



EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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Aliyot of the Torah:

1. 3:23 – 4:4
2. 4:5-40
3. 4:41-49
4. 5:1-21 (18 heb.)
5. 5:22(19) – 6:3
6. 6:4-25
7. 7:1-11
8. **Maftir**: 7:9-11

Haftarah: Yeshayahu/Isaiah 40:1-26.

The Apostolic Writings: Hitgalut/Revelations 2:18-4:11.

Aliyot of the Apostolic Writings:

Hitgalut/Revelations (Jazon): The fourth epistle of Zaken Yohanan

1. Hitgalut/Revelations 2:18-29
2. Hitgalut/Revelations 3:1-6
3. Hitgalut/Revelations 3:7-13
4. Hitgalut/Revelations 3:14-22
5. Hitgalut/Revelations 4:1-11

Va'Etjanan means “and I pleaded”

This parashah “**Va'Ethan**” (And I besought)1 continues to comment about Moshe Rabenu's reprimand of the people in a spirit of a father, who out of compassion and love, rebuked the congregation like they were his own children. He knew he was soon to be gathered unto his

people and the congregation was ready to cross the Yarden under the leadership of Yehoshua. He poured out his soul to them showing them how intimate his personal relation with Yahweh was for their sake in order to ensure that Yisrael may abide in the covenants and promises given to them without turning aside to the right hand or to the left (**Yehoshua/Joshua 1:7**) observing the commandments, precepts, and ordinances given onto them for a blessing and a difference among the nations.

First Aliyah 3:23-4:4

3:23 “And I besought YAHWEH at that time, saying...” –This text is included in the portion where the author of this account made an overview of the nation's history from Har Sinai to the Yarden (**Devarim/Deuteronomy 1:6; 3:29**). These are the opening words by Moshe expressing his plead onto Yahweh with a paternal concern for the entire nation. This attitude of Moshe is an exceptional instance of dependence, subjection, and seeking of the guidance of Yahweh as an exhortation of his witnesses to be followers of his example. **Ivrim/Hebrews 6:12** is urging them to be aware of their situation and to experience His promises: “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

3:25 “I pray thee, let me go over, and see the good land that is beyond Yarden, that goodly

וַאֲתַחֲנֶנּוּ, אֶל-יְהוָה. בְּעֵת הַהוּא, לֵאמֹר 1
vaethanan el-yhwh
vaet hahiv lemor/ And I besought YHWH at that time,
saying...“**chânan**” חָנַן H2603 properly to bend or stoop in
kindness to an inferior; to favor, bestow; causatively to implore

(that is, move to favor by petition): - beseech, entreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication. (Note of translator).

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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mountain, and Lebanon². –Moshe besought Yahweh to cross the Yarden and to enter the land of Kenaan leading the congregation of Yisrael. From this, we learn that we must not indulge ourselves in thoughts that we cannot offer in faith onto Yahweh in prayer. The response, as we can see in the text, is a mixture of mercy and judgement. In the sight of Yahweh not all things are good for us so He does not grant our heart's desires, though many would argue against this. He does listen to our pleads and prayers but He does not always give us what we are asking in prayer. If Yahweh, in all His mercifulness, disregards our petitions; He nonetheless, by Grace, grants us shalom without that we are asking, ultimately, the result is the same. It should suffice that Yahweh is our Abba and the Torah our portion even though we may not achieve everything we wish in this world.

3:26 “But YAHWEH was wroth with me for your sakes, and would not hear me: and YAHWEH said unto me, ‘Let it suffice thee; speak no more unto me of this matter’.” –The Hebrew translation for **“let it suffice thee”** is

“rav-laj” רַב-לַי which means **“too much for you”** may be understood in two ways, it may mean **“Enough! or Stop!”** and according to the jajamim, it means **“More than this awaits you”** or **“Much is the good that is in store for you”**.³ Moshe already had a great inheritance awaiting him at the resurrection of the dead so he did not have to worry too much to enter the Promised Land then; his future should be even more glorious in the Olam Habah, the world to come.

According to the Scriptures, we receive our inheritance in two installments: in the Olam Hazei (the present world) and in the Olam Habah (the world to come). Moshe did not receive any inheritance in this present world but in the final redemption, the resurrection of the dead, he shall receive it in the second coming of Yeshua HaMashiaj. **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of Yahweh and of Mashiaj, and shall reign with him a thousand years (Hitgalut/Revelations 20:6).”**

² Lebanon: “lebânôn” לְבָנוֹן H3844 means (the) white mountain (from its snow); Lebanon is a mountain range in Yisrael. In an old edition of Rashi (Reggio di Calabria, Italy, 1475), it is said that the Temple is called “Lebanon” לְבָנוֹן because “it whitens the sins of Yisrael”. The word “Lebanon” derives from “laban” לָבָן which means “white”. Consequently, “Lebanon” would be “the Whitener”. According to the opinion of Gur Arye, Lebanon is the name given to a mount that produces many trees (the same of the country Lebanon) that are themselves called “lebanon”. According to this jajam, the reason the temple was called “lebanon” is because it whitened the sins of Yisrael and because it was a fertile mount of trees; trees are a symbol of what it grows from the soil, the material

realm, and elevates from it; in the same way that holiness elevates from the material realm. According to the tradition of our people, in Yom Kippur, a red cord was hung from the Temple façade; when the sacrifice was accepted and the sins of Yisrael forgiven, the cord would turn white. “Come now, and let us reason together, saith YAHWEH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Yeshayahu/Isaiah 1:18).” Commentary of Devarim 3:25. Explanatory note by Aryeh Coffman. Note 9. (Note of translator).

³ Commentary of Devarim 3:26. Explanatory note by Aryeh Coffman. Note 34. (Note of translator).

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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4:1 “Now therefore hearken, O Yisrael, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which YAHWEH Elohim of your fathers giveth you.”

–The Hebrew word for “*harken*” is “*shema*” שָׁמַע 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 was exactly what the people needed to do: harken to the commandments, precepts, and ordinances established by Yahweh and communicated through Moshe to those He had chosen as His people.

These statutes (“*jukim*” חֻקִּים pl. of *jok*, חֹק or *jukah*, חֻקָּה H2607) and judgements (*mishpâtîm* מִשְׁפָּטִים pl. of *mishpât* מִשְׁפָּט H4941) referred to in this verse are almost identical in purpose and define the character of the totality of the laws contained in chapters 5-26.⁴ The care and love of the Creator for His people are the foundation and the motivation for His urgent call to the people to be cautious while

reminding them of previous warnings. For the most part, this refers to the Covenant with Yisrael although it may also refer to the people in the diaspora who are under these same statutes and judgements. Obedience alone is not a bargaining chip for salvation, however, it is the only evidence that we are part of the people that observes the Torah which is life everlasting in Yeshua HaMashiaj.

4:2 “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YAHWEH your Elohim which I command you.” –We have absolutely no authority to add or to diminish from the commandments that Yahweh had established. The same warning is found in **Hitgalut/Revelations 22:18-19**: “For I testify unto every man that heareth the words of the prophecy of this book, ***‘If any man shall add unto these things, Yahweh shall add unto him the plagues that are written in this book and if any man shall take away from the words of the book of this prophecy, Yahweh shall take away his part out of the book of***

⁴ The Torah uses different terms to refer to the precepts. The most frequent are: 1) מִשְׁפָּט (*mishpât* H4941), that is “law, judgement; 2) חֹק or חֻקָּה (*jok* or *jukah*) which are statutes, ordinances or decrees; 3) מִצְוָה “*mitsvâh*” H4687; plural: מִצְוֹת “*mitsvot*”, that is precept or commandment. 4) Just in a few instances the term Torah תּוֹרָה “*tôrâh*” H8451 is used to refer to a particular precept as in **Vayikra 7:1**. The term literally means instructions or teachings. The commentary Mizraji declares that every term refers to a specific quality of the precept that the Torah wants to emphasize. Even at the risk of over simplifying too much, we may say that the first category,

the *mishpat*, are laws which usefulness is evident to human reason. The second category *jok* or *jukah*, however, are laws which purpose or usefulness go beyond the comprehension of the human intellect. The third category may be considered as a general term that comprises the first two categories. In this case, the Torah uses *jok* or *jukah* to refer to the precept of the red heifer. This implies that the Torah is ordering that this divine decree must be obeyed independently the comprehension of the normal human intellect. Commentaries on Bemidbar 19 of Parashah Jukat by Rashi. Explanatory notes by Aryeh Coffman. Notes 4. (Note of translator).

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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life, and out of the holy city, and from the things which are written in this book’.

Many have taken the liberty to add and to take away from the commandments of the Torah of Elohim. The Christian church practices have eliminated observing the Shabbat and the Feast of Yahweh (Moedim) while adding the celebration of pagan festivities. As the biblical Yisrael, we are commissioned to be ***“Light to the World”*** through our good works: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (**Matityahu/Matthew 5:16**).”

The Torah is our guidance for emunah (faith) and conduct. Obeying the Torah is our work of faith and justice. **Yohanan Alef/1 John 3:4**: “Whosoever committeth sin transgresseth also the Torah (law) for sin is the transgression of the Torah (law).” If to sin is to transgress the Torah, not to sin is to observe the Torah. This is crystal clear. Therefore, by adding or taking away from it we are removing what makes us ***“Light to the World”***.

4:4 “But ye that did cleave unto YAHWEH your Elohim are alive every one of you this day.” –Keeping the commandments brings life and prosperity in the present world (**Olam Hazeh**) and in the world to come (**Olam Habah**).

The Hebrew word used in this verse is **“dâvêq”** דָּבַק H1695 which means to cleave, joining, adhering, stick closer. It derives from **“dâvaq”** דָּבַק H1692 which means to cling or adhere: abide, fasten, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick. Other versions of the Scriptures rendered it as “those who have followed” (**RV60**); “those who have been faithful”

(**LBLA**). Basically, to adhere to or to cleave onto Yahweh means to be faithful to His commandments by no associating with other nation’s gods and their practices. This communion with Yahweh brings life today and forever. The Hebrew expression **“hayom”** (הַיּוֹם) which means “this day”, or “today” may be interpreted, at Remez level, as an eternal present and also as the final day. Whoever clings onto Yahweh shall always have a **“hayom”**, that is an existence in the present. Consequently, whoever separates from Yahweh shall lose the right to that **“hayom”** (הַיּוֹם). This word appears seventy-five times in Devarim alone (more than twice in every chapter). This teaches that you must not leave keeping the commandments for tomorrow, or for when we can or feel like or when the circumstances are correct. Today is the day to keep them without excuses; pretexts block the blessings. Excuses and pretexts are the main reason that prevents us from enjoying the blessings Yahweh had established for us. Many try to deceive themselves because their understanding and hearts have been darkened. We must obey the commandments not yesterday, not tomorrow, today! So if you hear His voice today, harken His voice for it is written: “For he is our Elohim; and we are the people of his pasture, and the sheep of his hand. **Today if ye will hear his voice** (**Tehilim/Psalms 95:7-11**).”

Ivrim/Hebrews 3:12-13: “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Elohim. But exhort one another daily, **while it is called Today** (**hayom**; הַיּוֹם); lest any of you be hardened through the deceitfulness of sin.”

Second Aliyah 4:5-40

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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4:5 “Behold, I have taught you statutes and judgments, even as YAHWEH my Elohim commanded me, that ye should do so in the land whither ye go to possess it.” –The Torah is teaching about the statutes (“*jukim*” חֻקִּים pl. of *jok*, חֹק or *jukah*, חֻקָּה H2607) and judgements (*mishpâtim* מִשְׁפָּטִים pl. of *mishpât* מִשְׁפֵּט H4941). The “*jukim*” are those precepts that has no logical explanation of why they must be obeyed. The “*mishpatim*” are those commandments of social character that are easy to understand. Besides, there is an emphasis on the fact that these statutes and judgements should be observed when they take possession of the land. Eretz Yisrael is the first place where the Torah must be observed as the constitution of the land (**Devarim/Deuteronomy 26:9**). The Torah was given to be fully applicable where it was first intended, the Land of Yisrael. Outside the territory of Yisrael, there are certain commandments, though still in force, that are not applicable in the dispersion and because of the prophetic moment of Yahweh’s people today.

4:6 “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people’.” –This Aliyah deals with a whole new level of exhortations by Moshe.

This exhortation has a mandatory tone by the imperative mode of his discourse: “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them...”. besides, he admonished them “Ye shall not add unto the word which I command you, neither shall ye diminish ought

from it.” Yeshua Himself complemented these words by saying “Heaven and earth shall pass away, but my words shall not pass away (**Matityahu/Matthew 24:35**).” This declaration by Mashiaj makes us identify ourselves with the people of Yahweh that knows His Word from such an identity position that may also feel reprimanded by our own history. As sure as we must learn from history, history demands obligations from every faithful follower of Yahweh El-Shadday. Those who have accepted the new identity as Hebrews must learn from history in order to understand how Yahweh governs the nations and how His providence works.

Verse 6 stresses the fact that obedience to the Torah as a major evidence of wisdom should greatly impact the surrounding nations. They would witness our close communion with Yahweh while admiring our prosperity and fearing our power. This is the foundation of the future of Yisrael. A key issue is reiterated time and time again: “Only take heed to thyself... and teach them thy sons, and thy sons’ sons.” (**6:7, 20, 21; 11:19; 31:13; 32:46**) Another recurrent message is “never forget”:

Remember that you heard the terrible voice of the El-Shadday when he pronounced the Ten Words –which you have as a memorial in the Ark of Covenant. **Remember** that you heard the voice of the words, but saw no similitude; only you heard a voice so that you shall not make unto you any image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth and that you should not bow down to them, nor serve them in worship. **Remember** that YAHWEH your Elohim is a jealous Elohim who cannot allow you to sin and He shall surely visit your sins. Do not, by a moment, entertain the

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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thought that the word “condemnation” is not applicable here. **Remember** the appalling words of Yeshua HaMashiaj –who is greater than Moshe- when He said: “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gay Hinnom (hell) (**Matityahu/Matthew 10:28**).” He also said referring to the final judgement: “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (**Matityahu/Matthew 25:41**).”

These are the kind of exhortations given by Moshe in his discourse to the congregation of Yisrael.

4:7 “For what nation is there so great, who hath Elohim so nigh unto them, as YAHWEH our Elohim is in all things that we call upon him for?” –The next verse (v. 8) teaches that all the statutes and judgments without distinction, and despite our lack of comprehension of some of them, are so righteous. The Psalmist would say: “Thy word is true from the beginning: and every one of thy righteous judgments endureth forever (**Tehilim/Psalms 119:160**).”

Also in **Tehilim/Psalms 119** in vv. 62, 106, 164 it is written: “At midnight I will rise to give thanks unto thee because of thy righteous judgments.”; “I have sworn, and I will perform it, that I will keep thy righteous judgments.”; “Seven times a day do I praise thee because of thy righteous judgments.”

Romanyim/Romans 7:12: “Wherefore the Torah (law) is holy, and the commandment holy, and just, and good.”

Romanyim/Romans 3:1-2: “What advantage then hath the Yehudit? or what profit is there of

circumcision? Much every way: chiefly, because that unto them were committed the oracles of Yahweh (The Word of Yahweh).” One of the advantages we profit from approaching Yehudah is that they were given the Scriptures. In other words, we must come closer to what they were given, the Word of Yahweh. They are our elder brother. We pray for them to receive the revelation of Yeshua HaMashiaj.

4:9 “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons.” –According to this verse, it is of utmost importance to transmit the personal experiences and the Words of the Torah to our own children. Parents and grandparents have the great responsibility to pass down this revelation to their children and grandchildren so that the next generations may grow in obedience to Yahweh (**Devarim/Deuteronomy 31:19**). Rav Shaul said: “That ye may be blameless and harmless, the sons of Yahweh, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (**Filpyim/Philippians 2:15**).”

4:10 “Specially the day that thou stoodest before YAHWEH thy Elohim in Horeb, when YAHWEH said unto me, ‘Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children’.” –Parent have the responsibility to teach their children the Torah, not others. Their mission is that their children learn the Torah. Although we may look for assistance in order to observe this mitzvah, this mitzvah is not transferable to others for if we fail to do so we must give account

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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to Yahweh. The Psalmist when defining the Torah, he said: “The Torah (law) of YAHWEH is perfect, converting the soul: the testimony of YAHWEH is sure, making wise the simple (Tehilim/Psalms 19:7).” Cf. **Mishle/Proverbs 22:6; Yeshayahu/Isaiah 28:26.**

4:11-12 “And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And YAHWEH spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.” –Let us analyze this verse:

Ivrim/Hebrews 12:18-24: “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, ‘And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart’. And so terrible was the sight, that Moshe said, ‘I exceedingly fear and quake’) **but ye are come unto mount Tziyon, and unto the city of the living Elohim, the heavenly Yerushalayim, and to an innumerable company of angels, to the general assembly and Kahal (church) of the firstborn, which are written in heaven, and to Elohim the Judge of all, and to the spirits of just men made perfect, and to Yeshua the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**”

If those in Har Sinai feared the voice that spoke from the mount, how much more us who have received a greater glory must serve and obey

even more fervently. “See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven (**Ivrim/Hebrews 12:25**).”

4:12 “And YAHWEH spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.” –Moshe’s words were emphatic recalling the time of his calling. In this particular time of remembrance, the retrospective of his calling becomes an exhortation to the congregation to consider themselves as partakers of that event. He wanted them to feel like they witnessed the voice out of the midst of fire and he wanted them to know how he had been faithful to it. They were expected to act the same way by obeying and spreading that same fire.

This is achieved by through meditation. The Hebrew word for “meditation” is “**hâgîyḡ**” הִגִּיג H1901 properly a murmur, that is, complaint, meditation. It comes from the verb “**hâgâh**” הִגָּה H1897 which means, among other things, to meditate, to murmur (in pleasure or anger); by implication to ponder. Also to read in a muttering and meditation (**Tehilim/Psalms 1:2**).

The Hebrew meditation is not just to use the mind but also the mouth to repeat the words of the Torah in a spirit of prayer. The study of the Torah along with the prayers in the Ruaj are the only things that can produce the divine fire in our hearts. Neither the neo charismatics nor the self-help books like Ten Easy Steps to Improve Your Charisma can produce this but through the study of the Torah and prayer.

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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“...ye heard the voice of the words, but saw no similitude...” The Hebrew word for “*similitude*” is “*temûnâh*” תְּמוּנָה H4327; something portioned (that is, fashioned) out, as a shape, that is, (indefinitely) phantom, or (specifically) embodiment, or (figuratively) manifestation (of favor): - image, likeness, similitude. Also an image in the form of an idol (**Shemot/Exodus 20:4**). This proves that Yahweh does not have an “image or shape” or that it had not yet been manifested onto the Yisraelites to prevent them from being tempted to make any kind of image of the divinity.

4:13 “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” –In the original Hebrew text is not written, as many have supposed and promoted, the idea of the “Ten Commandments”. On the contrary, the text specifies that it is the “Aseret HaDevarim” (עֲשֶׂרֶת הַדְּבָרִים) –the Ten Words.

וַיַּגִּד לָכֶם אֶת-בְּרִיתוֹ, אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת--
עֲשֶׂרֶת הַדְּבָרִים; וַיִּכְתְּבֵם, עַל-שְׁנֵי לַחֹת אֲבָנִים.

/vayagued lachem et-berito asher tzivah etchem
laasot **aseret chadevarim** vayichtebem al-
sheny luchot obanyim/

And He declared unto you His covenant, which He commanded you to perform, even Ten Words; and He wrote them upon two tables of stone.

Those who advocate for such false teaching continue to feed it into those who neglect the profound teaching of the Torah. Their gospel is

a cock and bull story in the style of the Grimm Brothers. This must call our attention to the prophetic words by Rav Shaul to Timothy: “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do (**Timoteos/Timothy 1:4**).”

4:15-16 “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that YAHWEH spake unto you in Jorev out of the midst of the fire. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.” –We are in the presence of an absolute prohibition to make any images or sculptures of any kind. This precept is not a conditional one saying that “as long as you do not worship them” you can make them. The Torah prohibits making images or idols of the anthropomorphic descriptions of Elohim that appears in the Scriptures.

4:18 “The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.” –It is inappropriate to represent Mashiaj with an image of a fish. The origin of this image called IXTUS is the worship of the Pelishtim fish god Dagon that was infiltrated in the faith by certain Christians during the second century of the Common Era. Instead of forsaking their idols to serve Yahweh El-Shadday, they persisted in their pagan practices mixing them with the Messianic Judaism. So, Christianity started to grow as a mixture of Judaism with pagan practices so popular in the entire Roman empire. Without the shadow of a doubt, this is a historical evidence that the **mystery of iniquity**, that has been so determined to distort the truth

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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throughout history, made the fabric of Christianity with fibers of apostasy and syncretism.

The symbol of the fish is not wrongly used if it refers to the dispersed who shall be fished in the waters of the world. However, it should not be used to represent Yeshua because it does not have biblical grounds whatsoever. It means that if Yeshua is Yahweh, then we are worshiping the god fish. Let us avoid such a pagan mixture.

4:19 “And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which YAHWEH thy Elohim hath divided unto all nations under the whole heaven.” –This verse brings to mind the words of the epistle to the Romans in the Brit Hadashah about the conduct of mankind fallen and riddled with sins.

Romanyim/Romans 11:21-32: “Because that, when they knew Yahweh, they glorified him not as Elohim, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

- Mankind first error was not to glorify Yahweh; the second error was not to give thanks.

²² Professing themselves to be wise, they became fools,

- They did not seek the wisdom of Yahweh.

²³ And changed the glory of the incorruptible Elohim into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

- Since they neglected the wisdom of Yahweh they were carried away unto the dumb idols and idolatry.

²⁴ Wherefore Elohim also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

- Idolatry carries nations, peoples and persons to the lowest levels of moral degradation like homosexuality and lesbianism.

²⁵ Who changed the truth of Elohim into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

- Changing the truth for the lie makes Yahweh to abandon them to their own wickedness of their hearts to be governed by their passions.

²⁶ For this cause, Elohim gave them up unto vile affections: for even their women did change the natural use into that which is against nature. ²⁷ And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

- There is retribution for a homosexual behavior.

²⁸ And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things which are not convenient;

- They were given a reprobate mind to do evil things.

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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²⁹ Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰ backbiters, haters of Elohim, spiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹ without understanding, covenant breakers, without natural affection, implacable, unmerciful: ³² who knowing the judgment of Elohim, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

- Those who are involved in such practices and those indulge in having pleasure with those who practice them shall receive the same judgement.
- Those who know that something is wrong and do not confront sin shall receive the judgement due to the sinners.

4:20 “But YAHWEH hath taken you, and brought you forth out of the iron furnace, even out of Mitzrayim, to be unto him a people of inheritance, as ye are this day.” – Here, there is another connection to the Brit Hadashah.

Titos/Titus 2:14: “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”

- The iron furnace is the iniquity that enslaved us exerting power over us.
- We were redeemed so that we could be zealous of good works.

Kefa Alef/1 Peter 2:9: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvellous light.”

- This is who we are and what we have been called to be.

4:23-24 “Take heed unto yourselves, lest ye forget the covenant of YAHWEH your Elohim, which he made with you, and make you a graven image, or the likeness of anything, which YAHWEH your Elohim hath forbidden thee. For YAHWEH your Elohim is a consuming fire, even a jealous God.” – Moshe was emphasizing the Greatness, the Glory, and the Kindness of Yahweh. If we had considered that Elohim is whom we shall give account to, we would have been aware of our duty and we would have never dare sin against Him. Would we abandon such a merciful King who will never forsake us if we are faithful to Him? To whom shall we go? (**Yohanan/John 6:68**). May the bonds of love sustain us in our mission and Yahweh’s many mercies prevail so that we can cleave onto Him. This is our prayer for those who study the Torah. By obeying the commandments, we shall conduct with wisdom at times and in every place despite the circumstances. The fear of the LORD is the beginning of wisdom. (**Tehilim/Psalms 111:10; Mishle/Proverbs 1:7; 9:10**).

4:25-26 “When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of YAHWEH thy Elohim, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Yarden to possess it; ye shall not prolong your days upon it, but shall utterly

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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be destroyed.” –This passage is a prophetic warning that they did not fail in teaching their children the truth of Yahweh and the consequences of disobedience thereof. Namely, the sin of idolatry which would bring dire consequences:

1. They would be expelled from the land (v. 26).
2. They would not remain long in the land.
3. They would suffer exile and dispersion among other nations.
4. They would be forced to serve other gods.
5. The creation would be the witness against them of their rebelliousness.

4:28 “And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.” – Certainly, this text is a direct reference to all sorts of manmade idols and crosses of wood or stone, Christmas trees, mystic relics, amulets, and fetishes used in pagan worship. “Professing themselves to be wise, they became fools and changed the glory of the incorruptible Elohim into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things (Romanyim/Romans 1:22-23).”

4:29 “But if from thence thou shalt seek YAHWEH thy Elohim, thou shalt find him, if thou seek him with all thy heart and with all thy soul.” –Whenever the prophets speak words of judgement against Yisrael, they also pronounce words of restitution. Only one thing is needed to find the Creator: seeking Him with all our souls. How do we do it? “Turn to YAHWEH thy Elohim, and be obedient unto his voice (v. 30).” The way to seek Yahweh is by listening to His voice. This voice is found in the Torah of Moshe and the rest of the books inspired by the **Ruaj VeEmet** (Spirit of Truth).

4:30 “When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to YAHWEH thy Elohim, and shalt be obedient unto his voice.” –The expression “**ajarit vehayamim**” בְּאַחֲרֵית הַיָּמִים which means “the latter days” refers to the time previous the advent of the Messianic Kingdom in the earth, that is, our times. The expression “**be obedient unto his voice**” means that in the end-times those who are of the seed of Avraham shall return to the Torah. This is the way to seek Him with all our heart and soul. It is impossible to return to Yahweh disregarding what He says in the Scriptures. Our love for Him is confirmed in a desire to study and implement the Torah. “Now to Avraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Mashiaj (Galtyim/Galatians 3:16).”; “Ye are the children of the prophets, and of the covenant which Yahweh made with our fathers, saying unto Avraham, ‘And in thy seed shall all the kindreds of the earth be blessed’ (Maaseh Sheliajim/Acts 3:25).”

4:31 “(For YAHWEH thy Elohim is a merciful Elohim;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.” –The compassion of Yahweh makes us confident that: 1) He shall never forsake us; 2) He shall not destroy us; 3) He shall not forget the Covenant.

The Hebrew word for “merciful” is “**rachûm**” רַחֻם H7349 from H7355; (“**râcham**” רָחַם to fondle; by implication to love, especially to compassionate) means compassionate: full of

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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compassion, merciful. The infinitive is רַחֵם *rahem*.

I know that Yahweh shall not forsake me because mercifulness is one of his attributes. When Moshe asked Yahweh to show him His Glory, he manifested by showing His merciful character. This is one of the qualities that holds the Covenant in effect forever.

Shemot/Exodus 33:19: “And he said, I will make all my goodness pass before thee, and I will proclaim the name of YAHWEH before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”

Shemot/Exodus 34:6: “And YAHWEH passed by before him, and proclaimed, YAHWEH, YAHWEH Elohim, merciful and gracious, longsuffering, and abundant in goodness and truth.”

The Hebrew word for “**forsake**” is “**râphâh**” רָפָה H7503 to slacken (in many applications, literally or figuratively): abate, cease, consume, draw [toward evening], fail, (be) faint, be (wax) feeble, forsake, idle, leave, let alone (go, down), (be) slack, stay, be still, be slothful, (be) weak (-en).

He shall not deny us. He shall not be weak and depart from us. His mercifulness keeps Him attached to His people. He chastises us out of love. We may abandon Him but He remains faithful.

Timoteos Bet/2 Timothy 2:13: “If we believe not, yet He abideth faithful: He cannot deny himself.”

The Hebrew word for “**destroy**” is “**shâchath**” שָׁחַת H7843 which means to decay, that is,

(causatively) ruin (literally or figuratively): - batter, cast off, corrupt (-er, thing), destroy (-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste (-r).

Both the Bible Kadosh and the Reina Valera 1960 translated the word “**shâchath**” שָׁחַת H7843 as “**destroy**”.

His mercifulness shall prevent His people from being destroyed. The trespassers are judged so that Yisrael may endure forever. Any blessing or judgment is based on His mercifulness that He shows to a nation that is aware that it was born to last for all the eternity. Everything that Yahweh does is aimed at achieving that the elected people may persist forever. His sheep are disciplined and guided, found and saved. Amen.

The word “**forget**” is rendered as “**shâkach**” שָׁכַח 7911 which means to forget, to be oblivious from want of memory or attention as in (**Bereshit/Genesis 40:23**). Also to be forgotten; to make (someone) forget, to erase from memory as in (**Ejah/Lamentations 2:6**).

His mercifulness shall keep His Covenant and shall forever have it in mind. Amen to that!

Yahweh need not be reminded of His Words and Promises. When we pray the Word of Yahweh is not to remind Him; it is for us to always have it in mind. Amen, Amen!!

4:32 “For ask now of the days that are past, which were before thee, since the day that Elohim created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like

EMC SHALOM INTERNATIONAL

PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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it?” –The Torah urges us to study the history of mankind from Adam and Javah (Eve). We are also encouraged to study the geography and the cultures of the nations to have an insight into the events that took place after the people left Mitzrayim and the receiving of the Torah in Har Sinai, an extraordinary event never seen or experienced by other men. This proves that Yahweh is the only Elohim in the heavens and the earth. Yirmiyahu the prophet would say: “Thus saith YAHWEH, ‘Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Yirmiyahu/Jeremiah 6:16).”

4:35 “Unto thee it was shewed, that thou mightest know that YAHWEH he is Elohim; there is none else beside him.” –These are words worth remembering. There is nothing in this universe or outside of it that can be called Elohim. The other so called “gods” are nothing but idols. There is no other definition for Elohim than this one.

Markos/Mark 12:32: “And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is one Elohim; and there is none other but He.”

Korintyim Alef/1 Corinthians 8:4: “As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other Elohim but one.”

Third Aliyah 4:41-49

This third Aliyah deals with the ordinance to build three of the six cities of refuge that had to be established either side of Yarden (three, east of Yarden and three, west of Yarden). Apparently, this is an interruption of Moshe’s

discourse but this is a parenthetical construction that serves the purpose of making the transition from the end of the first discourse and the prologue of the second discourse. **Verse 45** is of major importance:

4:45 “These are the testimonies, and the statutes, and the judgments, which Moshe spake unto the children of Yisrael, after they came forth out of Mitzrayim.” –Here it is worth noting the term “*testimonies*”. Besides the terms “jukim” and “mishpatim”, a new kind of Hebrew term “*édâh*” עֵדָה H5713 (pl. “*edot*” עֵדוֹת), which has been translated as testimonies, is introduced in this passage. The bottom-line is that each instruction is the result of the living experience of walking with Moshe in the presence of Yahweh. These “*edot*” expressly reveal the identity of our people like the *Tzitziyot*, the *Tephilim*, the *mezuzah*, the *Shabbat* and the *Moedim*. These precepts are called “*edot*”, testimonies, because they are evidence of our uniqueness among the nations for we have been chosen to serve Yahweh in a very special way. Also, we have the opportunity to bear witness to the nations of the commandments of Yahweh. The tzitziyot shall serve the purpose of being a means for the nations to know Yahweh, as it is prophesied in **Zechariah/Zechariah 8:23:** “Thus saith Yahweh Tzevaot; ‘In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, ‘We will go with you: for we have heard that Elohim is with you.”

Fourth Aliyha 5:1-21

The **Ten Words** (*Aseret HaDevarim*), commonly and erroneously known as the **Ten Commandments**, appear twice in the Torah in

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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Shemot/Exodus 20:1-17 and in Devarim/Deuteronomy 5:6-21.

Yeshua said that two commandments comprised all the Ten Words.

Matityahu/Matthew 22:36-40: “Master, which is the great commandment in the law? Yeshua said unto him, ‘Thou shalt love Yahweh thy Elohim with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it, ‘Thou shalt love thy neighbor as thyself’. On these two commandments hang all the law and the prophets.”

According to this understanding, these two commandments divide the Ten Words as follows: the first four commandments teach us to love Elohim; the other six commandments teach us to love our neighbor.

5:6 “I am YAHWEH thy Elohim, which brought thee out of the land of Mitzrayim, from the house of bondage.” –This verse is a kind of introduction for the Ten Words. Much the same as the contracts of serfdom, v. 6 is like a historical preamble or preface with the clauses of the covenant. According to Rowley, this particular form of introduction “thy Elohim”⁵ (your God) indicates that He is not just the Eloah of Yisrael as a nation but as the individual Eloah of every Yisraelite.⁶

5 The base word is **Eloah** “**‘ēlōah**” אֱלֹהִים H433 which is a deity or the deity: God, god; it comes from the word root “**‘ēl**” אֵל H410 Shortened from H352 (“**‘ayil**” אַיִל properly strength; hence anything strong); strength; as adjective mighty; especially the Almighty (but used also of any deity): God (god). The plural form is “**‘ēlōhîm**” אֱלֹהִים H430 Plural of H433 which means gods in the ordinary sense; but specifically used

5:7 “Thou shalt have none other gods before me.” –The first commandment forbids the worship of other gods. The Kenaanite nations had images of many gods in their temples, therefore, it was vital to emphasize on this crucial point. The Torah prohibits the presence of other gods before Yahweh. The word “before” (**al paniym**) implies “in front of me” or “facing me” –as in opposition. The rampant idolatry that scourged Yisrael during the monarchic age was the result of the abandoning of this commandment by the majority of the people of Yisrael. The experience of the exile and the preaching of exilic prophet (**Yeshayahu**) made Yisrael come to the realization that there is but one Elohim. (**Yeshayahu/Isaiah 45:5, 6; 14-22**).

5:12-15 “Keep the Shabbat day to sanctify it, as YAHWEH thy Elohim hath commanded thee. Six days thou shalt labor, and do all thy work but the seventh day is the Shabbat of YAHWEH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Mitzrayim, and that YAHWEH thy Elohim brought thee out thence through a mighty hand and by a stretched out arm:

(in the plural thus, especially with the article) of the supreme God.

6 H. H. Rowley, *The Faith of Israel*, Baptist Publishing House pp. 49, 50. Carro, D., Poe, J. T., Zorzoli, R. O. & Mundo Hispano Publishing House (El Paso, T. (1993-). *Biblical Commentary on Leviticus, Numbers, and Deuteronomy* (1. ed.) (370). El Paso, TX: Mundo Hispano Publishing House.

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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therefore, YAHWEH thy Elohim commanded thee to keep the Shabbat day.” –The precept to keep the Shabbat has major implications: the greatest blessings for those who observe it and the greatest perils for those who break it. Thanks be given to Yahweh that He allowed us to know the truth. Let us analyze some details on this precept.

Dani’el/Daniel 7:25: “And he shall speak great words against the **HaElyon** (Most High), and shall wear out the saints of the most High, and think to change times and Torah: and they shall be given into his hand until a time and times and the dividing of time. (KJV).

Dani’el/Daniel 7:25: “And he shall speak great words against the iliya (ilayah) (עֲלִיָּא), and shall wear out the saints of the **HaElyon**, and think to change the Moedim and the Torah: and they shall be given into his hand until a time and times and the dividing of time.

(עֲלִיָּא) / וּמִלִּינָא לְצַד עֲלִיָּא (עֲלִיָּא) / *umiliyn letzad iliya (ilaah)*. He shall speak against the ilaya (ilaah).

The change of the Moedim and the designated times of Yahweh is part of the goals of the ministry of anti-Mashiaj.

Elohim has established signs for His elected people to distinguish them from other nations:

1. The covenant of Brit Milah (**Bereshit/Genesis 17:1**).
2. The Shabbat day and the Moedim (Feasts of

Yahweh). (**Shemot/Exodus 31:13-17**).

3. The “Shema, O Yisrael”. The commandments (**Devarim/Deuteronomy 6:8; 11:18**).
4. His Name (**Hitgalut/Revelations 7:3; 9:4**).

If any of these signs are changed or removed, the identity as a people is lost.

The Hebrew word for “**sign**” is “**ot**” אֹת or אוֹת (pl. “**otot**” אוֹתוֹת, אֹתוֹת) which is a **sign or distinctive mark** (**Bereshit 4:15**); a memorial or reminder (**Bereshit 9:12; Shemot 13:9**); a miracle revealing someone’s power (**Shemot 4:8**); a hint of what shall come to pass (**Bereshit 1:14**); a warning (**Bemidbar 17:3; 16:38**); flag or **war banner** (**Bemidbar 2:2**).⁷

In battle, a war banner is very significant, if it falls it means that we have been defeated.

The anti-Mashiaj shall attempt to replace these signs:

1. The need of Brit Milah (circumcision is not necessary). Definitely, circumcision in the flesh is not for salvation; the circumcision of the heart brings forth salvation.
2. The Shabbat and the Moedim for a false Shabbat days and pagan festivities.
3. The Torah.
4. False names of Elohim that have no meaning forgetting the Hebrew context of the Hebrew Scriptures.

⁷ Chávez, M. (1992). Dictionary of Biblical Hebrew (1. ed.) (29). El Paso, Tx: Mundo Hispano Publishing House.

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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If you are in such a denominational system where replacement is common, come out from among them. Send for us for help and we shall come to you for the salvation of your soul. We wish that Yahweh touches your life and you can return to the truth.

This is our calling: “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of Yahweh (**Yeshayahu/Isaiah 52:11**).”

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (**Korintyim Bet/2 Corinthians 6:17**).”

5:16 “Honor thy father and thy mother, as YAHWEH thy Elohim hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which YAHWEH thy Elohim giveth thee.” –This precept first record is not in Har Sinai. The precept to honor our parents was first commanded before the receiving of the Torah in Har Sinai. According to the Talmud, it was first given in Marah. This precept commands that every servant of Yahweh must respect and be subject to the authority of his parents. Children had to obey their parents because the family played an important role in the divine purposes, obeying this precept makes possible handing the worship to Yahweh down from parents to children and through the generations. (**Shemot/Exodus 20:12**). Rav Shaul said that the fifth commandment is the first commandment with promise (**Efesyim/Ephesians 6:2-3**).

Fifth Aliyah 5:2-6:3

5:22 “These words YAHWEH spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” –This is the conclusion of the Ten Words (Aseret HaDevarim), better known as the Decalogue. Moshe explicitly said that Yahweh had spoken and then He added no more. This implies that the Aseret HaDevarim are the express will of Yahweh with no mediator. This event is the physical testimony of His supernatural appearance.

5:23-33 “And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, YAHWEH our Elohim hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that Elohim doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the YAHWEH our Elohim any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living Elohim speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that YAHWEH our Elohim shall say: and speak thou unto us all that YAHWEH our Elohim shall speak unto thee; and we will hear it, and do it. And YAHWEH heard the voice of your words, when ye spake unto me; and YAHWEH said unto me, ‘I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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me, and keep all my commandments always, that it might be well with them, and with their children forever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as YAHWEH our Elohim hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which YAHWEH your Elohim hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.” –The purpose of this passage is to explain why Moshe became the mediator of the covenant between Yahweh and the people. The events related here have to do with the visible manifestation (theophany) of Yahweh in Har Sinai and the reaction of the people to such manifestation of power. The leaders of Yisrael, the judges of the tribes and the elders came to Moshe asking him to be the mediator between the people and Yahweh. They were resolved to obey Him in everything He would command them but they did not want to communicate with Him directly out of insecurity or fear. They said: **“Go thou near, and hear all that YAHWEH our Elohim shall say: and speak thou unto us all that YAHWEH our Elohim shall speak unto thee; and we will hear it, and do it.”** (v. 5:27). And Yahweh said in reply: **“O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!”** (v. 5:29). These words prove that Yahweh is the helper of the people; His commandments are help not a yoke.

6:1 “Now these are the commandments, the statutes, and the judgments, which YAHWEH your Elohim commanded to teach you, that ye might do them in the land whither ye go to possess it.” –Now we deal with what is considered the Declaration of Faith of the people who keeps the Torah: The Shema. In the original Hebrew text, it is written in singular: the commandment (הַמִּצְוָה הָאֶחָדָה) (*vezot hamitzvah*) This is the commandment). When our Rebe Yeshua was asked what was the most important commandment, he answered with the words of the Shema: “And Yeshua answered him, ‘The first of all the commandments is, **HEAR, O YISRAEL; YAHWEH OUR GOD YAHWEH IS ONE**’ (**“SH’MA YISRAEL YAHWEH ELOHEINU YAHWEH EJAD**” (Markos/Mark 12:29).”

Sixth Aliyah 6:4-25

6:4-9 “Hear, O Yisrael, YAHWEH our God is one LORD and thou shalt love YAHWEH thy Elohim with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” –The Bible Kadosh version renders the phrase **“with all thy might”** as **“with all your resources”**. According to the midrash Sifre 32, Berajot 54a (Midrash Sifre, Blessing 54a), in

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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Hebrew the word “**meod**” מְאֹד literally means “much”. Rashi comments that in this context it refers to the material goods or possessions. According to the Commentary Beer Mayim Jaim (Well of Living Waters) by R. Jaim ben Betzalel, the Torah calls “**meod**” מְאֹד material goods because the human desire is to amass many possessions. Commentary of **Devarim 6:5** by Rashi. Explanatory note by Aryeh Coffman. **Note 153.** (Note of translator).

We are in the presence of the most sacred creed of our people. This is the greatest of all the commandments according to our Holy Master Yeshua –as recorded in **Hilel/Luke 12:29**. “And Yeshua answered him, ‘The first of all the commandments is, “**SH’MA YISRAEL YAHWEH ELOHEINU YAHWEH EJAD**” (**HEAR, O YISRAEL; YAHWEH OUR GOD YAHWEH IS ONE**)”.

The first thing a man must do, if he truly wants to be closer to Yahweh, is to hear (Shema) and to obey. Yahweh takes the initiative to come near us, we just need to harken his voice so that we may walk in His Grace. Come closer to Yahweh in the mornings, take a few minutes to listen, still, without saying or doing anything, allow the Ruaj HaKodesh to speak to you. Do not be hasty in your prayers that you just speak without listening (Shema). The Shema teaches us that to hear is the top priority in our lives. He has something to tell us every day, let us not miss on this instructive experience. The answer to our questions and difficulties may be behind a moment of silence.

These passages reveal and stress our identity as a nation (We are Yisrael). Those who were

strangers from the covenants of promise but have made tevilah in Yeshua’s name are Yisrael; not the spiritual Yisrael but the Biblical Yisrael. Rav Shaul keenly put it by saying: “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Yahweh (**Efesyim/Ephesians 2:19**).”

Yahweh is our Elohim

This declaration makes us fellow citizens with the people kadosh of Yahweh. Those who worship other gods are not Yisrael. This verse implies that only Yahweh is the Elohim of Yisrael at the present time but in the future He shall be the Elohim of all mankind as it is written in **Tzefanyah/Zephaniah 3:9**: “For then will I turn to the people a pure language, that they may all call upon the name of YAHWEH, to serve him with one consent.” “And YAHWEH shall be King over all the earth: in that day shall there be one LORD, and his name one (**Zejariah/Zechariah 14:9**).”

Yahweh is One

The word “**one**” is translated from the Hebrew word “**ejad**” אֶחָד and it implies unity and oneness. Sometimes, in the Scriptures this term is used to establish the unity of various elements or persons, however, when it is used in connection with Yahweh it cannot have that sense because there is but one person in the deity.

1. He is One (with no partners).
2. His essence is One manifested in many attributes.

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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3. He is One above time and space. Due to our finite nature, we must think of events and persons in terms of past, present, and future but we must understand that Yahweh is timeless (Eternal; not restricted to time). Although we may represent Him as on a specific place, He is in every place at the same time (He is ubiquitous).
4. He is above all physical attributes. Although, we have to use anthropomorphic terminology for better understanding like His voice, His arm. We must understand that He has no physical attribute and He is not subject to any condition or limit. He is not a man.

The correct comprehension of the oneness of Yahweh leaves no room for selfishness because you receive the spiritual elevation to understand that only Yahweh is self-sufficient. The rest of us are subject to a personal system of interrelation and dependence of El-Shadday.

And thou shalt love...

Since He is the ONE for us, we must love Him. It is imperative for the redeemed to love Yahweh. **“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (meod).”** When HaSatan tried to tempt Yeshua, the Master answered: **“Thou shalt worship YAHWEH thy Elohim, and Him only shalt thou serve.”** Consequently, the two mitzvot to love and to fear Yahweh are a unity. We are commanded to love Yahweh with all our heart, and with all our soul, and with all our resources. Yahweh constantly sends His blessings upon us and all that we possess comes from Him. Sheliaj

Yohanan (John) said: “Yohanan answered and said, ‘A man can receive nothing, except it be given him from heaven’ (Yohanan/John 3:27), that is from the El-Shadday.” When we are aware of His mercifulness for every one of us, we should have no difficulty in loving Him. Most of the time, we do not love Him more because our consciousness escapes how Great He is and how much He does for our wellbeing every day. An unborn child in his mother womb does not yet love his mother although he entirely depends on her. So then, when he knows his mother, he starts loving her. The more we grow the more we love our parents because we are more aware of their kindness to us. Undoubtedly, the more we know about the Creator’s love and kindness, the more we love Him back.

With all thine heart...

This refers to the most intimate parts of our beings, we must not be double minded in our devotion to Yahweh. As it is written: “Draw nigh to Yahweh, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded (Yaaqov/James 4:8).”

With all thy soul...

This means that we must be resolved to give our life for His love’s sake and live only for Him.

With all thy might...

The Hebrew word that translates as “**thy might**” is “**meodejah**” which not only means “your strength” but also “with all your resources, abilities, or possessions”. Physical strength is not implied here, ultimately, but all that you are

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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or have including the material possessions. We express our love to Yahweh by the way we manage our material goods. But love starts in the heart and finds its way out.

And these words, which I command thee this day...

These words in the Torah of Moshe which are always present and they should be considered as having a present usefulness, that is, they are essential in our everyday life.

Shall be in thine heart...

It is our duty to have these words of the Torah in our hearts as it is written: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes (**Devarim/Deuteronomy 11:18**)."

It is not the same to have these words in our minds than in our hearts. The heart is the seat of our personality, our most intimate part where normally there is room for one thing. Our minds may be filled with lots of ideas and options but not the heart. In the heart there is room only for one thing, basically the one thing that will eventually determine the way we behave in the most decisive moments of our life.

And shalt talk of them when thou sittest in thine house...

Literally, when we are having a time with the family, we must devote time to talk about the Torah.

And shalt talk... when thou walkest by the way...

In the literal sense (**Peshat**), it means that when we travel we must always speak about the Torah.

And shalt talk... when thou liest down...

In the literal sense (**Peshat**), it means that we must set aside some time to study the Torah. At **Sod** level –the mystic and most profound level of interpretation of Scriptures- this means that when we "lie", the time of our death, even in that moment we must have the words of the Torah in our lips, despite that bitter moment.

And shalt talk... when thou risest up...

At Peshat level, this means that when we are doing our daily chores, our jobs we must think in the Torah, in the commandments and in obedience. On a more profound level (**Sod**), this is a reference to the "**tejiyat hameisin**", the resurrection of the dead. This is a promise in the epistle of Rav Shaul to the kehilah in Rome: "But if the Ruaj of Him that raised up Yeshua from the dead dwell in you, He that raised up Mashi'aj from the dead shall also quicken your mortal bodies by his Ruaj that dwelleth in you (**Romanyim/Romans 8:11**)." This shall come to pass when Yeshua returns. Let us pray that He may come soon and in our days.

6:10 "And it shall be, when YAHWEH thy Elohim shall have brought thee into the land which he sware unto thy fathers, to Avraham, to Yitzhak, and to Yaaqov, to give thee great and goodly cities, which thou buildedst not."

—Once again, Moshe was urging Yisrael to be faithful to Yahweh after they had entered the Promised Land: the fulfilment of the promise made onto Avraham and his descendants. Yisrael was going to receive the abundance of

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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the land as an inheritance as well as the possessions of the inhabitants of Kenaan. In v. 11 there is a list of the possessions Yahweh had given to Yisrael. In other instances, Moshe made a more detailed description of the abundance of the Promised Land (vv. 8:7; 11:13-15; 33:13-14). Should you think that there are limits to the blessings of Yahweh for your life, think again and remember what the Tanaj teaches in **Yeshayahu/Isaiah 52:15; 64:4**, for even Rav Shaul quotes from these text when he wrote: “But as it is written, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which Yahweh hath prepared for them that love him (**Korintyim Alef/1 Corinthians 2:9**).”

6:16 “Ye shall not tempt YAHWEH your Elohim, as ye tempted him in Massah.” –Here is another important ordinance that is a warning and a reminder at the same time that there are certain lines that better not be crossed. In Massah, Yisrael tempted Yahweh (**Shemot/Exodus 17:1-7**) trying to impose demands that would allegedly reveal His power in their own terms according to their understanding. They demanded Yahweh to provide water for them as an evidence that He was with them in exchange for their loyalty. Yeshua speak on behalf of the Father on this matter by refusing to show signs that would give Him credit before the Scribes (jajamim) and the Perushim who were demanding satisfaction before to become servants after. “But he answered and said unto them, ‘An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Yonah (Jonas) (**Matityahu/Matthew 12:39**).” The warnings of Moshe (v. 6:16) fell on the deaf ears of Scribes and Perushim for they broke this commandment.

6:20 “And when thy son asketh thee in time to come, saying, ‘What mean the testimonies, and the statutes, and the judgments, which YAHWEH our Elohim hath commanded you?’” –The children of Yisrael, as the heirs of the Patriarchs, were included in the promises of the covenant. Therefore, every Yisraelite had to be instructed to obey the Torah. The continuity of the faith within the community of the covenant and the future of the community of faith itself depended on the father passing down the teachings of the Torah to their children. Parents had to teach their children about the salvation works of Yahweh in delivering them from their enemies and the duties of every servant of Yahweh.

Seventh Aliyah 7:1-11

7:1, 3-4 “When YAHWEH thy Elohim shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Kenaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.” –The content of these verses is an exhortation to Yisrael to live a separate life from the inhabitants of the land they had to conquer. This commandment establishes a prohibition of engagements and matrimonial contracts with the heathen. This order is like a protection barrier before they were faced with the Kenaanites and their pagan culture. This people, that had just come out from Mitzrayim,

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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was not yet ready to face that reality and the political and religious consequences of such relations with the inhabitants of Kanaan, as was proven later in History. The first decision that Yisrael had to make after entering the land of Kanaan was to eliminate the possibility that the religion of the Kanaanites would contaminate their faith in Yahweh. This restrictive precept had this purpose.

7:5 “But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.” –The comprehensive character of this commandment left no room for exceptions. Hence, extermination (*herem*) was mandatory because the inhabitants of the region practices were accursedness. So, Yisrael was allowed to destroy their enemies by making war to them and seizing their possessions that were not related to their idol worship practices. Specially those who were part of the priesthood were to be killed on sight. The major justification behind this, we may concede, is that there are greater chances that good may be corrupted by evil than evil be converted.

7:8 “But because YAHWEH loved you, and because he would keep the oath which he had sworn unto your fathers, hath YAHWEH brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Mitzrayim.” –Yahweh did not choose Yisrael for its greatness but because He so decided to love them unconditionally, not by their merits but because His mercifulness and because the oath that He had made to the Patriarchs. This is how unprecedented His love is for those who observe the Torah and walk in His ways. If you

want to be loved by the Father, you have an idea what to do.

7:9 “Know therefore that YAHWEH thy Elohim, he is Elohim, the faithful Elohim, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”

- Yahweh is Faithful. We should have this phrase imbedded in our souls. Thanks to His faithfulness, not ours, we are here today.
- Thanks to His faithfulness to the covenant we were called in Yeshua.
“Elohim is faithful, by whom ye were called unto the fellowship of his Son Yeshua HaMashiaj our Adon (**Korintyim Alef/1 Corinthians 1:9**).”
- Thanks to His faithfulness we are not tempted beyond our strength. He shall not destroy us.
“There hath no temptation taken you but such as is common to man: but Elohim is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (**Korintyim Alef/1 Corinthians 10:13**).”

7:10 “And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.” –Yahweh shall repay everyone according to their works in the earth. Those who hate Yahweh shall receive their judgement sooner than later (**Tehilim/Psalms 62:12; Mishle/Proverbs 24:12**). This is a certainty as well as a comfort for our hearts hurt by the injustices which we have been afflicted

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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with. There are three reasons why Yahweh defers the judgment of the wicked:

1. Yahweh gives them time to repent. **Kefa Bet/2 Peter 3:9; Romanyim/Romans 2:4.**
2. Yahweh does not disregard them when they try to make good words in the world. **Tehilim/Psalms 73; Mishle/Proverbs 11:31.**
3. Yahweh gives them the opportunity to raise righteous children, who do not follow their wicked ways. **Yejezqel/Ezequiel 18:17-17.**

The wicked are not judged for their evil works in this world but in the world to come as it is written in **Romanyim/Romans 2:5**: “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of Yahweh.”

7:11 “Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” –The commandments given by Moshe have not changed for the descendants of Yisrael. They apply today as Malachi the prophet wrote. “Remember ye the law of Moses my servant, which I commanded unto him in Jorev for all Yisrael, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh (**Malaki/ Malachi 4:4-5**).

The Law of Moshe is for **all** Yisrael and for the converts from all the nations through the tevilah in the name of Yeshua HaMashiaj. When we keep the Torah of Moshe, Yeshua shall return in His second coming. When we neglect the Torah of Moshe, we shall not be part of His people who shall reign with Mashiaj. “Repent ye therefore, and be converted, that your sins may be blotted

out, when the times of refreshing shall come from the presence of Yahweh; and he shall send Yeshua HaMashiaj, which before was preached unto you whom the heaven must receive until the times of restitution of all things, which Yahweh hath spoken by the mouth of all his holy prophets since the world began (**Maaseh Sheliajim/Acts 3:19-21**).”

Conclusions

This parashah may be summarized in the following verses: “And when thy son asks thee in time to come, saying, ‘What mean the testimonies, and the statutes, and the judgments, which Yahweh our Elohim hath commanded you?’ Then thou shalt say unto thy son, ‘We were Pharaoh’s bondmen in Mitzrayim; and Yahweh brought us out of Mitzrayim with a mighty hand and Yahweh shewed signs and wonders, great and sore, upon Mitzrayim, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And Yahweh commanded us to do all these statutes, to fear Yahweh our Elohim, for our good always, that he might preserve us alive, as it is at this day (**Devarim/Deuteronomy 6:20-25**).”

And when your son asks you in time to come... Have you ever thought about that? Children always have a why. They will, someday, ask you why your family has been disobedient to the commandments. It will be very sad when they ask why you have neglected the Torah or why you obey just half of it. What are you going to reply? Or worse, what will you say to Yahweh if you did not instruct your children correctly?

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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Remember that we all must obey the commandments with all the excellence that we can for a number of reasons:

1. We were liberated from bondage.
2. We were given the Promised Land: The New Yerushalayim.
3. We were given a long lasting possession and survival, even salvation when we obey.
4. We were commanded to obey. Obedience is the only merit we have before Him. And this is His doing.
5. We were instructed to teach this legacy onto the next generation: our children.

In this parashah, we find the commandments four-hundred fourteenth to the four-hundred twenty-fourth:

414. Precept about the Oneness of Elohim. **Devarim 6:4.**
415. Precept to love Elohim. **Devarim 6:5.**
416. Precept to study Torah. **Devarim 6:7.**
417. Precept to say the Shema in the morning and night. **Devarim 6:7.**
418. Precept to wear the tephilim in the arm. **Devarim 6:8.**
419. Precept to wear the tephilim on the forehead. **Devarim 6:8.**
420. Precept to put the mezuzah on the posts and gates. **Devarim 6:9.**
421. Precept to annihilate the seven nations of Kenaan. **Devarim 7:2.**
422. Prohibition to covet your neighbor's possessions. **Devarim 5:21.**
423. Prohibition to tempt a true prophet. **Devarim 7:16.**
424. Prohibition to offer grace to a pagan. **Devarim 7:2.**

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 today's 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.

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PARASHAH 45 VAETJANAN. BEMIDBAR/NUMBERS 3:23-7:11

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