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Let Reuben Live

33: 1-6

Let Reuben live DIG: What picture is being painted here? Who is present? Why does Moses, under the influence of the Ruach ha-Kodesh, mention Seir and Mount Paran? Who are the “holy ones?” How do Moshe’s blessings compare, tribe for tribe, with Jacob’s blessings in Genesis 49? Why has Rueben’s tribe become smaller and smaller? What about their future?

REFLECT: Have you ever lost something because of your own sin, but it was restored by the grace and mercy of the Lord? How can God turn a curse into a blessing? What picture of God do you get from these verses? What makes you want to trust ADONAI more and more?

Parashah 54: v’Zot haB’rachah (This is the blessing) 33:1-34:12
(to see link click [Af](#) - Parashah)

This portion is read on Simchat Torah, which is a Jewish holiday that celebrates and marks the conclusion of the annual cycle of public **Torah** readings, and the beginning of a new cycle. It is celebrated with a **Torah** procession marching seven times around the congregation; however, the singing, dancing and rejoicing goes on much longer. This holiday is meant to express the joy that **the Jews** feel in their possession and observance of the words of **the Torah**.

The Key People: Moshe blessing the twelve **tribes** of **Isra’el**, and **Joshua**.

The Scene: is the climb from the plains of Mo’ab up to **Mount Nebo** in the Pisgah Mountain range east of Jericho, viewing much of **the Promised Land**.

The Main Events: include **Moses** blessing each **tribe**, then climbing **Mount Nebo** to view much of **the Promised Land**; **Moshe’s** death at the age of **120**, **his** burial in Mo’ab by **ADONAI**; **the Israelites** mourning for 30 days; **Joshua** filled with **the Ruach** of wisdom, ordained for leadership; and a tribute to **Moses** as the only prophet who spoke with **God face-to-face**.⁶⁹⁰

**On the day Moses died, he delivered his final blessing
and then ascended Mount Nebo to view the Land of Promise from afar.**

We are in the plains of Mo'ab, across the Jordan from Jericho, more than 3,000 years ago, bidding farewell to **Moses** our **Teacher**. **He** is an ancient-looking man, white-haired and clear-eyed. The years have not stooped **him** over, and **his** mind is still keen. Now, just before **he** was to die, following the example of **Jacob**, **Moshe** wanted to bless **the tribes of Isra'el** and the praise **YHVH** for **His** care of the new generation of **Israelites**. **This is the blessing** (singular, which will burst out into many, many other **blessings** for each tribe) **with which Moses the man of God blessed Bnei-Yisra'el before his death (33:1).**

He said: **ADONAI** came from Sinai and dawned on Bnei-Yisra'el from Seir. **He shone forth from Mount Paran, and He came with the holy myriads of angels - blazing fire** (this Hebrew word is obscure, possibly meaning *fiery law* or *mountain slopes*) **for them from His right hand (33:2).** Why does **Moses**, under the influence of **the Ruach Ha'Kodesh**, mention **Seir** and **Mount Paran**? **Seir** is in Edom, where the city of Bozrah (Hebrew) or Petra (Greek) is located. During the second half of the Great Tribulation, **Ha'Shem** will provide a place of protection for **Isra'el** in the wilderness as the armies of the antichrist surround and close in on **her** (see the commentary on **Revelation Ds - The Woman and the Dragon**). **God comes from** the area of **Teman**, and the Holy One from **Mount Paran**, which is also in Edom. **His Sh'khinah** glory covers the heavens, and **His praise fills the earth. His face is like the sun shining in all its brilliance. (Revelation 1:16).** **There, His power was hidden (Habakkuk 3:4).** This points us to the Second Coming (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**), where all **Isra'el will be saved** (see the commentary on **Revelation Ev - The Basis for the Second Coming of Jesus Christ**).

Then **Yeshua** battles **His** way up the Valley of Jehoshaphat all the way to Yerushalayim (see the commentary on **Revelation Ex - The Eight Stage Campaign of Armageddon**). **Indeed, a lover of peoples is He - all His kedoshim are in His hand. They followed in Your steps, each receiving Your words. Torah Moses commanded us - a heritage for the community of Jacob. He became king in Jeshurun when the heads of the people gathered, all the tribes of Isra'el together (34:3-5).** What a revelation, and an encouragement this must have been to **Moses**. And it is after this, that **Moshe** begins to give **his blessings** to **Isra'el**. Now that **he** has seen that **Bnei-Yisra'el** will enter the Messianic Kingdom, we can see **Moshe** at rest. **He blesses the tribes** with the Millennium in mind. There are no warnings or **curses** for any of **the tribes** in **his** prophecies.



Moses starts, of course, with **Reuben**, saying: **Let Reuben live and not die, though his people become few (33:6)**. Why did **he** say that? When **Jacob** prophesied about **Reuben**, **he** did not show **him** in a favorable light because of the great sin **he** had committed, and lost **the blessing** attached to the firstborn (see the commentary on **Genesis [Le - Reuben, You are My Firstborn, Turbulent as the Waters, You Will No Longer Excel](#)**).

Throughout the history of this **tribe**, **they** showed instability because of **their** refusal to fight (**Judges 5:16**). **They** also showed a lack of restraint, being the first to request a place to settle in the Promised Land (**Numbers 32**). This **tribe** showed a lack of faith by erecting a pagan place of worship (**Joshua 22**). No leaders of **Isra'el** ever came from this **tribe**, and as time went on, it became smaller and smaller. This would make it appear that **the tribe** at the time of **Moses's blessing** was in danger of extinction. But this was the past.

Now, **Moses** sees **the tribe** of **Reuben** fully reestablished in the Messianic Kingdom (see the commentary on **Isaiah [Ge - Your Eyes Will See the King in His Beauty](#)**). **Let Reuben live and not die, though his people become few (33:6)**. Like **Reuben**, our sins can have a long range, tragic consequences. Sin takes you further than you want to go, and costs you more than you want to pay. However, like **Reuben**, all of our sins will be forgotten when we enter the Messianic Kingdom.