V’zot HaBerachah And This Blessing

Fresh Editorial Draft 01

Welcome to the Weekly Torah Portion

This Yovel Publications series is designed to make the weekly Torah portion easy to read as a continuous journey. Each booklet follows the Scripture itself and draws together its major themes, Hebrew insights, prophetic echoes and Messianic connections.

V’zot HaBerachah brings the Torah to its final movement. Moses stands before Israel at the end of his life, blesses the tribes one by one, looks across the Land from Mount Nebo, and dies as the servant of YHVH. Deuteronomy 33–34 gathers together blessing, inheritance, kingship, priesthood, regathering, the hope of Messiah, and the transition from Moses to Joshua.

This study follows that final blessing from Sinai to the tribes, from the everlasting arms beneath Israel to Moses’ last view of the Land. It then follows the portion into the rejoicing of the Eighth Day and Simchat Torah, where the end of Deuteronomy turns immediately back to Genesis: the Torah ends, and the reading begins again.

WHY READ THE WEEKLY TORAH PORTION?

For thousands of years, the people of God have gathered around the Scriptures to hear the words of Moses and the Prophets. The first followers of Yeshua did not regard these Scriptures as something belonging to a discarded religion or a bygone age. They were the Scriptures from which the Good News of Messiah was proclaimed.

The book of Acts gives us a wonderful glimpse of this practice. When Paul and his companions entered the synagogue at Antioch in Pisidia on the Sabbath, we are told:

> *"And after the reading of the Torah and the Prophets, the rulers of the synagogue sent to them, saying, 'Men and brethren, if you have any word of exhortation for the people, say on.'"*
> *Acts 13:15*

Paul then stood and proclaimed Yeshua from the story of Israel. The setting is important. The Torah and the Prophets were being read on the Sabbath, and it was from within that Scriptural framework that the apostles proclaimed Messiah.

Later in the same chapter, Gentiles also wanted to hear more:

> *"And the next Sabbath almost the whole city came together to hear the word of God."*
> *Acts 13:44*

The earliest proclamation of Yeshua was therefore not detached from the Torah and the Prophets. It grew naturally out of them.

MOSES WROTE ABOUT ME

Perhaps no reason for studying Torah could be stronger than the words of Yeshua Himself. Speaking to those who searched the Scriptures yet failed to recognise Him, Yeshua said:

"For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"
John 5:46–47

MOSES WROTE ABOUT YESHUA.

That means Torah is not merely a collection of ancient laws and historical events. Within its pages are patterns, promises, shadows and prophetic pictures that point us toward Messiah.

The Passover lamb speaks of Him. The manna from heaven speaks of Him. The Rock in the wilderness speaks of Him. The tabernacle and priesthood speak of Him. The appointed Feasts speak of Him. The sacrifices, deliverances, covenants and great events of Torah continually prepare the reader to recognise the One who was to come.

Yeshua did not say that believing in Him should cause us to disregard Moses. He made the connection in the opposite direction: if you believed Moses, you would believe Me. And then He gave the sobering counterpart: if you do not believe his writings, how will you believe My words?

This changes the way we approach the Torah. We are not returning to Moses instead of following Yeshua. We are reading Moses because we follow Yeshua, and because Yeshua Himself told us that Moses wrote about Him.

After His resurrection, Yeshua demonstrated precisely this way of reading Scripture. On the road to Emmaus:

> *"Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."*
> *Luke 24:27*

Beginning with Moses, Yeshua showed His disciples the things written concerning Himself. That is the spirit in which these Weekly Torah Portion booklets are offered.

Each week we will walk through another portion of Torah, allowing Scripture to tell its own story while following the threads that run through the Prophets, the Writings and the Apostolic Scriptures. Along the way we will look for the patterns of redemption, covenant, Kingdom and restoration—and above all, we will look for Yeshua.

"HE WROTE ABOUT ME."

So open the Torah once again. Give ear. And let us discover what Moses has to tell us about Messiah.

A PRAYER BEFORE WE BEGIN

The Psalmist prays directly to YHVH:

> *“Open my eyes, that I may see wondrous things from Your Torah.”*
> *Psalm 119:18*

And so, before opening this week’s portion, let us make that prayer our own:

> *YHVH, open our eyes as we open Your Word. Give us ears to hear and hearts ready to receive. Show us the wondrous things in Your Torah, and above all, help us to recognise Yeshua, the One of whom Moses wrote. Lead us by Your Spirit into truth, understanding and faithful obedience. Amen.*

AND THIS BLESSING

“Now this is the blessing with which Moses the man of God blessed the children of Israel before his death.”
Deuteronomy 33:1

The Torah is drawing to its close, and Moses’ final movement toward Israel is blessing. He has spoken the covenant, sung the great witness of Ha’Azinu, and now turns to the tribes who must continue after him. His own journey is almost finished, but the purpose of YHVH is not.

Blessing has stood at the heart of the covenant story from the beginning. Creation opened beneath the blessing of Elohim. The fathers blessed their children. B’reshit closed with Ya’akov gathering his sons. Now Devarim closes in much the same way: Israel is gathered, the future is spoken over them, and the Name of YHVH remains upon His people.

The Aaronic blessing had already shown that blessing and the Name belong together: “So they shall put My name on the children of Israel, and I will bless them.” The people are not blessed merely for private prosperity. They bear His Name and His calling before the nations.

That theme reaches forward to Yeshua. He is the Light of the world, and yet He tells His disciples,

“You are the light of the world.”
Matthew 5:14

The light begins in Him and shines through a people who walk in His ways. At the close of Luke’s Gospel, Yeshua also lifts His hands and blesses His disciples before He is carried up from them.

Moses departs with blessing; Yeshua ascends with blessing. In both scenes, departure is not the end of the mission.

Moses is introduced here as “the man of God,” the same title carried in Psalm 90. The man who once protested that he could not speak now stands before a nation through whom YHVH has spoken. Yet Moses’ greatness never displaces the One whom he serves. His own prayer gives the right perspective:

> *“Lord, You have been our dwelling place in all generations.”*
> *Psalm 90:1*

Moses will die. YHVH remains Israel’s dwelling place.

FROM SINAI CAME THE FIERY LAW

“The LORD came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came with ten thousands of saints; from His right hand came a fiery law for them.”
Deuteronomy 33:2

The blessing opens by looking back to Sinai. Fire marked the beginning of Moses’ calling at the bush, and fire marked the giving of the covenant at the mountain. Forty years later, as Moses prepares to leave Israel, the imagery of fire appears again.

YHVH comes from Sinai, rises from Seir and shines forth from Paran. His glory is not confined to one mountain or one border. Seir recalls Esau; Paran recalls the wilderness. The Holy One of Israel is also the Creator whose splendour reaches beyond Israel and whose purposes will embrace the nations.

Moses sees Him with ten thousands of saints. Daniel later sees the heavenly court. At the birth of Yeshua, the night sky opens upon a multitude of the heavenly host. Scripture repeatedly allows us brief glimpses of the unseen majesty surrounding the throne.

From His right hand comes a fiery law. The image holds Word and fire together. Sinai burned when YHVH spoke. At Shavuot, tongues as of fire appeared as the Spirit was poured out. The New Covenant does not reveal a silent God. His instruction is written upon the heart and His Spirit empowers His people to walk in His ways.

The expression “fiery law” uses dath rather than the usual word Torah. In Scripture it occurs chiefly in Esther, where it speaks of

royal decrees. The word therefore strengthens the royal setting of the passage: this is the instruction of the King.

Matthew Henry wrote, "The Holy Spirit came down in cloven tongues, as of fire; for the Gospel also is a fiery law. The law of God written in the heart is a certain proof of the love of God shed abroad there: we must reckon His law one of the gifts of His grace."

"Yes, He loves the people; all His saints are in Your hand; they sit down at Your feet; everyone receives Your words."
Deuteronomy 33:3

Immediately after the fire comes tenderness: He loves the people; they are in His hand; they sit at His feet; they receive His words. Majesty and intimacy belong together.

Yeshua uses the same language of security when He speaks of His sheep:

"Neither shall anyone snatch them out of My hand."
John 10:28

To belong to Him is to be held by Him; to sit at His feet is to take the posture of a disciple.

TORAH, THE KING AND A GATHERED PEOPLE

TORAH — AN INHERITANCE

“Moses commanded a law for us, a heritage of the congregation of Jacob.”
Deuteronomy 33:4

Torah is described as an inheritance — a morashah. An inheritance is not invented by the generation that receives it. It comes from another, is entrusted to the heirs, and is carried onward. Israel receives Torah from YHVH in the same way that the Land is received from YHVH: as gift, responsibility and covenant trust.

Paul prays that the eyes of our understanding may be enlightened to know the hope of His calling and “the riches of the glory of His inheritance in the saints.” He also speaks in Ephesians 1:11 of our inheritance in Messiah. Torah as inheritance therefore reaches beyond possession into the people whom YHVH claims for Himself.

That means Torah does not belong to Israel as though Israel authored it and could therefore cancel it. It belongs to YHVH. Israel is entrusted with it. Each generation may treasure the inheritance or neglect it, but no generation becomes its author.

The nations are not invited into emptiness; they are brought near to the God of Abraham, Isaac and Ya’akov and to promises older than themselves.

THE KING IN JESHURUN

"And He was King in Jeshurun, when the leaders of the people were gathered, all the tribes of Israel together."
Deuteronomy 33:5

Before Moses speaks the blessings tribe by tribe, he places one great reality above them all: YHVH is King among a gathered people. Israel is not twelve unrelated groups pursuing twelve independent futures. The tribes are gathered before one King.

Biblical unity has a centre: YHVH, His Word and His rule.

"Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your name."
Psalm 86:11

The unity of the people begins with an undivided heart. Before scattered tribes can dwell together, the heart itself must be gathered around the fear of His Name.

Ezekiel sees the stick of Judah and the stick of Joseph joined into one in the hand of YHVH. Hosea sees the children of Judah and Israel gathered under one head. Zechariah sees the day when YHVH will be King over all the earth, His Name one.

The tribes gathered before Moses are therefore a beginning, not the end of the story. Israel will divide and scatter, but division will not have the last word. The prophetic hope is reunion under the King.

THE FIRST TRIBAL BLESSINGS

REUBEN — LET HIM LIVE

“Let Reuben live, and not die, nor let his men be few.”
Deuteronomy 33:6

The first tribal blessing is short, but it is full of mercy. Reuben was Ya’akov’s firstborn, yet his history carried the consequences of serious failure. He lost the pre-eminence of the firstborn after defiling his father’s bed, and later generations of his tribe were repeatedly found close to rebellion and compromise.

Yet Reuben’s story is not a single colour. When Yosef’s brothers plotted against him, Reuben tried to deliver him. When he returned to the pit and found Yosef gone, he tore his clothes. Later he offered his own sons as surety for Benjamin. His weakness was real, but so were these moments of concern.

Moses does not end Reuben’s story with his failures. He prays: let him live. That is the sound of covenant mercy. Judgment may remove privilege, but YHVH is still able to preserve a tribe and carry His purpose beyond the failure of one generation.

Ezekiel gives Reuben a gate in the restored city, and Revelation numbers twelve thousand from Reuben among the sealed tribes. The firstborn who stumbled is not erased from the future.

SIMEON — THE MISSING NAME

Simeon is not named in Moses’ tribal blessings. The silence is striking. The son whose name is connected with hearing is absent from the spoken list.

Yet even here the biblical story refuses to make absence final. Ezekiel assigns Simeon a place in the restored Land and a gate in the restored city. Revelation again names Simeon among the tribes sealed before YHVH. Moses does not speak Simeon's name here, but Scripture does not lose Simeon from restoration.

Silence in one moment is not the same as erasure from covenant history. YHVH remembers the tribes even through judgment, dispersion and long obscurity.

JUDAH AND LEVI

JUDAH — HEAR HIS VOICE

“Hear, LORD, the voice of Judah, and bring him to his people; let his hands be sufficient for him, and may You be a help against his enemies.”
Deuteronomy 33:7

Judah is the tribe of praise and the royal line. From Judah comes David, and from David comes Yeshua the Messiah, the Lion of the tribe of Judah. The blessing therefore carries us toward kingship, conflict, regathering and victory.

Judah’s strength is not independent strength; the kingly tribe still depends upon YHVH hearing and helping. “Bring him to his people.” Israel’s hope is never simply that one tribe should flourish while the others remain scattered. Judah’s royal calling belongs inside the restoration of the whole house.

“Bring him to his people” carries the hope of the regathering of all Israel. The Kibbutz Galuyot, the gathering of exiles, is the tenth blessing of the daily Amidah. There Jews appeal to the Almighty to return Israel from the affliction of exile:

"Sound the great shofar for our freedom and raise a banner to gather our exiles and unite us together from the four corners of the earth. Blessed are You, Adonai, who regathers the scattered of His people Israel."

LEVI — JOINED TO THE SERVICE

"They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar."
Deuteronomy 33:10

Levi means joined. After the sin of the golden calf, the sons of Levi gathered to Moses. From that crisis emerged the tribe that would be scattered through Israel not merely as a punishment from Genesis 49, but as teachers and servants among the tribes.

The Levite is entrusted with both instruction and worship. The people need teachers who know the Word and servants who know the altar.

David prays, "Let my prayer be set before You as incense." Psalm 110 then speaks of another priesthood: a priest forever according to the order of Melchizedek. King and priest, kept separate within the Levitical order, meet in Messiah.

Revelation sings of those redeemed by the Lamb being made kings and priests to God. The movement from Judah to Levi therefore prepares us to see what is united perfectly in Yeshua: the true King and the enduring High Priest.

BENJAMIN AND JOSEPH

BENJAMIN — THE BELOVED

"The beloved of the LORD shall dwell in safety by Him, who shelters him all the day long; and he shall dwell between His shoulders."
Deuteronomy 33:12

Benjamin was Ya'akov's youngest son and the only son born in the Land. Rachel named him Ben-oni in the anguish of childbirth, but Ya'akov renamed him Benjamin — son of the right hand.

Scripture presents the right hand as the place of strength, honour and authority. Messiah is exalted to the right hand of the Majesty on high.

Benjamin's story is inseparable from Judah. Judah pledged himself for Benjamin's safety and offered himself in Benjamin's place. The royal tribe becomes the protector of the beloved son. The pattern prepares the heart to recognise the greater Son of Judah who gives Himself for others.

Jerusalem and the sanctuary came to stand in territory associated with Benjamin. The beloved is near the place where YHVH causes His Name to dwell.

JOSEPH — SEPARATE FROM HIS BROTHERS

"Let the blessing come on the head of Joseph, and on the crown of the head of him who was separate from his brothers."
Deuteronomy 33:16

Joseph receives the longest of the tribal blessings. The son who once went down into a pit and a prison becomes the son associated with abundance and fruitfulness.

Joseph's life has always carried a pattern of suffering before exaltation. He is rejected by his brothers, sold among the nations, hidden from his family, and later becomes the instrument through whom that same family is preserved alive. When the brothers finally stand before him, they do not recognise the one through whom their deliverance will come.

That pattern turns our eyes toward Yeshua. He too was rejected by His own, handed over, humbled and then exalted. The rejected one becomes the means of preservation, and recognition comes after a season of hiddenness.

> *"I will strengthen the house of Judah, and I will save the house of Joseph… for I am the LORD their God, and I will hear them."*
> *Zechariah 10:6*

The house of Joseph may be hidden from human sight, but it is not lost to YHVH. Revelation names Joseph and Manasseh among the sealed tribes. Joseph remains inside the future restoration of Israel.

HAPPY ARE YOU, O ISRAEL

Zebulun and Issachar are blessed together: one in going out, the other in tents. Some go outward; others remain, learn and preserve. Both are told to rejoice, and together they call peoples toward the mountain of YHVH.

The language of rejoicing is especially fitting as V'zot HaBerachah is read in the season of Sukkot, the Feast in which Israel is repeatedly commanded to rejoice before YHVH. Blessing reaches its proper response in gladness.

Zebulun's inheritance lay toward Galilee, the region in which much of Yeshua's ministry would later unfold. People who sat in darkness saw a great light.

Gad is portrayed with the strength of a lion. Dan is a lion's whelp. Naphtali is satisfied with favour and full with the blessing of YHVH. The wrestlings of Genesis give way to favour in the blessing of Moses.

> *"As your days, so shall your strength be."*
> *Deuteronomy 33:25*

YHVH does not promise His servants all the strength for every imagined future at once. He gives what is needed for the days He appoints.

> *"There is no one like the God of Jeshurun, who rides the heavens to help you… The eternal God is your refuge, and underneath are the everlasting arms."*
> *Deuteronomy 33:26–27*

Verses 27–28 speak of YHVH driving out and causing His people to dwell. The pattern appears at the beginning: in Genesis 3:24

YHVH drove the man out of the Garden and caused the cherubim to dwell at the east of the Garden. The movement from expulsion to return is therefore woven into the wider Scriptural story of the Land.

The blessing of grain, new wine and oil is Messianic in its horizon. Psalm 104:15 joins bread, wine and oil in the goodness of YHVH. Jeremiah gives a fuller picture of the tribes returning to the Land:

> *"For YHVH has redeemed Jacob, and ransomed him from the hand of one stronger than he. Therefore they shall come and sing in the height of Zion, streaming to the goodness of YHVH — for wheat and new wine and oil, for the young of the flock and the herd; their souls shall be like a well-watered garden and they shall sorrow no more at all. Then shall the virgin rejoice in the dance, and the young men and the old, together; for I will turn their mourning to joy, will comfort them and make them rejoice rather than sorrow. I will satiate the soul of the priests with abundance, and My people shall be satisfied with My goodness, says YHVH."*
>
> *Jeremiah 31:11–14*

> *"For YHVH will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of YHVH; joy and gladness will be found in it, thanksgiving and the voice of melody."*
>
> *Isaiah 51:3*

After the 1,000-year Millennium, the final transformation comes into view. The Tree of Life from the Garden of Eden enters the picture once more, and there is no more curse:

> *"And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of Elohim and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of Elohim and of the Lamb shall be in it, and His servants shall serve Him."*
>
> *Revelation 22:1–5*

The tribal blessings now rise into a final blessing over all Israel. The centre is no longer Reuben, Judah, Levi, Benjamin or Joseph. The centre is the incomparable God of Jeshurun.

UNDERNEATH ARE THE EVERLASTING ARMS.

That is one of the great resting places in Torah. Israel may cross deserts, face enemies, enter exile and endure generations of scattering, but underneath the covenant story are arms that do not grow weary. The security of the people finally rests not upon their grip on YHVH, but upon His faithfulness to His Name and His promises.

> *"Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help and the sword of your majesty!"*
>
> *Deuteronomy 33:29*

The final word over the tribes is happiness rooted in salvation. Israel is blessed because Israel is saved by YHVH. The people's

distinction is not that they have no enemies, but that their shield and sword are found in Him.

Torah began with Eden and ends with Israel looking toward a Land of grain, wine and dew. The Prophets carry the hope forward until Revelation shows the river of life and the tree of life again, and announces that there shall be no more curse.

MOSES' FINAL JOURNEY

MOSES SEES THE LAND

"Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah… And the LORD showed him all the land."

Deuteronomy 34:1

After blessing Israel, Moses climbs. The man who has carried the people for forty years is brought to the mountain and shown the Land he will not enter.

There is sorrow here, but not defeat. Moses does not cross the Jordan, yet he sees the faithfulness of YHVH stretching beyond his own lifetime. The promise to Abraham, Isaac and Ya'akov does not depend upon one servant living long enough to complete everything himself.

We are permitted to labour in promises whose fullness may lie beyond our own years. Faithfulness does not require us to see every harvest. Moses sees the Land, blesses the people, and entrusts the future to YHVH.

The mountaintop also reaches forward. Moses will appear again, standing with Elijah beside Yeshua at the transfiguration. The servant who could not enter the Land in Deuteronomy is later seen in the Land speaking with Messiah about the accomplishment of redemption.

THE SERVANT OF YHVH

“So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.”
Deuteronomy 34:5

At the beginning of the portion Moses was “the man of God.” At his death he is “the servant of YHVH.” His greatness is not that he built a

name independent of God, but that he served the One who called him from the bush.

Even his burial is placed in the hands of YHVH. No pilgrimage to Moses’ tomb can replace obedience to the God whom Moses served.

The title “servant” also turns our eyes toward Yeshua. Philippians describes Messiah taking the form of a servant and humbling Himself unto death. Moses dies before Israel crosses into the Land; Yeshua, the Prophet like Moses, passes through death and opens the way into the promises of the New Covenant.

“Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.”
Deuteronomy 34:7

Moses does not die because his strength simply collapses. His death comes at the appointed boundary of his service. The servant’s work is complete, and the purpose of YHVH moves forward.

THE WORK CONTINUES

“Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him.”
Deuteronomy 34:9

Israel mourns Moses for thirty days, but mourning is not allowed to become paralysis. Joshua is ready. Moses had laid his hands upon him, the spirit of wisdom is upon him, and the people now have to move.

A faithful servant does not merely gather people around himself; he prepares them to obey YHVH when he is gone. Moses’ death does not leave Israel without direction because the Word of YHVH is larger than Moses.

“But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face.”
Deuteronomy 34:10

The Torah closes by magnifying the uniqueness of Moses — and in doing so creates expectation. Earlier Moses had promised that YHVH would raise up a Prophet like him to whom Israel must listen. The closing words therefore leave the reader watching and waiting.

The Gospels answer that expectation in Yeshua. He teaches with authority, speaks the words of the Father, feeds the multitude in the wilderness, gives living water, ascends the mountain, mediates the covenant and leads His people through a greater exodus. Moses remains the servant; Yeshua is the Son.

THE LAST GREAT DAY

V’zot HaBerachah is bound closely to the closing days of Sukkot, and the Gospel of John gives those days a powerful Messianic voice. Against the background of the Feast and its rejoicing over water, Yeshua stands and cries out to the people.

“If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”
John 7:37–38

The wilderness story is close at hand. Israel drank from the Rock, and Paul identifies that Rock with Messiah. Moses struck the Rock once; later he was told to speak to it. The imagery converges upon Yeshua, struck in His suffering and now the source of living water to those who come to Him in faith.

THE EIGHTH DAY AND THE BEGINNING AGAIN

Shemini Atzeret, the Eighth Day, comes after the seven days of Sukkot. Seven is a completed cycle. The eighth day therefore carries the sense of standing beyond a completed cycle, at the threshold of something new.

That is why the setting of Simchat Torah is so fitting for V’zot HaBerachah. We reach the final words of Deuteronomy, honour the completion of Torah, and then refuse to leave the scroll closed. The reading turns immediately back to B’reshit:

“In the beginning God created the heavens and the earth.”
Genesis 1:1

The end becomes a beginning.

Yeshua's words belong here. In the Sermon on the Mount He said,

> *"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill."*
> *Matthew 5:17*

Fulfilment does not make the Scriptures disposable. It opens them. The One of whom Moses wrote teaches His disciples to hear Moses rightly.

Jeremiah promised a New Covenant in which the Torah of YHVH would be written upon the heart. Hebrews repeats that promise. The movement is therefore not from Torah to lawlessness, but from stone alone to a people transformed inwardly by the Spirit of YHVH.

The rejoicing of Simchat Torah is not rejoicing in a scroll as an object; it is rejoicing in the God who speaks.

FROM BLESSING TO BEGINNING

V’zot HaBerachah began with Moses blessing Israel before his death. It ends with the reader standing at the beginning again.

The tribes have been blessed. The King has been seen in Jeshurun. Torah has been named as inheritance. Reuben has heard mercy; Judah has been called to victory; Levi to service; Benjamin to safety; Joseph to fruitfulness. The scattered tribes have remained within the horizon of restoration. Israel has been placed beneath the everlasting arms.

Moses has climbed the mountain, seen the Land and died as the servant of YHVH. Joshua is ready to lead. The expectation of the Prophet like Moses remains open until Messiah comes.

And the final word is not death.

THE FINAL WORD IS BLESSING — AND THEN A NEW BEGINNING.

So we finish the Torah by opening it again. We receive the inheritance, rejoice in the Word, look for Yeshua in what Moses wrote, and begin once more: “In the beginning…”

CHAZAK! CHAZAK! V'NITCHAZEIK!

Be strong. Be strong. And may we be strengthened together.

The reading of Torah does not finish with a shrug. It finishes with strength. The servant dies; the Word remains. The people mourn; Joshua rises. One generation closes; another is commanded to cross over. That rhythm belongs to covenant life. We receive what faithful generations have handed down, and we are responsible to carry it faithfully into the generation that follows. The inheritance is not a museum piece. It is living instruction for a living people.

A Scripture Pathway Through V’zot HaBerachah

Blessing and the Name: Deuteronomy 33:1; Numbers 6:22–27; Genesis 49; Revelation 3:12.

Sinai, fire and the heavenly host: Deuteronomy 33:2–3; Exodus 3; Exodus 19; Daniel 7:9–10; Acts 2:1–4.

Torah as inheritance: Deuteronomy 33:4; Exodus 6:8; Ephesians 1:18; Colossians 1:12.

One King and a gathered people: Deuteronomy 33:5; Psalm 133; Ezekiel 37:15–28; Hosea 1:11; Zechariah 14:9.

The tribal blessings: Deuteronomy 33:6–25; Genesis 49; Ezekiel 48; Revelation 7.

Judah, Levi and Messiah: Deuteronomy 33:7–11; Psalm 110; Hebrews 7; Revelation 5:9–10.

Benjamin and the right hand: Deuteronomy 33:12; Genesis 35:16–20; Psalm 110:1; Ephesians 2:4–6.

Joseph and restoration: Deuteronomy 33:13–17; Genesis 37–50; Zechariah 10:6; Revelation 7:8.

The everlasting arms and restoration: Deuteronomy 33:26–29; Jeremiah 31:10–14; Isaiah 51:3; Revelation 22:1–5.

Moses, Joshua and the Prophet to come: Deuteronomy 34; Deuteronomy 18:15–19; Matthew 17:1–8; Acts 3:20–23.

The Last Great Day and living water: John 7:37–39; Exodus 17:1–7; Numbers 20:7–12; 1 Corinthians 10:4.

The Eighth Day and beginning again: Deuteronomy 31:10–13; Psalm 119:97; Matthew 5:17–20; Jeremiah 31:31–34; Revelation 22:1–5.