

EMC SHALOM INTERNACIONAL

PARASHAH 47 REE. DEVARIM/DEUTORONOMY 11:26-16:17

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Aliyot of the Torah:

1. 11:26 – 12:10
2. 12:11 – 12:28
3. 12:29 – 13:18 (19 Hebraic Version.)
4. 14:1-21
5. 14:22-29
6. 15:1-18
7. 15:19 – 16:17
8. **Maftir:** 16:13-17

Haftarah: Yeshayahu/Isaiah 54:11-55:5

The Apostolic Writings:

Hitgalut/Revelations 7:9-9:21

Aliyot of the Apostolic Writings:

1. Hitgalut/Revelations 7:9-17
2. Hitgalut/Revelations 8:1-5
3. Hitgalut/Revelations 8:6-13
4. Hitgalut/Revelations 9:1-10
5. Hitgalut/Revelations 9:11-21

Reeh means “**behold**”. It is even stronger than “**shema**” that means hear and obey. **Reeh** has to do with a deeper insight, an inner vision with the eyes of the heart. The original Hebrew text says: **רֵאֶה, אָנֹכִי נَתַן לְפָנֶיכֶם--הַיּוֹם:** /*reēh 'ānōhîy notēn lif'neyhem hayom berâhâh uqelâlâh/* which literally means “Behold, I set before your faces this day a blessing and a curse.”

First Aliyah 11:26-12:10

11:26-28 “Behold, I set before you this day a blessing and a curse; a blessing, if ye obey

the commandments of YAHWEH your Elohim, which I command you this day and a curse, if ye will not obey the commandments of YAHWEH your Elohim, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” –This is yet another scenario where Yahweh’s mercy and benevolence take the spot light. He gave the people two options so that they can decide to exercise their freewill to choose from what they are being placed before them by Yahweh. This is the reason why the first word of this parashah is “**reeh**”, that is, behold. The fact that they had to behold in order to choose from the two options presented before them and make the correct choice not according to their own distorted thinking but following the instructions of Yahweh. Had we been created as a machine, we would not have been allowed to choose. No one is forced to obey or to sin. We are free to choose sin, but this freedom does not invalidate neither the responsibility nor the consequences of our choice. We may choose between blessing and curse which are the consequences of obedience and disobedience respectively. Blessings and curses are two conflicting supernatural forces of the invisible world; they do not coexist between them because they are the subsequent effect of our choice.

11:29 “And it shall come to pass, when YAHWEH your Elohim hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.” –A deeper look into this verse shows that it was important for them to bear in mind that after entering the land of Kenaan, the leader of

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the congregation had to continue to teach the people in the same way that Moshe had done. They had to assemble in Shejem between mount Gerizim and Mount Ebal in order to renew the covenant between Yahweh and the people so they had to know all the commandments, judgements, and precepts. The renovation of the words of the covenant included the establishment of the vows of obedience that the people had sworn to obey in Mount Sinai (*naaseh venishma* וַיַּעֲשֵׂה וַיַּנְשִׁמָּה); they had to say with every confirmation: "...**will we do, and be obedient.**" Shejem was chosen as the place for the renovation ceremony of the covenant because it was connected with the Patriarchs. It was in Shejem where Avraham built the first altar to Yahweh in the Promised Land (**Bereshit/Genesis 12:6-7**). In Shejem, Yaaqov built an altar to worship Yahweh (**Bereshit/Genesis 33:17-20**).

Moshe had instructed that half of the tribes had to assemble in Mount Gerizim and the other half on Mount Ebal. Under the direction of the Leviyim, the blessings were to be pronounced from Mount Gerizim, and the curses were to be pronounced from Mount Ebal. This practical exercise of the pronouncement of the blessings and the curses is described in detail in **chapters 27-28**. In **Yehoshua 8:30-35**, there is a reiteration of them based on the instructions given by Moshe.

This passage bears yet another prophetic significance given by the meaning of the word "Shejem" –shoulders, place for loads/burdens. When we study the story of Yosef, Yaaqov's son, we learned that this is a very spiritual place due to the association between the renewing of

the Torah when entering the land of the promise and the renovation we undergo by the sufferings of Yeshua HaMashiaj, who literally carried all our sins and trespasses upon His shoulders (Shejem) paying our debt in full on the tree so that everyone of us can pass through the waters of conversion (tevilah) for the removal of our sins making us, once more, partakers of the blessings for keeping the precious covenant: the Torah.

11:30 "Are they not on the other side Yarden, by the way where the sun goeth down, in the land of the Kenaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" –This verse is giving information about Shejem the place they were at. Moshe pinpointed its location, "Shejem was in Kenaan on the other side Yarden, by the way where the sun goes down in the west, in the land of the Kenaanites, which dwell in the Arabah (desert) over against Gilgal, beside the oak groves of Moreh". The exact location of Shejem has to be understood from the perspective where Moshe was speaking. The oak groves of Moreh are mentioned in the Torah in connection with Avraham when he was travelling the land of Kenaan (**Bereshit/Genesis 12:6**) and it is probable that it is the same place where Rajel buried her father's strange gods under a tree (**Bereshit/Genesis 35:4**). Out of mercifulness, the Besarot is laying before us the opportunity to choose from the blessing and the curse. The blessing resides in the obedience to the call to repentance (teshuvah) by Yeshua HaMashiaj and the renewing of the heart which leads us to obey His commandments; the horrendous curse, on the other hand, comes if we despise such a salvation and such wise laws. Therefore, brethren, let us receive the Besarot with great

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rejoicing without hardening our hearts to listen to Yahweh's voice as they are proclaimed in our days calling us to come near the Throne of Grace. So, let us cling steadfastly onto our vocation wherewith ye are called for our joy and His Glory.

12:1-3 "These are the statutes and judgments, which ye shall observe to do in the land, which YAHWEH Adonay of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." –Yahweh commanded that they had to destroy the strange gods, the idols, and their altars and even their names but v. 4 is a strong warning: "Ye shall not do so unto YAHWEH your Elohim." This implies, in the first place, that you cannot serve Yahweh in the same way that the idolaters serve their false gods and idols nor do you build altars in any place but in the place He has chosen. The rabbinic tradition interprets this as no thing or place consecrated to worship Yahweh may be destroyed.

We have no right to destroy idolatry in places that do not belong to us. This precept is exclusively applied in Eretz Yisrael, the inheritance of the children of Yisrael. Our jurisdiction extends only to the territories we had been given as our possession not others.

12:4 "Ye shall not do so unto YAHWEH your Elohim." –The worship dedicated to Yahweh

does not have anything to do with the worship outside the people of Yahweh. The precept is that even the names of idols had to be utterly destroyed so that there is nothing left of the existence of those demons. Right now, the people of Elohim has to do the same by eliminating the pagan names and honor His name above all names.

When we place His name in a place we are making His divine presence (Shejinah) rest there. (12:21; 14:14). By no means, can we mix the pagan religions with the Scriptures in order to be more accepted (by men). The Scriptures have its own culture of the kingdom and its own religious expression. There is no need to make anything up or to add anything. We are not allowed to imitate or copy from false forms of worship to make our worship more accepted before Yahweh. He has already established what He likes and what He likes not.

12:5 "But unto the place which YAHWEH your Elohim shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." –The instruction concerning the altar in **Shemot/Exodus 20:24-26** refers implicitly to various altars throughout Yisrael. However, from the very beginning, the instruction of one center of worship indicates that there should be only one place devoted to Yahweh's worship. The national center of worship in Yerushalayim came about in connection with David HaMelej and the covenant that Yahweh had established with him (**Shmuel Bet/2 Samuel 7**). A central temple or place of worship in Mount Tziyon or Shalem can be traced back to the times of the **Malkiy-**



Tzedeq1 for it was the place that Yahweh chose to manifest His Name and to establish His residence in Yisrael. For this reason, the Temple at Yerushalayim was declared the place where the true worship to Yahweh must take place. The psalmist said: "In Shalem also is his tabernacle, and his dwelling place in Tziyon (**Tehilim/Psalms 76:2**)."

We must not forget that Mashiaj has the ministry of the **Malkiy-Tzedeq** forever, that is, He is King and Kohen HaGadol in the same city, Yerushalayim. **Tehilim/Psalms 110:4** says: "YAHWEH hath sworn, and will not repent, 'Thou art a priest for ever after the order of **Malkiy-Tzedeq**'."

David was the instrument Yahweh used to establish the definitive place for His worship. "For YAHWEH hath chosen Tziyon; he hath desired it for his habitation. 'This is my rest for ever: here will I dwell; for I have desired it' (**Tehilim/Psalms 132:13-14**)."
His Name shall rest in Tziyon forever. There is a mark on the mountains of Yerushalayim in the form of a "Shin" (שׁ), the first letter of the word "Shadday"

1 Melchizedek (**Malkiy-Tzedeq**): "**malkîy-tzedeq**" מלִכִּי-צְדָקָה H4442 from H4428 (מלך, "melej"; king, royal) and H6664 (צדָקָה, "tzedeq"); equity, justice; just, righteous; righteousness); King of Right or King of Justice; Malkiy-Tzedeq: Melchizedek. According to the commentaries (Midrashim) by the jajamim, the Malkiy-Tzedeq in Avraham's time was Shem, Noaj's firstborn. His name literally means **THE NAME**. Although, the modern theology considers "Melchizedek" to be the name of this biblical character, it is actually a title which means King of Justice and he was both a king and a Kohen. In the literature of our people, Shem is known to have been the leader of an important yeshivah where most of the righteous men of that

(שׁׁ) which means the All Sufficient and Almighty. So, Yahweh put physically one of His names in that place.

12:7 "And there ye shall eat before YAHWEH your Elohim, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein YAHWEH thy Elohim hath blessed thee." – *There ye shall eat...* Moshe is given the people the guarantee that this future event has been established from that very moment. Something that may escape human understanding because it cannot be made possible by human effort or work. This is a prophetic declaration of the wellbeing, prosperity, and abundance that they should have once they complied with Yahweh's commands in the new land. These future benefits are definitely conditioned to the people seeking steadfastly the presence of Yahweh. The same is true for us today. We must spare no efforts to make an altar around our home's tables; every member of the family is the altar because we shall diligently be seeking the El-Shadday's presence in one accord.2

time were instructed in the Torah (like Yaaqov). (Note of translator).

2 The Hebrew word for "to eat" is "'âkal" אָכַל H398 as in *Bereshit/Genesis 2:12* which means to eat bread or any food. The phrase לְפָנֵי יְהוָה אֶלְחִיכָם /vaahaltem-sham lifney' eloheihem/ or /le-ejol lifnei' ihot/, literally "to eat before Yahweh" has the connotation of partaking of the banquet celebrated after the sacrifices as in Devarim/Deuteronomy 12:7. Also, the word "shâm" שָׁם H8033 means "there" in a spatial sense and "then" in a temporal sense. We may conclude then, that Yahweh is telling His people that **when** they **were there** in the land in His chosen place of worship they should make sacrificial offerings onto Him and



12:9 “For ye are not as yet come to the rest and to the inheritance, which YAHWEH your Elohim giveth you.” –While many scholars believe that the **rest** refers to Shiloh and that the **inheritance** refers to Yerushalayim, it is true that this is a pause of yearning in Moshe's discourse who envisioned a future of Shalom never before experienced by the children of Yisrael. This future Shalom shall be greater in comparison to that of the liberation from Mitzrayim and sustenance of the people in the wilderness. This is totally opposed to the mundane teaching of longing for the past with admiration and desire. The Torah urges us to think of and wish for the world to come, that is Yeshua HaMashiaj. “He which testifieth these things saith, Surely I come quickly. Amein. Even so, come, Adon Yeshua (Hitgalut/Revelations 22:20).”

12:10-11 “But when ye go over Yarden, and dwell in the land which YAHWEH your Elohim giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which YAHWEH your Elohim shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto YAHWEH.” –This verse is announcing in a prophetic way the moment when the permanent place for Elohim's Name should be established. This moment is implicitly expressed by the fact that it had to be **after** they had achieved security from all their enemies –this is a reference to the fourteen

years of battles and victories by Yehoshua (Joshua) obtaining peace from all their enemies. This did not come to pass until the time of David HaMelej who conquered and subdued all of Yisrael's enemies (**Divre Hayamim Alef/ 1 Chronicles 18-20**). **Shmuel Bet/2 Samuel 7:1-2** records: “And it came to pass, when the king sat in his house, and YAHWEH had given him rest roundabout from all his enemies; that the king said unto Nathan the prophet, ‘See now, I dwell in an house of cedar, but the Ark of YAHWEH dwelleth within curtains.’” In the Book of **Divre Hayamim Alef/ 1 Chronicles 21-22**, there is a reference to preparations to buy a plot of land to build the temple of Yahweh (north from the city of David). Although David HaMelej had an ardent desire to build the temple, he could not do it, because he had shed much blood upon the earth in Yahweh's sight. Instead, Shelomoh, his son was charged with building the temple, a work so imposing and **magnifical** (**Divre Hayamim Alef/ 1 Chronicles 22:8-10**). “But the word of YAHWEH came to me, saying, ‘Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my Name, because thou hast shed much blood upon the earth in my sight. ‘Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Shelomoh (שֶׁלֹּמֶה), and I will give peace and quietness unto Yisrael in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Yisrael forever.’”

that they should rejoice by partaking of the food before Him in His altar. (Note of Translator).



From that time on, Yerushalayim is the place where the Name of Elohim is set forever. It is there where the son of David, Yeshua HaMashiaj, shall very soon sit at David's throne in order to govern over the Twelve Tribes of Yisrael and the whole world. **Hillel/Luke 1:32-33** put it like this: "He shall be great, and shall be called the Son of El-Elyon: and Yahweh Elohim shall give unto him the throne of his father David. And he shall reign over the house of Yaaqov forever; and of his kingdom there shall be no end."

Second Aliyah 12:11-12:28

12:11 "Then there shall be a place which YAHWEH your Elohim shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto YAHWEH." –There is joy in the presence of Yahweh. If you do not feel joy when you gather with your kehilah, something is wrong or you are not close to Yahweh. You might be focusing more in the external than in the spiritual. When we come close to Yahweh we receive great joy in our spirit. The lack of joy may be a sign of disconnection from Him and His kingdom. *"For the kingdom of Yahweh is not meat and drink; but righteousness, and peace, and joy in the Ruaj HaKodesh (Romanyim/Romans 14:17.)"* The message to the kehilah of Galatia (**Galtyim/Galatians 5:22a**): "But the fruit of the Spirit is... joy..." Therefore, cast out any bitterness, stress, depression and seek the presence of Yahweh even more fervently.

12:15 "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy

soul lusteth after, according to the blessing of YAHWEH thy Elohim which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart." –These game animals were not sacrificial animals therefore, any one clean and unclean could eat from them. the ceremonial precepts have the purpose of showing Yahweh's attributes, namely, how the human nature relates to that of Elohim Kadosh.

12:16-23 "Only ye shall not eat the blood; ye shall pour it upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand. But thou must eat them before YAHWEH thy Elohim in the place which YAHWEH thy Elohim shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before YAHWEH thy Elohim in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. When YAHWEH thy Elohim shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which YAHWEH thy Elohim hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which YAHWEH hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them

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alike. Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.” – “thou eat not the blood...” – This prohibition for the people of Yahweh is mentioned ten times in the Scriptures: **Vayikra/Leviticus 3:17; 7:26; 17:10-12, 14; 19:26; Devarim/Deuteronomy 12:16, 23:25; 15:23.** The Hebrew expression is “*el vayoja’ haAdam*” a total prohibition to eat blood, it means to eat flesh with blood. This prohibition is mentioned in **vv. 15-16** and further explained in **vv. 20-28**. These verses are intended to regulate the sacrifice of animals for food after the conquest of Kenaan and the establishment of the central Temple. Was it possible for a Yisraelite who lived far from the sanctuary to sacrifice an animal for food? The precept specified that the sacrifice of kosher animals for food was possible as many times as they wanted. However, everyone had to be aware of the respect due to the animals and the correct way to dispose of the blood as instructed by Yahweh. This is obedience to the Torah and to Him that know all things better than us. So, we must walk away from self-determination and presumptuousness in order to avoid harming ourselves. Let Yahweh be true, but every man’s consciousness without the Ruaj of Yahweh, a liar.

12:17-18 “Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand. But thou must eat them before YAHWEH thy Elohim in the place which YAHWEH thy Elohim shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within

thy gates: and thou shalt rejoice before YAHWEH thy Elohim in all that thou puttest thine hands unto.” – These verses attest to the fact that the people could partake in all of the fruits of the land but they could not eat from the tithe of the harvest, the firstlings of the animals, and the vow offerings (Freewill or Shelamim offerings). Let us remember that the tithe of the fruits of the land and the animals was kadosh onto Yahweh and they were consecrated for the Leviyim (**Vayikra/Leviticus 27:30-32**). The votive sacrifices belonged to Yahweh and they were dedicated onto Him only. But during the Moedim, the Yisraelites could eat from the Thanksgiving offerings as long as they did it within the family and the congregation. This obeys to the strong intention of the Torah about strengthening the concept of community.

12:19 “Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.” – Yahweh was making sure that there was a great zeal in the people to support the Leviyim. Now, in the dispersion, if anyone has nothing to tithe for the Leviyim (the teachers of Torah in the diaspora), he can give them his tithe for the poor (**maaser ani**). But in the event that there is no tithe for the poor, the Leviyim are to be given the Shelamim offerings. The precept to support the Leviyim only applied to Eretz Yisrael where the Levites did not have any land possessions. In the diaspora, as the Levite is without land inheritance so are all of us. Consequently, we must endeavor to support those who teach the Torah, thus fulfilling this Levitical function in the diaspora, for they watch for our souls (**Ivrim/Hebrews 13:17**). This is but a reward for those who very gladly spend themselves for love of our souls. (**Korintyim Bet/2 Corinthians 12:15**).

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12:20 “When YAHWEH thy Elohim shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.” –This verse clearly says that they should only eat meat (In English flesh; in Hebrew “*bâsâr*”, בָּשָׂר H1320) in times of prosperity and economic buoyance, that is, when there is not scarceness. Besides, the expression “**whatsoever your soul lusts after**” refers exclusively to clean (kosher) animals not to the unclean (tame) which the people of Yahweh is forbidden to eat. Rav Shaul made a call to holiness to the kehilah of Corinth. “Wherefore come out from among them, and be ye separate, saith Yahweh, and touch not the unclean thing; and I will receive you (**Korintyim Bet/2 Corinthians 6:17**).”

12:21 “If the place which YAHWEH thy Elohim hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which YAHWEH hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.” –The prohibition of **Vayikra/Leviticus 17:1-123** has the purpose of preventing the people from eating blood (a common pagan practice) thus polluting themselves as the nations around them. The sacrifice of clean animals out of the camp was now allowed after entering the Promised Land because they would settle in different regions of

3 Any of the children of Yisrael who sacrificed animals out of the camp had to bring the sacrifice to the door of the Mishkan (Tabernacle of congregation) and to the Kohen as an offering onto Yahweh. The Kohen had to sprinkle the blood of the burn offering or sacrifice onto the altar and burn the fat for a sweet savor unto Yahweh. This prohibition was applied both to the

the land far from the Mishkan. The prohibition to eat blood was still in effect.

The Brit Hadashah has shifted the worship in the central sanctuary to ourselves (our bodies), the temple of the Ruaj HaKodesh according to **Korintyim Bet/2 Corinthians 6:16**. The highest degree of holiness is still a requirement. **Yohanan/John 4:24**. Yahweh is commanding us not to contaminate ourselves with any kind of idolatry since the law is the same for both temples. Also, He is urging us to separate from and eliminate any kind pagan practice and the use of the name of false gods.

12:23 “Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.” –Let it be noted that this verse is a recurrent warning: “**...be sure that you eat not the blood...**” the Torah prohibits to eat a part of an animal while it is still alive. This warns us to stay away from the Asian recipes of semi raw food. In other words, we must not eat from an animal while its soul (blood), nephesh is still in it.

12:24 “Thou shalt not eat it; thou shalt pour it upon the earth as water.” –When sacrificing an animal for food or for an offering, the correct method must be applied. The blood had to be pour on earth as water. As for the meat (flesh), provisions had to be made so that if there were any blood clots, the meat should be dipped in salty water until the clot dissolved. Then, it was apt for consumption.

congregation and the strangers that dwelled with them and it was aimed at avoiding the possibility of offering onto the devils. The penalty for this trespass was “karet” (untimely death or death without descendants), that is, that person should be cut off from among his people. (Note of Translator).

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12:25 “Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of YAHWEH.” –The prohibition in this verse is followed by a promise: “**that it may go well with thee**”. This is the same promise given in the precept to honor one’s parents (**Devarim/Deuteronomy 5:16**), in the precept to execute a murderer (**Devarim/Deuteronomy 19:13**); and in the precept not to take the dam with the young (**Devarim/Deuteronomy 22:6-7**). These verses reiterate that doing as Yahweh has commanded is the only formula of success.

Third Aliyah 12:29-13:18

12:29-30 “When YAHWEH thy Elohim shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, ‘How did these nations serve their gods? even so will I do likewise’.” –Once again in these verses, Moshe is warning the people, these words being like signs, right before entering the Promised Land and that they had face. **Take heed**, because idolatry if not cut off radically may become a trap or snare. This is exactly the term that is used in the original text: “**nâqash** שָׁׁקַשׁ

H5367 which means to entrap (with a noose –it may also mean trick), literally or figuratively: catch. (lay a) snare. A trap is device for entrapping people or animals but it is also a powerful means of seduction. Its power of seduction must not be ignored consequently we

cannot allow ourselves to indulge in any idolatrous practice or to be seduced by it. Often times, people are just craving for miracles, signs, and prophesies. But they could not care less about their source or if they are in accordance with the divine precepts. The excitement that such experiences produce in their souls and bodies are more important than the pure unaltered Word of Yahweh. Yeshua warmed us about the great signs and wonders brought forth by false prophets in the end-times. (**Matityahu/Matthew 24:4-5; 11; 24**).

“And Yeshua answered and said unto them, ‘Take heed that no man deceive you. For many shall come in my name, saying, I am Mashiaj; and shall deceive many’ (**Matityahu/Matthew 24:4-5**). ”

“For there shall arise false Mashiajs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (**Matityahu/Matthew 24:24**). ”

The Torah of Moshe tells us how to recognize a true prophet from a false prophet. Those who proclaim that the Torah (Law) has been abolished by “**Jesus Christ**” are false prophets no matter how many miracles they perform. There is one way to recognize what kind of prophet a person is. Having power alone it is not the issue but if that power, their message, and above all, their personal life style is in accordance with the Torah of Moshe. It is a sad picture, a caricature even, when Yeshua HaMashiaj is presented as the founder of a new religion because this has nothing to do with the real Yeshua HaMashiaj. The Tanaj: The Torah,



the prophets, and the Writings (Ketuvim) including the Apostolic Writings (Brit Hadashah) teach that:

- Yeshua never taught His disciples to separate from the Torah of Moshe or the customs of Yisrael.
- Yeshua never founded nor did he command His disciples to found a new religion.
- Yeshua never mixed His teachings with the practices of paganism.

As a conclusion, Christianity –that have done all of the above mentioned abominations- is not the result of the teachings of the Mashiach of Yisrael or His followers but the byproduct of a great apostasy mentioned by Yeshua's talmidim in the Apostolic Writings (Brit Hadashah). (**Kefa Bet/2**

Peter 2; Yehudah/James; Maaseh Shelajim/Acts 20:29-30). Had Yeshua actually done any of these things, He would not have been the promised Mashiach of Yisrael.

This is time to denounce the historical lies about Him who is Just and Holy so that both the Yehudit and the Christians can see that He is truly who the Scriptures say He is. It is time to stop having a burlesque image of Yeshua and it is time to present His true identity as a Jew and a keeper of the Torah. Before He was delivered to His death on the tree, no one could find any fault in Him. (**Hilel/Luke 23:4,14, 22; Yohanan/John 18:38; 19:4, 6; Maaseh Shelajim/Acts 23:29**). They only found witnesses who told false testimony against Him. It was impossible to find in Him any disobedience to the commandments of the Torah because He did not break the Shabbat or

any other of the precepts and judgements of the Torah of Yahweh written by Moshe.

13:4-5 “Ye shall walk after YAHWEH your Elohim, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from YAHWEH your Elohim, which brought you out of the land of Mitzrayim, and redeemed you out of the house of bondage, to thrust thee out of the way which YAHWEH your Elohim commanded thee to walk in. So shalt thou put the evil away from the midst of thee.” – Yahweh abhors the idolatry worship of false gods. This is indicated by the fact that He commands to destroy any city in Yisrael that was involved in such pagan practices. According to His command, the false prophets were to be put to death (v. 3-5), any family member who would tempt his relatives to serve other gods, they should not be pitied and they should certainly be put to death with stones (v. 6-9); also, the inhabitants of any city that would be induced by certain men to serve other gods, as it is an abomination onto Yahweh, they should be put to death by the sword and the city should be utterly destroyed (v. 12-15).

This commandment shall serve as a warning for the end-times when there shall be a system led by HaSatan who shall make signs to deceive the people. Let us watch and be sober. Let us devote our worship only onto Yahweh. “And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a



sword, and did live (**Hitgalut/Revelations 13:14**)."

13:11 "And all Yisrael shall hear, and fear, and shall do no more any such wickedness as this is among you." –The execution of a person who had made a sin onto death is instrumental, among other things, to make the people fear before sin and stay away from idolatry. According to the Talmud, there are two precepts (out of the 613) that has never been applied throughout history: the 443rd precept commanding to set a city gone astray after idolatry on fire, and the 474th precept commanding not to build again a city gone astray after idolatry, cf. **Devarim/Deuteronomy 13:16 (17, Hebraic Version)**.

Shall it be possible that these two precepts will be fulfilled on the second coming of Mashiaj. According to **Matityahu/Matthew 5:18**, "**For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law (Torah), till all be fulfilled.**" These precepts shall be fulfilled before the destruction of heaven and earth.

Fourth Aliyah 14:1-21

14:1-2 "Ye are the children of YAHWEH your Elohim: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto YAHWEH thy Elohim, and YAHWEH hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." –Once more, Moshe expressed in his discourse the reasons why any individual walking in the Torah had to have peculiar characteristics that intentionally made him different from other nations. "**Ye are the children of Yahweh**" is expressed with such

authority and strength that it can only come from his role as the mediator to the people kadosh. Then, he attacked the common pagan practices of the inhabitants of the land concerning mourning for a dead person: "**...ye shall not cut yourselves ... for the dead**". This was a pagan practice of the idolatrous worship in wakes and burial ceremonies in Kenaan (**Melajim Alef/1 Kings 18:28**). Also, Yirmiyahu the prophet refers to such practices (**Yirmiyahu/Jeremiah 16:6; 41:5**). This ritual consisted in cutting themselves their faces and other parts of their bodies with their own nails or with any cutting instrument. Making baldness between the eyes was another ritual for the dead practiced by the pagans to honor the dead. Every man of the people kadosh must refrain from doing it no matter how fashionable it has become in many nations nowadays (**Vayikra/Leviticus 19:27-28; 21:5**). Such shameless and degrading practices, being extravagant and unnatural expression of mourning, denote lack of knowledge and faith in Yahweh. Rav Shaul said: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will Yahweh bring with him (**Tesalonikim Alef/1 Thessalonians 4:13-14**)."

The people of Yisrael had to strictly avoid such conducts because they are against the character of the Torah and incompatible with the position of the children of the people of Yahweh.

14:8 "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." –Moshe's



discourse in **Sefer Devarim** is in fact a retrospective of the precepts and judgements of Yahweh and now he is focusing on the kashrut laws, specifically concerning not to have unclean (tame) animals as a dietary alternative under no circumstances. The swine, considered as unclean by the Torah, is an omnivore animal that eats garbage and dung. It is well known that in hot climates zones, the ingestion of swine meat produces various skin deceases as well as other deceases that Yahweh wants to protect us from by this prohibition. “**...ye shall not eat of their flesh, nor touch their dead carcass**”. The people of Yahweh has to consider the flesh of a swine as an abomination onto Yahweh. This animal is a symbol of uncleanness and wickedness (**Mishle/Proverbs 11:22; Matityahu/Matthew 7:6; Kefa Bet/2 Peter 2:22**).

14:10 “And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.” –The fish in the rivers and the sea that have no fins or scales are unclean, the people of Yahweh cannot eat them; pagans may eat them, though. According to the Scriptures, the prohibition applies only to the children of Yahweh; we are forbidden to eat them or to touch their dead bodies. However, if a person of Gentile background (a goyim) happens to convert to Yahweh through Yeshua HaMashiaj, he is no longer a stranger to the commonwealth

4 274. (Sefer Avodah Zarah 64b). The Torah recognizes two types of Gentiles (guer; “gēr” גֵּר H1616 properly a guest; by implication a foreigner: alien, sojourner, stranger) who come closer to Judaism: 1) the proselyte or convert (**guer tzedek**), also known as **just of the nations**, who had converted to Judaism; his status is the same of that of any other Jew; 2) The second category is “resident foreigner” (**guer toshav**). This guer is not a proselyte or convert. According to Rashi, he is only

of Yisrael (**Romanyim/Romans 11:17; Efesyim/Ephesians 2:11-19, 3:1-7**). From that moment on, these precepts apply to them since he has been separated from his former spiritual condition to be a peculiar individual onto Yahweh. This shall be apparent also in the way he eats. These precepts are for the people kadosh (**Kefa Alef/1 Peter 2:9**) that is commanded to keep these rules of holiness. Those who are outside the covenant cannot be forced to observe them.

14:21 “Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto YAHWEH thy Elohim. Thou shalt not seethe a kid in his mother's milk.” –This passage is stressing that the people must not eat anything that had died of itself, that is, of natural death. The reason for this is that, according to the Halajah, the blood of any animal sacrificed for food or for an offering had to be properly drained of its blood. It is possible to sell it or to give it to foreigners (**guerim**)⁴. The meat of a kosher animal may not be boiled in its mother's milk.

Fifth Aliyah 14:22-29

14:22 “Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year

committed to renounce to idolatry but he is allowed to carry on with his former life style, including a non-kosher diet. He is called a resident foreigner because his resigning to idolatry allows him to reside in Yisrael. According to Rambam (Maimonides), on the other hand, in order to qualify as a resident foreigner is it required that the they comply with the Seven Commandments of Noaj's Sons. See Mishne Torah, Hiljot Avodah Zara 10:6. (Note of translator).



by year.” –This is a reference to the **maaser rishon** (first tithe) that is given to the Leviyim and that it could be eaten in every place by the Leviyim and their households. (**Bemidbar/Numbers 18:26**).

14:23 “And thou shalt eat before YAHWEH thy Elohim, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear YAHWEH thy Elohim always.” –This is a reference to the **maaser sheni** (second tithe) that has to be eaten in Yerushalayim in the **first, second, fourth** and **fifth** years of the agricultural seven-year cycle.⁵

14:26 “And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before YAHWEH thy Elohim, and thou shalt rejoice, thou, and thine household.” –The Torah does not prohibits drinking alcoholic beverages. This text refers to two different alcoholic beverages: first, wine which in Hebrew is “**yayin**” יַיִן H3196 from an unused root meaning to effervesce; wine (as

fermented); by implication intoxication: wine. Therefore, it cannot refer to the grape juice that has no alcoholic content which is “**tirosh**” in Hebrew; second, the Hebrew word “**shēkār**” שֵׁקָר H7941 which is an intoxicant, that is, intensely alcoholic liquor: strong drink, strong wine that the RV960 and the LBLA have rendered as “sider”. Drinking these alcoholic beverages are permitted in the holiest of cities accompanying food before Yahweh. However, the Scriptures prohibits drunkenness. A desirable dose for an adult is a glass of wine with **alc.12% vol.** alcohol or two glasses of wine with **alc.6% vol.** alcohol. In case any one may be affected by a lesser amount, he must be more careful.

When we make a profound analysis of the Scriptures on this matter, we realize that the limit is no the total abstinence from drinking alcoholic beverages but the abuse of it. We learn this from these verses: **Vayikra/Leviticus 10:9; Devarim/Deuteronomy 14:26, 21:20; Tehilim/Psalms 104: 5; Mishle/Proverbs 20:1, 21:17, 23:20, 29:35, 31:4, 6; Yeshayahu/Isaiah 5:11, 28:7; Yirmiyahu/Jeremiah 35; Daniel 5:21;**

5 The tithe (“**ma'ásér**” מְעַשֵּׂר H4643 a tenth; especially a tithe: tenth part) is the portion of the agricultural produce that must be separated and given to the respective recipients. Tithes are divided into three parts: **maaser rishon**, the first tithe; **maaser sheni**, the second tithe; and **maaser ani**, the tithe for the poor. They were separated in the following order: first, a small part (usually a two percent) call **terumah** that was to be given to the Kohen Gadol was separated. Then the maaser rishon, which given to the Leviyim, is separated. From this same portion a small part called **terumat maaser** is separated and given to the

Kohen Gadol (**Bemidbar/Numbers 18:21**). After that, the **maaser sheni** is separated and it had to be taken to Yerushalayim to partake of it there. This is done on the first, second, fourth, and fifth years of the seven-year agricultural cycle (**vv. 14:22-26**). On the third and sixth years, instead of separating **maaser sheni**, the maaser ani is separated. This tithe belongs exclusively to the poor –proselytes, orphans, and widows- (**vv. 14:28-29**). Besides these tithes, the tithes of the animals (**maaser behemah**) were separated. (Note of translator).

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Oshea/Hosea 4:11; Yohanan/John 2:10; Efesyim/Ephesians 5:18; Timoteos Alef/1 Timothy 3:3, 8; Titos/Titus 1:7, 2:3.

14:28-29 “At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that YAHWEH thy Elohim may bless thee in all the work of thine hand which thou doest.” – This reference is to remind us that the Torah tells us that the interests of the poor and the needy are Yahweh's own interests and that He sees that these interests are met. The people had to take care of the underprivileged because Yahweh would pour blessings upon those who give tzedakah (alms) as it is written in **Tehilim/Psalms 112:9**: “He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor.” Consequently, when a person practices the precept of giving tzedakah in this world he is investing in the world to come (Olam Habah).

The text also explains that the **maaser rishon** (first tithe) is separated and given to the Leviyim who would separate the **terumat maaser**, a portion for the Kohen Gadol (**Bemidbar/Numbers 18:26**). In the third and sixth years, the **maaser sheni** is separated and devoted to the poor, the fatherless, and the widows (**vv. 14:28-29**). In the dispersion nowadays the priesthood after the order of Malkiy-Tzedeq, the precept of separating the tithe is still in force according to the Scriptures only for those ministries under the Torah. Yeshua became the Kohen HaGadol by the

oath Yahweh made when He said “Thou art a priest for ever after the order of Malkiy-Tzedeq (**Ivrim/Hebrews 7:21b**).”

Sixth Aliyah 15:1-18

15:1 “At the end of every seven years thou shalt make a release.” – The use of money is but a reminder that Yahweh is the owner of everything. The year of remission is a memorial (Shemittah) that He has come to bring us an everlasting year of remission. **Hilel/Luke 4:18-19**. “The Ruaj of Yahweh is upon me, because he hath anointed me to preach the Besarot to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of Yahweh.”

As we have been forgiven, so we must forgive others as a manifestation of the character of our Adon for the world. Yeshua's forgiveness is total, in the same manner, we must also forgive. “Then came Kefa to Him, and said, Adon, how oft shall my brother sin against me, and I forgive him? till seven times? Yeshua saith unto him, 'I say not unto thee, until seven times: but, Until seventy times seven (**Matityahu/Matthew 18:21-22**).”

15:7-8 “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YAHWEH thy Elohim giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.” – A parallel principle is in the Brit Hadashah: “But whoso hath this world's good, and seeth his brother have need, and shutteth

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up his bowels of compassion from him, how dwelleth the love of Yahweh in him? (**Yohanan Alef/1 John 3:17**).” Supporting and helping one another is an evidence that the love of Yahweh abides among them.

15:12 “And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.” – This verse is teaching that the correct way to come near Yahweh is that we are all servants (**eved**, עָבֵד H5650) of Yahweh serving His everlasting purposes. His children are vessels onto honor in His hands while those who are not His children are vessels onto dishonor. “Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? (**Romanyim/Romans 9:21**).” What are you a son or a slave? The slave is used for some time but He does not stay home forever. How are you serving your Elohim, as a slave or as a son? “And the servant abides not in the house for ever: but the Son abides ever (**Yohanan/John 8:35**).”

Seventh Aliyah 15:19-16:17

15:19-23 “All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto YAHWEH thy Elohim: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before YAHWEH thy Elohim year by year in the place which YAHWEH shall choose, thou and thy household. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto YAHWEH thy Elohim. Thou shalt eat it within thy gates: the unclean and the clean person shall eat it

alike, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.” – The firstlings of the herds and the flocks are to be sanctified onto Yahweh and the owner should present them not as an offering but as **matanot Kehunah** (consecrated things for the Kohen Gadol) in the sanctuary or wherever Yahweh so chose in case the animals had any kind of defects (**Bemidbar/Numbers 18:8-19**) only that they had to observe the prohibition concerning the blood (v. 12:16). This kind of offering made possible that individuals which were ceremonially tame could partake of the flesh of the animal. This precept had the purpose of teaching Yisrael the necessity to always dedicate the firstborns onto Yahweh recognizing in a permanent confession that all creatures belong to Him and only Him. “The earth is Yahweh's, and the fullness thereof; the world, and they that dwell therein (**Tehilim/Psalms 24:1**).”

A curiosity: today in Yisrael, since there is no Temple, the firstlings of these animals are marked and left with the rest of the heard or flock until their natural death. No benefits are obtained from them in order to fulfill the precepts in these verses.

16:1 “Observe the month of Aviv, and keep Pesaj (Passover) unto YAHWEH thy Elohim: for in the month of Aviv YAHWEH thy Elohim brought thee forth out of Mitzrayim by night.” – In three occasions, the Torah makes mention of the Moedim of Yahweh: **Vayikra/Leviticus 23** where they are mentioned in their yearly order; **Bemidbar/Number 28** in order to teach about the corresponding sacrifices, and **Devarim/Deuteronomy 16**, in order to teach

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Yisrael that they had to make the pilgrimage to Yisrael for the feasts (three times a year).

... brought thee forth out of Mitzrayim by night. This expression is contradictory according to the prohibition of **Shemot/Exodus 12:22** because the Torah proves that the people started marching in the morning (**Shemot/Exodus 13:3; Bemidbar/Numbers 33:3**). Whoever this seeming contradiction can be easily settled. The acceptance of Pharaoh, the first step in the liberation, was given in the night while the preparations for their exit was being made; then there was the meeting at Rameses starting the march in the morning.

16:2 “Thou shalt therefore sacrifice Pesaj (the Passover) unto YAHWEH thy Elohim, of the flock and the herd, in the place which YAHWEH shall choose to place his name there.” –In this passage there is an allusion that this precept was to be done in the Temple (Bet Hamikdash) but when the first Pesaj was celebrated the Temple has not yet been built. In the same way today there is no Temple but keeping the Feast of Pesaj is a statute forever unto our generations. Out of disobedience, some even have adventured to say that this statute cannot be observed because there is no Temple. No doubt that those who support such idea are more interested in obeying the guidelines of their institutions, councils, and denomination than obeying the Commandments of Yahweh.

16:7 “And thou shalt roast and eat it in the place which YAHWEH thy Elohim shall choose: and thou shalt turn in the morning, and go unto thy tents.” –According to Rashi, the expression “**in the morning**” refers to the morning of the second day of the Feast, that is, the morning of the 16th of Nisan. It is forbidden

to go beyond the limits of the city during the Shabbat of the Feast on the 15th of Nisan. Moreover, the men had to be at the Temple for the ascent offering of the feast on that same morning.

16:8 “Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to YAHWEH thy Elohim: thou shalt do no work therein.” –The Brit Hadashah calls us to celebrate this feast: “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (**Korintyim Alef/1 Corinthians 5:8**).”

We are urged to celebrate the Biblical Feasts (Moedim) so that we do not trespass as in the past. These feasts are to be celebrated in full faith in Yeshua and with hearts that understand the prophetic implications behind their symbolism; without faith in Yeshua and the prophetic understanding they become a heartless ritual and a burden for our lives.

Taking all the jametz (leaven) of our lives is taking out all our sins. We must strive to implement the meaning of every symbol. Yeshua is the perfect Bread without leaven that supports and nourishes our lives so that we can persevere.

16:9 “Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.” –The Feast of Shavuot (The feast of Weeks) is intimately connected with the Feast of Pesaj as it is considered as the conclusion of it. Pesaj remind us of the liberation, the death of the firstborns, and the slavery in Mitzrayim. The liberation is not

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completed until the Torah is given seven weeks after in Har Sinai: on Shavuot. This teaches us that the liberty that many believers in Mashiaj claim to have is not complete, or fully enjoyed, nor does it produce more holiness if they are not in obedience to the Torah. Yeshua Himself kept all the Torah and commanded His disciples and followers to keep it. "For ye, brethren, became followers of the churches of Yahweh which in Yehudah are in Yeshua HaMashiaj... (T_{es}alonikim A_{le}f/1 Thessalonians 2:14a)."

16:11 "And thou shalt rejoice before YAHWEH thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which YAHWEH thy Elohim hath chosen to place his name there." –Let it be noted that there is no such precept as to be happy in Pesaj, but it does for Shavuot and Sukkot. The joy that comes with our freedom is not completed until we have received the precepts and judgements commanded to us by Yahweh, by means of which we are made truly free knowing what we are allowed to do and what we are not allowed to do. Contrary to the vision of this world, these limits produce even more freedom for we would know where to go without bringing danger or harm to us. "But whoso looketh into the perfect Torah (law) of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (Yaaqov/James 1:25)." "So speak ye, and so do, as they that shall be judged by the law of liberty (Yaaqov/James 2:12)."

16:14 "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy

manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." –A uncircumcised man may not partake in the Feast of Pesaj. Pesaj is only for those who keep the Torah completely and act as the Yisrael of Yahweh. Sukkot, though, is for all the world. During the Kingdom of Mashiaj, even the nations outside Yisrael shall come to Yerushalayim to celebrate Sukkot every year as it is written in **Zejariah /Zehariah 14:16-19**. "And it shall come to pass, that every one that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King, YAHWEH TZEVAOT, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, YAHWEH TZEVAOT, even upon them shall be no rain. And if the family of Mitzrayim go not up, and come not, that have no rain; there shall be the plague, wherewith YAHWEH will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Mitzrayim, and the punishment of all nations that come not up to keep the feast of tabernacles."

Hitgalut/Revelations 15:4: "Who shall not fear thee, O YAHWEH, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

16:15 "Seven days shalt thou keep a solemn feast unto YAHWEH thy Elohim in the place which YAHWEH shall choose: because YAHWEH thy Elohim shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." –There something special to the meaning of the



Hebrew word for feasts “*jagot*” גָּתָּה H2287 (sgl. “*hagag*” הָגָּה) because it actually means to move in circle which may be referring to dancing joyfully. In the Feast of Sukkot there is a lot of joy and merrymaking due to the plentiful material blessings Yahweh had provided with the summer harvests. The same spirit of rejoicing and happiness shall be experienced during the celebration of Sukkot in the millennium by those who were “harvested” for the Kingdom of Heaven from all the nations of the earth. This shall be a moment of exultation to Yahweh with hearts full of fire and shouting of happiness. According to the tradition, it is said that no weddings are to be celebrated during the time of those feasts to make sure there is no other source of private joy and happiness that there be no competition with the due exaltation, joy, and happiness of these public and national celebrations.

16:17 “Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.” – Every man must bring sacrifices to the Temple on the first day of every feast. In modern terms, this means that no one is to present himself to any feast with empty hands. Happiness is never complete if it is not accompanied by an offering. “Lord Yeshua, how he said, ***It is more blessed to give than to receive*** (Maaseh Shelajim/Acts 20:35b).”

Conclusions

“Only if thou carefully hearken unto the voice of YAHWEH thy Elohim, to observe to do all these commandments which I command thee this day. For YAHWEH thy Elohim blesseth thee, as

he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.” This is the bottom line of Devarim/Deuteronomy: obedience to the Torah. But as obedience is not the same in all of us, neither are the corresponding blessings.

No one can be saved if he does not believe and obey Yeshua as our Elohim and Mashiaj. Having faith is an act of obedience. Faith to be genuine requires obedience. What is your level of obedience? “But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty (**Matityahu/Matthew 13:23**).” The fruits of your life indicates where you are, what your level of faith is: “...some a hundredfold, some sixty, some thirty.”

- Thirty percent: 30=ל; lamed means to teach or to learn. It represents Elohim as a King.
- Sixty percent: 60=ס; Samech means an infinite cycle. Support even divine support.
- One-hundred percent: 100=פ; Quph means Divine Holiness and redemption.

The first level is to receive/learn and to teach what you have learned. Until you do not share what you have received, heaven does not account for it as obedience. Even what may seem insignificant for your life. Involving Yahweh in your life is not insignificant for Yahweh. The last level is the everlasting redemption and the total assimilation of the divine holiness which shall come to pass in the second coming of Mashiaj. Until that glorious day, seek to grow remembering that Yeshua has promised us life and life more abundant.

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But life is subjected to obedience: His Kingdom Righteousness. ***The righteousness of a kingdom is its law.*** “But seek ye first the kingdom of Yahweh, and His righteousness; and all these things shall be added unto you (**Matityahu/Matthew 6:33**).”

In this parashah, we find the commandments four-hundred thirty-sixth to the four-hundred ninetieth:

436. Precept to destroy the idols and those who worship them. **Devarim 12:2.**
437. Precept to bring a mandatory or a freewill offering in the first Feast that any person attends. **Devarim 12:5-6.**
438. Precept to present all the offerings in the sanctuary not somewhere else. **Devarim 12:14.**
439. Precept to redeem the consecrated animals with any defects. **Devarim 12:15.**
440. Precept to slay the animals. **Devarim 12:21.**
441. Precept to take the offerings to the Temple from outside of Yisrael. **Devarim 12:26.**
442. Precept to thoroughly cross examine witnesses. **Devarim 13:15.**
443. Precept to burn a city that practices idolatry. **Devarim 13:17.**
444. Precept to examine a bird before being eaten. **Devarim 14:11.**
445. Precept to give **maaser sheni** (second tithe). **Devarim 14:22.**
446. Precept to give **maaser ani** (tithe for the poor) in place of maaser sheni on the second year. **Devarim 14:28.**
447. Precept to make a Gentile pay for his debt. **Devarim 15:3.**
448. Precept to release a debt on the seventh year (**Shemittah**). **Devarim 15:3.**
449. Precept to give tzedakah (alms). **Devarim 15:8.**
450. Precept to furnish a Jewish servant liberally when he is freed. **Devarim 15:14.**
451. Precept to be happy on the feasts. **Devarim 16:14.**
452. Precept to attend the Sanctuary on the feasts. **Devarim 16:16.**
453. Prohibition to erase the Name of Elohim from the holy books and to wreck holy premises. **Devarim 12:4.**
454. Prohibition to present offerings outside the sanctuary. **Devarim 12:13.**
455. Prohibition to eat the **maaser sheni** of corn outside Yerushalayim. **Devarim 12:17.**
456. Prohibition to eat the **maaser sheni** of wine outside Yerushalayim. **Devarim 12:17.**
457. Prohibition to eat the **maaser sheni** of oil outside Yerushalayim. **Devarim 12:17.**
458. Prohibition to eat a flawless firstling outside Yerushalayim. **Devarim 12:17.**
459. Prohibition to eat a sin offering (Jatat) or a guilt offering (Asham) outside the Temple. **Devarim 12:17.**
460. Prohibition to eat the flesh of an ascent offering (Olah). **Devarim 12:17.**
461. Prohibition to eat the flesh of an offering of a lesser degree of holiness (kodashim kalim) before the blood is sprinkled. **Devarim 12:17.**
462. Prohibition of the kohanim to eat from the firstfruits (Bikurim) before they are placed in the Temple court (azarah). **Devarim 12:17.**
463. Prohibition to forsake the Leviyim by not supporting them. **Devarim 12:19.**
464. Prohibition to eat a y part of an animal while it is still alive. **Devarim 12:23.**

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465. Prohibition to add to the precepts of the Torah. **Devarim 12:32.** (13:1 Hebraic version).

466. Prohibition to diminish from the precepts of the Torah. **Devarim 12:32.**

467. Prohibition to harken someone who prophesies in the name of idolatry. **Devarim 13:4.**

468. Prohibition to love a person who incites to idolatry. **Devarim 13:9.**

469. Prohibition no to hate a person who incites to idolatry. **Devarim 13:9.**

470. Prohibition to redeem a person who incites to idolatry. **Devarim 13:9.**

471. Prohibition for a person who has been lured into idolatry to speak on behalf of a person who incites to idolatry. **Devarim 13:9.**

472. Prohibition for a person who has been lured into idolatry not to speak against a person who incites to idolatry. **Devarim 13:9.**

473. Prohibition to incite someone to idolatry. **Devarim 13:12.**

474. Prohibition to rebuild a city that has practiced idolatry. **Devarim 13:17.**

475. Prohibition to profit from the wealth of a city that has practice idolatry. **Devarim 13:18.**

476. Prohibition to cut oneself as the idol worshippers do. **Devarim 14:1.**

477. Prohibition to make any baldness in mourning for a dead. **Devarim 14:1.**

478. Prohibition to eat from the offerings of disqualified animals. **Devarim 14:3.**

479. Prohibition to eat from every non-kosher creeping thing that flies. **Devarim 14:19.**

480. Prohibition to eat from an animal that died of itself. **Devarim 14:21.**

481. Prohibition to ask for the payment of a loan at the seventh year (Shemittah). **Devarim 15:3.**

482. Prohibition to abstain from giving the poor what he needs. **Devarim 15:7.**

483. Prohibition to abstain from lending money for it is the seventh year (Shemittah) is near. **Devarim 15:9.**

484. Prohibition to free a Jewish servant empty handed. **Devarim 15:14.**

485. Prohibition for the firstlings to do any kind of work. **Devarim 15:19.**

486. Prohibition to shear the firstlings of the flock. **Devarim 15:19.**

487. Prohibition to eat jametz (leavened substances) after midday on the eve of Pesaj. **Devarim 16:3.**

488. Prohibition to leave remains of the Pesaj offering dinner (jaquigah) until the third day. **Devarim 16:4.**

489. Prohibition to present the Pesaj offering on a private altar. **Devarim 16:4.**

490. Prohibition to ascend to Yerushalayim on the feast without an animal offering. **Devarim 16:16.**

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

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Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**.)"

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



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

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each

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