

EMC SHALOM INTERNACIONAL

PARASHAH 44 DEVARIM. DEVARIM/DEUTERONOMY 33:1-36:13

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Aliyot of the Torah:

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8. **Maftir:** 3:20-22

Haftarah: Yeshayahu/Isaiah 1:1-27

The Apostolic Writings: Hitgalut/Revelations 1:1 – 2:17

Aliyot of the Apostolic Writings:

1. Hitgalut/Revelations 1:1-8
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Devarim means “words” or “matters”.

First Aliyah 1:1-11

1:1-3 “These be the words which Moshe spake unto all Yisrael on this side Yarden in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.) And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them.”

—After several years in the wilderness, Moshe recapped the Torah to the people. This recapitulation had two possible causes. First, to teach it to the new generation since the generation that left Mitzrayim had died in the wilderness and there remained only those who were underage (less than twenty years old or less) at the time. Second, they were about to enter the Promised Land so they needed to learn the instructions given by Yahweh to make the difference as a nation.

1:5-7 “On this side Yarden, in the land of Moav, began Moshe to declare this law, saying, YAHWEH our Elohim spake unto us in Horeb, saying, ‘Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Kenaanites, and unto Lebanon, unto the great river, the river Euphrates.’” —Moshe took on from the receiving of the Torah —the event that meant a renewing of the relation of the people with Yahweh- as the starting point of his speech. The receiving of the Torah marked Yisrael permanently for the rest of their days. Moshe reminded them that Yahweh’s original plan for them was not that they wandered in the wilderness indefinitely but that they marched on to the Promised Land. There is a great spiritual principle here: receiving the Torah in our lives is not the end but the beginning of our walk with Yahweh.

1:10-11 “YAHWEH your Elohim hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (Yahweh Elohim of your fathers

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make you a thousand times so many more as ye are, and bless you, as he hath promised you!.” –Moshe was showing them that Yahweh had fulfilled His promise to multiply them. We know that this promise has prophetic implications, for it was not just meant to be fulfilled at that time but throughout history. Of course, here we do not include the multitude from every nation who have accepted the Elohim of Yisrael and the many more who shall accept the blood of Yeshua HaMashiaj in the future. The promise of Yisrael is basically multiplication. The promise of Avraham is that Yisrael shall be a blessing and that in Yisrael all nations shall be blessed.

Ivrim/Hebrews 11:12: “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.”

By the faith of one. It does not say that this multiplication was due to the faith of the people; it was possible for the faith of one man, Avraham Avinu. Faith transcends the limits of time because who made the promised, Yahweh, is not confined to time or space. He works according to His will. Do not believe that your prayers are not being answered. The fulfillment may tarry because it is destined to happen in another moment.

Kefa Bet/2 Peter: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Second Aliyah 1:12-21

1:12-13 “How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.” –A true leader acknowledges that he needs collaborators. That is, other leaders who can assist him in his work. In many congregations, we see leaders wearing out doing everything by themselves. In Yahweh’s kingdom is not like that at all; we are all part of the kingdom, we all have responsibilities, and we depend on one another to get our mission accomplished. Apostle Kefa put it like this: “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 marvelous light (**Kefa Alef/1 Peter 2:9**).”

On the other hands, leaders must have certain qualities, gifts, and talents that are only given to them.

1. They had to be **men not women**. Women were not allowed into the leadership. “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (**Timoteos Alef/1 Timothy 2:11-12**).” Some may argue that Devorah was a judge in Yisrael. But this was a special case in a time there were not men willing to fill in the position.
2. They had to be **wise**. They must have a sound knowledge of the Torah. “The Torah (law) of YAHWEH is perfect, converting the soul: the testimony of YAHWEH is sure, making wise the simple (**Tehilim/Psalms 19:7**).” The word used for “wise men” is



“châchâm” חָכָם (pl. חָכָמִים, “châchâmim”)

H2450 which means: an expert or a person of learning; especially one with detailed knowledge in some specialized field (**Yeshayahu/Isaiah 40:20**). 2) Savant, wise person, credited or qualified to provide proper advice or counsel (**Bereshit/Genesis 41:8**). 3) Tzadik, servant of Yahweh, a person that conducts himself according to the Torah of Yahweh. (**Tehilim/Psalms 107:43**).

3. They had to be **men of discernment**. A good command of the Torah is just the beginning, the discernment of the Ruaj is a requirement. “Beloved, believe not every spirit, but try the spirits whether they are of YAHWEH: because many false prophets are gone out into the world (**Yohanan Alef/1 John 4:1**).” The Hebrew word for “**discernment** or **understanding**” is “**biyin**” בִּין H995 which means: to understand (**Yirmiyahu/Jeremiah 9:11/12**). To be smart, intelligent (**Yeshayahu/Isaiah 10:13**), prudent and judicious, skillful or crafty (**Shmuel Alef/1 Samuel 16:18**). This word is the root for “**Binah**” בִּנָה H998, that is, wisdom, intelligence and introspection, prudence (**Devarim/Deuteronomy 4:6**).¹
4. They had to be of **good report (recognition and erudition)**. The word for of “**good report with recognition and erudition**” in Hebrew is “**yâda**” יְדָעָה H3045 which means to be known or famous for being a person

with discernment, a learned person (in the Scriptures), a man of understanding who have achieved the respect of the community and of the outsiders. This is in agreement with Rav Shaul words: “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (**Timoteos Alef/1 Timothy 3:6-7**).”

In times of the Brit Hadashah, these same criteria or pattern was applied to select the servers of the growing congregation of disciples. “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, ‘It is not reason that we should leave the word of Yahweh, and serve tables. **Wherefore, brethren, look ye out among you seven men of honest report, full of the Ruaj HaKodesh (Holy Ghost) and wisdom, whom we may appoint over this business**’. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Ruaj HaKodesh (Holy Ghost), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of Yahweh increased; and the number of the disciples multiplied in Yerushalayim greatly; and a great

¹ According to the Merriam-Webster’s 11th Collegiate Dictionary, “prudence” is 1: the ability to govern and discipline oneself by the use of reason; 2: sagacity or shrewdness in the

management of affairs; 3: skill and good judgment in the use of resources; 4: caution or circumspection as to danger or risk. (Note of translator).



company of the priests were obedient to the faith.

1:16-17 “And I charged your judges at that time, saying, ‘Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is Elohim's: and the cause that is too hard for you, bring it unto me, and I will hear it.’” –The main function of the judges was to make justice.² The only way to achieve justice is by fully observing the Torah. This implies no to be a respecter of person. “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to Yahweh (**Mishle/Proverbs 17:15**).” It is very important to be just when we judge by the Torah because judgement is Elohim's; we are just commissioned to carry out His judgements. We must exercise caution while doing it. Yeshua said: “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again (**Matityahu/Matthew 7:2**).”

This verse contains another important truth; justice was to be applied in the same way to the born in the land and to the foreigner living among the people. Any individual from the nations that accepts the covenant of Yahweh is considered as a natural child of the land. “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the

Circumcision in the flesh made by hands; that at that time ye were without Mashiaj, being aliens from the commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Elohim in the world. But now in Yeshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto Yahweh in one body by the cross, having slain the enmity thereby (**Efesiyim/Ephesians 2:11-16**).”

A parallel verse of **Devarim/Deuteronomy 1:17** is **Yehudah/James 2:9**: “But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” This verse is a memorial that the Torah is still in force today.

1:21 “Behold, YAHWEH thy Elohim hath set the land before thee: go up and possess it, as YAHWEH Adonay of thy fathers hath said unto thee; fear not, neither be discouraged.”

–This speech had the main purpose of encouraging the new generation not to make the same mistakes that their fathers made and to strengthen them to be able to face the military campaigns that laid ahead. Yahweh had already given them the land and a sure victory along with it. Their fathers had neglected the promise and they had to wander in the wilderness for forty

² “shâphat” שָׁפֹט; participle masculine pl. שָׁפֹטִים; feminine, H8199 means to judge as in (Bereshit/Genesis 16:5), to defend a certain cause (Yeshayahu/Isaiah 1:17), and to govern;

the participle may be translated as “governor” or “judge” (Mikah/Micah 4:14; 5:1).



years. That is precisely what Moshe wanted to prevent.

Third Aliyah 1:22-38

1:26 “Notwithstanding ye would not go up, but rebelled against the commandment of YAHWEH your Elohim.” –When we disobey Yahweh's commandments not only are we doubting Him but also we are diminishing Him. The phrase “**go up**” means to breathe after, that is (figuratively) to be acquiescent: consent, rest content, will, be willing. In a Hebrew frame of mind, it means to ascend to Yerushalayim in the same way that to descend represents a choking nature, that is, no to breathe –especially referring to go to Mitzrayim, the world or the entrance to the underworld, according to the jajamim. The Hebrew word for “**ascend**” is “**âlâh**” 5927 פָּלָע which means to ascend (Isa. 14:14); to go to the Promised Land (Gén. 13:1); to rise or to be lifted up (spiritually); to be exulted (Sal. 47:10); also, to be guided into the Promised Land (Esd. 1:11); to offer burnt offerings; to bring healing or to make whole (Jer. 30:17); to elevate something as a special object of devotion or worship (Eze. 14:3); to be taken up to heaven –as when someone dies- (Sal. 102:25). Note that one of the meanings is an ascend offering or burnt offering.

Ascending to the Promised Land has the implicit idea of ascending in sacrifice onto Yahweh. “I beseech you therefore, brethren, by the mercies of Yahweh, that ye present your bodies a living sacrifice, holy, acceptable unto Yahweh, which is your reasonable service (Romanyim/Romans 12:1).”

1:27 “And ye murmured in your tents, and said, ‘Because YAHWEH hated us, he hath brought us forth out of the land of Mitzrayim, to deliver us into the hand of the Amorites, to destroy us.’ –This is most recurrent lie that HaSatan implants in the children of Yahweh: that Yahweh has rejected His people. A clear voice from Rav Shaul admonishes: “Yahweh hath not cast away his people which he foreknew (Romanyim/Romans 11:2a).”

1:32 “Yet in this thing ye did not believe YAHWEH your Elohim.” –The main characteristic of a rebellious person in that, seeing the hand of Yahweh work, he is still disobedient. The people of Yisrael saw all the wonders and miracles of Yahweh in their favor when leaving Mitzrayim and during their wandering in the wilderness. But still, many rebelled and disobeyed His Word. Since they neglected the promises doubting His Words, they never made it to the Promised Land.

1:34-36 “And YAHWEH heard the voice of your words, and was wroth, and sware, saying, ‘Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, save Kaleb the son of Yefunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed YAHWEH.’ –We find three major teachings in these verses.

First, it is the power of the tongue. The Scriptures asserts in **Mishle/Proverbs 18:21** that “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” This is known as “**Lashon Harah**” or evil tongue, a sin of using the tongue with evil purposes. In other words, to curse, to slander, and to criticize. It is sad, though, that many

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individuals ignore the power that is in their words. Yeshua teaches us that “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned (**Matityahu/Matthew 12:35-37**).” Every word from our lips has an impact in the spiritual world. We must watch our tongues. “Come, ye children, hearken unto me: I will teach you the fear of YAHWEH. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile (**Tehilim/Psalms 34:11-13**).”

Second, lacking emunah (faith) makes us unacceptable in the sight of Yahweh. Put it in a different manner, faith (emunah) makes us acceptable before Yahweh. A person of emunah is faithful onto Yahweh. The word “**faith**” in Hebrew is “**emunah**” which means, among other things, that a person of faith is a person who is loyal to Yahweh and His Torah. This generation did not believe the Words of Yahweh of taking them to a good land. “So we see that they could not enter in because of unbelief (**Ivrim/Hebrews 3:19**).”

Third, faith sustains us before Yahweh. Kaleb is an example of faith and as a result he would enter the Promised Land. “But without faith it is impossible to please him: for he that cometh to Yahweh must believe that He is, and that He is a rewarder of them that diligently seek him (**Ivrim/Hebrews 11:6**).”

Fourth Aliyah 1:39-2:1

1:41-42 “Then ye answered and said unto me, ‘We have sinned against YAHWEH, we will go up and fight, according to all that YAHWEH our Elohim commanded us’. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And YAHWEH said unto me, ‘Say unto them: Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies’.” –There seems to be a contradiction here because just in the previous verses Yahweh is urging them to conquer the land and now He is deterring them from doing so. Two explanations come to mind: First, the promise would be fulfilled in the time prescribed, not before nor later. When Rav Shaul is elaborating on Yeshua’s first coming, he said: “But when the fullness of the time was come, Yahweh sent forth his Son, made of a woman, made under the Torah (law), to redeem them that were under the law, that we might receive the adoption of sons (**Galtyim/Galatians 4:4-5**).” Second, they were so bent in trusting their own strength. But the struggle is Yahweh’s so it is with His strength not ours; everything outside His will is destined to end up in failure. “The horse is prepared against the day of battle: but safety is of Yahweh (**Mishle/Proverbs 21:31**).”

Fifth Aliyah 2:2-2:30

2:4-5 “And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esav, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esav for a possession.” –Yahweh is



faithful and He keeps all His promises. In these verses He is referring to the land He had given to another people (Esav). Therefore, Yisrael had not right to claim or conquer that land. They had been charged with conquering the land promised to them.

We learn an important principle: integrity. We must claim and conquer not less and certainly not more than we have been given by Yahweh. Should we take less, we would be failing to obey the command –a sign of incomplete emunah-out of fear or compromising with the enemy; but we cannot take more than promised because it would be rebelliousness. Scriptures say: "Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me lest I be full, and deny thee, and say, who is YAHWEH? or lest I be poor, and steal, and take the name of my Elohim in vain (**Mishle/Proverbs 30:7-9**)."

Sixth Aliyah 2:31-3:14

2:31 "And YAHWEH said unto me, 'Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land'." –In the previous verse Yahweh had ordered that they respect the land of the rightful owners by instructing them to just pass through their territory and buying from them anything that Yisrael might have needed. But Sihon, the king of the land denied them passage through their land. As a result, there was war. Yahweh assured Moshe that He had delivered Sihon in their hands. Meaning that they could claim the territory and conquer it. This is an evidence that whoever opposes Yahweh's plan has to deal with the consequences and that

it is Yahweh who provides us with the opportunity to achieve victory and to obtain possessions but not by our own merits.

2:34 "And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain." –Basically, Moshe was telling the people that they were instruments in Yahweh's hand to pass judgement on that nation. We must understand that what happened to this nation as well as to other nations was Yahweh's judgement. Years later, when Yaaqov's sons took revenge of the entire people of Shejem for defiling their daughter (**Bereshit/Genesis 34**), they did it on their own, it was not Yahweh's judgement. "And it came to pass on the third day, when they were sore, that two of the sons of Yaaqov, Shimon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shejem his son with the edge of the sword, and took Dinah out of Shejem's house, and went out. The sons of Yaaqov came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house (**Bereshit/Genesis 34:25-29**)."

Undoubtedly, Yahweh uses His people to judge the nations. "Do ye not know that the saints shall judge the world? (**Korintiyim Alef/1 Corinthians 2:6a**)."

3:2 "And YAHWEH said unto me, 'Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the

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Amorites, which dwelt at Heshbon'.” – Yahweh is urging His people not to fear the enemy. For when we fear we do not trust that His presence is with us to give us victory. This is lack of emunah. We must look back to the past in order to be reassured that as He had given us victory then so shall He make us victorious again. “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 Philistine shall be as one of them, seeing he hath defied the armies of the living Elohim. David said moreover, YAHWEH that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Pelishtim’. And Shaul said unto David, ‘Go, and YAHWEH be with thee’ (**Shmuel Alef/1 Samuel 17:34-37**). As He has been our succor in the past so shall He continue to be in the future. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Yeshua HaMashiaj (**Filipyim/Philippians 1:6**).”

Seventh Aliyah 3:15-22

3:21-22 “And I commanded Yehoshua at that time, saying, ‘Thine eyes have seen all that YAHWEH your Elohim hath done unto these two kings: so shall YAHWEH do unto all the kingdoms whither thou passest. Ye shall not fear them: for YAHWEH your Elohim he shall fight for you.” – Moshe knew that Yehoshua would be his successor to finish his work. He wanted to announce Yahweh's election and to install Yehoshua as the leader of Yisrael after he was not with them no more. He was also

exhorting Yehoshua to be of courage. As we have seen before, fearing is doubting Yahweh and His promises. “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (**Yohahnan Alef/1 John 4:18**).”

Conclusions

This parashah may be summarized in three verses:

1. Devarim/Deuteronomy 1:8: “Behold, I have set the land before you: go in and possess the land which YAHWEH sware unto your fathers, Avraham, Yitzhak, and Yaaqov, to give unto them and to their seed after them.”

- The conquer of the Land is the fulfillment of the promise given onto Avraham.
- Like the people of Yahweh before us, we are also called to inherit the Land.

Matityahu/Matthew 5:5: “Blessed are the meek: for they shall inherit the earth.”

Kefa Bet/2 Peter 3:13: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

Galtyim/Galatians 3:14: “That the blessing of Avraham might come on the Gentiles through Yeshua HaMashiaj; that we might receive the promise of the Ruaj through faith.”

Galtyim/Galatians 3:16: “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."

2. **Devarim/Deuteronomy 2:25:** "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."

- The fear of Yahweh upon the enemies is a powerful weapon in favor of the children of Yahweh. (**Shemot/Exodus 15:15; 23:27; Yehoshua/Joshua 2:9, 11; 5:1; 9:2.**)

3. **Devarim/Deuteronomy 3:2:** "And YAHWEH said unto me, 'Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.'

- Here, there are two guarantees of the victory over evil. Yahweh has delivered the enemies into the hands of Yisrael.

Hitgalut/Revelations 3:9: "Behold, I will make them of the synagogue of HaSatan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Kolosyim/Colossians 2:13-15: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

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

414. Prohibition to appoint judges who are not proficient in the Torah, though they may be scholars in other matters. **Devarim 1:17.**

415. Prohibition for a judge to fear a wicked man during the trial. **Devarim 1:17.**

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

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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**)."

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

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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It is allowing us to go to greater excellence SHALOM LEKULAM.

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PARASHAH 44 DEVARIM. DEVARIM/DEUTERONOMY 33:1-36:13

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