

*Shiur L'Yom Sh'lishi*¹

[Tuesday's Study]

READINGS: **Torah Nitzavim:** **Deuteronomy 30:1-10**
 Haftarah: **Isaiah 62:1-5**
 B'rit Chadasha: **Colossians 3:13**

The Holy One your God will bring you back from captivity

[Deuteronomy 30:3a]

Today's Meditation is Ezekiel 33:6;

This Week's Amidah Prayer Focus is the 5th Petition, *Rofei* [The Prayer for Healing]

V'hayah chi-yavo'u aleicha kol-ha-devarim ha-eleh – And it will come to pass that all these things will come to pass in regard to you ... *ha-berachah v'ha-qelalah* – the blessing and the diminishing Deuteronomy 30:1a.

The section of Torah we read today is almost exclusively future-focused and forward-looking. Indeed, this passage looks forward *all the way through history, all the way to the end of days*. *Vehayah* says Moshe – *i.e.* It will come to pass ... - and off we go on a journey through the hallways of time.

The focus of Moshe's future-looking prophecy is not, however, going to be on the things that trouble the nations. He will not speak to us of *wars and rumors of wars*. He will not draw our attention to massive armies of destruction operating on bloody battlefields. Nor will he frighten us with visions of beasts coming forth from either the seas or the earth. He will not focus our attention on earthquakes that rumble, markets that tumble, world leaders that stumble, or mountains that crumble. The gentiles worry about such things, of course. The Holy One's Covenant people? *Not so much*. Moshe's 'end days' prophecy is about something else entirely. He is going to focus exclusively upon what our Covenant Partner in Heaven has planned in the end of days *for the apple of His eye* – *i.e.* the descendants of Avraham, Yitzchak and Ya'akov. And oh, does Moshe have a story to tell. Gather round, children – Moshe is about to spill the beans about what is REALLY going to happen in the end of days!

Moshe's 'end days' prophecy focuses only on the great *end-game* destiny that the Holy One has in mind for the sons and daughters of the Avrahamic covenant. Does Moshe ever have a story to tell! Gather round, fellow students of Torah – the prophet of the burning thorn bush is about to spill the beans about what is REALLY going to happen in the end of days!

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There is an Appointed Time For Israel to Return to the Chuppah

Moshe makes it clear that a key element of the of Holy One's end-time plan is for *all Israel* being redeemed with signs and wonders yet again. Back from the valley of dry bones we will arise. Out of captivity we will come forth as calves released from the stall. Out of materialism, sensuality, pseudo-intellectual arrogance, and paganism we will be gloriously delivered. Back from irrelevance we will be called. ***No longer will we be called 'Forsaken', nor will our land any more be called 'Desolate; but we will be called Cheftzi-vah, and our land Beulah. Isaiah 62:4. The glory of the latter house will be far greater than that of the former. Haggai 2:9.*** There will both a second Exodus and a third Temple - and each will be greater than its predecessor. **Jeremiah 16:14-16.**

All Israel will be saved – and all her children will return gloriously to *the intimacy of the Chuppah, to the stewardship of the Land, and to the fullness of the Torah.* Moshe looks down the corridors of time, to a generation many, many generations removed from the people who were physically present with him. Perhaps, Dear Reader, the generation he is seeing is *yours and mine.*

Let's tune into what Moshe says about this future generation:

V'hayah chi-yavo'u aleicha kol-ha-devarim ha-eleh
It will come to pass when all these things have come on you,

Ha-b'rachah v'ha-qelalah asher natati l'faneicha
the blessing and the qalalah that I have set before you,

v'hashevota el-levaveicha b'chol-ha-goyim
and your heart turns back in all the nations

asher hidichacha Adonai Eloheicha shamah
where the Holy One your God has driven you,
[Deuteronomy 30:1-3]

When All These Things Come Upon You

Moshe's prophetic vision starts '*when all these things [Hebrew kol-ha-d'varim] have come on you ...*' All what things? All what d'varim? What exactly will *come upon us*? Moshe told us in yesterday's aliyah. It starts with *men and women turning away from our King and His Ways.* More and more will follow after the gods of the nations instead of following the Holy One. Roots of bitterness and wormwood will begin to grow in many hearts. These roots will grow into strongholds of pagan-like thought, philosophy, ideology, religion, speech, reaction, and behavior. **Deuteronomy 29:18.**

Gradually the hearts of most will be hardened against the Holy One. The wise instructions and loving warnings of Torah will be ignored. The serpent's invitation to folly – *i.e.* 'Did Elohim truly say' – will seduce vast multitudes. Men will become so deceived that they actually believe that the pathway to peace is to follow the dictates of their own hearts. **Deuteronomy 29:19.**

The three seductive sisters of folly, self-righteousness, and rebellion will team up. Their toxic cargo will gather momentum like a freight train on a steep downward incline. Multitudes will step off the Bridegroom-King's *garden path* into the dangerous outback of 'whatever seems right in a man's own eyes'. Individuals, families, bloodlines, and nations will begin to *reap what they have sown*. Seven waves of redemptive judgment will follow one another, calling all who will listen to *teshuvah*. For as many as refuse this call, and persist in waywardness, unpleasant consequences will keep coming. Relentlessly, like the tide, the consequences will come. The land of the patriarchs will be invaded. The chosen people will be taken captive. Children of the Avrahamic Covenant will go into a long and traumatic exile among all the nations. Sons and daughters of the Holy One will be sown throughout the four corners of the world like seed². They will adopt the mindsets, worldviews, frames of reference, priorities, coping mechanisms and behavior patterns of the *goyim* [gentile peoples] in whose communities they live and trade. **Deuteronomy 29:20-28.** They will gradually *become less and less like Avraham - and more and more like their captors.*

But do not worry, Beloved - that is *not* how the story is destined to end. The Holy One has a Grand Plan for the redemption of mankind as a species and for restoration of Creation to its intended Edenic state of Beauty, Fruitfulness, and Shalom. At the appointed time, a great drama looking much like the ancient story of Yosef, his brothers, and Pharaoh, will begin to unfold. One by one, descendants of the patriarchs will awaken to the reality of what has happened, and why. One by one, wherever they are exiled, they will 'call to mind' what Moshe calls '*these things*'. Even as they encamp among the nations, walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful, the shofar of deliverance will begin to sound. The great '*Sh'ma Yisrael!*' cry of the Kinsman-Redeemer will pierce the darkness, penetrate to the depths of the soul, and awaken millions of Hebrew hearts to their true identity, mission, and destiny. All over the world, in cities and villages, factories and farmhouses, prodigal-in-a-pig-sty experiences will proliferate. Each one will be uniquely designed for the individual prodigal, but all will work together toward the restoration of Israel – and advancing the Kingdom goal of making Jerusalem a praise in all the earth. As the plan unfolds the principalities and powers - not to mention the people - of this

² The Hebrew verb translated as "cast", or "scattered" is *shalach*, Strong's Hebrew word #7993.

world will be stunned by the simplicity, the magnificence, and the brilliance of that plan. Here is how Moshe describes the ‘end-game’ plan of the Bridegroom-King:

V’shavta ad-Adonai Eloheicha

And you will then turn back [Hebrew shuv] to the Holy One your God,

v’shamata v’kolo k’chol

and will listen to/heed/resonate with [Hebrew sh’ma] His voice

asher-anochi metzaveicha hayom

according to all that I enjoin you this day,

atah uvaneicha b’chol-levavcha uv’chol-nafsheicha

you and your children, with all your heart, and with all your soul;

v’shav Adonai Eloheicha et-sh’vutcha

and the Holy One your God will turn your captivity,

v’richameicha

and will have compassion on you,

v’shav v’kibeitzcha mikol-ha-amim

and will return and gather you from all the nations

asher hefitzcha Adonai Eloheicha shamah

where the Holy One your God has scattered you³.

[Deuteronomy 30:2-3]

Even in the midst of the captivity, Moshe prophesies, those bearing the DNA of Avraham, Yitzchak and Ya’akov will never completely “fit in” with the rest of the world - no matter how desperately we may want to or try to. The Words the Holy One spoke over Avraham at Charan and over our forefathers at Sinai have marked us forever. They have sealed us and our children and our children’s children for all generations. He promised Avraham that those who bless us would be blessed, that those who cursed us would be cursed, and that in us all the families of the earth would be blessed. We are His special treasure people. We are His kingdom of priests. We are His holy nation. One by one the Holy One will call us forth from the prison to the palace. Household by household we will be gloriously delivered. Tribe by tribe and clan by one clan we will be restored. Moshe sees this Covenant reality working its way out through the generations, despite challenge after challenge, failure of essential purpose after failure of essential purpose, calamity after calamity, threat of annihilation after threat of annihilation, all the way to and through the end of days. He sees that every seed of Avraham that the Holy One allows to be *scattered* ultimately reborn and brought back by the Bridegroom-King in a great *harvest!* He sees all Israel being saved. He sees a light to the nations. He

³ The promise of Deuteronomy 30:4 regarding the gathering of dispersed Israel is considered by the Targum Pseudo-Jonathan as a prophecy of Messianic redemption. See also Deuteronomy 25:19, which is similarly considered Messianic in Targum Pseudo-Jonathan.

sees a city set on a hill.

But what of the Diaspora? But what of the Holocaust? Ah, Dear Reader, things are not always – indeed ever - as they seem to the fallen human mind. There is so much more going on in the Diaspora than meets the eye. And that which is unseen in relation to the Holocaust will turn out to be much more powerful than that which the human eye is capable of seeing. As Messiah taught, *except a kernel of wheat fall to the ground and die, it remains only a single seed. But if it dies it produces many seeds.* **John 12:24.**

Moshe sees the Diaspora and the Holocaust through Heaven’s eyes. He sees it not as an instrument of punishment, but as a component of the Bridegroom-King’s brilliant Divine strategy of ultimate redemption for the world. And thus at the end of days Moshe sees the Holy One’s chosen people [i.e. *us*] wonderfully *awakened*, and *forgiven*, and *reformed in both their* [i.e. *our*] *thinking and their* [i.e. *our*] *actions*, and *regathered from the nations* to the Bridal Chamber of the King [Israel], and finally *restored to their* [our] *former estate*.

Moshe sees all of history – even the parts at which we cringe and from the thought of which we shrink back in fear – as a *love story*, between the Holy One and His Betrothed but unfaithful Bride. And through prophetic eyes Moshe sees that the love that fuels this love story – the love of the Holy One for His Bride, and of His Bride for Him - is a love stronger than death. It is a love that perseveres. It is a love that ultimately conquers all.

This Magic Moment

In *Nitzavim*’s opening aliyah Moshe declared to all generations of the Holy One’s people, and to all ‘foreigners’ who would ever join themselves to the Holy One’s *sh’ma* people, that the Torah is the Holy One’s *ketuvah*. What is a *ketuvah*? A *ketuvah* is the *forward-looking* document with which a bridegroom betroths to himself, and eventually marries, his chosen bride. A *ketuvah* necessarily involves discussions about what will happen *in the future*. After all, both betrothal and marriage are *prospective* – i.e. forward looking – in orientation. The vows most people say when they become betrothed or married really mean “*I will*”, rather than merely “*I do*”.

The Holy One’s *ketuvah* is no exception. The section of Torah we read today is almost exclusively forward-looking. Indeed, the verses we study look forward *all the way through history, all the way to the end of days*. Unlike the prophecies of later end-times *nevi'im*⁴ like Daniel and Ezekiel and Yochanan the Revelator,

⁴ *Nevi'im* is the Hebrew plural of the word *navi* – prophet.

however, the focus of Moshe's prophecy is not upon wars and rumors of wars, or upon beasts that come forth from the seas or from the earth, or upon earthquakes rumbling and mountains crumbling. What does Moshe focus upon instead? He focuses on what the Holy One is going to do in the end of days *for* His Betrothed *sh'ma* people – i.e. the men, women, and children of Israel.

As today's aliyah begins we find ourselves in the middle of a covenant renewal ceremony – one for which Moshe has been methodically preparing us for ever since the book of Devarim began. He has had a twinkle in his eye. This is the day for which he was born. This is his ultimate 'Friend of the Bridegroom' moment. This is why he is still alive – and going strong - at 120 years of age. A sense of destiny fills the air. The Creator of the Universe is here, in all His Beauty, Goodness, and Majesty. The People He chose before the foundation of the World are standing in awe before Him. With His Glorious Voice He is renewing His vows of betrothal commitment to His Bride-People; and they are renewing their vows of betrothal commitment to Him. The Kingdom of Heaven is at hand. The Plains of Moav are trembling. Heaven is touching earth. And as a result of what is happening here, neither the species we know as 'mankind', nor the planet we know as 'Earth' – will ever be the same. This is truly our *magic moment*. It is truly sweeter than wine. Let's bask in it awhile, shall we?

In yesterday's aliyah Moshe described the meaning of this great assembly. He told us that the purpose for which he has arranged our attendance is that we *may enter into covenant with the Holy One your God, and into His oath, which the Holy One your God makes with you today*. Deuteronomy 29:12. Moshe then laid out the Holy One's plan for us. First he told us that the Holy One's plan was to establish us this day as *a people for Himself*. Deuteronomy 29:13a. We are to be His '*inner circle*' of friends and confidantes. We are to serve as His *knights of the Kingdom round table*. We are to be His *royal courtiers*, with an open invitation – indeed a standing summons – to stand in His Courts. We are to serve as *His Kingdom's ambassadors to the nations of the world*. We are to be *trusted stewards of His Heart, of His Words, and of His material provisions*. We are to be *trusted agents He can send forth to execute the details of His Grand Redemptive Plan*.

What are the Bridegroom-King's Vows to Us As His People?

Moshe has explained that the Holy One's eternal, unshakeable commitment to us, as His Bride-People, was that he would '*be God to you, just as He has spoken to you, and just as He has sworn to your fathers*' Deuteronomy 29:13b. What does that mean? What exactly has the Holy One *sworn to our fathers*? To Avraham the Holy One swore to fulfill a twelve-fold commitment, i.e. to:

1. make of him a great nation;

2. bless him;
3. make his name/reputation great;
4. make him become a blessing to others;
5. bless all who bless him, and curse all who curse him;
6. cause all families in the earth to be blessed in him;
7. give his descendants the land bridge between Egypt and Assyria;
8. make his descendants as numerous as the particles of dust that cover the earth and the stars that fill the Heavens;
9. be for him both a Shield of protection and his exceeding great reward;
10. make him a father of many nations – a patriarch of kings on the earth;
11. not hide from him what he is doing on the earth;
12. cause his descendants to possess the gates of their enemies

These are the Bridegroom-King's vows to us as well. The promises contained therein are absolutely astounding – overwhelming in their magnitude, and transformative in their implications. But even yet, that is just the foundational layer of the Bridegroom-King's commitment. To Yitzchak the Holy One expanded the set of promises, declaring: *I will be with you ... and in your seed all the nations of the earth will be blessed.* To Ya'akov he promised that He would *cause him to spread abroad to the west and the east, to the north and the south, that 'in you and in your seed all the families of the earth shall be blessed; that He would sh'mar [i.e. treasure, cherish, guard, keep watch over, and zealously protect] him wherever he went; that He would bring him back to the land of his grandfather Avraham and his father Yitzchak;* and that He not leave him until He had done all He had spoken. To our forefathers in the generation of the Exodus the Holy One promised:

1. take them [us] as His people,
2. be their [i.e. our] God;
3. bring them [us] into the land He swore to give to Avraham, Yitzchak and Ya'akov, and give it to them [us] as a heritage;
4. make them [us] His *am segulah* [i.e. specially treasured and cherished people];
5. make them [us] His kingdom's ambassadors [i.e. 'kingdom of priests'];
6. make them [us] a nation/ethnic group set apart from others [i.e. a 'holy nation']

Wow! Those are some *awesome* vows! Each one is like a mortar shell exploding a different stronghold in our souls! Each one is sweeter than honey to the ear, but causes massive reactions in our inward parts. Oh my! Moshe, Moshe ... what on earth have you done to us? *What in Heaven's Name have you gotten us into?* How will this *Covenant-with-the-Creator-of-the-Universe* stuff play itself out in *real time*, in the lives of *real people*? How will it impact a *real world* – a world full of *real temptations, real aggravations, real provocations, real persecutions, real tribulations, and real interpersonal challenges?* How will it play out in the midst

of wars and rumors of wars? How will it play out on *real battlefields* and in *real marketplaces*? What will it look like in *real seedtime seasons* and in *real harvest seasons*? How will it affect what happens in *real boardrooms* and in *real bedrooms*? Are we ready for this?

Moshe then stunned us by making it clear that the ‘you’ that he was describing as entering into this *forever covenant* with the Holy One this time was a prophetic pronoun, not a literal one. Moshe’s ‘you’ was not limited to the descendants of Avraham who gathered around him on the plains of Moav that day; it also included *foreigners* [Deuteronomy 29:11]. It also included a great multitude of people yet unborn that Moshe refers to as ‘*he who is not here with you today*’ Deuteronomy 29:13.

What Are the Vows and Commitments That the Bridegroom-King Expects from Us?

We have heard the Bridegroom-King’s vows of commitment to us. But our turn is coming. What exactly does the Holy One expect - and deserve - us to commit in return? At Sinai we cried out, in Hebrew: *na’aseh v’nish’ma!* This commitment is not easy to translate into English, but permit me to try. The statement is in the third person plural form – *i.e.* it starts with ‘*We will ...*’ There are two promises, encased in two future-looking Hebrew verb phrases. The first verb used is the Hebrew verb *asah*. It comes from the realm of creativity, and means *to act as an artisan or craftsman, to continuously engage in the enterprise of taking something that others consider ordinary or mundane, and applying vision, creative energy, and passion to bring forth something that is both beautiful and useful.* It involves *doing whatever is necessary to bring out the highest and best potential in the raw materials provided, to reveal that potential by giving those raw materials a new and improved form, shape, substance, and to showcase both the beauty and the beneficial usage of the raw materials.* What is our raw material? It is the very Words of the Creator of the Universe. Our covenant vows begin, therefore, with a commitment to *asah* the Holy One’s instructions for life on planet earth – *i.e.* to embrace those instructions as the only raw materials with which we are to work, to consistently and faithfully apply creative energy and passion to those instructions, and thereby gradually build something the world can see out of those instructions, something that has *substance, beauty, and great utility* – and to do so in real time, on this planet, in every situation we face. The second verb we used at Sinai in the course of our future-looking vows is the Hebrew verb *sh’ma*. This verb means to tune one’s ears and heart to a particular person’s voice, listen intently for and to that voice, pay close attention to it when it speaks, embrace the substance and emotion of what the voice says, meditate on that substance and emotion, speak of it – especially to our children, to inscribe it on the most important places of our lives,

and to adjust everything, internally and externally, about us in order to get in resonance with it. Whatever He says, whatever the cost, we will accept, embrace, value, become, and do to the best of our ability. We will *sh'ma* ... and we will not listen to/heed/get in resonance with the voice of any other.

What else does our Bridegroom-King expect from us? Of what else are our vows to consist? We are to *love Him with all our heart, with all our soul, and with all our strength*. We are to *walk in His Ways*. We are to *accept and embrace His personality traits* - and become like Him in them. We are to model His Wisdom, His Mercy, His Compassion, His patience, His Forgiveness, His Faithfulness to Covenant, and His Goodness to the world. We are to love our fellow man unselfishly as He loves us – and always look past the sin and see the potential in people the way He always looks past the sin and sees the potential in us. We are to be good and faithful stewards, good and faithful servants, good and faithful witnesses, good and faithful ambassadors for our King and for His Kingdom, and good and faithful intimate friends. We are to reflect His Light to the nations.

Recognizing World Events as Mere Prophetic Wallpaper

All the end-of-days prophesies of Daniel, Ezekiel, Zechariah, Yochanan [John] the Revelator, and all that Yeshua said in the Olivet Discourse about the end times, should be considered, interpreted, and understood, *in light of what Moshe says in today's aliyah*. Those prophesies – of trials, and climactic battles, and the destruction of the world as we know it – are all merely wallpaper for the prophetic events prophesied by Moshe. The underlying message of all the Biblical prophets is that the Holy One is the architect and superintending engineer of the history of the world He created.

In connection with His Divine Romance, the prophets tell us, the Holy One raises up world leaders and world powers at will, allows them their brief moment in the world spotlight, turns their most hideous and evil plans into good, and then casts them aside like an old newspaper. In my parents' day it was men with names like *Hitler* and *Hess*, and *Hoffa* and *Hirohito*. It was men with names like *Mussolini*, *Marx*, and *Mao Tse-Tung*. It was men with names like *Chamberlain*, *Churchill* and *Chiang Kai-Shek*. It was men with names like *Lenin* and *Lodge*, and *Roosevelt* and *Rockefeller*, and *Stalin*, and *DeGaulle*. In the days in which my father lived men with names like those listed above dominated the world's headlines. But those men are now long gone. So are later headline-grabbers with names like *Khrushchev*, and *Kennedy*, and *Kissinger*, and *King, Jr.* and *Khomeini*. So are people with names like *Nasser* and *Nixon*. So are people with names like *Dayan* and *Diana* and *Debakey* and *de Klerk*. So are people with names like *Gandhi* and *Gorbachev* and *Gore*. So are people with names like *Arafat* and *Rabin*, and

Thatcher ... and many, many more. People with those names each have, during my lifetime, had their moments of fame and importance as they danced or charged or stumbled across the earth's stage. And now they, too, are gone. As this *shiur* is being written such men have been replaced, for the time being, by headline-grabbers with names like *Schumer* and *Trump* and *Pelosi* and *Pence*. They have been replaced by people with names like *Abbas*, and *Assad*, and *Abdullah*. They have been replaced by people with names like *Putin*, *Kim Jong Un*, *Merkel*, *May*, and *Netanyahu*. And the list goes on and on. For a few moments in time, in the eyes of the news anchors and talk show hosts, the words and deeds of these people seem of critical importance to the world. The world seems to hinge, moment by moment, if you listen to the news anchors and talk show hosts, upon what these people say and do. And most people out there actually buy the silly lie - *hook, line, and sinker*.

Seeing Climactic World Events From a Prophet's Perspective

The truth however, as revealed through by the prophets of the Holy One, is that this latest noisy group of headline-grabbers will, like all their predecessors, soon fade away into the dusty oblivion of posthumous competition for space and attention in the footnote sections of history textbooks. The prophets of the Bible, from Moshe on, simply do not see the events of world history the way news anchors and talk show hosts do. The prophets of the Holy One do not see a world careening out of control. The prophets of the Holy One do not see secularism triumphing over spiritualism. The prophets of the Holy One do not see evil empires vanquishing good ones, or *vice versa*. The prophets see the Holy One pushing secular nations as well as armies of *jihad*, democracies as well as dictatorships, and despots as well as liberators, around the stage of history like stage props on the set of a romance movie.

Turn off the evening news, Beloved. *The prophets are right!* The news anchors and talk show hosts and demagogues of the political arena don't get it – and they never will. Unseen, like a stagehand working behind a curtain, the Holy One is managing it all – deciding when to allow what appears to us as naïve human beings as 'evil' or 'good' to seem to prevail - and when to draw the line in the sand beyond which neither can go.

Do not think for a moment therefore that the *Trilateral Commission*⁵ rules your

⁵ The *Trilateral Commission* was officially established in 1973, by international financier, David Rockefeller, longtime chairman of the Rockefeller family-controlled Chase Manhattan Bank and overlord of the global corporate empire of the Rockefeller family. It is an alliance between the financial leaders of North America, Western Europe and Japan that promotes one world government and a 'new world order'. Some see it as an altruistic group of visionaries; others regard it as a 'shadow government' for the world – the ultimate Orwellian 'Big Brother'.

destiny, or that world events unfolding around you are the product of some backroom conspiracy of the *Illuminati*⁶. Do not think that either the liberal or the conservative politicians of your society hold the key to the future wellbeing of you, your family, your business, or the world. No one can deny that there are conspirators and conspiracies, plotters and schemers, out there, Beloved. But never forget that it is our Divine Bridegroom Who, in the long run, makes the calls and pulls the strings that really matter. Why do the nations rage? Why do the peoples imagine a vain thing?

Instruments of Harvest in the Hands of the Great Gardener

The ride of the ‘*Four Horsemen of the Apocalypse*’, the arrival of the Beast and His ‘mark’, the rise of Babylon the Great to world domination, and even the battle of Armageddon are not brought about by – and can, therefore, neither be brought on nor stopped by – man. All of these things are, of course, frightening, due to their cataclysmic scope and devastating effect. But they are all merely the *harvest tools* of the Holy One. A scythe always cuts off the grain from the stalk with violence. A winnowing fork always traumatizes the cuttings. An olive press always crushes the olives with great destructive force. That is what *harvest* is all about. But keep in mind that the Holy One’s end-time harvest is not in essence about such things as Beasts and Battles and Babylon any more than it is about nation rising against nation. What the end-time harvest is, in essence, all about is *the relationship between the Holy One and His chosen Bride*. In the great drama of world history, you see, the Holy One is the leading ‘man’, and the *sh’ma* people – the faithful remnant of the Holy One - are the leading ‘lady’. The rest – the despots and demagogues that make such noise and attract such attention - are just bit players. They play their bit parts and fade away into oblivion. And the human misery they inflict is wiped away in an instant, and forgotten forever.

There is an Appointed Time For Israel to Return to the Chuppah

The prophecy spoken by Moshe in today’s aliyah is about a day to come – a day yet future – when Israel will, at long last, return to the *Chuppah* of the Holy One. Moshe is looking at the multitude standing before him on the plains of Moav with a prophetic eye - and he is seeing a generation many, many generations beyond those physically present before him. Perhaps he is seeing *our generation*. May it be

⁶ The term *Illuminati* is the plural form of the Latin, *Illuminatus*, meaning "one who is illuminated." Thus, it means a person who has received the full extent of the initiation that is available through Freemasonry. The so-called Illuminati make up a secret society allegedly working behind the scenes of various governments to implement one world religion based upon pre-Christian Greek forms of Gnosticism and spirituality – what is for some reason commonly-known as ‘new age’ – though there is nothing ‘new’ about it.

so. Let this song be sung⁷ - of us, Beloved, and of all our generation!

Let's look into Israel's future with Moshe.

V'hayah chi-yavo'u aleicha kol-ha-devarim ha-eleh

It will come to pass when all these things have come on you,

Ha-b'rachah v'ha-qelalah asher natati l'faneicha

the blessing and the curse, which I have set before you,

v'hasheivota el-levaveicha b'chol-ha-goyim

and your heart turns back from all the nations

asher hidichacha Adonai Eloheicha shamah

where the Holy One your God has driven you,

V'shavta ad-Adonai Eloheicha

and return [Hebrew shuv] to the Holy One your God,

v'shamata v'kolo k'chol

and listen to and heed [Hebrew sh'ma] His voice

asher-anochi metzaveicha hayom

according to all that I enjoin you this day,

atah uvanecha b'chol-levavcha uv'chol-nafsheicha

you and your children, with all your heart, and with all your soul;

v'shav Adonai Eloheicha et-sh'vutcha

and the Holy One your God will turn your captivity,

v'richameicha

and will have compassion on you,

v'shav v'kibeitzcha mikol-ha-amim

and will return and gather you from all the nations

shamah

where the Holy One your God has scattered you⁸.

[Deuteronomy 30:1-3]

What Moshe sees with his prophetic eye this day is both sad and wonderful. Moshe sees the full drama of what we know as *history* unfold before him. He sees the Holy One's Betrothed people *leave the garden path*, and sees them *suffer the consequences*. He sees the 'curses' the Holy One said would follow *lo sh'ma*-ing coming upon the sons and daughters of Avraham, Yitzchak, and Ya'akov in waves,

⁷ This is a reference, of course, to Psalm 102:18, which in some versions reads "*Let this song be sung, for a people You will raise. Though yet not created, we will give you praise.*"

⁸ The promise of Deuteronomy 30:4 regarding the gathering of dispersed Israel is considered by the Targum Pseudo-Jonathan as a prophecy of Messianic redemption. See also Deuteronomy 25:19, which is similarly considered Messianic in Targum Pseudo-Jonathan.

with holocaust-like results. He sees the Holy One scattering His chosen people among all the nations and ethnic groups of the earth - sowing them like seed⁹ - where they will *become like their captors*, adopting their mindsets and behavior patterns, and thinking, acting, and living like the *goyim* [gentile peoples]. But he also sees that, *in the midst of the captivity, they can never really “fit in”* - however much they want to or even think they do. He sees them marked forever as the Holy One’s people. And he sees that what the Holy One *scatters*, the Holy One *harvests!* And thus it is that at the conclusion of it all Moshe sees the Holy One’s chosen people [i.e. *us*] wonderfully *awakened*, and *forgiven*, and *reformed in both their* [i.e. *our*] *thinking and their* [i.e. *our*] *actions*, and *regathered from the nations* to the Bridal Chamber of the King [Israel], and finally *restored to their* [our] *former estate*.

Moshe sees all of history – even the parts at which we cringe and from the thought of which we shrink back in fear – as a *love story*, between the Holy One and His Betrothed but unfaithful Bride. And through prophetic eyes Moshe sees that the love that fuels this love story – the love of the Holy One for His Bride, and of His Bride for Him - is a love stronger than death – a love which perseveres – a love which ultimately conquers all.

Return #1: The Latter Days’ Restoration of Avraham’s Seed to the Physical Land of Eretz Yisrael

Moshe therefore sees the Holy One *restoring Israel to the land of the patriarchs* in the end days. Never forget that the Holy One promised that land to Avraham, to Yitzchak, and to Ya’akov and *to their descendants forever*. The land was in fact one of the three main components of the covenant the Holy One made with Avraham – the first main component was a supernatural *seed*, the second was a supernatural *blessing*, and the third was a supernatural *land* - the land of Israel. Looking ahead to the end of days, Moshe sees each of these three aspects of the covenant bursting forth in its fullness. Never forget, however, that it is all to start with *the return of Israel to the land*.

Note also that the return of Israel to the land *is not a matter of politics* but the result of a *SOVEREIGN act of the Holy One*. The *Balfour Declaration*, the Historic United Nations Resolution, indeed even World War II and the temporary and unprecedented outpouring of world sympathy for Jewish people after the Holocaust were all merely *tools the Holy One used to bring about the return of millions of His people from exile to the land He promised to Avraham, Yitzchak, and Ya’akov and their descendants*. Politicians can claim credit and biographers can give accolades to statesmen and generals all they want, but they were all mere

⁹ The Hebrew verb translated as “cast”, or “scattered” is *shalach*, Strong’s Hebrew word #7993.

pawns in the Hands of the Holy One, unwittingly performing His Will, on His Divine timetable. Torah tells us, you see, that the people of Israel are not ‘making aliyah’ – it tells us they are being **gathered by the Holy One**.

Im-yiheyeh nidachacha biktzeh ha-shamayim

If [any of] your outcasts are in the uttermost parts of the heavens,

misham yekabeitzcha Adonai Eloheicha

from there will the Holy One your God gather you,

umisham yikacheicha

and from there will he bring you back:

V’hevi’acha Adonai Eloheicha el-ha-aretz

and the Holy One your God will bring you into the land

asher-yarshu avoteicha v’rishtah

that your fathers possessed, and you will possess it

v’hirbecha me’avoteicha

And He will multiply you more than your fathers.

[Deuteronomy 30:4-5]

Return #2: The Latter Days’ Return of Israel to the Fullness of Blessing

In addition to fighting Israel’s enemies the Holy One promises through His most trustworthy prophet that He will also restore her fortunes. With his prophetic eye Moshe therefore sees the following:

The Holy One your God will make you plenteous in all the work of your hand,

in the fruit of your body, and in the fruit of your cattle,

and in the fruit of your ground, for good

Moshe sees *Israel made more prosperous* and blessed of the Holy One than ever before. Oh but that is not all. All that has come before is just the ‘preliminaries’. The most glorious part of the vision the Holy One gave Moshe on the plains of Moav yet remains! Read On!!!!

Return #3: The Latter Days’ Return of Avraham’s Seed to the Sh’ma/Sh’mar/Asah Lifestyle of Torah

Looking prophetically through the lens of history Moshe sees that even after the Holy One’s people return to the land and are returned to blessing, and even after her enemies experience the curses of Deuteronomy 28:16 *ff*, *one thing yet remains*. In some yet future generation, at the Holy One’s appointed time, it will happen. And it will stun the world, and astonish the powers and principalities. One-by-one, then ten by ten, then thousands by thousands-by-thousands, the descendants of Avraham, Yitzchak, and Ya’akov - and indeed of all those standing before Moshe this day - will make *teshuvah* and will **return** to the Holy One and to His covenant

ways. Moshe tells us that in that day:

*The Holy One your God will **circumcise your heart**, and the heart of your seed,
to love the Holy One your God with all your heart,
and with all your soul, that you may live.*

* * *

You will **return [shuv]**, and **listen to and heed [sh'ma] the voice of the Holy One**,
and will **do [asah] all his mitzvot¹⁰** that I enjoin you this day.

* * *

for the Holy One will again rejoice over you for good,
as he rejoiced over your fathers;
if/as/when/to the extent you shall listen to and heed [sh'ma]
the voice of the Holy One your God,
to keep [sh'mar] his mitzvot and his statutes
which are written in this book of the **Torah**;
if/when you turn [shuv] to the Holy One your God
with all your heart, and with all your soul.

For these returnees Moshe sees the Holy One performing *a new kind of B'rit Milah*, cutting away the hard covering of their hearts, and leaving them with a new heart. What will this new heart be like? It will be a heart circumcised from above, *Divinely enabled to love the Holy One the way He deserves to be loved* - with all one's heart and all one's soul and all one's strength. It will be a heart *Divinely empowered to live according to Torah as He created us to*.

Seeing all these things Moshe turns back to the multitudes of enthusiastic, optimistic, naive young men and women who stand before him on the dusty plains of Moav - or at our study tables this day - and tells them/us that the wonderful restoration of the Holy One their God awaits, and will always await, when the Holy One's people: **Turn [shuv] to the Holy One with all your heart and with all your soul.**

This is the season for *teshuvah*, Beloved. The shofar is blowing. Could this be the year? Could this be the day? Could this be the hour?

Questions Regarding Today's Study

1. In verses 1-3 what does the Holy One say will be the conditions that will have to exist before He restores Israel to the Land?
2. After Israel is restored to the Land what does the Holy One say He will do to

¹⁰ Rabbi Ya'akov Asher Sinclair of Orh Somayach International, writes in his Torah Weekly commentary on Parsha Nitzavim: *We have no idea the power of spirituality that we create when we do a mitzvah. We don't feel it. We don't recognize it. We make a blessing over an apple and eat the apple. Nothing seems to have changed. In fact, however, we have drawn down around us an invisible aura of holiness. We have become elevated and closer to G-d. We are more spiritual and the world is a more spiritual place.*

them to help us love Him as He intended? See also Jeremiah 31:31-34, Ezekiel 36:23-28, and Acts 15:7-9. Write in your own words what you think the Holy One means.

3. In verses 5, 7, and 9, the Holy One promises to do three more things in the last days when Israel is restored to her land and loves and obeys [i.e. *sh'ma's*] Him. What are those three things?

4. In today's aliyah of the haftarah Yeshayahu speaks the following prophetic declaration:

L'ma'an Tziyon lo eichesheh
For Tziyon's sake I will not be silent

Ul'ma'an Yerushalayim lo eishkod
And for Jerusalem's sake I will not rest

ad-yetze chanoga tzidkiah
Until her righteousness goes forth as brightness

V'shuatah kelapid yivar
And her Yeshua as a burning lamp

Vera'u goyim tzidkeich
The nations shall see your righteousness,

v'chol-melachim k'vodeich
and all kings your glory,

v'kora lach shem chadash
and you shall be called by a new name,

asher pi Adonai yikaveinu
which the mouth of the Holy One shall name.

V'hayita ateret tiferet b'yad Adonai
You shall also be a crown of beauty in the hand of the Holy One,

U'tznif meluchah b'chaf-Elohayich
and a royal diadem in the hand of your God.

[Isaiah 62:1-3]

Yeshayahu [Isaiah] says in verses 1 and 2 of the above aliyah that the Holy One's "watchmen" should not keep silent or rest until something happens. ***What does Isaiah say needs to happen before we keep silent?***

5. Yeshayahu also prophesies that the people of Israel - natural and engrafted - as well as the land of Israel are to get new names when God's restoration occurs.

Lo ye'amer lach od azuvah
You will no more be called 'Forsaken'

ul'art'zech lo-ye'amer od shemamah
*neither shall your land any more be termed **Desolate**:*

ki lach yikare Cheftzi-Vah ul'ar'tzech Be'ulah
*but you shall be called **Heftzi-Bah**¹¹, and your land **Beulah**¹²;*

ki-chafetz Adonai bach
for the Holy One delights in you,

v'ar'tzech tiba'el
and your land will be married.

Ki-yiv'al bachur betulah yiv'aluch banayich
For as a young man marries a virgin, so shall your sons marry you;

umeisos chatan al-kalah yasis alayich Elohayich
and as bridegroom¹³ rejoices over bride, so shall your God rejoice over you.

[Isaiah 62:4-5]

[A] What is to be the new name of the people, and what does it mean [use Strong's and Gesenius]?

[B] What is to be the new name of the land, and what does it mean [use Strong's and Gesenius]?

[C] What names will these new names replace?

6. In today's assigned reading from Shaul's letter to the redeemed community at Colossae, Shaul gets very personal with married couples. In light of the high calling that is upon our lives, he instructs us to subordinate our personal likes, dislikes, opinions, and perceived needs to the greater good in a way that flies totally in the face of the world's ideas of psychology and sociology. Shaul says:

Wives, submit to your own husbands, as is fitting in the Holy One.
Husbands, love your wives and do not be bitter toward them.

[Colossians 3:18-19]

[A] What is the Greek verb that our English Bibles translate as 'submit' in verse 18? Compare your understanding of 'submitting' with Yeshua's lifestyle choices in Luke 2:51. If Shaul had written his letter in Hebrew, what Hebrew verb do you think Shaul would have used in this context? Compare Genesis 16:2 with Genesis 16:9. Which of the verbs from these two verses of Torah do you think Shaul was talking about?

¹¹ In Hebrew, *chet, peh/fey, tzade, yod, beit, hey*, Strong's Hebrew word #2657, pronounced *kheftzee'baw*. Strong's says this means "**My delight is in her**". King Hezekiah of Y'hudah's queen was known by this name. **II Kings 21:1**.

¹² In Hebrew, *beit, ayin, vav, lamed, hey*, Strong's Hebrew word #1166, pronounced *baw-al'-aw*. This is a feminine noun, and refers to a female spouse – a wife. Another way to say this would be *queen*, or '*mistress of the house*'.

¹³ The Hebrew word our English Bibles translate as Bridegroom is *chatan*, *chet, tav, nun sofit*, Strong's Hebrew word #2860, pronounced *khaw-tawn'*.

[B] What two things did Shaul counsel husbands to do?

*May our hearts be circumcised from above,
That we may indeed love Him, and forever cling to His ways. Let the music play.*

The Rabbi's son

Meditation for Today's Study

Ezekiel 33:6

*But if the **tzafah**¹⁴ [watchman] sees the sword come,
and doesn't blow the **shofar**, and the people aren't warned,
and the sword comes, and take any person from among them;
he is taken away in his iniquity,
but his blood will I require at the watchman's hand.*

¹⁴ The word our English Bibles translate as 'watchman' in this passage is **tzafeh**, *tzade, feh, hey*, Strong's Hebrew word #6822, pronounced *tzah-fey*'. This noun refers to someone who is standing guard, keeping a lookout for an enemy attack or encroachment. See Genesis 31:49 for the first usage in Torah of the verb root of this noun.