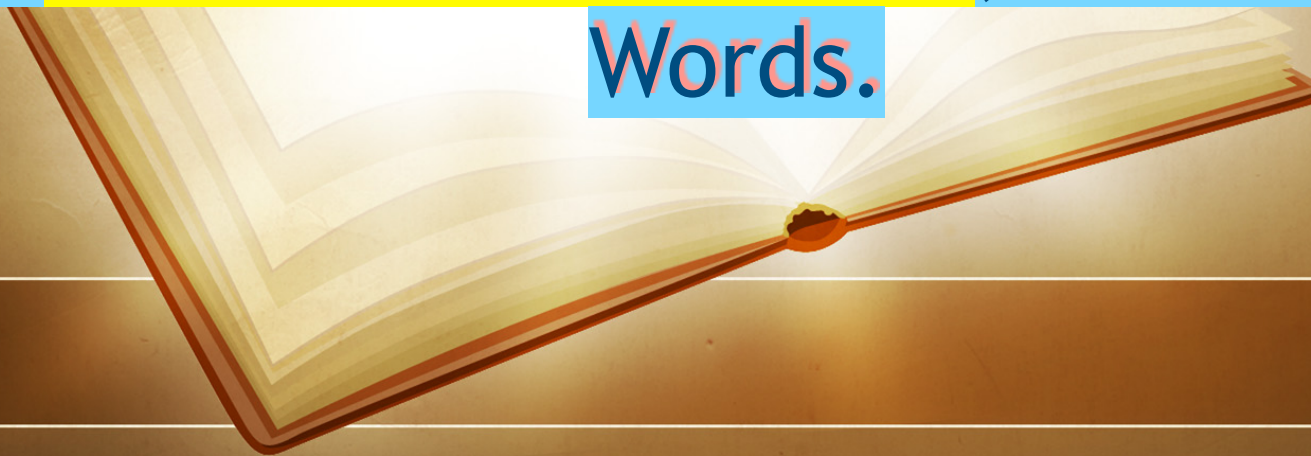
1Co 3:16 Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you?

1Co 3:17 If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are.

In verse 3 we can see from the words that are used, a picture of sitting at His feet and receiving His words, which is a clear picture for us in making sure that we are guarding to keep the Sabbath and all the Appointed Times (Feasts) of יהוה (YeHoVah).



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.



The Hebrew root verb that is translated as 'sat down' is תָּכָה takah(taw-kaw') - Strong's H8497 which means, 'to follow, to be led, sat down, to be assembled' and is only used here in Scripture.

The idea of 'sitting down' at the feet of the Master, as an assembled body, shows obedient submission to hear, learn, and then guard to do all that is instructed from the Master.

In Hebrew, the word for 'feet' is רַגְלַיִם raglayim, which is the plural of the word רֶגֶל regel (reh'-gel) - Strong's H7272 which means 'a foot/feet or to walk', and speaks of one's obedience to walking according to the commands of Elohim, and obeying His call to keep His feasts as commanded, as we take note that this word is also translated as 'times' in:


Shemoth/Exodus 23:14 "Three times in the year you are to observe a festival to Me."

Here, the word רַגְלַיִם raglayim, is used in reference to the 3 times a year that all the males were to appear before Elohim at Yerushalayim, which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה (YeHoVah)!

In the ancient pictographic script, the Hebrew word רֶגֶל regel - Strong's H7272 is written as follows:


The image shows three pictographs for the Hebrew word 'regel' (foot) arranged horizontally. The first pictograph is a stylized foot with a heel, representing the letter 'Reish' (R). The second is a stylized leg, representing the letter 'Lamed' (L). The third is a stylized foot with a heel, representing the letter 'Lamed' (L). Together, they form the word 'regel' (R-L-L).

Resh - ר


The ancient script has this letter as  and is pictured as '**the head of a man**' and has the meaning of the head of a man as well as **chief, top, beginning or first.**

'Top', as in the top or head of a body and 'chief', as is head of a tribe or people as well as the one who rules the people.

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

Lamed - ל:

In the ancient script this is pictured as , which is pictured as a '**shepherd's staff**', representing '**authority**' and can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by **Authority**, as well as be submitted under the **Authority of the Good Shepherd!**

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יהוה (YeHoVah), we are able to clearly understand the message in these, as:

IN OUR WALK OF OBEDIENCE, WE GATHER

AS COMMANDED,

**AS WE ARE LED UNDER THE AUTHORITY OF
OUR HEAD**

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

Yohanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”

Our need to be faithfully sitting at His feet and receiving His Words should be a natural response to His love for us, and to walk in the blessing of our Master and Elohim, is to walk in obedience to His Torah!

We are clearly told here, in this verse 3 of Debarim/Deuteronomy 33, that He, that is יהוה (YeHoVah), loves the peoples and the Hebrew root verb that is translated here as 'loves' is חָבַב hobeḇ (khaw-bab')- Strong's H2245 which means, 'to love fervently, cherish' and is only used in this verse in Scripture.

This word implies a deep care for a group of people, through the acts of love and emphasizes an intense love done, implying association and great care.

Elohim Is Love

1Jn 4:7 Beloved ones, let us love one another, because love is of Elohim, and everyone who loves has been born of Elohim, and knows Elohim.

1Jn 4:8 The one who does not love does not know Elohim, for Elohim is love.

1Jn 4:9 By this the love of Elohim was manifested in us, that Elohim has sent His only brought-forth Son into the world, in order that we might live through Him.

1Jn 4:10 In this is love, not that we loved Elohim, but that He loved us and sent His Son to be an atoning offering for our sins.

1Jn 4:11 Beloved ones, if Elohim so loved us, we also ought to love one another.

1Jn 4:12 No one has seen Elohim at any time. If we love one another, Elohim does stay in us, and His love has been perfected in us.

1Jn 4:13 By this we know that we stay in Him, and He in us, because He has given us of His Spirit.

1Jn 4:14 And we have seen and bear witness that the Father has sent the Son, Saviour of the world.

1Jn 4:15 Whoever confesses that **יהושע** is the Son of Elohim, Elohim stays in him, and he in Elohim.

1Jn 4:16 And we have known and believed the love that Elohim has for us. Elohim is love, and he who stays in love stays in Elohim, and Elohim in him.

1Jn 4:17 By this love has been perfected with us, in order that we might have boldness in the day of judgment, because as He is so are we in this world.

1Jn 4:18 There is no fear in love, but perfect love casts out fear, because fear holds punishment, and he who fears has not been made perfect in love.

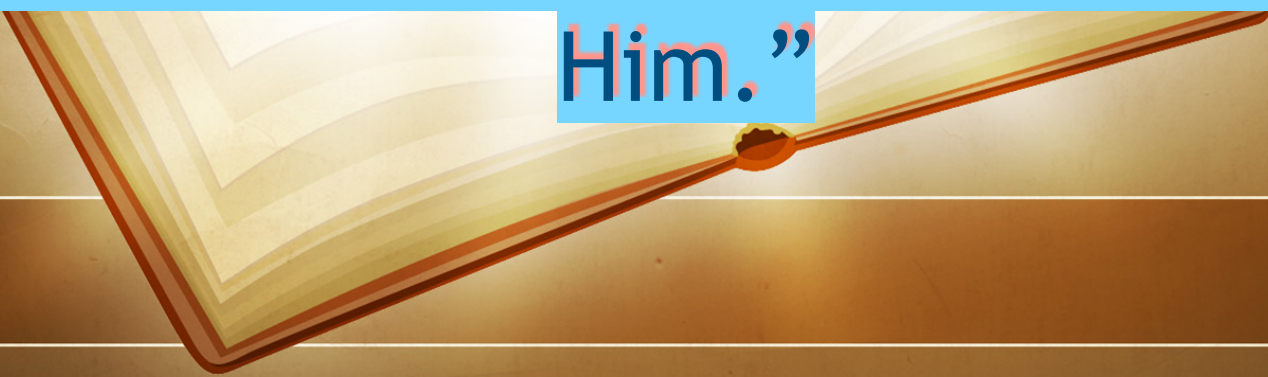
1Jn 4:19 We love Him because He first loved us.

1Jn 4:20 If someone says, "I love Elohim," and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?

1Jn 4:21 And we have this command from Him, that the one loving Elohim should love his brother too.

Eph'siyim/Ephesians 2:4-7 “But Elohim, who is rich in compassion, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Messiah - by favour you have been saved - 6 and raised us up together, and made us sit together in the heavenlies in Messiah יהושע, (Yeshua) 7 in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah יהושע (Yeshua).”

Romiyim/Romans 5:8-9 “But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us. 9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.”



The reason for me mentioning the above passages, in regards to Elohim's great love for us, is to highlight the fact that because of His great love, with which He has loved us, and with which He continues to do so, we are to respond to His love by loving Him back; and this we do by sitting at His feet and hearing His Words that instructs us in righteousness and set-apartness, so that we can guard to do all His commands, for that is love for Elohim!

Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy”



All the 'set-apart ones' are in His hand!
The Hebrew wording that is translated as
'all His set-apart ones' is:

כָּל־קְדוֹשָׁיו - kal-qedoshayu

This comes from the two root words:

