

V'Zot HaBerachah- Deuteronomy 33:1-34:12

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And This Is the Blessing



	ת	א	ז	ו
letter:	tav	alef	zayin	vav
sound:	T	(silent)	Zo	V'
	ה	כ	ר	ב
letter:	hay	chaf	reish	bet
sound:	H	CHah	Rah	B'

and this the blessing = V'ZOT HAB'RACHAH = וזאת הברכה

Related Words

and this is the Torah	<i>v'zot ha-Torah</i>	וזאת התורה
the Lord bless you	<i>y'varekh'cha Adonai</i>	יְבָרֶכְךָ ה'
God, blessed be He	<i>haShem yitbarach</i>	השם יתברך
Thank God! (blessed is the name)	<i>baruch haShem</i>	בָּרוּךְ הַשֵּׁם
welcome (blessed is the one who comes)	<i>baruch ha-ba</i>	בָּרוּךְ הַבָּא
blessed is the Lord who is blessed	<i>bar'choo et Adonai ha-m'vorach</i>	בָּרְכוּ אֶת יי' הַמְבָרֵךְ
priestly benediction	<i>birkat kohanim</i>	בְּרַכַּת כֹּהֲנִים
toast (cup of blessing)	<i>kos shel b'rachah</i>	כּוּס שֶׁל בְּרַכָּה

Key Words

Blessing H1293

ברכה

berâkâh

BDB Definition:

- 1) blessing
- 2) (source of) blessing
- 3) blessing, prosperity
- 4) blessing, praise of God
- 5) a gift, present
- 6) treaty of peace

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H1288](#)

Israel H3478

ישראל

yîsrâ'êl

BDB Definition:

Israel = "God prevails"

- 1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel
- 2) the name of the descendants and the nation of the descendants of Jacob
 - 2a) the name of the nation until the death of Solomon and the split
 - 2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah
 - 2c) the name of the nation after the return from exile

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from [H8280](#) and [H410](#)

Yeshurun H3484

ישרון

yeshûrûn

BDB Definition:

Jeshurun = "upright one"

- 1) a symbolic name for Israel describing her ideal character

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from [H3474](#)

Reuben H7205

ראובן

re'ûbên

BDB Definition:

Reuben = “behold a son”

- 1) the eldest son of Jacob by Leah
- 2) the tribe descended from Reuben
- 3) the territory inhabited by the tribe of Reuben

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from the imperative of [H7200](#) and [H1121](#)

JudahH3063

יהודה

yehûdâh

BDB Definition:

Judah = “praised”

- 1) the son of Jacob by Leah
- 2) the tribe descended from Judah the son of Jacob
- 3) the territory occupied by the tribe of Judah
- 4) the kingdom comprised of the tribes of Judah and Benjamin which occupied the southern part of Canaan after the nation split upon the death of Solomon

Levi H3878

לוי

lêvîy

BDB Definition:

Levi = “joined to”

- 1) the 3rd son of Jacob by Leah and progenitor of tribe of Levites

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from [H3867](#)

Same Word by TWOT Number: 1093

Benjamin H1144

בנימין

binyâmîyn

BDB Definition:

Benjamin = “son of the right hand”

- 1) Jacob's and Rachel's youngest son, Joseph's full brother
- 2) son of Bilhan, great-grandson of Benjamin
- 3) a Benjamite, one of the sons of Harim, in the time of Ezra who had taken a strange wife

4) the tribe descended from Benjamin, the son of Jacob

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from [H1121](#) and [H3225](#)

Joseph H3130

יוסף

yôsth

BDB Definition:

Joseph = "Jehovah has added"

- 1) the eldest son of Jacob by Rachel
- 2) father of Igal, who represented the tribe of Issachar among the spies
- 3) a son of Asaph
- 4) a man who took a foreign wife in the time of Ezra
- 5) a priest of the family of Shebaniah in the time of Nehemiah

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: future of [H3254](#)

Ephraim - H669

אפרים

'ephrayim

BDB Definition:

Ephraim = "double ash-heap: I shall be doubly fruitful"

- 1) second son of Joseph, blessed by him and given preference over first son, Manasseh
- 2) the tribe, Ephraim
- 3) the mountain country of Ephraim

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: dual of [H672](#)

Manasseh H4519

מנשה

menashsheh

BDB Definition:

Manasseh = "causing to forget"

- 1) the eldest son of Joseph and progenitor of the tribe of Manasseh
 - 1a) the tribe descended from Manasseh

1b) the territory occupied by the tribe of Manasseh

A Related Word by BDB/Strong's Number: from [H5382](#)

Same Word by TWOT Number: 1217

Zebulun H2074

זבולן / זבלון / זבולין

zebûlûn / zebûlûn

BDB Definition:

Zebulun = "exalted"

- 1) the 10th of the sons of Jacob, 6th and last of Leah; progenitor of Zebulun (noun proper masculine)
- 2) the tribe descended from Zebulun (noun proper masculine)
- 3) the land allocated to the tribe of Zebulun (noun proper locative)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H2082](#)

Same Word by TWOT Number: 526b

Issachar H3485

יששכר

yiśśâškâr

BDB Definition:

Issachar = "there is recompense"

- 1) the 9th son of Jacob and the 5th by Leah his first wife and the progenitor of a tribe by his name (noun proper masculine)
- 2) a Korahite Levite and the 7th son of Obed-edom and doorkeeper to the temple (noun proper masculine)
- 3) the tribe descended from Issachar the son of Jacob (noun proper collective)
- 4) the territory allocated to the descendants of Issachar when they entered the land of Canaan (noun proper locative)

Part of Speech: see above in Definition

Gad H1410

גד

gâd

BDB Definition:

Gad = "troop"

- 1) seventh son of Jacob by Zilpah, Leah's handmaid, and full brother of Asher.
- 2) the tribe descended from Gad

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from [H1464](#)

Dan H1835

דן

dân

BDB Definition:

Dan = “a judge”

- 1) the 5th son of Jacob, the 1st of Bilhah, Rachel's handmaid (noun proper masculine)
- 2) the tribe descended from Dan, the son of Jacob (noun proper masculine)
- 3) a city in Dan, the most northern landmark of Palestine (noun proper locative)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H1777](#)

Naphtali 5321

נפתלי

naphtâlîy

BDB Definition:

Naphtali = “wrestling”

- 1) the 5th son of Jacob and the 2nd by Bilhah the handmaid of Rachel (noun proper masculine)
- 2) the tribe descended from Naphtali the son of Jacob (noun proper masculine)
- 3) the territory assigned to the tribe of Naphtali (noun proper locative)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from [H6617](#)

Asher H836

אשר

'âshêr

BDB Definition:

Asher = “happy”

- 1) son of Jacob and Zilpah
- 2) the tribe descended from Asher
- 3) a city east of Shechem in Manasseh

Part of Speech: noun proper masculine, locative

A Related Word by BDB/Strong's Number: from [H833](#)

Haftorah Reading

- Joshua 1:1-18

Outline of This Week's Parashah (Torah Portion):

- 33:1 Moses Gives Israel and Each Tribe a Patriarchal Blessing
- 33:25 Moses Gives a Final Blessing to All Israel
- 34:1 The Death of Moses
- 34:10 Moses: A Unique Prophet In Israel Before Elohim

B'rit Chadashah

- On sitting at YHVH's feet: Luke 10:39;
- On Moses giving the law: John 1:17; 7:19;
- On Moses the prophet: Acts 3:22–23; 7:37; Hebrews 3:5

V'Zot HaBerachah- Deuteronomy 33:1-34:12

V'Zot HaBerachah in a Nutshell and the Sukkot Torah readings (Deut. 33:1–34:12)

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 G-d; 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 G-d" 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 Moses gave to each of the twelve tribes of Israel before his death. Echoing Jacob's blessings to his twelve sons five generations earlier, Moses assigns and empowers each tribe with its individual role within the community of Israel.

Vezot Haberachah then relates how Moses ascended Mount Nebo from whose summit he saw the Promised Land. "And Moses the servant of G-d died there in the Land of Moab by the mouth of G-d... 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 G-d 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 G-d'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.

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V'Zot HaBerachah- Deuteronomy 33:1-34:12ⁱ

Deu 33:1 This is the blessing with which Moses the man of God blessed Bnei-Yisrael before his death.

Deu 33:2 He said, "Adonai came from Sinai and dawned on Bnei-Yisrael from Seir. He shone forth from Mount Paran, and He came from the holy myriads—blazing fire for them from His right hand.

Deu 33:3 Indeed, a lover of peoples is He—all His kedoshim are in His hand. They followed in Your steps, each receiving Your words.

Deu 33:4 Torah Moses commanded us—a heritage for the community of Jacob.

Deu 33:5 He became king in Jeshurun when the heads of the people gathered, all the tribes of Israel together.

Per Jewish Encyclopedia - <http://jewishencyclopedia.com/articles/11051-moses-blessing-of>

Name given to the chapter in Deuteronomy (xxxiii.) containing the prophetic utterances of Moses concerning the destiny of the twelve tribes, which he had led to the boundary of Palestine. Moses begins with praise of Yhwh, who had revealed Himself to His beloved nation, and then passes on to the blessing of the different tribes. He mentions first the tribes of the south, beginning with Reuben and Judah, and then those of the north, Dan, Naphtali, and Asher.

In regard to Reuben there is only a prayer: "Let Reuben live, and not die; and let not his men be few" (verse 6). Simeon seems to be omitted, but this is explained by Josh. xix. 1: "Their [the children of Simeon] inheritance was within the inheritance of the children of Judah." For Judah, Moses prays that the Lord may hear his voice, and aid him against his enemies (verse 7). Next comes a lengthy laudation of Levi. After a reference to himself with the words "Who said unto his father and to his mother, I have not seen him" (comp. Ex. xxxii. 26-30), Moses declares that this tribe shall be the teachers of the Law and the priestly representatives of Israel before Yhwh. Benjamin is next blessed as the beloved of Yhwh, "whom the Lord shall cover . . . all the day long" (verse 12). By far the greatest attention is given to the tribe of Joseph; its land shall be enriched with all blessings, and it shall enjoy "the precious things of heaven" as well as the good-will of him that dwelleth "in the bush"; its blessing concludes with a comparison of its strength to the strength of the ox and of the horns of the "re'em" (verses 13-17, Hebr.; comp. Josh. xviii.). The Mount of Tabor and the sandy shore and seacoast figure forth the happiness of the tribes of Issachar and Zebulun (verses 18-19). Gad is as strong as a lion; he selected the land which was to be the last home of the legislator of Israel (verses 20-21; comp. Num. xxxii.).

The prophet then mentions the northern and the last three tribes of Israel. Dan is the lion which leaps from Bashan (verse 22; see Judges xviii. 1-3, 27, 29; Josh. xix. 47-48). Naphtali, whose possessions are to the west and the south, is filled with the blessing of the Lord (comp. Josh. xix. 32-39). Last of all comes Asher, who will "dip his foot in oil" and "whose shoes are of iron and brass" (verses 24-25). Here the prophet returns to the

opening words of the blessing, praising Yhwh and proclaiming the glory and honor of Israel.

The Blessings Over the Tribes

Here are the Names and blessings via Jacob/Ya'acov

Each Tribe had a path, a call they were to fulfill and walk in, along with certain character traits. Here is one of many applications of these twelve paths, based primarily on Yaakov's blessings.

Reuben – The First

Simeon – The Aggressor

Levi – The Cleric

Judah – The Leader

Dan – The Judge

Naphtali – The Free Spirit

Gad – The Warrior

Asher – The Prosperous One

Issachar – The Scholar

Zebulun – The Businessperson

Joseph – The Sufferer

Menashe – Reconnection

Ephraim – Transformation

Benjamin – The Ravenous Consumer

Compared with Jacob's Blessing.

However, that may be, it is certain that the blessing of Moses is of later date than the kernel of Jacob's blessing. While in the latter Simeon and Levi (comp. Gen. xxxiv.) are censured on account of their sin and are threatened with dispersion in Israel (Gen. xlix. 5-7), the blessing of Moses does not mention Simeon at all; and in it Levi appears as the tribe of priests, although not yet assured of the sacerdotal office, nor respected for holding it. Rather he meets with persecutions, and these probably from the persons who dispute his right to the priesthood (Deut. xxxiii. 8 *et seq.*). While in Jacob's blessing Reuben is threatened with the loss of his birthright, the wish is expressed in the other blessing: "May Reuben live, and not die; and may not his men be few." This is a clear indication that Reuben before this time had sunk into a state of absolute insignificance. And while again the passage on Joseph in the one designates a period in which this

tribe successfully defended itself against its enemies, the corresponding passage in the other (Gen. xlix. 22 *et seq.*) points to a time when Ephraim maintained his power undiminished and defeated his enemies on all sides: "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). This verse certainly refers to a later time than the Syrian wars under Ahab. It more probably refers to the time of Jeroboam II., who was more successful than any of his predecessors in defeating Israel's enemies. It is likely that the passage on Gad alludes to the same period, in which this tribe successfully withstood the Syrians.

Here Moses is called "The Man of God", he is an example of what a leader should be and how we should walk with God.

The blessings by Moses are also prophetic as well. The blessings are over Israel as a whole, because all 12 tribes make up the Nation of Israel. Only walking in obedience to Torah can that unity be kept intact and truly walking out the Shema and V'ahavtah in our lives and walk as Yeshua walked, the Living Torah.

Just as Shaul/Paul points out we are one body, with different gifts and callings and characteristics, but each part makes up the complete Body of Messiah 1 Cor 12-13

As we look back at the characteristics of the Tribes, can we see our own character as well, both good and bad?

Reuben -The First, Turbulent, Unstable (*by Leah*) Gen 49:3

"Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. (4) Turbulent as the waters, you will no longer excel, for you went up onto your father's bed, onto my couch and defiled it."

At Times do we show ourselves to be unstable in our faith and our walk and allow our flesh to rule us causing us to make bad decisions?

Simeon – The Aggressor, Anger, Self-Willed ; (*by Leah*) Gen 49:5

"Simeon and Levi are brothers--their swords are weapons of violence. (6) Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstringed oxen as they pleased. (7) Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel."

Do we fight God's will for our lives instead of submitting to his will, and do we allow anger to get the best of us at times?

Levi –The Cleric, Angry, Zealous for God (*by Leah*) Gen 49:5

"Simeon and Levi are brothers--their swords are weapons of violence. (6) Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstringed oxen as they pleased. (7) Cursed be their anger, so fierce,

and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel."

Are we zealous for God and do we stand against Idolatry and profaning of His Word ? Do we let anger control our actions?

Judah – The Leader, Warrior, Ruler (until Shiloh); *(by Leah)* Gen 49:8

"Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. (9) You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him? (10) The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (11) He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. (12) His eyes will be darker than wine, his teeth whiter than milk."

Are we the Spiritual Warriors and leaders we are supposed to be and do we Rule in the Power of the Ruach in our walk in Messiah Yeshua?

Zebulum – The Business Person, Merchant *(by Leah)* Gen 49:13

"Zebulun will live by the seashore and become a haven for ships; his border will extend toward Sidon."

Zebulum was a Merchant and business man. As business owners do we strive to bring God glory and honor him in our business dealings?

Issacher -The Torah Scholar *(by Leah)* Gen 49:14

"Issachar is a rawboned donkey lying down between two saddlebags. (15) When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labor."

Issachar was the Torah Scholar, do we put forth daily effort in our study of His Word so that we can teach others?

Dan – The Judge; *(by Rachel through Bilhah)* Gen 49:16

"Dan will provide justice for his people as one of the tribes of Israel. (17) Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward. (18) I look for your deliverance, O LORD. "

Do we judge others fairly and also do we judge ourselves first before passing on judgement to others?

Gad – The Warrior ; *(by Leah through Zilpah)* Gen 49:19

"Gad will be attacked by a band of raiders, but he will attack them at their heels."

Do we attack the enemies of God via Intercessory prayer and spiritual warfare?

Asher – The Prosperous One, *(by Leah through Zilpah)* Gen 49:20
"Asher's food will be rich; he will provide delicacies fit for a king."

So we honor God when He prospers us and give back to His Kingdom via Tithes and offerings?

Naphtali – The Free Spirit, Singer, Poet, Storyteller; *(by Rachel through Bilhah)* Gen 49:21

"Naphtali is a doe set free that bears beautiful fawns." *[footnote says 'he utters beautiful words']*

Do we use our gifts to glorify God and praises to Him?

Joseph – The Sufferer, Fruitful, Strong, Ruler, Prosperous, Blessed, Smart, Wise; *(by Rachel)* Gen 49:22

"Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. (23) With bitterness archers attacked him; they shot at him with hostility. (24) But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel, (25) because of your father's God, who helps you, because of the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb. (26) Your father's blessings are greater than the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers."

Do we exhibit the character of Joseph when faced with great temptations and trials?

Benjamin – The Ravenous Consumer, Wolf, Kills and Shares; *(by Rachel - she dies in childbirth with him)* Gen 49:27

"Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."

Do we share our blessings with others as well or do we consume everything that God gives us for ourselves?

Torah Commentary– Rashi

Deu 33:6 ‘Let **Reuben** live and not die, though his people become few.’

and may his people be counted in the number: May Reuben be counted along with the enumeration of the rest of his brothers. This [matter, that the incident involving Bilhah should not exclude Reuben from being counted together with his brothers] is similar to what is said: “[And Reuben went] and lay with Bilhah... and Jacob’s sons were twelve” ([Gen. 35:22](#)), [indicating] that he was not excluded from the number [of Jacob’s sons, on account of this incident].

Deu 33:7 **Now this is for Judah.** He said, ‘Hear, Adonai, the voice of Judah! Bring him to his people. His hands contended for him, so You will be a help against his foes.’

O Lord, hearken to Judah’s voice: Here, included within Judah’s blessing, Moses alluded to [and incorporated] a blessing for Simeon [the allusion being in the word *נחש*, the very root of *נחש*]. Also [in accordance with this incorporation of Simeon within Judah], when they divided Eretz Israel [among the tribes], Simeon received [his portion] out of the lot of Judah, as Scripture states, “Out of the lot of the children of Judah was the inheritance of the children of Simeon” ([Josh. 19:9](#)). - [Sifrei 33:7] Now why did Moses not devote a separate blessing for him? Because he held against him what he had done in Shittim [referring to the sin of Zimri the son of Salu, a leader of the tribe of Simeon (see [Num. 25:1-14](#))]. So it is written in the Aggadah of Psalms. — [Shocheh Tov 90]

Deu 33:8 **For Levi** he said, ‘Let Your Thummim and Urim be with Your pious man. You tested him at Massah, You strived with him at the waters of Meribah.’

Deu 33:9 He said of his father and mother, “I have not seen them,” nor did he acknowledge his brothers or recognize his children. For they observed Your word and kept Your covenant.

Deu 33:10 They will teach Jacob Your judgments and Israel Your Torah. They will put incense in your nose and whole burnt offerings on Your altar.

Deu 33:11 Adonai, bless his resources, find favor in the work of his hands. Crush the loins of those who rise against him and hate him, so they do not rise again.’

and whom You tried...: [This is to be understood] as the Targum renders it [namely, “You tested him (Levi) at the Waters of Meribah, and he came out faithful”]. Another explanation: “whom you tried at the waters of Meribah” — You made false accusations against him [Levi], for if Moses [was punished with death and not permitted to enter the Land of Israel because he] said to Israel, “Listen now, you rebels!” (see [Num. 20:10](#)), then [how do we understand why] Aaron and Miriam [were also punished with death and were not permitted to enter the Land of Israel] — what did they do [to deserve this]?- [Sifrei 33:8]

who said of his father and his mother, 'I do not see him...': [Moses says:] When they [Israel] sinned with the calf, and I said, “Whoever is for the Lord, come to me!”

([Exod. 32:26](#)), all the sons of Levi assembled to me, and I ordered them to kill [those guilty of worshipping the golden calf, even] one's mother's father, if he was an [ordinary] Israelite [and not a Levite], or his brother from his mother [if his brother's father was not a Levite], or the son of his daughter [whose husband was not a Levite], and they did so. It is, however, impossible to explain [that it means literally his father and his brother from his father, and likewise, literally his sons, because all these were Levites, and not one of the tribe of Levi sinned, as it is said, "and all the sons of Levi [gathered to him]" ([Exod. 32:26](#)). - [Sifrei 33:9

and kept Your covenant: namely, the covenant of circumcision. — [Sifrei 33:9] For the [ordinary] Israelites who were born in the desert did not circumcise their sons, whereas the Levites were [not only] circumcised themselves, [but they] also circumcised their sons. — [Sifrei Bemidbar 9:18]

Deu 33:12 **For Benjamin** he said, 'The beloved of Adonai rests securely beside Him. He shields him all day long. Between His shoulders he rests.'

And of Benjamin he said: Since Levi's blessing pertains to the sacrificial service, and Benjamin's blessing pertains to building the Holy Temple within his territory, Moses juxtaposed one to the other. He then juxtaposes Joseph immediately after him [Benjamin] because Joseph too [had a sanctuary built within his territory, namely] the Mishkan of Shiloh was erected in his territory, as is said: "He rejected the tent of Joseph" ([Ps. 78:67](#)). And because the Holy Temple is dearer [to God] than [the Mishkan of] Shiloh, he mentioned [the blessing of] Benjamin before [that of] Joseph [even though Joseph was older].

and dwells between his shoulders: The Holy Temple was built on the highest point of his [Benjamin's] land, except that it was twenty-three cubits below the Eitam Well (see Yoma 31a). Now, it was David's intention to build it there [at the level of the Eitam Well], as is taught in Shechitath Kodashim [Zev. 54b]: [However,] they said to David: "Let us build it a little lower, for Scripture states, 'and He dwells between his shoulders' [which are lower than the head]-and there is no part of an ox more beautiful than its shoulders."

Deu 33:13 **For Joseph** he said, 'May his land be blessed by Adonai with heavenly bounty from the dew and from the deep lying beneath,

Deu 33:14 and with the bounty of the sun's produce and the months' yield,

Deu 33:15 and with the best from the ancient mountains and the bounty of the everlasting hills,

Deu 33:16 with earth's bounty and its fullness and the favor of the One dwelling in the bush. May it come on Joseph's head, on the crown of the prince among his brothers.

Deu 33:17 The firstborn ox—majesty is his. His horns are the horns of the wild ox. With them he gores peoples, all at once, to the ends of the earth. They are the myriads of **Ephraim, they are the thousands of Manasseh.**'

His land shall be blessed by the Lord: For throughout the inheritance of all the tribes, there was no land more full of goodness than Joseph's land. — [Sifrei 33:13]

to his firstborn ox: Heb. בְּכוֹר שׂוֹר [In addition to the simple meaning of “firstborn,”] there are some instances in which the word בְּכוֹר has the meaning of “greatness” and “majesty,” as it is said, “I will also make him a great man (בְּכוֹר) [the highest of the kings on earth]” ([Ps. 89:28](#)); and similarly, “Israel is My son, my firstborn (בְּכוֹרִי)” [denoting high status] ([Exod. 4:22](#)). [Thus:] בְּכוֹר here: The king who will descend from Joseph, namely, Joshua.

Deu 33:18 **For Zebulun** he said, ‘Rejoice, Zebulun, in your going out, and Issachar, in your tents.

Deu 33:19 Peoples they call to the mountain—there they offer righteous sacrifices. For they suckle the abundance of the seas and the hidden treasures of the sand.’

And to Zebulun he said: These five tribes whom [Moses] blessed last, namely, Zebulun, Gad, Dan, Naftali and Asher, have their names repeated [e.g., “And of Zebulun he said: Rejoice, Zebulun...”], in order to instill them with strength and power, for they were the weakest of all the tribes. And indeed [for this reason,] they were the ones Joseph introduced to Pharaoh, as it is said, “And from among his brothers, he took five men” ([Gen. 47:2](#)). [Joseph took these brothers and not the others,] because they looked weak, so that Pharaoh should not appoint them as his war officers. — [B.K. 92a]

and Issachar: Prosper when you sit in your tents to study the Torah, to sit [in the Sanhedrin] and to [calculate and] proclaim leap years, and to fix the months, as it is said, “And from the sons of Issachar, those who had an understanding of the times” ([I Chron. 12:32](#)) [and then the verse continues,] “their chiefs were two hundred”—the chiefs of the Sanhedrin occupied themselves with this, and in accordance with them, the seasons and leap years were fixed [for all Israel].

Deu 33:20 **For Gad** he said, ‘Blessed is the one who enlarges Gad. Like a lion he crouches, and tears off an arm or even the crown of a head.

Deu 33:21 He chose the best for himself, for there a marked portion was reserved. He came with the heads of the people. He carried out Adonai’s justice and His judgments for Israel.’

He dwells like a lion: Because Gad was near the border, he is therefore compared to lions, for all those who are located near the border must be mighty [like lions, in order to protect themselves from attack]. — [Sifrei 33:20]

tearing the arm [of his prey, together] with the head: Anyone slain by the Gadites could be readily identified: they used to cut off the head together with the arm in one blow. — [Jonathan Ben Uziel]

Deu 33:22 For Dan he said, ‘Dan is a lion’s cub leaping out of the Bashan.’

Dan is a young lion: Dan was also located close to the border, and so [like Gad], he is compared to lions. — [Sifrei 33:22]

Deu 33:23 For Naphtali he said, ‘O Naphtali, satisfied with favor and full of the blessing of Adonai, possess the sea and the south.’

Possess: Heb. יָרַשׁ. This word is in the imperative form and is equivalent to [the simple command וְרַשׁ] in “Go up and possess (וְרַשׁ)” ([Deut. 1:21](#)). The fact that the accent is placed on next to the last syllable in the word, namely on the reish, proves this point, like the words: יָרַשׁ (possess!), יָדַע (know!), לָקַח (take!) and שָׁמַע (listen!). Now, when one adds a hey at the end of this [simple command] form, the accent is on next to the last syllable of the word to become: יָדַעְהָ שָׁמַעְהָ Here also, יָרַשׁהּ is an imperative form. Accordingly, in the Masoreth Gedolah, we find this in the alphabetically arranged imperative forms of verbs, which have their accents on next to the last syllable.

Deu 33:24 **For Asher** he said, ‘Most blessed of sons is Asher—may he be the favorite of his brothers, and may he dip his foot in oil.

Deu 33:25 The bolts of your gates will be iron and bronze. As your days, so will your strength be.’

He will be pleasing to his brothers: Asher pleased his brothers with “Onpakinon oil” [oil of unripe olives, used for anointing one’s skin] and tasty foods (?), and they please him [by repaying him] with grain. Another explanation of “He will be pleasing to his brothers” : Because the women who came from Asher were beautiful [and were sought after for marriage]. This is the meaning of what is stated in Chronicles ([I Chron. 7:31](#)). [when it speaks of Malchiel, Asher’s grandson]“he was the father בְּרִיתָא [literally, olive-child]” that is to say, his daughters were married to Kohanim Gedolim [and kings], who were anointed with olive oil (זַיִת) . - [Gen. Rabbah 71:10]

and immerse his foot in oil: for his land flowed like a spring with oil. It once happened, that the people of Laodicea were in need of oil, and they appointed an agent [who was sent from place to place, until he found an olive farmer. The latter brought this agent to his home, and there, the olive farmer washed himself and then dipped his hands and feet, thereby fulfilling our verse here: “And dip his foot in oil.” Then, he supplied the agent from Laodicea with one million, one hundred and eighteen thousand maneh worth of olive oil!]. — [Tractate Men. 85b]

Deu 33:26 “There is none like God, Jeshurun, riding through the heavens to your aid and through the skies in His majesty.

Deu 33:27 A refuge is the ancient God, and underneath are everlasting arms. He drove out the enemy before you and said, ‘Destroy!’

Deu 33:28 So Israel rests in safety, untroubled is Jacob’s fountain in a land of grain and new wine. Yes, his heavens drip dew.

Deu 33:29 Happy are you, O Israel! Who is like you, a people saved by Adonai, the Shield of your help and the Sword of your triumph? Your enemies will cower before you, and you will trample on their backs.”

Deu 34:1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. Adonai showed him all the land—Gilead to Dan,

Deu 34:2 and all of Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea,

Deu 34:3 the Negev and the plain of the valley of Jericho the city of palm trees, as far as Zoar.

Deu 34:4 Then Adonai said to him, “This is the land that I swore to Abraham, Isaac and Jacob saying, ‘I will give it to your seed.’ I let you see it with your eyes, but you will not cross over there.”

Deu 34:5 So Moses the servant of Adonai died there in the land of Moab, as was from the mouth of Adonai.

Deu 34:6 Then He buried him in the valley in the land of Moab, opposite Beth-peor— but no one knows of his burial place to this day.

Deu 34:7 Moses was 120 years old when he died. His eye was not dim nor his vigor gone.

The Mighty Warrior, Leader, Prophet and Servant of Elohim was allowed to see the land before his death and buried by God himself. Even at an age of 120 years old, it states that he was still strong and his eyes were clear! He served God faithfully and did all that God had commanded him to do, with the exception of hitting the Rock instead of speaking to it, which cost him not to be able to bring Israel into the land.

Deu 34:8 Bnei-Yisrael wept for Moses in the plains of Moab thirty days. Then the days of weeping, mourning for Moses, were ended.

Deu 34:9 Now Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So Bnei-Yisrael listened to him and did just as Adonai had commanded Moses.

Deu 34:10 There has not risen again a prophet in Israel like Moses, whom Adonai knew face to face,

Deu 34:11 with all the signs and wonders Adonai sent him to do in the land of Egypt—to Pharaoh, all his servants, and all his land—

Deu 34:12 by the strong hand and great awe that Moses did in the sight of all Israel.

Joshua steps into leadership as the Haftorah portion states – Joshua 1:1-18

Haftorah – Joshua 1:1-18

Jos 1:1 Now it came about after the death of Moses the servant of Adonai that Adonai spoke to Joshua son of Nun, Moses' aide saying:

Jos 1:2 "My servant Moses is dead. So now, arise, you and all these people, cross over this Jordan to the land that I am giving to them—to Bnei-Yisrael.

Jos 1:3 Every place on which the sole of your foot treads, I am giving to you, as I spoke to Moses.

Jos 1:4 From the wilderness and this Lebanon to the great river, the Euphrates River—all the land of the Hittites—to the Great Sea toward the setting of the sun will be your territory.

Jos 1:5 No one will be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not fail you or forsake you.

Jos 1:6 Chazak! Be strong! For you will lead these people to inherit the land I swore to their fathers to give them.

Jos 1:7 Only be very strong, and resolute to observe diligently the Torah which Moses, My servant commanded you. Do not turn from it to the right or to the left, so you may be successful wherever you go.

Jos 1:8 This book of the Torah should not depart from your mouth—you are to meditate on it day and night, so that you may be careful to do everything written in it. For then you will make your ways prosperous and then you will be successful.

Jos 1:9 Have I not commanded you? Chazak! Be strong! Do not be terrified or dismayed, for Adonai your God is with you wherever you go."

Jos 1:10 Then Joshua commanded the officials of the people saying:

Jos 1:11 "Go through the camp and charge the people saying: 'Prepare provisions, for within three days you will be crossing over this Jordan, to go in to possess the land which Adonai your God is giving you to possess it.'"

Jos 1:12 Then Joshua spoke to the Reubenites, Gadites and half-tribe of Manasseh saying:

Jos 1:13 "Remember the word that Moses the servant of Adonai commanded you saying: 'Adonai your God has given you rest, and has assigned to you this land.'

Jos 1:14 Your wives, your little ones and your cattle will remain in the land which Moses gave you beyond the Jordan, but you will cross over before your brothers armed, all the mighty men of valor, and will help them

Jos 1:15 until Adonai gives your brothers rest, as He has given you, and they also possess the land that Adonai your God is giving them. Then you will return to the land of your inheritance, and possess what Moses the servant of Adonai gave you, beyond the Jordan toward the sunrise."

Jos 1:16 Then they answered Joshua saying: "All that you have commanded us, we will do, and wherever you send us we will go.

Jos 1:17 Just as we obeyed Moses in all things, so we will obey you. Only may Adonai your God be with you as He was with Moses.

Jos 1:18 Whoever rebels against your command and does not obey your words in all that you command him, he will be put to death. Only be strong and courageous!"

V'Zot HaBerachah Haftorah in a Nutshell

Joshua 1:1-18.

This week's Haftorah describes Joshua's succession of his master Moses, whose passing is discussed in the Torah reading.

G-d reveals Himself to Joshua, and appoints him as Moses' successor. G-d encouraged Joshua to lead the Israelites in to the Holy Land. "Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary." G-d assures Joshua that He will be with him just as He was with Moses and encourages him to be strong and brave, to study the Torah constantly and keep it close, so that he may succeed in all his endeavors.

Joshua orders his officers to prepare the Jewish people to cross the Jordan River. He then tells the members of the tribes of Reuben, Gad and half the tribe of Manasseh, who had chosen to settle on the eastern bank of the Jordan, to go and assist their brethren in the conquest of the Canaanite mainland, after which they would return to their plot of land. The Jewish people pledge their allegiance to Joshua: "Just as we obeyed Moses in everything, so shall we obey you. Only that the L-rd your G-d be with you as He was with Moses."

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B'rit Chadashah

- On sitting at YHVH's feet: Luke 10:39;

Luk 10:38 Now while they were traveling, Yeshua entered a certain village; and a woman named Martha welcomed Him into her house.

Luk 10:39 She had a sister called Miriam, who was seated at the Master's feet, listening to His teaching.

Luk 10:40 But Martha was distracted with much serving; so she approached Yeshua and said, "Master, doesn't it concern you that my sister has left me to serve alone? Then tell her to help me!"

Luk 10:41 But answering her, the Lord said, "Martha, Martha, you are anxious and bothered about many things;

Luk 10:42 but only one thing is necessary. For Miriam has chosen the good part, which will not be taken away from her."

- **On Moses giving the law: John 1:17; 7:19;**

Joh 1:17 Torah was given through Moses; grace and truth came through Yeshua the Messiah.

Joh 1:18 No one has ever seen God; but the one and only God, in the Father's embrace, has made Him known.

Joh 7:19 Hasn't Moses given you the Torah? Yet none of you keeps it. Why are you trying to kill Me?"

Joh 7:20 The crowd answered, "You have a demon! Who's trying to kill you?"

Joh 7:21 Yeshua answered, "I did one good work, and all of you are amazed.

Joh 7:22 Because Moses has given you circumcision (though it is not from Moses, but from the patriarchs), you circumcise a man on Shabbat.

Joh 7:23 If a man receives circumcision on Shabbat so that the Torah of Moses may not be broken, why are you angry that I healed a man's whole body on Shabbat?

Joh 7:24 Do not judge by appearance, but judge righteously."

- **On Moses the prophet: Acts 3:22–23; 7:37; Hebrews 3:5**

Act 3:22 Moses said, 'Adonai your God will raise up for you a Prophet like me from among your brothers. Hear and obey Him in all that He shall say to you.

Act 3:23 And it shall be that every soul that will not listen to that Prophet shall be completely cut off from the people.'

Act 7:37 This is the Moses who said to Bnei-Yisrael, 'God will raise up for you a prophet like me from among your brothers.'

Heb 3:5 Now Moses surely was faithful in all God's house as a servant, for a witness of things to be spoken later.

Heb 3:6 But Messiah, as Son, is over God's house—and we are His house, if we hold firm to our boldness and what we are proud to hope.

Chazak, Chazak, Venis'chazeik Be Strong, Be Strong and Let Us Be Strengthened

ⁱ All Scripture references are from the Tree of Life Version