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Aliyot of the Torah:

1. 33:1-7
2. 33:8-12
3. 33:13-17
4. 33:18-21 or 33:18-21
5. 33:22-26 or 33:22-26
6. 33:27-29 or **Jatan HaTorah:** 33:27-34:12
7. 34:1-12

This portion (**Jatan HaTorah:** 33:27-34:12) is for **Simyat Torah** (22nd of Tishrei in Eretz Yisrael and on 23rd Tishrei in the Galut) together with the reading of **Bereshit/Genesis 1:1-2:3** and **Bemidbar/Numbers 29:35-30:1**.

Haftarah: Yehoshua/Joshua 1:1-9.

The Apostolic Writings: Hitgalut/Revelations 22:1-21

Aliyot of the Apostolic Writings:

1. 22:1-5
2. 22:6-9
3. 22:10-14
4. 22:15-17
5. 22:18-21

VeZot HaBerajah means “this is the blessing”.

First Aliyah 33:1-7

33:1 “And this is the blessing, wherewith Moses the man of Elohim blessed the children of Yisrael before his death.” –One of the characteristics of a man or a woman of Torah is giving blessings every time they speak. A man or a woman of Torah knows how to allow

the judgments of Yahweh to reach the wicked ones. Yaaqov the Sheliaj says: “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh (**Yaaqov/James 3:10-12**).”

Moshe knew some of them were against his leadership, however he blessed the rebels also. This is in perfect agreement with Rav Shaul teachings: “Bless them which persecute you: bless, and curse not (**Romanyim/Romans 12:14**).”

33:2-4 “And this is the blessing, wherewith Moshe the man of Elohim blessed the children of Yisrael before his death. And he said, YAHWEH came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. Moshe commanded us a Torah, even the inheritance of the congregation of Yaaqov.” –Every blessing is founded on what Yahweh has done for His children. That is, the past blessings are the assurance of the future ones. It was the same principle applied by David HaMelej: “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 Pelishtiy 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 Pelishtiy. And Shaul said unto David, 'Go, and YAHWEH be with thee' (**Shmuel Alef/1 Samuel 17:24-37**)."

There are two irrefutable truths in this statement: The nation of Yisrael is a consecrated nation, that is, separated from all other nations. And what makes them unique is that they have received the Torah for an inheritance. So, as believers who are Am Yisrael, the Torah must be a part of our lives.

33:2 "And he said, YAHWEH came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran and he came with ten thousands of saints () from his right hand went a fiery Torah (Yahshua) for them." –This verse makes a connection with a book that did not make to the Tanaj as inspired Scripture but it is quoted and his author is called a prophet. "And *Hanoj* (Enoch; "chānōh" חָנֹה H2585 means initiated) also, the seventh from Adam, prophesied of these, saying, '**Behold, the Lord cometh with ten thousands of His saints** (Yehudah/Jude 1:14)."

This verse is an evocation of the second coming of Yahshua. "When the Ben HaAdam (Son of man) shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory (**Matityahu/Matthew 25:31**)."

33:3-4 "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. Moshe commanded us a Torah, even the inheritance of the congregation of Yaaqov." –The inheritance of the people of Yahweh is the Torah. As we submit to it to obey it and keep it, we have an elevated life.

Maaseh Shelajim/Acts 20:32: "And now, brethren, I command you to Yahweh, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

- We receive His Word as our inheritance with the sanctified.

33:6 "Let Reuven live, and not die; and let not his men be few." –This blessing meant that Reuven had been forgiven for his trespass with his father's wife and that he shall always have part in Eretz Yisrael even if they were few in number.

33:7 "And this is the blessing of Yehudah: and he said, Hear, YAHWEH, the voice of Yehudah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies." –Yehudah is the tribe that keeps the king lineage in Yisrael. David and Shelomoh were Yehudim. But, most importantly, Yahshua came from that tribe. In this sense, Yehudah is considered an intercessor. Yahshua Himself intercedes for us: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yahshua HaMashiaj the **Tzadik** (righteous) (**Yohanan Alef/John 2:1**)."



Second Aliyah 33:8-12

33:8-10 “And of Levi he said, ‘Let thy Tummiym and thy Uriym be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meriyah; who said unto his father and to his mother, ‘I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Yaaqov thy judgments, and Yisrael thy Torah: they shall put incense before thee, and whole burnt sacrifice upon thine altar’.” –Levi had two important functions. They were in charge of ministering in the house of Yahweh and they had to instruct the people in the Torah. This implied that they had the revelation of Yahweh and they had to inquire Yahweh for any difficult issue.

33:9 “Who said unto his father and to his mother, ‘I have not seen him; neither did he acknowledge his brethren, nor knew his own children’ for they have observed thy word, and kept thy covenant.” –This, by no

means, suggests that we must forsake our parents but it is a call to set our priorities correctly.

Yahshua said: “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me (**Matityahu/Matthew 10:37**).”

Hilel/Luke 14:26: “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

- Obedience to the Torah is above all things.

33:11 “Bless, YAHWEH, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.” –Levi had been reprimanded by his father Yaaqov for starting the destruction of Shejem but now he receives a blessing. Yahweh always gives a second chance to all that comes near Him with a contrite heart. “The sacrifices of Yahweh are a broken spirit: a broken and a contrite heart, O Yahweh, thou wilt not despise (**Tehilim/Psalms 51:17**).”¹

¹ It is a very superficial commentary if not altogether wrong to say that Yaaqov cursed Levi for the destruction of Shejem. The Scriptural record and the commentaries of the Sages attest otherwise. When Yaaqov learned about what Shimon and Levi had done, he said: “The wine in the cellar was clear but now you had made it cloudy. “The Kenaanites knew that eventually Yisrael would conquer their lands but in the distant future. Therefore, they kept silence and did not attack us. Now that you have attacked them, they may think the conquering of their lands have begun and they shall do everything in their power to destroy us.”

Shimon and Levi argued that they were protecting their own wives and children. “We had to attack them –they affirmed- to show them that our daughters are not available for they to capture. “We did it to prevent any future attempt of similar felonies.” Yaaqov thought that they had endangered the entire family and at the end of his life he cursed their anger that led to the attack on Shejem (Bereshit/Genesis 49:5-7). “Simeon and Levi are brethren; instruments of cruelty are in their habitations. ‘O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath,



No one shall rise against one having the blessing of Yahweh. “Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident (**Tehilim/Psalms 27:3**).”

33:12 “And of Benyamin he said, “**The beloved of YAHWEH shall dwell in safety by him; and YAHWEH shall cover him all the day long, and he shall dwell between his shoulders.**” –A especial blessing was poured upon Benyamin. He was the only son of Yaaqov who was born in Yisrael and he did not participate in the plot to kill Yosef. He brought joy to his father and Yahweh loved him for that and put him under his protection. The temple was built in his territory. Rav Shaul was from the tribe of Benyamin.

Third Aliyah 33:13-17

33:16-17 “**And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Yosef, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Efrayim, and they are the thousands of Menasheh.**” –Yosef had received the birthright which implied a double portion of the inheritance. Moreover, he had the presence of Yahweh with him which made him have more

for it was cruel: I will divide them in Jacob, and scatter them in Yisrael.” (Midrashim Bereshit, Parashah Vaishlaj, page 283). According to the commentaries of Rashi in Torah with Rashi, although Yaaqov reprimanded harshly the action of his sons,

prosperity and standing than the rest of his brethren. He had two sons, Efrayim and Menasheh, who were the majority of the population of Yisrael. In fact, the northern kingdom was called the House of Efrayim.

Fourth Aliyah 33:18-21

33:18-19 “**And of Zebulun he said, ‘Rejoice, Zebulun, in thy going out; and, Yissajar, in thy tents’. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.**” –The descendants of Zebulun were merchants and they were wealthy. So, they sustained his brother Yissajar so that he would devote entirely to the study of the Torah.

This act of brotherly love shows an important principle. Yissajar was older than Zebulun but he is mentioned first to add to his greatness. Yahshua said: “And he said unto them, ‘The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth (**Hilel/Luke 22:25-27**).’”

Another important principle is that in order to have Torah teachers there must be persons to

Shimon and Levi, he just cursed their anger not them. (Torah with Rashi. Parashah Vaishlaj, commentary on Bereshit/Genesis 49:5-7). Note of translator.



sustain and support them. That is the only way to expand the kingdom of Yahweh.

33:20-21 “And of Gad he said, ‘Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of YAHWEH, and his judgments with Yisrael’.” –The tribe of Gad settled in the border of the land so they were more vulnerable to an invasion. Therefore, Gad had to watch his borders and as well as his brothers’. For this reason, he is compared to a lion.

Fifth Aliyah 33:22-26

33:22 “And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.” – Likewise Gad, Dan's territory also shared borders. But Dan was less in number that is why he is compared with a lion's whelp.

33:23 “And of Naphtali he said, ‘O Naphtali, satisfied with favor, and full with the blessing of YAHWEH: possess thou the west and the south’.” –Naftaliy was blessed with a large territory. A very fertile land that yielded a great quantity of high quality produce.

33:24-25 “And of Asher he said, ‘Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be’.” –The main staple of Asher was the plantations of olive trees. Olive oil had a variety of uses in the community.

Sixth Aliyah 33:27-28

33:27-28 “The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Yisrael then shall dwell in safety alone: the fountain of Yaaqov shall be upon a land of corn and wine; also his heavens shall drop down dew.” –The peace and the security of Yisrael was ensured by Yahweh. “My help cometh from YAHWEH, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Yisrael shall neither slumber nor sleep (**Tehilim/Psalms 121:2-4**).”

33:29 “Happy art thou, O Yisrael: who is like unto thee, O people saved by YAHWEH, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.” –The blessing and the presence of Yahweh gives the victory and the supremacy over the enemy. “Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Yahweh, which is in Yahshua HaMashiaj our Adon (**Romanyim/Romans 8:37-39**).”

Seventh Aliyah 34:1-12

34:1-3 “And Moshe went up from the plains of Moav unto the mountain of Nevo, to the top of Pisgah, that is over against Yeriho.



And YAHWEH shewed him all the land of Gilad, unto Dan, and all Naphtali, and the land of Efrayim, and Menasheh, and all the land of Yehudah, unto the utmost sea, and the south, and the plain of the valley of Yeriho, the city of palm trees, unto Zoar.” – The passage suggests that Yahweh not only showed Moshe all the land but also how it was going to be settled by the tribes of Yisrael which indicates that the settlement arrangement was not done by men but by Yahweh Himself.

34:5-6 “So Moshe the servant of YAHWEH died there in the land of Moav, according to the word of YAHWEH. And He buried him in a valley in the land of Moav, over against Beit Peor: but no man knoweth of his sepulcher unto this day.” – After the death of Moshe, there was a battle between the angels and the fallen angels. This is recorded in **Yehudah/Judas 1:9.** “Yet Miyhael the archangel, when contending with the devil he disputed about the body of Moshe, durst not bring against him a railing accusation, but said, ‘The Lord rebuke thee’.”

34:7 “And Moshe was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.” – The excellent physical condition of Moshe is an evidence of a life devoted to Yahweh. Yahweh’s promise is “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of YAHWEH shall flourish in the courts of our YAHWEH. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that YAHWEH is upright: he is my rock, and there is no unrighteousness in Him (**Tehilim/Psalms 92:12-15.**)”

34:8 “And the children of Yisrael wept for Moshe in the plains of Moav thirty days: so the days of weeping and mourning for Moshe were ended.” – The mourning for Moshe, as for Aharon before, lasted thirty days. “And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Yisrael (**Bemidbar/Numbers 20:29.**)”

Number thirty (**30**) is the letter “*lamed*, ל” which suggests teaching or instruction. Precisely that was the function of Moshe and Aharon: to instruct the people.

“*shelōshiyim*” שְׁלֹשִׁים H7970 (a multiple of H7969 “*shālōsh*” שָׁלֹשׁ which means a primitive number; three; occasionally (ordinal) third, or (multiplicative) thrice) means thirty; or (ordinal) thirtieth: thirty, thirtieth.

שְׁלֹשִׁים

ש=eternal fire, revelation

ל=to teach or to learn

ר=divine spark

ו=source of wisdom

The Torah of fire. The Torah is divine and this was which they had reflected throughout their lives. They were a source of wisdom for the people. **Devarim/Deuteronomy 5:22.**

34:9 “And Yehoshua the son of Nun was full of the spirit of wisdom; for Moshe had laid his hands upon him: and the children of Yisrael hearkened unto him, and did as Yahweh commanded Moshe.” – After they laid their hands on Yehoshua, he was established as the leader of the nation with all the required



spiritual requirements. Laying hands on an individual means consecration, investiture of power and authority. Rav Shaul himself started his ministry after he was consecrated by the laying of hands. “As they ministered to the Lord, and fasted, the Ruaj HaKodesh said, ‘Separate me Barnabas and Shaul for the work whereunto I have called them’. And when they had fasted and prayed, and laid their hands on them, they sent them away (**Maaseh Sheliajim/Acts 13:2-3**).”

The laying of hands is a basic doctrine that must be known by those who come to the Hebrew faith. “Therefore leaving the principles of the doctrine of Mashiaj, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Yahweh, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment (**Ivrim/Hebrews 6:1-2**).”

What does this doctrine mean? When is it applied?

- To consecrate for the service of Yahweh. **Bemidbar/Numbers 27:23; Maaseh Sheliajim/Acts 13:3, 6:6; Timoteos Alef/1 Timothy 4:14, 5:22; Timoteos Bet/2 Timothy 1:6.**
- To fill with Ruaj HaKodesh. **Devarim/Deuteronomy 34:9; Maaseh Sheliajim/Acts 8:17, 19:5-6.**
- To bless others. **Bereshit/Genesis 48:14; Bemidbar/Numbers 6:23-27; Matityahu/Matthew 19:13-15.**
- To heal. **Markos/Mark 1:41.**

A deeper look into this matter may provide a better understanding of **Timoteos Alef/1 Timothy 5:22**. “Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.” According to this verse the laying

of hands is an act of transference. Moshe laid his hands on Yehoshua (**Bemidbar/Numbers 27:18-21**). Commanded by Yahweh, Aharon laid his hands on the scape goat (**Vayikra/Leviticus 16:21**).

According to the Dead Sea Scrolls, Avraham laid his hands on Pharaoh (Avimelech) for healing (This passage is in **Bereshit/Genesis 20:17**). “I prayed for him laying my hands upon his head and the plague was removed from him and the Ruaj rah (evil spirit) was cast out of him and he lived (**1Q20; column XX**).” Quoted from Wikipedia.

It is critical to understand that we must be careful not to lay hands on people for no reason because in so doing we identify with that person.

Basically, we must not charge anyone with a leadership position unless he walks in holiness because, otherwise, we will be partaking of their sins. When we approve them as leaders, we are accepting that what they do is correct.

Every person has two hands. Two (**2**) stands for the Hebrew letter “**bet**, ב” which is the Habitations of Yahweh or the Temple. Our two hands are a reflection of the actions of He who dwells in us. We are the temple of Yahweh.

Two is the minimum number of witnesses needed to confirm any accusation or to settle any matter.

Korintyim Bet/2 Corinthians 13:1: “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”



Devarim/Deuteronomy 19:15: “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”

Our hands are the witnesses of what we do and declare when we lay our hands on a person.

Number five (**5**) is the Hebrew letter “**hei**, ה” which means transference, exhalation, speech or words. This means that hands are designed to give, to transfer the blessings.

Altogether, there are ten fingers in both hands, number ten (**10**) is the Hebrew letter “**yod**, י” which has to do with the divine spark. We cannot transfer any good thing if it does not have the divine spark, that is, it must come from Yahweh.

What we receive that we transfer also.

34:10-12 “**And there arose not a prophet since in Yisrael like unto Moshe, whom YAHWEH knew face to face, in all the signs and the wonders, which YAHWEH sent him to do in the land of Mitzrayim to Paroh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moshe shewed in the sight of all Yisrael.**” –There could not have been a prophet like unto Moshe because the only other prophet like him is Mashiaj –He is more than a prophet; He is Yahweh Himself.

Devarim/Deuteronomy 18:15: “YAHWEH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; **unto him ye shall hearken.**”

Matityahu/Matthew 17:5: “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ‘This is my beloved Son, in whom I am well pleased; hear ye him’.”

Yohanan/John 6:14: “Then those men, when they had seen the miracle that Yahshua did, said, ‘This is of a truth that prophet that should come into the world’.”

Yohanan/John 7:40: “Many of the people therefore, when they heard this saying, said, ‘Of a truth this is the Prophet’.”

Maaseh Sheliajim/Acts 7:37: “This is that Moshe, which said unto the children of Yisrael, ‘A prophet shall YAHWEH your Elohim raise up unto you of your brethren, like unto me; him shall ye hear’.”

Moshe performed signs and wonders that are worth mentioning: “...**Moshe, whom YAHWEH knew face to face, in all the signs and the wonders, which YAHWEH sent him to do in the land of Mitzrayim to Paroh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moshe shewed in the sight of all Yisrael.**”

Maaseh Sheliajim/Acts 1:2-3: “Until the day in which he was taken up, after that He through the Ruaj HaKodesh had given commandments unto the Sheliajim (apostles) whom he had chosen: to whom also he shewed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of Yahweh.”



Conclusions

The death of Moshe was not a tragedy because he died of old age and his life was a life devoted to obedience. Yisrael was not without a leader. Life presupposes transitions that take us to higher levels of emunah. It is crucial to make provisions for a leader of the next generation. These times are critical because there are not too many places to turn to or people to listen to because many claim to have the truth, and yet other that they are following the correct path. Only by sticking to the manual, The Scriptures, we may be able to tell apart right from wrong.

A truth diluted in a portion of lie is as harmful as a complete lie. These times call for extreme caution.

Yahweh Himself buried Moshe. “So Moshe the servant of YAHWEH died there in the land of Moav, according to the word of YAHWEH. And he buried him in a valley in the land of Moav, over against Beit Peor: but no man knoweth of his sepulcher unto this day.”

Yehudah/Judas 1:9 also refers to this event. This is a reference of a book called Ascension of Moshe where the devil claims that Moshe corpse belonged to him because he was a murderer. (**Shemot/Exodus 2:11-16**).

“Yet Miyhael the archangel, when contending with the devil he disputed about the body of Moshe, durst not bring against him a railing accusation, but said, ‘The Lord rebuke thee’.”

There is one more teaching concerning the death of Moshe. We must not accuse the higher powers of the spiritual realm. Today many people, in their pride, are declaring curses over spiritual dignities. They believe

they are strong in their faith but they are not strong in Yahweh. when we rebuke the Ruajim rah (evil spirits) we do it in the name of Yahshua because we are submitted to Him. We may also say ‘May the Adon rebuke you’.

Zejariah/Zechariah 3:2: “And (the messenger of) YAHWEH said unto Satan, ‘YAHWEH rebuke thee, O Satan; even YAHWEH that hath chosen Yerushalayim rebuke thee: is not this a brand plucked out of the fire?’

Kefa Bet/2 Peter 2:1, 9-12: *“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.”*

May Yahweh give you blessings.

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**.)"

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.

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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Find your local number:

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