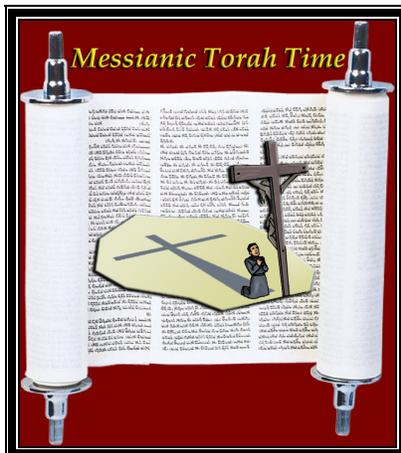




Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

Messianic Torah Time



Parash 54 Devarim/ Deuteronomy V'Zot HaBarchah (This is the blessing) 33:1-34:26

Synopsis –

The Sukkot and Shemini Atzeret Torah readings are from Leviticus 22-23, Numbers 29, and Deuteronomy 14-16. These readings detail the laws of the moadim or "appointed times" on the Jewish calendar for festive celebration of our bond with God; including the mitzvot of dwelling in the sukkah (branch-covered hut) and taking the "Four Kinds" on the festival of Sukkot; the offerings brought in the Holy Temple in Jerusalem on Sukkot, and the obligation to journey to the Holy Temple to "to see and be seen before the face of God" on the three annual pilgrimage festivals -- Passover, Shavuot and Sukkot.

On Simchat Torah ("Rejoicing of the Torah") we conclude, and begin anew, the annual Torah-reading cycle. First we read the Torah section of Vezot Haberachah, which recounts the blessings that Moshe/Moses gave to each of the twelve tribes of Israel before his death. Echoing Ya'akov/Jacob's blessings to his twelve sons five generations earlier, Moshe assigns and empowers each tribe with its individual role within the community of Israel.

Vezot Haberachah then relates how Moshe ascended Mount Nebo from whose summit he saw the Promised Land. "And Moshe the servant of God died there in the Land of Moab by the mouth of God... and no man knows his burial place to this day." The Torah concludes by attesting that "There arose not a prophet since in Israel like Moses, whom God knew face to face... and in all the mighty hand and the great awesome things which Moses did before the eyes of all Israel."

Immediately after concluding the Torah, we begin it anew by reading the first chapter of Genesis (the beginning of next Shabbat's Torah reading) describing God's creation of the world in six days and His ceasing work on the seventh--which He sanctified and blessed as a day of rest.

Theme & Message –

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This is the final torah portion. It shows the blessings and the curse. These blessing and curses to each and every on of the tribes. But the most interesting thing about this portion is Adonai's firm hand on Moshe. Adonai does not allow Moshe into the promised land even though we read in the scriptures that Moshe is beloved by the Lord. This is interesting because it is read during the Feast of Succoth each year.



Hebrew Meanings:

H5514 **סִינַי** *sîynay* BDB Definition: Sinai = “thorny”

H8165 **שֵׁעִיר** *śé'îyr* BDB Definition: Seir = “hairy” or “shaggy”

H6290 **פָּרָן** *pā'rân* BDB Definition: Paran = “place of caverns”

H3484 **יֵשׁוּרֻן** *yeshûrûn* BDB Definition: Jeshurun = “upright one”

H3063 **יְהוּדָה** *yehûdâh* BDB Definition: Judah = “praised”

H3878 **לֵוִי** *lévîy* BDB Definition: Levi = “joined to”

H4532 **מַסָּה** *massâh* BDB Definition: Massah = “temptation”

H1144 **בִּנְיָמִין** *binyâmîyn* BDB Definition: Benjamin = “son of the right hand”

H3130 **יוֹסֵף** *yôsêph* BDB Definition: Joseph = “Yehovah has added”

H669 **אֶפְרַיִם** *'ephrayim* BDB Definition: Ephraim = “double ash-heap: I shall be doubly fruitful”

H4519 **מְנַשֶּׁה** *menashsheh* BDB Definition: Manasseh = “causing to forget”

H2074 **זְבֻלֹן / זְבֻלָּן / זְבֻלָּן** *zebûlûn / zebûlûn* BDB Definition: Zebulun = “exalted”

H3485 **יִשָּׂשְׁכָר** *yisśâśkâr* BDB Definition: Issachar = “there is recompense”

H1410 **גָּד** *gâd* BDB Definition: Gad = “troop”

H1835 **דָּן** *dân* BDB Definition: Dan = “a judge”



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H5321 נַפְתָּלִי *naphtālîy* BDB Definition: Naphtali = “wrestling”

H836 אֲשֶׁר *'áshér* BDB Definition: Asher = “happy”

Chapters:

D'varim/Deuteronomy 33 -

The Blessing contains:

(1) *an Introduction, Deu 33:1-5;*

(2) *the Benedictions pronounced on the tribes individually, Deut. 33:6-25;*

(3) *a Conclusion, Deu 33:26-29.*

It was no doubt spoken by Moshe/Moses, probably on the same day and to the same assembly as the Song Deut. 32:1-43, as soon as he received the reviewed notice of his approaching decease Deu 32:48, and just before he ascended Mount Nebo. Like the Blessing of Ya'akov/Jacob Gen. 49, to, which it has an intimate though independent correspondence throughout, it is the solemn farewell of the earthly head of the race. A comparison with Genesis (see the marginal references) will show how the blessings uttered by Moshe over the several tribes partly repeat, partly enlarge and supplement, and sometimes modify or even reverse, the predictions of the dying Ya'akov.

This chapter, in striking contrast with the last, is pervaded by a tone of happy augury; and the total absence of warning and reproof has been rightly noted as indicating that Moshe is here speaking of the ideal Israel, of the people of God as they might and would have been but for their perverseness, rather than foretelling what would in fact be the fate and fortunes of the twelve tribes. As the Song sets forth the calamities with which God's justice will visit Israel's fall, so does the Blessing describe the glory and greatness which would from His mercy crown Israel's faithfulness. The Song and the Blessing are therefore correspondent, and mutually supplementary. The form into which the Blessing is thrown exhibits the several tribes cooperating, each according to its special characteristics and circumstances, for the accomplishment of the national mission.

DEU 33:2 "ADONAI CAME FROM SINAI; FROM SE'IR HE DAWNED ON HIS PEOPLE, SHONE FORTH FROM MOUNT PA'РАН; AND WITH HIM WERE MYRIADS OF HOLY ONES; AT HIS RIGHT HAND WAS A FIERY LAW FOR THEM.

The key to this verse is the words right hand was a fiery law. A very peculiar statement for Adonai to make. As Adonai is eternal as He knows the beginning from the end He is pointing a few things out in this verse that are truly profound. The first is He speaks about the Holy ones. Who are the Holy ones? Those who follow His teachings not just outwardly but inwardly in their hearts. Specifically those Jews who follow TORAH and the righteous Gentiles who are proselytes to Messianic Judaism.



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Next we look at the right hand of Adonai? Why the right? Why not the left? Why not from His heart or mind? We must now take a deeper look at is there someone or something that is at the right of the Father?

PSA 110:1 [A PSALM OF DAVID:] ADONAI SAYS TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL."

Now who could this be... only the Messiah Yeshua

PSA 18:35 (18:36) "YOU GIVE ME YOUR SHIELD, WHICH IS SALVATION, YOUR RIGHT HAND HOLDS ME UP, YOUR HUMILITY MAKES ME GREAT.

MAT 26:63 YESHUA REMAINED SILENT. THE COHEN HAGADOL SAID TO HIM, "I PUT YOU UNDER OATH! BY THE LIVING GOD, TELL US IF YOU ARE THE MASHIACH, THE SON OF GOD!"

MAT 26:64 YESHUA SAID TO HIM, "THE WORDS ARE YOUR OWN. BUT I TELL YOU THAT ONE DAY YOU WILL SEE THE SON OF MAN SITTING AT THE RIGHT HAND OF HAG'VURAH AND COMING ON THE CLOUDS OF HEAVEN."

MAT 26:65 AT THIS, THE COHEN HAGADOL TORE HIS ROBES. "BLASPHEMY!" HE SAID. "WHY DO WE STILL NEED WITNESSES? YOU HEARD HIM BLASPHEME!"

ACT 2:32 GOD RAISED UP THIS YESHUA! AND WE ARE ALL WITNESSES OF IT!

ACT 2:33 "MOREOVER, HE HAS BEEN EXALTED TO THE RIGHT HAND OF GOD; HAS RECEIVED FROM THE FATHER WHAT HE PROMISED, NAMELY, THE RUACH HAKODESH; AND HAS Poured OUT THIS GIFT, WHICH YOU ARE BOTH SEEING AND HEARING.

We know the word salvation in Hebrew is the name Yeshua! There are also 109 verses that reference the right hand!

Next we take a closer look at this fiery law what does this statement mean? Our first stop will be in the prophecy in the Book of Daniel:

DAN 3:23 THESE THREE MEN, SHADRAKH, MEISHAKH AND `AVED-N'GO, FELL, BOUND, INTO THE BLAZING HOT FURNACE.

DAN 3:24 SUDDENLY N'VUKHADNETZAR SPRANG TO HIS FEET. ALARMED, HE ASKED HIS ADVISERS, "DIDN'T WE THROW THREE MEN, BOUND, INTO THE FLAMES?" THEY ANSWERED THE KING, "YES, OF COURSE, YOUR MAJESTY."

DAN 3:25 BUT HE EXCLAIMED, "LOOK! I SEE FOUR MEN, NOT TIED UP, WALKING AROUND THERE IN THE FLAMES, UNHURT; AND THE FOURTH LOOKS LIKE ONE OF THE GODS!"

DAN 3:26 N'VUKHADNETZAR APPROACHED THE OPENING OF THE BLAZING HOT FURNACE AND SAID, "SHADRAKH! MEISHAKH! `AVED-N'GO! YOU SERVANTS OF EL `ELYON! COME OUT, AND COME HERE!" SHADRAKH, MEISHAKH AND `AVED-N'GO EMERGED FROM THE FLAMES.



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Now with this understanding we now look forward to the Brit HaDasha and the understanding of the word fiery:

ROM 12:17 REPAY NO ONE EVIL FOR EVIL, BUT TRY TO DO WHAT EVERYONE REGARDS AS GOOD.

ROM 12:18 IF POSSIBLE, AND TO THE EXTENT THAT IT DEPENDS ON YOU, LIVE IN PEACE WITH ALL PEOPLE.

ROM 12:19 NEVER SEEK REVENGE, MY FRIENDS; INSTEAD, LEAVE THAT TO GOD'S ANGER; FOR IN THE TANAKH IT IS WRITTEN, "ADONAI SAYS, 'VENGEANCE IS MY RESPONSIBILITY; I WILL REPAY.' "

ROM 12:20 ON THE CONTRARY, "IF YOUR ENEMY IS HUNGRY, FEED HIM; IF HE IS THIRSTY, GIVE HIM SOMETHING TO DRINK. FOR BY DOING THIS, **YOU WILL HEAP FIERY COALS [OF SHAME]** ON HIS HEAD."

ROM 12:21 DO NOT BE CONQUERED BY EVIL, BUT CONQUER EVIL WITH GOOD.

2TH 1:5 THIS IS CLEAR EVIDENCE THAT GOD'S JUDGMENT IS JUST; AND AS A RESULT, YOU WILL BE COUNTED WORTHY OF THE KINGDOM OF GOD FOR WHICH YOU ARE SUFFERING.

2TH 1:6 FOR IT IS JUSTICE FOR GOD TO PAY BACK TROUBLE TO THOSE WHO ARE TROUBLING YOU,

2TH 1:7 AND TO GIVE REST ALONG WITH US TO YOU WHO ARE BEING TROUBLED, WHEN THE LORD YESHUA IS REVEALED FROM HEAVEN WITH HIS MIGHTY ANGELS

2TH 1:8 **IN A FIERY FLAME.** THEN HE WILL PUNISH THOSE WHO DON'T KNOW GOD, THAT IS, THOSE WHO DON'T LISTEN TO THE GOOD NEWS OF OUR LORD YESHUA AND OBEY IT.

2TH 1:9 THEY WILL SUFFER THE JUST PENALTY OF ETERNAL DESTRUCTION, FAR AWAY FROM THE FACE OF THE LORD AND THE GLORY OF HIS MIGHT.

DEU 33:4 THE TORAH MOSHE COMMANDED US AS AN INHERITANCE FOR THE COMMUNITY OF YA`AKOV.

For those who are called by the name of the Lord the TORAH "HIS" teachings are truly our inheritance. When we follow these things here in this life we will truly live with HIM in the next. The law was of God, it came forth from his right hand, Deu 33:2; it is of his enacting, a declaration of his will, and has his authority stamped upon it, who is the lawgiver, and which lays under obligation to regard it; but it was delivered to Moses, and by him to the children of Israel, on whom he urged obedience to it.

DEU 33:6 "LET RE'UVEN LIVE AND NOT DIE OUT, EVEN THOUGH HIS NUMBERS GROW FEW."

literally, "a number," i. e., "a small number," such as could be easily counted (compare Gen 34:30 note). While the verse promises that the tribe shall endure and prosper, yet it is so worded as to carry with it a warning. The Reubenites, occupied with their herds and flocks,



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appear, soon after the days of Joshua, to have lost their early energy, until in later times its numbers, even when counted with the Gadites and the half of Manasseh, were fewer than that of the Reubenites alone at the census of Num. 1 (Compare 1Ch 5:18 with Num 1:20.) No judge, prophet, or national hero arose out of this tribe.

The tribe of Simeon, which would according to the order of birth come next, is not here named. This omission is explained by reference to the words of Jacob concerning Simeon Gen 49:7.

DEU 33:7 OF Y'HUDAH HE SAID: "HEAR, ADONAI, THE CRY OF Y'HUDAH! BRING HIM IN TO HIS PEOPLE, LET HIS OWN HANDS DEFEND HIM; BUT YOU, HELP HIM AGAINST HIS ENEMIES."

and he said, hear, Lord, the voice of Y'hudah/Judah; in prayer, as all the Targums paraphrase it, which was eminently fulfilled in David, Asa, Jehoshaphat, Hezekiah, and other kings, which were of this tribe; who, when in distress, lifted up their voice in prayer to God, and were heard and delivered, as the Lord's people in all ages are: Judah signifies professing, confessing, praising, &c. this tribe was both a praying and praising people, as all good men be; they profess the name of the Lord, and their faith in him; they confess their sins and unworthiness; they praise the Lord for his mercies, temporal and spiritual, and pray to him for what they want; and their voice is heard with pleasure, and answered: particularly Judah was a type of Messiah, who was of this tribe, and whose voice in prayer for his people has been always heard. To him from his enemies: which this tribe often experienced in their wars with their enemies, being very warlike and courageous, successful and victorious, both before they had kings and in the several kings of their tribe, as David, Jehoshaphat, and others; and was remarkably fulfilled in Christ, whose helper the Lord was as man and Mediator, see Isa 1:7; no mention is made of Simeon, because of the affair of Baalpeor, in which that tribe had a great concern, Num 25:1

DEU 33:8 OF LEVI HE SAID: "LET YOUR TUMIM AND URIM BE WITH YOUR PIOUS ONE, WHOM YOU TESTED AT MASSAH, WITH WHOM YOU STRUGGLED AT M'RIVAH SPRING.

DEU 33:9 OF HIS FATHER AND MOTHER HE SAID, 'I DON'T KNOW THEM'; HE DIDN'T ACKNOWLEDGE HIS BROTHERS OR CHILDREN. FOR HE OBSERVED YOUR WORD, AND HE KEPT YOUR COVENANT.

DEU 33:10 THEY WILL TEACH YA`AKOV YOUR RULINGS, ISRA'EL YOUR TORAH. THEY WILL SET INCENSE BEFORE YOU AND WHOLE BURNT OFFERINGS ON YOUR ALTAR

of Levi he said – The burden of this blessing is the appointment of the Levites to the dignified and sacred office of the priesthood (Lev 10:11; Deu 22:8; Deu 17:8-11), a reward for their zeal in supporting the cause of God, and their unsparing severity in chastising even their nearest and dearest relatives who had participated in the idolatry of the molten calf (Exo 32:25-28; compare Mal 2:4-6). We see that the terms moth and father are being used as titles for parents. Still keeping in effect the 10 commandments. These men were to teach the ways of Adonai to all the people who seek to be part of the House.



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DEU 33:12 OF BINYAMIN HE SAID: "ADONAI'S BELOVED LIVES SECURELY. HE PROTECTS HIM DAY AFTER DAY. HE LIVES BETWEEN HIS SHOULDERS."

the beloved of the Lord shall dwell in safety by him; this is commonly understood of the tribe of Benjamin, beloved by the Lord, as the head of the tribe was by his father Jacob; the first king of Israel being of that tribe, and the temple built in it, or on the edge of it, and its land the most fat and fertile of the land of Canaan, as Josephus (m) observes; and may be said to "dwell by him", the Lord, because the tabernacle of the Lord was so near that tribe, and so to dwell "in safety" under his protection, and which was the means of preserving it from apostasy, when ten tribes revolted:

Of Benjamin - the beloved of the Lord - Alluding to his being particularly beloved of his father Jacob, Gen 49:27, etc.

Shall dwell in safety by him - That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Binyamin, for a part of Jerusalem belonged to this tribe.

Shall cover him all the day - Be his continual protector; and he shall dwell between his shoulders - within his coasts, or in his chief city, viz., Jerusalem, where the temple of God was built, on his mountains Zion and Moriah, here poetically termed his shoulders.

and he shall dwell between his shoulders; either the Lord shall dwell between the shoulders of Benjamin; the temple in which the Lord dwelt was built on Mount Moriah, in the tribe of Benjamin, in the highest part of his land, as Jarchi notes; the Targums of Jonathan and Jerusalem paraphrase the words, "in his border the Shechinah (or the glory of the Shechinah of the Lord) shall dwell," for if the temple was not within the tribe of Benjamin, yet it was certainly on the borders of it: or Benjamin shall dwell between the shoulders of the Lord, being bore up and supported by him: Christ dwells in the hearts of his people, and over them as an head, and they dwell upon his shoulders, on which the care and government of them lies, Isa 9:6; in the Talmud (n) this passage is applied to the days of the Messiah.

(m) Antiqu. l. 5. c. 1. sect. 22. (n) T. Bab. Zebachim, fol. 118. 2.

DEU 33:13 OF YOSEF HE SAID: "MAY ADONAI BLESS HIS LAND WITH THE BEST FROM THE SKY, FOR THE DEW, AND FOR WHAT COMES FROM THE DEEP BENEATH,

DEU 33:14 WITH THE BEST OF WHAT THE SUN MAKES GROW, WITH THE BEST OF WHAT COMES UP EACH MONTH,

DEU 33:15 WITH THE BEST FROM THE MOUNTAINS OF OLD, WITH THE BEST FROM THE ETERNAL HILLS,

DEU 33:16 WITH THE BEST FROM THE EARTH AND ALL THAT FILLS IT, AND THE FAVOR OF HIM WHO LIVED IN THE [BURNING] BUSH. MAY BLESSING COME ON THE HEAD OF YOSEF, ON THE BROW OF THE PRINCE AMONG HIS BROTHERS.

Yosef get the best of everything because his life was an example and a foreshadow of Messiah.



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DEU 33:18 OF Z'VULUN HE SAID: "REJOICE, Z'VULUN, AS YOU GO FORTH, AND YOU, YISSAKHAR, IN YOUR TENTS.

DEU 33:19 THEY WILL SUMMON PEOPLES TO THE MOUNTAIN AND THERE OFFER RIGHTEOUS SACRIFICES; FOR THEY WILL DRAW FROM THE ABUNDANCE OF THE SEAS AND FROM THE HIDDEN TREASURES OF THE SAND."

Deu 33:19 - They shall call the people unto the mountain,.... *To the mountain of the house of the sanctuary, as all the three Targums; to the temple built on a mountain, which Moshe by a spirit of prophecy foresaw would be, to which the tribes of Zebulun and Issachar would not only come up themselves, though at the more distant parts of the land; but call and urge others, both Israelites and Gentiles, to do the same, partly by their example, and partly by persuasions and arguments; not the tribes of Israel that lay nearest them only, but the Heathens, the Tyrians and Sidonians, on whom they bordered, and the Gentiles in Galilee of the Gentiles, which were neighbours to them; a like instance see in Isa 2:2; and perhaps this may have respect to the times of Yeshua and his apostles, and to their being in those parts where the Gospel was preached, and many people were called, Mat 4:13,*

there they shall offer sacrifices of righteousness; or true sacrifices, as the Targums of Jonathan and Jerusalem, in opposition to illegitimate ones, which were not according to the law, that had blemishes and defects in them, and to such as were gotten by robbery, or in an unlawful way; and may signify all righteous actions and good works done in faith, and from right principles, though not to be depended upon for a justifying righteousness before God; and all spiritual sacrifices, especially the sacrifices of praise for all blessings, and particularly for the righteousness of Christ; and these are to be offered in the church of God, and upon the altar, which sanctifies every gift, and from whence they come up with acceptance to God:

for they shall suck of the abundance of the sea; get a great deal of riches by trading at sea, and therefore under great obligations to offer sacrifices to the Lord, by whom they were prospered:

and of the treasure hid in the sand; as gold and silver, pearls and corals, and the like, extracted from thence; or riches buried there through shipwrecks; or it may design the great wealth and riches they got by glass made of sand, taken out of the river Belus, which washed the coast of the tribe of Zebulun, as many historians relate (z).

(z) Strabo. Geograph. l. 16. p. 521. Plin. Nat. Hist. l. 5. c. 19. Tacit. Hist. l. 5. c. 7.

DEU 33:20 OF GAD HE SAID: "BLESSED IS HE WHO MAKES GAD SO LARGE; HE LIES THERE LIKE A LION, TEARING ARM AND SCALP.

blessed be he that enlargeth Gad; that is, the Lord, to whom the praise and glory were to be given, who had appointed to Gad a large inheritance on the other side Jordan, and had settled him in it, and which became larger by the conquest of the Hagarites, and others, 1Ch 5:18,



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he dwelleth as a lion; bold and courageous, secure, and without fear of any of his enemies, though near him, on his borders, as the Moabites and Ammonites were; of the same spirit and temper were the men of the tribe of Gad in the times of David, [1Ch 12:8](#),

and teareth the arm with the crown of the head, at once, just as a lion tears its prey; which figurative phrases are expressive of this tribe conquering and destroying strong and mighty men, signified by the "arm", in which the strength of a man lies, and of kings and governors, pointed at by the "crown of the head"; as the Targums of Onkelos and Jonathan; which was done in the times of Joshua, when with and under him they subdued and destroyed the kings and princes of the land of Canaan.

DEU 33:22 OF DAN HE SAID: "DAN IS A LION CUB LEAPING FORTH FROM BASHAN."

Dan is "a young lion which springs out of Bashan." Whilst Jacob compared him to a serpent by the way, which suddenly bites a horse's feet, so that its rider falls backward, Moshe gives greater prominence to the strength which Dan would display in conflict with foes, by calling him a young lion which suddenly springs out of its ambush. A young lion cub also lets us know that they would not think things totally through before acting on it.

DEU 33:23 OF NAFTALI HE SAID: "YOU, NAFTALI, SATISFIED WITH FAVOR AND FULL OF BLESSING FROM ADONAI, TAKE POSSESSION OF THE SEA AND THE SOUTH."

Satisfied with favor - Compare [Gen 49:21](#) and note.

The west and the south - i. e., taking the words as referring not to geographical position but to natural characteristics, "the sea and the sunny district." The possession of Naphtali included nearly the whole west coast of the Sea of Galilee, the Lake of Merom, the modern Bahr el Hulch, and the well watered district near the springs of Jordan. It contained some of the grandest scenery and some of the most fertile land in Palestine. Josephus speaks of the shore of Gennesaret as "an earthly paradise;" and Porter describes it as "the garden of Palestine." The modern name for this district, "land of good tidings," is significant.

DEU 33:24 OF ASHER HE SAID: "MAY ASHER BE MOST BLESSED OF SONS, MAY HE BE THE FAVORITE AMONG HIS BROTHERS AND BATHE HIS FEET IN OIL."

let Asher be blessed with children; with large numbers, as it appears this tribe was, having in it 53,400 men of war, [Num 26:47](#). It was esteemed a great blessing to have many children, [Psa 128:3](#); or "above the children"; above or more than the rest of the children of Jacob; see [Luk 2:36](#); Jarchi observes, that he had seen, in a book called Siphri, that there was none in all the tribes blessed with children as Asher, but not known how:



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let him be acceptable to his brethren; either for his excellent bread, and royal dainties, Gen 49:20; or for the goodness of his olives and oil, and for the brass and iron found in this tribe, as follows; or, as some say, because of his children, his daughters being very beautiful:

and let him dip his foot in oil; have such plenty of it, that if he would he might dip or wash his feet in it; and it was usual not only to anoint the head, but the feet (f) also, with oil, Luk 7:46.

DEU 33:26 "YESHURUN, THERE IS NO ONE LIKE GOD, RIDING THROUGH THE HEAVENS TO HELP YOU, RIDING ON THE CLOUDS IN HIS MAJESTY.

DEU 33:27 THE GOD OF OLD IS A DWELLING-PLACE, WITH EVERLASTING ARMS BENEATH. HE EXPELLED THE ENEMY BEFORE YOU AND HE SAID, 'DESTROY!'

DEU 33:28 SO ISRA'EL LIVES IN SECURITY; THE FOUNTAIN OF YA`AKOV IS ALONE IN A LAND OF GRAIN AND NEW WINE, WHERE THE SKIES DRIP WITH DEW.

DEU 33:29 HAPPY ARE YOU, ISRA'EL! "WHO IS LIKE YOU, A PEOPLE SAVED BY ADONAI, YOUR DEFENDER HELPING YOU AND YOUR SWORD OF TRIUMPH? YOUR ENEMIES WILL CRINGE BEFORE YOU, BUT YOU WILL TRAMPLE DOWN THEIR HIGH PLACES."

H3484 יֵשׁוּרֻן yeshûrûn **BDB Definition:** Jeshurun = “upright one” 1) a symbolic name for Israel describing her ideal character

There is none like unto the God of Yeshurun – *The chapter concludes with a congratulatory address to Israel on their peculiar happiness and privilege in having Yehovah for their God and protector.*

who rideth upon the heaven in thy help – *an evident allusion to the pillar of cloud and fire, which was both the guide and shelter of Israel.*

this is one of the names of the people of Israel; Deu 32:15; and the Lord was their God in a special sense, having chosen, redeemed them, and made a covenant with them; and there is no God like him for the perfections of his nature, his purity and holiness, his goodness, wisdom, power, faithfulness, &c. and for the wonderful works of nature, providence, and grace, done by him; and for the blessings of goodness, temporal and spiritual, he bestows on men. The tribes being particularly blessed, the whole body of the people are pronounced happy, and whose happiness is enlarged on in Deu 33:26,

who rideth upon the heaven in thy help, and in his excellency on the sky; *which he has the sovereign rule and disposal of, and can and does dispose of all the artillery therein, as illustrious proofs of his glory and excellency, and for the help of his people, and the destruction of their enemies; as when he sent forth hail, thunderings, and lightnings, upon the Egyptians, and frightened them; and cast down hailstones upon the Canaanites, and slew many of them; and when the stars in their course fought against Sisera; see Psa 68:4*



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D'varim/Deuteronomy 34 -

Moshe/Moses goes up Mount Nebo to the top of Pisgah, and God shows him the whole extent of the land which he promised to give to the descendants of Abraham, Deu 34:1-4. There Moses died, and was so privately buried by the Lord that his sepulcher was never discovered, Deu 34:5, Deu 34:6. His age and strength of constitution, Deu 34:7. The people weep for him thirty days, Deu 34:8. Yehoshua/Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, Deu 34:9. The character of Moshe as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch, Deu 34:10-12.

DEU 34:4 ADONAI SAID TO HIM, "THIS IS THE LAND CONCERNING WHICH I SWORE TO AVRAHAM, YITZ'CHAK AND YA`AKOV, 'I WILL GIVE IT TO YOUR DESCENDANTS.' I HAVE LET YOU SEE IT WITH YOUR EYES, BUT YOU WILL NOT CROSS OVER THERE."

We see here the order of heritage and inheritance. We also saw in the preceding verses the land that Adonai was going to give to these descendants and it is a lot bigger than what Israel has now.

DEU 34:7 MOSHE WAS 120 YEARS OLD WHEN HE DIED, WITH EYES UNDIMMED AND VIGOR UNDIMINISHED.

Deu 34:7 - And Moses was an hundred and twenty years old when he died,... Which age of his may be divided into three equal periods, forty years in Pharaoh's court, forty years in Midian, and forty in the care and government of Israel, in Egypt and in the wilderness; so long he lived, though the common age of man in his time. We also see that if we live as Adonai has asked us to live that we can live long healthy lives. Also to note this is why 40 is the number of completion.

DEU 34:9 Y'HOSHUA THE SON OF NUN WAS FULL OF THE SPIRIT OF WISDOM, FOR MOSHE HAD LAID HIS HANDS ON HIM, AND THE PEOPLE OF ISRA'EL HEDED HIM AND DID WHAT ADONAI HAD ORDERED MOSHE.

Y'hoshua (Salvation) the son of Nun (the fisherman). Salvation the son of the fisherman leads into the promised land. When the Son of the fisherman lays hands on you, you receive wisdom. This is the only way one can ascend to leadership biblically.

DEU 34:10 SINCE THAT TIME THERE HAS NOT ARISEN IN ISRA'EL A PROPHET LIKE MOSHE, WHOM ADONAI KNEW FACE TO FACE.

H6440 פנה / פנים pânîym / pâneh

BDB Definition: 1) face 1a) face, faces **1b) presence, person** 1c) face (of seraphim or cherubim) 1d) face (of animals) 1e) face, surface (of ground) 1f) as adverb of loc/temp 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before 1g) with preposition 1g1)



Beth Goyim Messianic Congregation – בית גויים

“House of the nations”

in front of, before, to the front of, in the presence of, in the face of, at the face or front of, from the presence of, from before, from before the face of

Part of Speech: noun masculine

Among all the succeeding prophets none was found so eminent in all respects nor so highly privileged as Moses; with him God spoke face to face - admitted him to the closest familiarity and greatest friendship with himself.

Brit HADASHA:

MAT 17:1 SIX DAYS LATER, YESHUA TOOK KEFA, YA`AKOV AND HIS BROTHER YOCHANAN AND LED THEM UP A HIGH MOUNTAIN PRIVATELY.

MAT 17:2 AS THEY WATCHED, HE BEGAN TO CHANGE FORM – HIS FACE SHONE LIKE THE SUN, AND HIS CLOTHING BECAME AS WHITE AS LIGHT.

MAT 17:3 THEN THEY LOOKED AND SAW MOSHE AND ELIYAHU SPEAKING WITH HIM.