

EMC SHALOM INTERNACIONAL

PARASHAH 46 EKEV. DEUTERONOMY/DEVARIM 7:12-11:25

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Aliyot of the Torah:

1. 7:12-8:11
2. 8:12-9:3
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8. **Maftir:** 11:22-25

Haftarah: Yeshayahu/Isaiah 49:14-51:3

The Apostolic Writings: Hitgalut/Revelations 5:1-7:8

Aliyot of the Apostolic Writings:

1. Hitgalut/Revelations 5:1-7
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Ekev means, among other things “if or consequences”.

7:12 “Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.” –**The obedience to the Torah brings forth blessings.** We must not expect to be blessed if we are not being obedient. The most relevant and objective meaning of the word faith is obedience. The greatest blessing of all is that the covenant of Yahweh is still in force. It needs to be clarified tough that the permanence in the covenant is for us altogether, because He remains faithful. We

must respond to His faithfulness by being committed to obedience thus having the complete guarantee that we are under His blessing.

There are two significant words in this passage: to obey and to do. The first verb “**to obey**” is “shema” שְׁמַע H8085 which is in the imperative mode and means to hear intelligently with the implication of attention and obedience. It implies to hear and act accordingly in obedience, that is, to listen attentively in order to obey. The second verb “**to do**” is the Hebrew word “**âsâh**” עָשָׂה H6213 means to do or make, accomplish, advance, have the charge of, commit, (put in) execute (-ion), exercise, follow, fulfil, observe, be occupied, bring (come) to pass, perform, practice, work (-man). This implies a constant practice or observance.

Let it be noted though that there is a difference between the words “**observe**” and “**obey**”. the first implies a willingness from the heart brought forth based on knowledge while the second, it is the action itself, that is, to **execute the desires of the heart**. Both qualities are imperative: to will and to do. “For it is Elohim which worketh in you both to will and to do of his good pleasure (**Filipyim/Philippians 2:13**).”; “But be ye doers of the word, and not hearers only, deceiving your own selves (**Yaaqov/James 1:22**).” The following verses deal with the rewards for obedience.

7:13-14 “And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the



increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.” –We may call these blessings the social blessings, that is, the blessings for the community –they are subdivided into two categories:

1. ***Multiplication of the population.*** This ensures safety and a bloodline that shall never perish.
2. ***Material prosperity.*** With the population growing the question of how to sustain too many persons arises. Yahweh promised that they shall not want sustenance of animals and produce.

The combination of these two areas has made the difference with Yisrael throughout history. Yisrael is a point of reference for the rest of the nations. Of course, these blessings are the result of obedience, not a gratuity. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls yet I will rejoice in YAHWEH, I will joy in the Elohim of my salvation (**Havaquq/Habakkuk 3:17-18**).” This can only be accomplished in the heart of every Yisraelite who rejoices first in Him and not in what He gives.

7:15 “And YAHWEH will take away from thee all sickness, and will put none of the evil diseases of Mitzrayim, which thou knowest, upon thee; but will lay them upon all them that hate thee.” –These blessings also imply healthiness. This people as numerous and prosperous shall also be recognized by being in

an excellent health condition which gives them longevity. “My son, forget not my Torah (law); but let thine heart keep my commandments for length of days, and long life, and shalom, shall they add to thee.”

7:16 “And thou shalt consume all the people which YAHWEH thy Elohim shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.” –Another blessing is safety. Not only did Yahweh promise to multiply the people but also He would keep them from diseases that they would be strong to achieve the military supremacy over other nations.

7:17-19 “If thou shalt say in thine heart, ‘These nations are more than I; how can I dispossess them?’ Thou shalt not be afraid of them: but shalt well remember what YAHWEH thy Elohim did unto Pharaoh, and unto all Mitzrayim; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby YAHWEH thy Elohim brought thee out: so shall the YAHWEH thy Elohim do unto all the people of whom thou art afraid.” –Reassurance is based on the past events. We must remember the great works Yahweh performed for us and through us. What He did in the past, He shall do today. David knew this principle all too well. “And David said unto Shaul, ‘Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock and I went out after him, and smote him, and delivered it out of his mouth and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Pelishtim shall be as one of them, seeing he hath defied the armies



of the living Elohim'. David said moreover, 'YAHWEH that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Pelishtim. And Shaul said unto David, 'Go, and YAHWEH be with thee (**Shmuel Alef/1 Samuel 17:34-37**)."

Keeping the Torah shows love to Yahweh the giver of the Torah. If we love Him and believe that He loves us, then we shall no fear. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (**Yohanan Alef/1 John 4:18**)."

7:25 "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to YAHWEH thy Elohim." –Once the Promised Land was conquered, they had to burn all the idols to utterly destroy them and whatever utensils associated with them. This teaches that we must cleanse our lives from every vestige of idolatry we had once practiced in the past.

7:26 "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." –Two important words stand out: "**abomination**" and "**cursed**". The word "**abomination**" in Hebrew is "**תֹּעַבָּה**" (תֹּעַבּוֹת, pl. "**תֹּעַבּוֹת**") H8441 which means something disgusting morally, that is, an

abhorrence, detestation, loathing; especially idolatry or concretely an idol: abominable custom or thing. The Hebrew word for "**cursed**" is "**chêrem**" (חֵרֶם) (pl. "חֵרְמִים", "chêremiot") H2764 which means physically (as shutting in) a net (either literally or figuratively); usually a doomed object; **abstractly extermination**: accursed, cursed or cursed thing, dedicated thing, things which should have been utterly destroyed, (appointed to) utter destruction, devoted (thing), net. We learn that if anything that is abominable onto Yahweh enters our house it contaminates our lives.

Rav Shaul would say: "A little leaven¹ (צַמְבָּע) leavens the whole lump." Basically, this means that we are not attentive to the slightest details, we may inadvertently be accursed by the anathema. We have to cast out anything abominable onto Yahweh. Also, let us reject the abomination to prevent it from contaminating our lives, families, or areas of influence. Let us not become an abomination onto Yahweh.

8:1 "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which YAHWEH sware unto your fathers." –As we have said before, blessings are the result of obedience. According to Dr. S. K. Blad: "The results of obedience are life, multiplication, and the right to live in the land of Yisrael. If you want to win souls for the world to come? Keep the commandments and you shall multiply."

¹ "**châmêts**" (צַמְבָּע) H2557 means ferment, (figuratively) extortion: leaven, leavened (bread), something that contains

leaven. It may also mean to oppress, to become bitter or be sour. (Note of translator).

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8:2 “And thou shalt remember all the way which YAHWEH thy Elohim led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” – Temptations have the purpose of showing our commitment to Yahweh and His Torah. But it is not so much as showing Him because He knows to what extent we are faithful to Him, it is a way for us to know to what extent we are committed onto Him.

The kind of temptations this verse is talking about is temptations through numerous trials and hardships. In other words, through difficult situations that happen in our lives. Sheliaj Kefa said: “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Yeshua HaMashiaj whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory receiving the end of your faith, even the salvation of your souls (Kefa Alef/1 Peter 1:6-9).”

8:3-4 “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of YAHWEH doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.” – Another purpose of hardships is to make us humble and dependent on Him. They are meant to break our pride and arrogance. We must never forget where Yahweh took us from and everything He has given to us.

By doing this, we obliterate our pride, for all that we are and all that we have is thanks to Him who has given it to us.

Other significant principle is that mercifulness of Yahweh rejoices against judgment. “But thou, O Adonay, art a Elohim full of compassion, and gracious, longsuffering, and plenteous in mercy and truth (**Tehilim/Psalms 86:15**).” Sheliaj Yaaqov teaches: “For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment (**Yaaqov/James 2:13**).” Regardless of the people rebelling and doubting Yahweh’s Words in the wilderness, He supplied for their every need while giving them strength for their journey.

8:5 “Thou shalt also consider in thine heart, that, as a man chasteneth his son, so YAHWEH thy Elohim chasteneth thee.” – Yahweh chastises us because we are His children. Discipline is for purification and polishing our lives so that we grow in obedience and holiness every day.

8:6 “Therefore thou shalt keep the commandments of YAHWEH thy Elohim, to walk in his ways, and to fear him.” – To keep the commandments implies to listen to them first, then to obey them. Namely, pay attention to every detail, to think about and consider them on a daily basis, in order to get an insight into the implications that they have and keep them. When we so do we are in Yahweh’s way and we honor Him. As we recognize His greatness, we exult Him. This is the greatest form of worship we can give Him.

8:7-9 “For YAHWEH thy Elohim bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley,



and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.” –It was not by chance that the previous verse is all about keeping the commandments, walking in His way, and honoring Him. The reason was that they were about to enter the land He had promised Avraham Avinu and his descendants after him. A land so plentiful that they would have no need of anything. They would have plenty food and abundant mineral resources of great value that would make them an economic power. We may conclude that only the Torah can keep us close to Yahweh in spite of the circumstances.

8:10 “When thou hast eaten and art full, then thou shalt bless YAHWEH thy Elohim for the good land which he hath given thee.”–This is what we know as the “*birkat hamazon*” which is the blessing for the food which is to be said after eating as prescribed by the Torah. Traditionally, it has been a custom of Christians to bless the food before eating. Some even do it after eating also. This is a way never to forget that Yahweh is our sustenance and provider.

Second Aliyah 8:12-9:3

8:12-18 “Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the YAHWEH thy Elohim, which brought thee forth out of the land of Mitzrayim, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and

scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember YAHWEH thy Elohim: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.” –It is all too easy to forget Yahweh and what He has done for us when we live in prosperity. It is very common to attribute the success to ourselves, to our own strength and skills. “Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them (**Tehilim/Psalms 62:10**).” We are reminded by this verse to be careful never to forget His favor for us. We may not seem to know of any examples right now; here are some: He guided, protected, and sustained our fathers in the wilderness for forty years; He took us out of the house of bondage. Thanks to all that, we can have access to be before Yahweh in order to live for Him.

9:1-3 “Hear, O Yisrael: Thou art to pass over Yarden this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, who can stand before the children of Anak! Understand therefore this day, that YAHWEH thy Elohim is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as YAHWEH hath

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said unto thee.” –If the people of Yisrael had thought that the journey to this moment had been difficult and dangerous, what laid ahead was even worse. They had to face nations that were greater and mightier in military power. According to logic, they were doomed for defeat and failure. But that is the miracle: Yahweh gives Yisrael the victory.

For this very reason Yahweh exhorts us not to forget that it was Him and His power that destroyed them. It was not the people's might or work; they took the land by the powerful hand of Yahweh as He had promised. This is a reminder that a way to be faithful onto Yahweh is by remembering what He had done with us and for us in the past. “Seek YAHWEH, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Avraham his servant, ye children of Yaaqov his chosen (**Tehilim/Psalms 105:4-6**).”

Third Aliyah 9:24-29

9:4-6 “**Speak not thou in thine heart, after that YAHWEH thy Elohim hath cast them out from before thee, saying, ‘For my righteousness YAHWEH hath brought me in to possess this land’.** But for the wickedness of these nations YAHWEH doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations YAHWEH thy Elohim doth drive them out from before thee, and that he may perform the word which YAHWEH sware unto thy fathers: Avraham, Yitzhak, and Yaaqov. Understand therefore, that YAHWEH thy Elohim giveth thee not this good land to possess it for thy

righteousness; for thou art a stiff-necked people.” –It is true that we have a great privilege and a great blessing to be called children of Yahweh. However, it is not by our own merits but by His Grace. It would be presumptuous to even think that what we have, we have earned it by our own merits.

Yahweh was giving them the land not by their merits but for the wickedness of these nations and because of the promise to Avraham, Yitzhak, and Yaaqov and their fidelity. We are saved and fellow citizens of the chosen people by the blood of Yeshua HaMashiaj not on account of any merits. “We love him, because he first loved us (**Yohanan Alef/1 John 4:19**).” The same principle is applied by Yeshua when He said: “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (**Yohanan/John 15:16**).”

9:7-8 “**Remember, and forget not, how thou provokedst YAHWEH thy Elohim to wrath in the wilderness: from the day that thou didst depart out of the land of Mitzrayim, until ye came unto this place, ye have been rebellious against YAHWEH. Also in Horev ye provoked YAHWEH to wrath, so that YAHWEH was angry with you to have destroyed you.**” -If remembering the things that Yahweh had given us in the past is important, even more important it is to remember our mistakes of the past. There are five reasons to it:

- 1. To recognize that we are not infallible.** Namely, that we may sin so that we must be close to Yahweh at all times to avoid falling again.

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2. **To try no to backslide (make the same mistakes).** The mistakes of the past are like warnings in our walk as well as red flags indicating where not to go again.
3. **To be a testimony to others not to make the same mistakes.** When we know where we fell and how we fell, we may warn or teach others the consequences of the way they are on. Experience is the best teacher we can have.
4. **To live in constant appreciation for Yahweh's mercy in forgiving our trespasses.** This principle keeps us in constant worship to Yahweh. "I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is your reasonable service (**Romanyim/Romans 12:1**.)"
5. **To forgive others.** That is, to forgive our neighbor in the same way Yahweh has forgiven us. "Put on therefore, as the elect of Yahweh, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Mashiaj forgave you, so also do ye (**Kolosyim/Colossians 3:12-13**.)"

Fourth Aliyah 10:1-11

10:1-2 "At that time YAHWEH said unto me, 'Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.' " –Moshe is telling this new generation how Yahweh gave the people a second opportunity. The first tables have been broken but Yahweh gave them the

same Torah but in new tables. This is a shadow of what would later happen with the people. In other words, Yisrael had broken the Torah therefore, it was needed to renew the covenant with **new tables**, a "new pact" so to speak, but the Torah was the same (the instructions therein never changed). This is a type of the renovation of the covenant as prophesied by Yirmiyahu the prophet: "Behold, the days come, saith YAHWEH, that I will make a new covenant with the house of Yisrael, and with the house of Yehudah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Mitzrayim; which my covenant they brake, although I was an husband unto them, saith YAHWEH: But this shall be the covenant that I will make with the house of Yisrael; After those days, saith YAHWEH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people (**Yirmiyahu/Jeremiah 31:31-33**.)"

Ya10:8 "At that time YAHWEH separated the tribe of Levi, to bear the ark of the covenant of YAHWEH, to stand before YAHWEH to minister unto him, and to bless in his name, unto this day." –Moshe is reminding the people that the tribe of Levi is in charge of ministering in the Mishkan (Tabernacle) and later in the Beit Hamikdash (The Temple). Making clear that it is Yahweh who chooses where we serve and how we do it. "For the gifts and calling of Yahweh are without repentance (**Romanyim/Romans 11:9**.)"

10:10 "And I stayed in the mount, according to the first time, forty days and forty nights; and YAHWEH hearkened unto me at that time also, and YAHWEH would not destroy thee." –This verse attest to the efficacy of the intercession of a **Tzadik**. There is a similar



principle in the Brit Hadashah. “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man (**Tzadik**) availeth much (**Yaaqov/James 5:16**).”

Fifth Aliyah 10:12-22

10:12-13 “And now, Yisrael, what doth YAHWEH thy Elohm require of thee, but to fear YAHWEH thy Elohm, to walk in all his ways, and to love him, and to serve YAHWEH thy Elohm with all thy heart and with all thy soul, to keep the commandments of YAHWEH, and his statutes, which I command thee this day for thy good?” –This verse summarizes our relation with Yahweh.

- 1. Revere His Name.** This is to fear Yahweh and the ground for everything else. “The fear of YAHWEH is the beginning of knowledge: but fools despise wisdom and instruction (**Mishle/Proverbs 1:7**).”
- 2. Walk always in his ways.** This has to do with leading a unique and exclusive life style designed for us by Yahweh. We cannot follow more than one way. We are accountable before Yahweh which way we choose. But if we want to please Yahweh, we must choose His way.
- 3. Serve and love Yahweh.** These principles are complementary. Simply put, service depends on the love we have for Him. Yeshua said: “If ye love me, keep my commandments (**Yohanan/John 14:15**).”

How can we do all this? Keeping the Torah that Yahweh gave us.

10:16 “Circumcise therefore the foreskin of your heart, and be no more stiff-necked.” – This is what Yahweh calls the “circumcision of the heart”, that is, a heart that is willing to obey the Torah not being rebellious to it.

10:19 “Love ye therefore the stranger: for ye were strangers in the land of Mitzrayim.” – When the text refers to “stranger” uses the Hebrew word “*gēr* גֵּר” or “*gēyr* גֵּיר” (pl. “*gērim* גֵּרִים”) H1616 which means properly a guest; by implication a foreigner: alien, sojourner, stranger. In this case though, it refers to the foreigner that had converted to the Elohim of Avraham, Yitzhak, and Yaaqov. This teaches us that Yahweh is no respecter of persons. The Scriptures say: “And when there had been much disputing, Kefa rose up, and said unto them, 'Men and brethren, ye know how that a good while ago Yahweh made choice among us, that the **Goyim** (Gentiles) by my mouth should hear the word of the gospel, and believe. And Yahweh, which knoweth the hearts, bare them witness, giving them the Ruaj HaKodesh (Holy Ghost), even as he did unto us; and put no difference between us and them, purifying their hearts by faith (**Maaseh Shelajim/Acts 15:7-9**).”

10:21 “He is thy praise, and he is thy Elohim, that hath done for thee these great and terrible things, which thine eyes have seen.” –The Hebrew word for “praise” is “*tehillâh* תְּהִלָּה” (pl. “*Tehilim*”, תְּהִלִּים”) H8416 which means laudation; specifically, (concretely) a hymn; also glory, renown, great deeds or works. This means that Yahweh is the only motive of praises, and when we do, He praises and rejoices with us. “But thou, O Yahweh, art a



shield for me; my glory, and the lifter up of mine head (**Tehilim/Psalms 3:3**).” Apostle Kefa said: “Humble yourselves therefore under the mighty hand of Yahweh, that he may exalt you in due time (**Kefa Alef/1 Peter 5:6**).”

Sixth Aliyah 11:1-9

11:1 “Therefore thou shalt love YAHWEH thy Elohim, and keep his charge, and his statutes, and his judgments, and his commandments, always.” –The only way to show our love for Yahweh is keeping His Torah every day. Yohanan supports this idea: “And hereby we do know that we know Him, if we keep His commandments. For this is the love of Yahweh, that we keep His commandments: and His commandments are not grievous. (**Yohanan Alef/1 John 2:3, 5:3**).”

11:7 “But your eyes have seen all the great acts of YAHWEH which he did.” –In previous verses, Moshe was giving the people a report of the most remarkable wonders that Yahweh had done in the past that they had witnessed. He was charging them with the responsibility of telling their children who had not seen them. This makes reference to the great importance of instructing the word of Yahweh to our children. “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (**Devarim/Deuteronomy 6:7**).”

11:8 “Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess

it.” –As we have explained before, the war that our fathers had to wage was both physical and spiritual. It was not just about defeating the inhabitants of the region but it was also eliminating their idols and their worship places. They needed Yahweh’s support to achieve this. The Torah is the source of our strength and capabilities. “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of Yahweh (**Korintyim Bet/2 Corinthians 3:5**).”

Seventh Aliyah 11:10-25

11:10-11 “For the land, whither thou goest in to possess it, is not as the land of Mitzrayim, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.” –The main difference that the people would notice is that while in Mitzrayim they depended on their work to water the crops whereas in Yisrael Yahweh had promised to send rain. Life in Mitzrayim revolved around the river and its floods. In Yisrael they would depend exclusively on Yahweh.

11:12 “A land which YAHWEH thy Elohim careth for: the eyes of YAHWEH thy Elohim are always upon it, from the beginning of the year even unto the end of the year.” Another important difference between Mitzrayim and Yisrael is that Yahweh watches over Yisrael all the time, every day, forever and ever. “Behold, he that keepeth Yisrael shall neither slumber nor sleep (**Tehilim/Psalms 121:4**).”

11:13-15 “And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this



day, to love YAHWEH your Elohim, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.” –The true source of prosperity is the obedience to the Torah. In other words, prosperity and blessings are direct results of obeying the Torah. Yahweh said: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Yehoshua/Joshua 1:8).”

The reason why many do not get the prosperity that encompasses all areas of life, the blessing that makes rich and adds no sorrow with it, is because they are being disobedient in certain areas. But Yahweh is faithful.

11:22-25 “For if ye shall diligently keep all these commandments which I command you, to do them, to love YAHWEH your Elohim, to walk in all his ways, and to cleave unto him; then will the YAHWEH drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Perat (Euphrates), even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for YAHWEH your Elohim shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.” –Another blessing of obedience is military supremacy over the other nations. This

represents two additional blessings. Security: they would be confident that they were not going to be driven from the land. Confidence: no one would rise up in war against them. Yahweh would lay the fear of them who stand against Yisrael. “Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake (Yeshayahu/Isaiah 54:15).”

Conclusions

As a summary of this parashah, some key verses of this portion.

Devarim/Deuteronomy 8:3: “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of Yahweh doth man live.”

This verse has beautiful prophetic implications. We may connect it to: **Matityahu/Matthew 4:4:** “But he answered and said, ‘It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Yahweh’. This is the event of Yeshua’s temptation by the adversary in the wilderness. As the congregation of Yisrael was tried in the wilderness for forty years, He was tempted in the wilderness for forty days. (**Matityahu/Matthew 4:2**). He came victorious from this trial so that we can reach the Promised Land.

When we are tempted, we must learn from Yeshua whose promises are our only support. At the end of the trial in this world, we shall obtain the promise if we are confident in Him that promised.

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Ivrim/Hebrews 10:35-39: “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of Yahweh, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

The purpose of this summary is here:

Korintyim Alef/1 Corinthians 10:1-11: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moshe in the cloud and in the sea; and did all eat the same spiritual meat and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiaj. But with many of them Yahweh was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written: ‘The people sat down to eat and drink, and rose up to play’. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Mashiaj, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**”

Yeshua is the manna that came from heaven. He is all we need. “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world (**Yohanan/John 6:51**).”

Brethren, let us follow the good example and learn from the history of poor people. Whoever denies his own history is bound to fail and to make the same mistakes. Let us yearn for Yeshua, the manna of life and let us be confident in Him.

Devarim/Deuteronomy 8:5: “Thou shalt also consider in thine heart, that, as a man chasteneth his son, so Yahweh thy Elohim chasteneth thee.”

The essential emphasis of this parashah is to learn from the mistakes of the past and to accept the discipline.

Ivrim/Hebrews 12:7: “If ye endure chastening, Yahweh dealeth with you as with sons; for what son is he whom the father chasteneth not?”

This parashah also makes emphasis on the confidence on Yahweh’s promises and to rest in Him. “Understand therefore this day, that YAHWEH thy Elohim is he which goeth over before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as Yahweh hath said unto thee (**Devarim/Deuteronomy 9:3**).” While these are comforting words, they also shall make us fear that we would never be on the other side of the lines, namely, to be against the people of Yahweh.

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The phrase “For our Elohim is a consuming fire” (**Ivrim/Hebrews 12:29**) must inspire both faith and the fear of Yahweh.

In this parashah, we find the commandments four-hundred twenty-eighth to the four-hundred thirty-fifth:

428. Precept to bless Elohim for the sustenance. **Devarim 8:10.**
429. Precept to love the converts. **Devarim 10:19.**
430. Precept to fear Elohim. **Devarim 10:20.**
431. Precept to pray to Elohim. **Devarim 10:20.**
432. Precept to cleave and be close to the scholars of the Torah. **Devarim 10:20.**
433. Precept to swear in the name of Yahweh (if need be). **Devarim 10:20.**
434. Prohibition to profit from the ornaments of an idol. **Devarim 7:25.**
435. Prohibition to take in our possession any object of idolatry with the intention of profiting from it. **Devarim 7:26.**
- 414.

END OF PARASHA

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr. Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM

INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1.** “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7.**)”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but

the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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