

Deu chapters 33 and 34

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Introduction

ToDo: write an introduction

Deu 33¹⁻²⁹ The Blessings by Moses to the tribes of Israel

Deu 33:1-2 – YHVH comes with 10,000 saints with a “fiery law”

¹ And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death. ² And he said, YHVH came from Sinai, and rose up from Seir ^{H4480} מִשְׁעִיר *mis-se-’Ir* unto them; he shined forth from mount Paran פָּאֲרָן, and he came with ten thousands מֵרֶבֶת *me riv ·Vot H7233* of saints: ^A קִדְשׁ *Ko-desh*: from his right hand מִיְמִינוֹ *mi mi No* went a fiery law אֲשֶׁר־אֵשׁ *ishdat* ^B for them.

Deu 33:3-4 – YHVH loved the people and they received his word / Torah.

³ Yea, he loved ^C the people; all his saints *are* in thy hand: and they sat down at thy feet לְרַגְלֶיךָ *le rag Le cha*; every one shall receive of thy words מִדְּבַר־תּוֹרָתִי *mid dab be ro ·Tei cha*. ^D ⁴ Moses commanded צִוָּה־נוֹ *tziv vah* ^E us a law תּוֹרָה *to Rah*, even the inheritance מוֹרָשָׁה *mo ra ·Shah* ^F of the congregation קְהֵל־יִשְׂרָאֵל *ke hil ·Lat G* of Jacob. ^H

^A And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with 10,000 of his saints, ^{Jud 1:14}

^B the two words are firey *ish* ^{H784} and law *datim* ^{H1881}. In the Hebrew there is an instance of [Oere Ketiv](#), see Deu 33:2 WLC ...

וַיֹּאמֶר הֲהִנֵּה מְסִינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מֵהָר פָּאֲרָן וְאָתָּה מֵרֶבֶת קִדְשׁ מִיְמִינוֹ אֲשֶׁר־אֵשׁ דָּת לְמוֹ

The margin in the scrolls says to read it a different way than that which is in the text. If it's one word it's translated as "cataract" which is a waterfall of rocks. It could be about the waters of Meribah (see ^{H4808} and ^{H4809}). Another example of two words written as one can be found in Isa 9:6 (see Prince-of-Peace-Isaiah-9-6, article #819).

^C If you love God keep his commandments (duties and responsibilities) if God loves you he must keep his commandments and be our welfare provider.

^D H1703: KJC:1, here in Deu 33:3. Intensive from H1696; a word: - word.

^E See Word-Study-H4687-mitsvah-commnadments-comes-from-H6680-tsavah-commanded , article #409.

^F H4181 see Word-Study-H4181-morashah-possession-inheritance-heritage-G2697-kataschesis, article #659. Different word in Isa 58:14

^G **H6952 qehillah** from H6950; an assemblage: - assembly, congregation. KJC 2: assembly: Neh 5:7; congregation: Deu 33:4

H6950 קהל qahal A primitive root; to convoke: - assemble (selves) (together), gather (selves) (together).

See Hebrew-Words-Describing-a-Community-eg-Moshav-and-Kibbutz, article #379.

^H 37:00-47:30 Truth2U Vezot Haberakhah Deu 33-34

NG: says that this was his father's favorite verse. Biblical parallelism (is [this](#) a good definition?), Rabbinical Judaism says this is proof of the Oral law as this was written down latter in the Talmud etc. and this was the inheritance.

Obviously I don't agree with this, but if you let others (in this case the Rabbi's) talk you out of your inheritance (i.e. replace the “Noachite Law Form” with the Torah) then, I say, you don't deserve it. You have to *Shomer HaBrit* - Guard the Covenant see #2.

This is a good posterity argument. From this verse, you can claim to be bound by Torah (i.e. operating in the Torah law form), because you claim to be of Yisrael, because you can claim it as your heritage (i.e. your birthright). *Morashah* means land or property. Is my labor my property (i.e. my *Morashah*)?

Definition of **Posterity**: descendants: all of the offspring of a given progenitor; "we must secure the benefits of freedom for ourselves and our posterity". Descendants or those who come after.

Deu 33:5 YHVH is the King over the tribes of Israel (Jeshurun)

⁵ And he ^I was וַיְהִי *vay Hi* king^J מֶלֶךְ *Me lech*; in Jeshurun,^K בִּישׁוּרֹן *vi shu Run* when the heads רָאשֵׁי *Ra shei* of the people עַם *'Am*, and ^{Ho} the tribes שְׁבֵטֵי *shiv Tei* of Israel יִשְׂרָאֵל *Yis ra 'El* were gathered בָּהֶתְאָסֵף *be hit 'as Sef* together. יַחַד *Ya chad*

Deu 33:6-24 Blessings of the Tribes ^L

Deu 33:6 Reuben

⁶ Let **Reuben** live, and not die; and let *not* his men be few. ^M

Deu 33:7- Judah

⁷ And this *is the blessing* of **Judah**: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies. ^N

Deu 33:8-11 Levi

⁸ And of **Levi** he said, *Let* thy Thummim תְּמִימִים *tum Mei cha* and thy Urim אֲוִרִים *ve 'u Rei cha* ^O *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah; ⁹ Who said

Etz Hayim indicates that this is Yisrael responding to verse 3 (ToDo: give a better explanation of this). See also Isa 58:14.

^I **He**. It's not very compelling to say that he is meant to be talking about Moses because he is about to die (see the first verse Deu 33:1 and the next chapter Deu 34 CB Notes "**He** = **Jehovah**, from Deu 33:2. See the Structure, above.")

^J **King Q**. Who is the first *Melech* (King) of Israel? A. YHVH, NOT Saul!). Compare to Exo 15:18 "YHVH shall reign *malak* ^{H4427} for ever and ever." See Sceptre-shall-not-depart-from-Judah-until-Shiloh-come-Gen-49-10, article #685.

^K **Jeshurun** CB Notes: See note on Deu 32:15.

Jeshurun = **the Upright One**. First occurrence. Put by Figure of speech Metonymy (of Adjunct), App-6, for the ideal Israel (Compare Deu 33:5, Deu 33:26. Isa 44:2) as chosen by God. Deu 32:15...

"But Jeshurun בִּישׁוּרֹן *ye shu Run* waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook וַיִּטֹּשׁ *vai yit Tosh* God אֱלֹהֵי *e Lo ha* which made him, and lightly esteemed the Rock צִיּוֹר *tzur* of his salvation יִשְׁעָתוֹ *ye shu 'a To*." Deu 32:15. See Deu-32-HaTzur-the-rock, article #959.

^L Simeon is the only one not in this list. What's the order of the list? (if you ignore Reuben)

^M ³ **Reuben**, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: ⁴ Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Gen 49:3-4

^N ⁸ **Judah**, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. ⁹ Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? ¹⁰ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. ¹¹ Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: ¹² His eyes shall be red with wine, and his teeth white with milk. Gen 49:8-12

unto his father and to his mother,^P I have not seen him; neither did he acknowledge **הָכִיר** *hik Kir H5234* his brethren, nor knew **יָדָע** *ya Da'* his own children: for they have observed **שָׁמְרוּ** *sha me Ru Q* thy word **אִמְרֹתַי** *'im ra Te cha R*, and kept **יִנְצְרוּ** *yin Tzo ru S* thy covenant **וּבְרִיתִי** *u ve ri te Cha T U*. ¹⁰ They shall teach **Jacob** thy judgments, and Israel thy law:^V they shall put incense before thee, and whole burnt sacrifice upon thine altar. ¹¹ Bless, YHVH, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.^{W X}

Deu 33:12 Benjamin

¹² And of **Benjamin** he said, The beloved of YHVH shall dwell in safety by him; and YHVH shall cover him all the day long, and he shall dwell between his shoulders.^Y

Deu 33:13-17 Joseph (Ephraim and Mansseh)

¹³ And of **Joseph** he said, Blessed of YHVH *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, ^{Jos 1:1-18, Mat 17:1-9, Mat 19:25-?, Jud 1:8-9} ¹⁴ And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, ¹⁵ And for the chief things of the ancient mountains, and for the precious things of the lasting hills, ¹⁶ And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. ¹⁷ His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns **רְאִים** *re Em H7217*: with them he shall push the people together to the ends of

^O **H8550** KJC *thummim*, 5 Exo 28:30, Deu 33:8 (2), Ezr 2:63, Neh 7:65; **H224** KJC *urim*, 7 Exo 28:30, Lev 8:8, Num 27:21, Deu 33:8, 1Sa 28:6, Ezr 2:63, Neh 7:65

^P The Levites made judgments based on Torah alone, they didn't sway their decision even if one of the party members were his parents. Is this a reference to Yeshua hating his parents Luk 14:26?

^Q See Word-Study-H8104-shomer-keep-H4929-mishmar-ward-H4931-mishmereth-charge, article #[411](#).

^R See Word-Study-H565-Imrah-Word-and-Aramaic-Memra, article #[473](#).

^S See Word-Study-H5341-nawtsar-keep-H5342-netser-branch, article #[625](#).

^T See Word-Study-brit-H1285-covenant-comes-from-bara-H1254-created, article #[101](#).

^U NG: Exo 32:26-39. this is poetic but references to the golden calf and they were willing to take out even their kin folk relatives.

^V JSOTA mission statement reference Deu 33:9-10. Where the adjudicating of Torah as the law form, only works by teaching (full disclosure). See also Mat 19:29, Mat 12:46

^W the Levites are motivated judges, because if they don't do their job, the fault falls on them the Levites.

^X ⁵ Simeon and Levi are brethren; instruments of cruelty are in their habitations. ⁶ O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. ⁷ Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. ^{Gen 49:5-7}

^Y 1:03:00 Truth2U Vezot Haberakhah Deu 33

NG talks about how Jerusalem was in Benjamin and maybe David had it there for political reasons because of the former King Shaul, a Benjamite.

Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. ^{Gen 49:27}

the earth: and they *are* the ten thousands רַבְבוֹת ^{riv·Vot} of **Ephraim**, and they *are* the thousands אֲלֵפֵי ^{'al·Fei} of **Manasseh** מְנַשֶּׁה ^{me nash·Sheh z}

Deu 33:18-19 Zebulun and Issachar

¹⁸ And of **Zebulun** he said, Rejoice, Zebulun, in thy going out; and, **Issachar**, in thy tents. ¹⁹ They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.^{AA}

Deu 33:20-21 Gad

²⁰ And of **Gad** he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. ²¹ And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was* *he* seated; and he came with the heads of the people, he executed the justice of YHVH, and his judgments with Israel. ^{Gen 49:19} Gad, a troop shall overcome him: but he shall overcome at the last.

Deu 33:22 Dan

²² And of **Dan** he said, Dan *is* a lion's whelp: he shall leap from Bashan.^{BB}

Deu 33:23 Naphtali

²³ And of **Naphtali** he said, O Naphtali, satisfied with favour, and full with the blessing of YHVH: possess thou the west and the south. ^{Gen 49:21} Naphtali is a hind let loose: he giveth goodly words.

Deu 33:24 Asher

²⁴ And of **Asher**^{CC} he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. ^{Gen 49:20} Out of Asher his bread shall be fat, and he shall yield royal dainties.

^Z ²² Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: ²³ The archers have sorely grieved him, and shot at him, and hated him: ²⁴ But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) ²⁵ Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: ²⁶ The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. ^{Gen 49:22-26} sell also Genesis chapter 48.

^{AA} ¹³ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. ¹⁴ Issachar is a strong ass couching down between two burdens: ¹⁵ And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. ^{Gen 49:13-15}

^{BB} ¹⁶ Dan shall judge his people, as one of the tribes of Israel. ¹⁷ Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. ¹⁸ I have waited for thy salvation, YHVH. ^{Gen 49:16-18}

^{CC} The most famous Asherite is Anna (according to Mike Clayton), see Luk 2:36.

Deu 33:25-29 Conclusion

²⁵ Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*. ²⁶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky. ²⁷ The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. ²⁸ Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew. ²⁹ Happy *art* thou, O Israel: who *is* like unto thee, O people saved by YHVH, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. · Happy ^{H835} *asher* art thou, ...

End Notes

Deu 33:5 Notes – Shabbath compared to

JKM: Interesting word comparison of tribes, Shabbath and stick. Compare the Hebrew words for tribes, sheen-bet-tet with Shabbath, sheen-bet-tav. The root is only off by the last letter, which has a very similar sounding tet a hard T and tav which is the softer T. Also according to strong's, tribes means to 'branch off' or literally stick. which reminds me of the joining of the two sticks in Eze 37:16-19. How does YHVH know who are his people? what is the prima facie evidence? The answer is of course Yisrael, or the Tribes of Yisrael. See Exo 31:13-17, Eze 20:13, Eze 20:21. Note also that Exo 31:13 talks about it being a sign "through out your generation", again the posterity argument, see the previous verse Deu 33:4. Now connect the example of the violation of the Shabbath Num 15:31-36 whose punishments was death. What was the man doing?... picking up sticks ^{H6086} ..

sabbath ^{H7676} sheen-bet-tet שבת tribes ^{H7626} shebet sheen-bet-tav שבט stick ^{H6086} ates ayin-tsadik

^{H7626} שבט shebet

From an unused root probably meaning to *branch* off; a *scion*, that is, (**literally**) a *stick* (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a *clan*: - X correction, dart, rod, sceptre, staff, **tribe**.

Eze 37:16-19 ¹⁶ The word of YHVH came again unto me, saying, ¹⁷ Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, ^{H6086} and write upon it, For Joseph, the stick ^{H6086} of Ephraim, and for all the house of Israel his companions: ¹⁸ And join them one to another into one stick; ^{H6086} and they shall become one in thine hand. ¹⁹ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Shabbath is the sign

Exo 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am YHVH; that doth sanctify you.

Eze 20:13 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am YHVH; that sanctify them.

[Eze 20:21](#) And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am YHVH; your Elohim.

[Deu 33:22 Notes The Snake that Roared by Rabbi Daniel Lapin](#)

December 26, 2012, 13th of Tevet 5773, Volume V Issue #52

Ever found yourself frustrated by endless conversation while you knew that time for critical action was passing? You need the roadmap to transformation.

Genesis chapter 46 enumerates Jacob's children and grandchildren by name, arriving at a total of seventy souls who came to Egypt. All is as expected until we arrive at Jacob's fifth son, Dan.

Dan's sons: Chushim. ([Gen 46:23](#))

That's right, Dan's "sons" suggests a plural, yet there is only one—*Chushim*. Strangely, his name ends in the manner that masculine plural nouns end in Hebrew—IM. So *yeladIM* means boys; *sefarIM* means books, and *susIM* means horses. Though Dan only has one son, *ChushIM*, there is a hint in the ending of his name that he is actually plural—two people.

We see one additional hint at a duality in the tribe of Dan:

When blessing his sons, Jacob compares Dan to a snake:

Dan will be a serpent on the highway, a viper by the path... ([Gen 49:17](#))

By the end of Deuteronomy, Moses compares Dan to a lion:

...Dan is a lion cub... ([Deu 33:22](#))

From snake to lion is quite a leap. It certainly seems that Dan has undergone major transformation in the few centuries separating the two verses. In fact he is assigned a prestigious and protective post north of the Tabernacle during the desert journey. ([Num 2:25](#))

What started this transformation? Ancient Jewish wisdom describes a rather strange story. When Jacob's sons arrived at the cave to bury their father ([Gen 50:13](#)), their Uncle Esau confronted them saying, "**That burial plot belongs to me.**" The stunned sons reminded Esau that he sold his inheritance to Jacob, but he refused to give ground. They then dispatched Naftali to Egypt to fetch the contract to prove that the plot indeed belonged to Jacob. Meanwhile they waited.

Chushim, the son of Dan was deaf and did not hear the entire discussion. When he asked, "What's the delay?" his uncles explained how Esau was holding up the burial. This outraged Chushim. "**Must my grandfather lie in disgrace until Naftali returns?**" he yelled. **He immediately killed Esau.**

What caused Chushim to have such an instantaneous and strong reaction?

Lengthy conversation and negotiation can have a numbing effect. It can gradually erode the certainty of one's position. One begins to "understand" the other side. Think of how many today have begun to "understand" those who would destroy Israel.

By contrast, the deaf Chushim who heard none of the interaction with Esau knew only that, "Grandpa lies in disgrace." **He recognized Esau's intent for what it truly was—a desire to remove Jacob and his descendants from continuing the heritage of Abraham and Isaac. The delay was for the sole purpose of**

demeaning Grandfather Jacob rather than a valid confusion over a contract. We are certainly not meant to model our behavior exactly on that of Chushim. However, those of us with ambition to improve our lives can learn from him. Sometimes we need to transform ourselves radically from snakes to lions as it were. **Such transformation is best brought about through action rather than talking, arguing, organizing or coordinating.** Often we can get ourselves out of the rut by a convulsive leap rather than by endlessly discussing detailed drawings and descriptions of the obstacles in our path. Chushim really was two people—Chushim the First before transformation and Chushim the Second thereafter.

JKM: My thoughts on R. Lappin's commentary
1. Hebrew thinking is action oriented
2. Know who your enemies are. I've argue strongly that Jacob (and therefore Israel) needs to resolve their issues with Esau (the Edomites),

Deu 34⁽¹⁻¹²⁾ The Last book of the Torah – Joshua is full of the spirit of wisdom

¹ And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And YHVH shewed him all the land^{DD} of Gilead, unto Dan, ² And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

³ And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. ⁴ And YHVH said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither. ⁵ So Moses the servant of YHVH died there in the land of Moab, according to the word of YHVH. ⁶ And he^{EE} buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

⁷ And Moses *was* an hundred and twenty years¹²⁰ old when he died: his eye was not dim, nor his natural force abated.^{FF} ⁸ And the children of Israel wept for Moses in the plains of Moab thirty³⁰ days: so the days of weeping *and* mourning for Moses were ended. Aharon was mourned 30 days Num 20:29;

⁹ And Joshua the son of Nun was full מלא ^{ma Le H4392} of the spirit ריח ^{Ru ach GG} of wisdom חכמה ^{choch mah,HH}; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as YHVH

^{DD} God showed Moses the Land – as far as *ha'acharon hayam* / the last sea, or *ha'acharon hayom* / the last day. As a consecutive valid interpretation, this may be understood as God prophetically showing Moses all that would befall Israel, to the last day – the resurrection of the dead. God showed him all the way to Dan practicing idolatry (Judges 18:30), and Dan's descendant Samson delivering Israel from the Philistines. Source: <http://www.ahavta.org/Commentary%20Y-3/Y3-51.htm>

^{EE} See Isaiah 53:9 and Jud 1:9

RSTNE 670 DSS and LXX read “and they,” meaning the children of Yisrael buried their leader.

^{FF} And YHVH said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a 120 years. Gen 6:3

^{GG} **full of the spirit:** TSK Exo 31:3; Num 11:17; 1Ki 3:9, 1Ki 3:12; 2Ki 2:9, 2Ki 2:15; Isa 11:2; Dan 6:3; Joh 3:34; Col 2:3

^{HH} **H2451** See 1Ki-3-Solomon-asks-for-the-weightier-matters-to-enable-wise-judgment-of-Israel, article #267.

commanded Moses. ¹⁰ And there arose not a prophet since in Israel like unto Moses^{II}, whom YHVH knew face פָּנִים *pa Nim* to face אֵל- פָּנִים *'el- pa Nim JJ*,

¹¹ In all the signs הַאֲתוֹת *ha 'o Tot KK* and the wonders וְהַמוֹפְתִים *ve ham mof Tim H4159*, which YHVH sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, ¹² And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

^{II} RYMK fn 671: "Until the coming of YHWH's Son." JKM or, Y'shua is more that a prophet, [Deu 18:15](#).

[Act 3:22-23](#). [Act 7:35-37](#)

2:14:00 Truth2U Vezot Haberkhah Deu 33-34

NG: reads from the JPS which starts out with "Never gain". This is what's called the "Prophetic past". This is where you say something in the past tense, and the reason you say that is because you're so sure it's going to happen. ... ex [Isa 5:13](#). ...[Num 12:6-8](#), see also [Exo 33:11](#).

See notes in [Exo 33:11-12](#), where there is a Standalone Aleph Tav in [Exo 33:12](#)

^{JJ} "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." ^{Joh 1:18} Give this verse, does this mean...

- that only the son saw the face of YHVH, or does it mean that until the people during the time of Y'shua saw him, did they see the face of Elohim?
- that Adam, prior to his sin and transgression, di see Elohim, see comments on [Gen 3:8](#).

^{KK} See Word-Study-H226-oth-Token-Sign-Miracles-Ensign-Mark-G4592-semeion, article #[155](#).