

# *Shiur L'Yom Chamishi<sup>1</sup>*

*[Thursday's Study]*

**READINGS: Torah Ha'azinu: Deuteronomy 32:36-43**  
**Haftarah: II Samuel 22:36-43**  
**B'rit Chadasha: Revelation 15:1-5**

*Rejoice, O Goyim, with His people!*

**[Deuteronomy 32:43]**

**Today's Meditation is Psalm 33:10-19;**

**This Week's Amidah Prayer Focus is the 8th Petition, *Mish'pat* [The Petition for Judgment]**

*Ki-yadin Adonai amo* – For the Holy One will judge/issue and execute just decrees concerning His people ... *v'al-avadav yitneicham* – and He will comfort/console His servants ... **Deuteronomy 32:36a.**

The 'Song of Moshe' = the greatest prophetic opera of all time - has reached a critical phase. The female protagonist – code name 'Yeshurun' – has been seduced by the false gods, philosophies, ideologies, and cultural norms of the nations. She has been lied to – and has believed the lies. She has been abused – and told it was all her fault. As a result she is a shell of her former self. She no longer even remembers who she is, much less why she is on earth at such a time as this. Forgetting the Ten Essential Definitions of Bridal Identity, she has sold herself to the highest bidder. She has chased after the cultures, economies, political systems, entertainment industries, and educational institutions of the nations like a camel in heat. She has let the midway hawkers of the world manipulate her with cunning words. She has yielded her affections to anyone who would excite her fleshly cravings - for shiny trinkets, for sensual pleasures and thrills, for superstitions, for sentimental songs and stories, for experiencing. The unclean, profane, and irreverent, and for perversions of idolatry and sexuality. She has let smooth-talking strangers tickle her itching ears with pseudo-intellectual abstractions, choosing philosophy, ideology, political theory, sleight-of-hand pseudo-science, and the creeds and dogmas of formalized religion over the ways of life, health, peace, and purpose offered by the Covenant the Holy One made with Avraham, Yitzchak, and Ya'akov. She has let cruel captors imprison her with wave after wave of heart-darkening folly, futile thinking, unclean lusts, vain imaginations, vile passions, and occult obsessions. She has let the charlatans of the nations take turns having their selfish, perverse way with her, then mocking and making sport of her and declaring her to be the root of all evil. But fear not - the Leading Man of the drama – *i.e.* the all-powerful *Ha-Tzur* – is about to step out of the wings and leap into the fray.

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Boy, oh boy, do the nations and their gods – and for that matter, the opera’s leading ‘lady’ - have a surprise waiting for them at the end of the opera!

### ***The Final Movement of the Great Opera***

Prophetic psalmistry is not always neat and pretty. For every Psalm 1, it seems, there is a Psalm 2; for every Psalm 23 there is a Psalm 137; for every Psalm 91 there is a Psalm 51; for every Song of Solomon there is a Song of Deborah; and for every Song of the Lamb there is a Song of Moshe. For every glorious ascent there is a devastating downward spiral that makes the hearer question how the heroine - or perhaps even the Hero - can possibly survive. For every scene of soaring triumph there is a long season of intense struggle. For every celebration there is a lamentation; for every Hallelu-yah a Holocaust.

We are there. We have reached the stage of the Holocaust. I therefore call this portion of Moshe’s song: “*The Dark Hours Before the Hallelu-yah*”. Reading this part of the opera tends to make the reader feel a bit like he is visiting *Yad Vashem* or watching ‘Schindler’s List’. The script Moshe has written does not make for easy reading – but just remember, the song is not over. As the drama unfolds before your eyes and ears, just keep this truth in mind: it is always darkest just before the dawn<sup>2</sup> – and *‘the people who walked in darkness have seen ohr gadol [a great light]; those who dwelt in the land of the shadow of death, upon them a light has shone.’* **Isaiah 9:2.**

***“Once I really am in power, my first and foremost task will be the Annihilation of the Jews.” - Adolf Hitler, 1922***

In today’s verses Moshe, the minstrel of the human condition, will turn all his attention – and ours - to *Yeshurun’s (or is it Israel’s) darkest days*. The darkness intrusions will, alas, come in waves. Every time the People of the Covenant *en masse* forsake intimate communion with the Holy One and depart from the Covenant lifestyle, and go out seeking things like *self-actualization, sensual pleasure, sentimentality, wealth, luxury, leisure, fame, or power* on the one hand, or *any of the pseudo-intellectual, pseudo-scientific, economic, philosophical, ideological, political, and/or sociological theories dreamt up by fallen humanity* on the other hand, a new wave of darkness intrusions hits them. The most destructive waves of darkness, bringing hordes of unclean spirits, strike when Avraham’s sons and daughters focus more on *form of religion, institution, foundation, ideological rhetoric, and/or political pseudo-social justice movements*, the way the peoples and cultures around us always do, than on physically, hands-on caring for and serving the actual widows, fatherless ones, foreigners, poor, and foreigners with names and faces that the Holy One brings squarely into our personal conscious spheres of

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<sup>2</sup> Thomas Fuller, *A Pisgah-Sight of Palestine and the Confines Thereof*, c. 1650 CE.

influence, as we are called by our Bridegroom-King to do. Take a deep breath, Beloved –and take a good, long look around you. The season of deepest darkness is upon us! Spirits of uncleanness are here, wreaking havoc all around. They chant slogans of death. They spew profanity. They incite hatred and violence. They steal, kill, and destroy. Is there any balm in Gilead? Is there hope for humanity? Is there a future for our world?

***Why Are Encroachments of Darkness Allowed by the Holy One?***

***Why is a Holocaust Even Possible?***

***Is All this Unpleasantness Really Necessary?***

Why are the ‘waves of darkness’ mentioned in the Moshe’s prophetic song of the ages allowed by the Creator? Couldn’t He stop them? What is wrong with HIM, anyway? Can’t we all just do our ‘Jewish’ [or ‘Messianic’, or ‘Christian’] thing, have exciting and entertaining meetings at which we hear preaches expound on the nuances of Scripture, and just let the rest of the world ‘worry its own head’? Why does peace have to be so fragile, happiness so fleeting, and life so hard? Why can’t we just get what we want? While we are at it, you might want to ask why we can’t have cake for dinner, and ice cream instead of broccoli.

You see, Beloved, we - like other fallen human beings - are so very, very easily deceived. We, like they, so quickly succumb to the serpent-speak-culture’s age-old temptations of *sensuality, sentimentality, sarcasm, cynicism, sectarianism, and pseudo-intellectualism*. We, like they, are so susceptible to the fiery darts of *personal and cultural drama, of self-justifying outcry, of offense, of hypocritical outrage, of self-serving name-calling and labeling, and of self-righteous vigilantism*. We, like they, are far too vulnerable to *fear of man* instead of *reverential love for and service of God*. We, like they, are far too eager to fit in, far too prone to folly, far too likely to *fuss and fume*, and far too quick to *flake out*. We, like the peoples we are called to model righteousness to, are far too predisposed to over-reaction, to anxiety, to stress, to worry, to vain imagination, and to paranoia. We, like they, are so easily seduced by philosophy, ideology, religion, money, pleasure, racial, ethnic, geographical and cultural biases, isms and anti-isms, pandering, and power grabbing. We, like they, are so easily enamored with politics. We are so easily swayed by high-sounding – or for that matter utterly base and disgusting - rhetoric. We are so prone to *lashon hara*, to blame casting, to double standard application, to pseudo-scientific theories, and to pseudo-morality obsessions. These things all have one thing in common – they are all products of *etz ha-da’at tov v’ra* - i.e. the so called ‘tree of the knowledge of ‘good’ and ‘evil’’. They are, thus, all ‘unclean’ – *Heb. tamei* – for us. And thus, like it or not, if we are to ever accomplish the grand mission for which we have been chosen, redeemed, and empowered by Covenant, all these things must be, and will be,

purged from us. When we hold on to them tightly, and refuse to give them up year after year in connection with our appointed Season of Teshuvah and Days of Awe, we have to experience *'darkest day waves'*. The Holy One knows that, once they are entrenched in our national culture, we will never give these toxic things up any other way. So, for the greater good, and the forward movement of the Ultimate Plan of Redemption, He allows such waves to come. Sometimes they come through foreign invasions and occupations; other times through exiles and captivities. Sometimes they come through Crusades, Inquisitions, and expulsion decrees; other times they come through systemic persecutions, state-sanctioned pogroms, blood libels, and ghettoization. Sometimes they come through mass relocations and *'work camps'*; other times they come through gas chambers, and through crematoriums. But whenever and however they come, they come because our salt has lost its savor, and because the light, love, joy, shalom, hope, and humble service we are called to model to the nations has faded into pettiness, personalities, politics, pontification, and protests. They will come when we disengage from the Holy One's Grand Plan for the Redemption of Mankind and for the Restoration of Creation to its intended state of Edenic beauty and fruitfulness, because we forget *Who the Holy One is, what He covenanted with our ancestors, what great things He has done for us and through us in the past, who we are called to be, and why we are here.*

We can blame the racists, demagogues, and dictators all we want for the waves of darkness, Beloved; and if they do not turn from their perverse ways those poor, wretched souls will indeed be held accountable, in the proper time, for every single vile thought, word, policy, campaign, or action they employ against us. But as perverse and pathetic as those souls may be, the real story behind the waves of darkness they unleash upon us lies not in the obvious flaws that exist in them. It always lies, instead, in the critical failures of essential purpose that we allow to corrupt us – and through us, the world. If, when, as, and to the extent we will break off our idolatrous love affair with the world and its fleshly ways, humbly return to our Bridegroom-King's Presence, submit to His discipline, and begin once again to walk in His Ways and actually function as the special treasure people, kingdom of priests, and holy nation the Holy One gave us the Torah to empower us to become; if we will just *asah* what we actually see the Holy One *asah*-ing and say what we actually *sh'ma* the Holy One saying; and if we do these things consistently, faithfully, joyfully, and peacefully - individually and collectively – without compromise; if, when, as, and to the extent we do those things, light will shine brightly into every wave of darkness the nations send our way, and the darkness will have no choice but to flee.

## ***When A Plan Comes Together***

With today's aliyah Moshe's great prophetic song is going to reach both its *crescendo* and its grand *conclusion*. The Holy One's ultimate plan for both the nation of Israel and the nations of the Goyim – *i.e.* the peoples of the world – will be fully revealed. As the song draws to a close, a beautiful mystery of the Great Redemptive Plan of the Creator will be made manifest - to *all who will listen*.

***Ki-yadin Adonai amo***

*The Holy One will then judge/issue and execute just decrees concerning His people,*

***v'al-avadav yitneicham***

*and He will comfort His servants.*

**[Deuteronomy 32:36]**

***Ha'azinu!*** He who has an ear to *sh'ma*, *let him sh'ma*. But let him also *sh'ma* what traumatic process it will, alas, require for this to become a reality.

## ***Blessed Be the Holy One, the Righteous Judge***

If you want to make sense of the end of Moshe's song, and *not be offended* at what he prophesies that the Holy One will do in the 'end of days', you must be freed from any illusions you may have about global organizations such as the United Nations being beneficial or good. You must understand that the *counsel of the nations* is never a good thing – but in fact always leads to *disaster*.

Moreover, if you have not seen the Holy One the way the Psalmist saw Him in Psalm 33, as the *Righteous Judge*, you see, there is no way you will comprehend – much less be able to appreciate – the stunning judgments the Holy One executes at the "end" of Moshe's song. Nor will it make any sense to you that David declares at the end of his prophetic song that:

***I have pursued my enemies and destroyed them;  
Neither did I turn back again till they were destroyed.  
And I have destroyed them and wounded them, so that they could not rise ...***

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***You have also given me the necks of my enemies,  
so that I destroyed those who hated me.***

**II Samuel 22:38-41**

Nor, of course, will you be able to join the chorus of the song sung by those given victory over the one-world government Beast through the seven bowl plagues and sing joyfully with those saints in the end of days:

***Just and true are Your ways, O Lord!  
... all nations shall come and worship before You,  
For Your judgments have been manifested.***

**[Revelation 15:4]**

In the end of days the Judgments of the Holy One that are made manifest are no laughing matter, Beloved. Blessed is he who is not offended in Him at that day.

***Absolutely No One May Share His Glory!***

You see, as the world draws to a conclusion, we are going to find that no one - absolutely *no one* - is to receive glory besides the Holy One. No *man*. No *organization*. No *institution*. No *religion*. No *sect*. No *form of Judaism*. No *stream of Christianity*. No *government*. No *movement*. No *denomination*. No *ministry*. No one but the Holy One.

Moshe will not ascend into heaven as if he were God. Nor will David. Nor will those whom the Holy One causes to be victorious over the Beast and his Image. No, Dear Reader – unlike the current age, in the end of days the Holy One and He alone is to be glorified in all things. Any man, woman, ministry, institution or organization however gifted or talented he, she or it may be which exalts itself or sees itself as the key to any man’s salvation will be *humbled*. If he, she or it will not bow voluntarily, humbling will turn to *humiliation*.

Only the Holy One can bring peace and prosperity. Only the Holy One can heal the divide. No world leader, no government [including that of the current state of Israel], no organization of united nations, no “new world order”, no army or weapons cache, no technology, no synagogue or church, no rabbi nor preacher, no apostle, prophet, pastor, teacher, evangelist, missionary or priest – nor any combination of the foregoing - can effectuate one ounce of redemption.

We need not - and must not - call for such human agencies to arise. Politics are not any part of the answer. Neither are economics, philosophies, philanthropies, or religions. These are all just part of the great delusion. There is an answer - but it will not come through the ideas or campaigns of men.

WE MUST *CALL UPON THE HOLY ONE OUR GOD* TO ARISE!!!

WE MUST *SEE HIM AS THE ONLY AGENCY OF OUR SALVATION*  
AND THAT OF THE “LOST”!!!

WE MUST *GIVE UP OUR FEELINGS OF SELF-IMPORTANCE*  
IN HIS KINGDOM!!!

NEITHER HE NOR THE WORLD NEEDS OUR ANOINTING,  
OUR SPIRITUAL GIFTS, OUR PROPHETIC ANNOUNCEMENTS  
OR OUR ACTS OF INTERCESSION!

While we may be privileged to participate in some small way in what He is doing in the final harvests, because the Holy One wants His “kids” to be near Him and see Him at work, we need not, and must not, look upon nor focus upon any

particular person, ministry, or pattern of ministry. To do so is *blatant and unforgiveable idolatry*. To do so is to claim for ourselves and our ministries and institutions the glory and honor due to Him and to Him alone.

***The Holy One will Judge Israel –  
Then Will Personally Vindicate and Comfort Her***

The Song of Moshe, the Song of David [i.e. II Samuel 22], and the final song of the Redeemed [Revelation 15], all of which we study today, have one thing in common. They are not about the one(s) singing the song - they are about ***the Holy One***. Their entire focus is on the Holy One. So should ours be, particularly in these days. Deuteronomy 32:36 tells us:

***Ki-yadin Adonai amo***

*For the Holy One will judge/issue and execute just decrees concerning His people*

***v'al-a vadav yitnecham***

*And will Himself comfort/console<sup>3</sup> His servants.*

**[Deuteronomy 36:26(a)]**

As the prophetic song of Moshe draws to a conclusion we are told that the Holy One will first *judge* Israel, then - in the end days - will *personally vindicate her and give her comfort and consolation*.

First comes the *judging*. This may not mean what you think. The Hebrew verb our English Bibles translate as 'judge' is *din* [dalet, yod, nun sofit]. The emphasis in the Hebrew is on ruling and reigning, and in that context issuing decrees for the common good - not on conducting some kind of critical, accusatory, witch hunt. The first instance in Torah of the Holy One engaging in this verb is found in connection with the naming of Dan. When Rachel's handmaid gave birth to him, the up-to-then childless Rachel declared: ***God has judged*** [Hebrew, *din*]; ***and He has also sh'ma-ed my voice and given me a son***. Genesis 30:6. Notice that there is *no condemnation* in the kind of 'judging' the Holy One does. His 'judging' involves *paying attention to, listening to, hearing, and responding to one over whom He rules and reigns*, and then *giving them what is needed for the common good*. Notice also that the Holy One's 'judging' does not involve reviewing the merits of an individual's past actions. Rachel had been making life in Charan miserable for everyone – especially herself and Ya'akov. The Holy One did not 'judge' Rachel based upon her past actions, but upon her untapped potential. Keep this in mind the

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<sup>3</sup> The Hebrew verb sometimes translated 'repent' in this verse is *nacham*, *nun*, *chet*, *mem sofit*, Strong's Hebrew word #5162, pronounced *naw-kham*'. It is the verb used in Isaiah 40:1, where we are told ***Nachamu, nachamu ami*** – *Comfort, comfort My People*. The first usage of the verb is to describe the life mission of Noach [Noah]. In Genesis 5:29, we are told: *he [i.e. Noach's father] named him Noach, saying, This same will comfort [nacham] us in our work and in the toil of our hands, because of the ground which the Holy One has cursed*.

next time you feel the urge to ‘judge’ someone, Beloved. The world judges critically based upon the past; the Holy One ‘judges’ wisely based upon what He sees as the future potential to be a positive influence on the world that He sees in us. That is why Shaul told us that there is no *condemnation* for those who are in Messiah. He never said the Holy One would not ‘judge’ us. He will. He will rule and reign over us - that is what it means to be ‘*in Messiah Yeshua*’. As we walk with Yeshua, He will issue decrees over our lives that will direct our thoughts and activities toward the advancement of His Kingdom Agenda – *i.e.* the ‘common good’. He will keep pushing us to subordinate our personal will and passions to His Grand Redemptive Plan. As the psalmist says in today’s meditation:

*The Holy One looks from heaven. He sees all the sons of men.  
From the place of his habitation he looks out on all the inhabitants of the eretz,  
He who fashions all of their hearts; and He considers all of their works.*

No one particularly likes to be ruled or ‘judged’, of course – but it helps to know that the One Who is doing it desires the best for you, will always deal with you in a way that is redemptive and restorative rather than punitive, and will draw you close, comfort and console, and walk with and encourage you after any necessary corrective discipline has been administered.

### ***Nowhere Left to Go; Nothing Left To Lose***

When will all these things happen? When will Israel be comforted? When will her redemption and deliverance come? When will ‘all Israel’ be saved? Ah Beloved, the answer may not be what you want to hear. All Israel will be saved when she has absolutely nothing left to cling to or hope in other than the Holy One Himself. Moshe tells us in plain language that the plan of the Holy One for fallen Israel to be comforted only *when her people have no other source of comfort whatever to look to* – *i.e.* no other options.

***ki yir'eh ki-ozlat yad***

*When He sees that their power is gone,*

***v'efes atzur v'azuv***

*and that they have nothing left to keep or abandon.*

***V'amar ei Eloheimo***

*He will then say: “Where is their god -*

***tzur chasayu vo***

*the rock in which they trusted?*

***Who ate the fat of their sacrifices, and drank the wine of their drink offering?  
Let them rise up and help you’; let them be your protection.***

***But now see! It is I! I am the [only] One! There are no [other] gods with Me!  
I kill and give life! If I crushed, I will heal!  
But there is no protection from My power!***

All this time, you see, Israel has believed that its biggest enemy was *anti-Semitism*. She has thought that Hitler and Bin Ladin, Stalin and Torquemada<sup>4</sup>, orthodox Christianity and militant Islam, were the worst she could – or would ever - face. She has been wrong. She will find out in the end of days that however bad and malevolent each of these destructive forces have been - and they have each been unbelievably bad and malevolent – their wrath was NOT by any means the most frightening wrath she could face. The evil forces of anti-Semitism have only had power over Israel *because the Holy One allowed it*. Oh, they greatly exceeded their authority to punish Israel, it is true - and for that their judgment will be severe. But the horror they inflicted will – for a brief while at least - seem like nothing compared to being in the Presence of Almighty God with none to save. And that is the point at which Messiah will make Himself known to Israel. At that point Israel will finally indeed say of him “*Blessed is He Who comes in the name of the Holy One.*”

The unveiling process will *start with the nation-state of Israel*. Understand that *prophetic Israel* is far, far greater and more extensive than the tiny little nation-state that presently exists. Prophetic ‘Israel’, you see, includes all the living descendants of Ya’akov [Jacob] – whether through Leah, through Rachel, through Bilhah, or through Zilpah. But even that is not enough. Prophetic Israel also includes *all the multitudes who have been grafted onto the Avrahamic/Ya’akovian root through Messiah*.

### ***And Now, For the Nations Who Have Oppressed the Apple of Spark of Fire in His Eye!***

The rule and reign of the Holy One over Israel will ultimately be followed by *consolation*. The dispersion of Israel will ultimately culminate in a glorious *regathering*. There will be a stunning, paradigm-shaking *redemption that will eclipse the first Exodus in both magnitude and supernatural intervention*. A fountain of cleansing and healing will be opened up that will *heal* every wound and scar ever inflicted upon Israel in the name of Holocaust, Exile, Pogrom, Crusade, Jihad or Intifada.

There will be complete *restoration*. There will be *joy unspeakable and full of glory*. For Israel and those who love her, that is. Not so for the nations who conspire against Israel. They have proven – and will prove beyond a shadow of a doubt - that they have no potential in them to even see, much less advance the common good. The judgment of the nations which choose to oppress and abuse Israel will

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<sup>4</sup> Tomas de Torquemada [c. 1420-1498] was the first Inquisitor General in the Spanish Inquisition. He was personally responsible for the torture and/or execution of thousands of Jews (and other ‘heretics’), and was largely responsible for the decree expelling Jews from Spain which Isabella issued in 1492 C.E.

therefore lead inexorably to what Messiah described as ‘*much weeping and gnashing of teeth*’. Every act of cruelty toward the covenant people ever committed will be repaid in kind. Every act of defilement of the Holy Land promised to the descendants of Avraham, of Yitzchak and of Ya’akov will be remembered and prosecuted. The blood of every martyr of Israel will be avenged. As Moshe’s song proclaims:

*For I lift up my hand to heaven, and say, “As I live forever,  
When I whet my glittering sword, My Hand will be strong in judgment;  
I will render vengeance to my adversaries,  
and will recompense those who hate Me.*

*I will make my arrows drunk with blood; My sword shall devour flesh;  
With the blood of the slain and the captives,  
From the head of the leaders of the enemy.*

As the Psalmist said in Psalm 45: *Gird your sword upon your side, O Mighty One, and ride on!*

Ah but when the sword of Messiah is finally sheathed again, and the dust finally settles, and the adversary is at last bound, on that day a great shout of joy will arise in all the nations. All of Creation will then join Moshe in declaring:

*Harninu goyim amu*

*Rejoice, you nations, [with] His people:*

*Ki dahm avodaiav yikum v’nakom*

*For the blood of His servants He will arise and avenge*

*Yashiv l’tzaraiv*

*Will render vengeance to His adversaries,*

*V’kiper admato amo*

*Will make expiation for His land, for his people.*

[Deuteronomy 32:43]

Blessed is he who is not offended in the Holy One.

### ***After this Song Climactic Declaration, What Remains of Torah?***

Wow! What a stunning prophetic picture Moshe has just drawn for us. All of human history has been presented in a mosaic. What more could possibly remain for us to study?

Ah the rest of Torah is mere epilogue Beloved. And it will come in two acts. Act 1 of the epilogue will consist of a final exhortation by Moshe to his people to adhere to the Torah. At that point Moshe will be directed by the Holy One to ascend Mt. Nevo [Nebo] and *die and be gathered to his people*. The final act of the epilogue

will consist of Moshe's final blessing upon us, which we will study in the parsha *V'tzot ha-B'rachah* (meaning "and this is the blessing ...").

### ***Questions For Today's Study***

1. With today's assigned verses the Song of Moshe comes to an end.

[A] In verse 36, what group of people is being judged?

[B] What characteristic of the Holy One limits this judgment?

[C] What question will be asked when this judgment has reached its full measure?

2. In verse 39 the Holy One describes Himself (of course, only in part).

***But now see! It is I! I am the [only] One!  
There are no [other] gods with Me!  
I kill and give life! If I crushed, I will heal!  
But there is no protection from My power!***

List the various characteristics that the Holy One attributes to Himself here.

3. In verses 40-42 the Holy One makes an oath that He will do certain things after He has successfully completed His redemptive judgment on Israel for forsaking Him and the covenant of Torah.

***For I lift up my hand to heaven, and say, "As I live forever,  
When I whet My glittering sword, My hand will be strong in judgment;  
I will render vengeance to My adversaries,  
And will recompense those who hate Me.  
  
I will make my arrows drunk with blood; My sword will consume flesh;  
With the blood of the slain and the captives,  
From the head of the leaders of the enemy.***

[A] List in the order given each of the things the Holy One promises He will do at that time.

[B] To whom will these things be done?

4. In verse 43 there is a prophecy of a coming together of the Godly remnant of Israel and the Godly remnant of the *goyim* [non-Jewish peoples of the world] for celebrating the fulfillment of the Holy One's plan of history.

***Rejoice, you nations, [with] his people:  
For he will avenge the blood of his servants,  
Will render vengeance to his adversaries,  
Will make expiation for his land, for his people.***

[A] Who does Moshe's song direct to rejoice?

[B] With whom is this rejoicing to occur?

[C] What three things the Holy One is doing are to be the reasons for this

rejoicing?

[D] Which of the festivals of Torah is this rejoicing likely to occur in connection with? Explain your answer.

5. In today's Haftarah David continues His song of praise to the Holy One, saying:

*You have also given me the shield of Your yeshuah;  
Your gentleness has made me great.  
You have enlarged my steps under me; my feet have not slipped.  
I have pursued my enemies, and destroyed them;  
Neither did I turn again until they were consumed.  
I have consumed them, and struck them through, so that they can't arise:  
Yes, they are fallen under my feet.  
For you girded me with strength to the battle;  
You subdued under me those who rose up against me.  
You also made my enemies turn their backs to me,  
That I might cut off those who hate me.  
They looked, but there was none to save;  
Even to the Holy One, but He didn't answer them.  
Then I beat them small as the dust of the eretz,  
I crushed them as the mire of the streets and spread them abroad.*

[II Samuel 22:36-43]

[A] In verses 36 and 37 what three things does David say the Holy One does for Him?

[B] At one point in today's psukim David says the Holy One "stoops down" [NIV]. In Strong's Concordance, and then in Gesenius, look up the Hebrew word the NIV translates as "stoops down". [**Hint**: in KJV (to which Strong's is keyed) the word in question is translated "gentleness"]. Write the Hebrew word so translated and its definition.

[C] In verses 38-43 what does David say the Holy One has allowed him to do to his enemies?

[D] In these verses is David taking credit for doing these things, or giving credit to the Holy One?

[E] Do you believe the words of David in these verses to be *prophetic* [that is, do they point to a future day, and future events, engaged in by one of David's descendants]? Explain your answer - what future day(s), what future event(s), and what descendant(s) of David?

[F] Could the events described in today's verses in David's song have any connection with the events described in today's verses in the Song of Moshe? Explain your answer.

[G] What does David say [on behalf of his descendant, Messiah Yeshua] was the first thing the Holy One did for him?

[H] After this first blessing what did the Holy One do for David/Messiah

next?

6. In today's reading from the Book of Revelation we read of a ***sign in the sky*** - seven angels coming with seven last plagues - loosed by the Holy One in the course of His plan to redeem mankind. And in the midst of it all we hear the singing of two songs in Heaven when the 'wrath of the Holy One' is finished.

*I saw another great and marvelous sign in the sky:  
seven angels having the seven last plagues,  
for in them the Holy One's wrath is finished.*

*I saw something like a sea of glass mixed with fire,  
and those who overcame the beast, his image, and the number of his name,  
standing on the sea of glass, having harps of the Holy One.*

*They sang the song of Moshe, the servant of the Holy One,  
and the song of the Lamb, saying,  
"Great and marvelous are your works, Lord God, Shaddai;  
Righteous and true are your ways, you King of the nations.  
Who wouldn't fear you, Lord, and glorify your name?*

*For you only are holy.  
For all the nations will come and worship before you.  
For your righteous acts have been revealed."*

**[Revelation 15:1-5]**

[A] The last thing Yochanan [John] saw in the preceding chapter – chapter 14 - were the two great "harvests" of the earth. What is the first thing Yochanan sees in chapter 15?

[B] Do you think verse 1 of today's B'rit Chadasha is related to Deuteronomy 32:34-35 [from today's psukim from the prophetic Song of Moshe]? Explain your answer.

[C] Who did Yochanan see standing beside the "sea of glass mixed with fire"?

[D] Over what three things had these who were standing beside the sea been victorious?

[E] If Moshe [Deuteronomy 32:30] and David [II Samuel 22:30-35] are to be believed, how did these victorious ones achieve their victory? What special talent or skill did they possess? What was their secret of victory?

[F] Where did these victorious ones get the harps they were holding?

[G] Who does the singing in today's verses from Revelation?

[H] Does this have any relation to any verse of today's Torah lesson? Explain.

[I] What two songs does Yochanan say He heard sung by these people?

[J] In Strong's and Gesenius, look up the word translated as "Lamb" in verse 3. Write the Greek word and its various possible meanings. Could this also be translated "*the Song of the Sheep*"? How would that change the meaning of this

passage?

[K] In that portion of the songs of heaven that Yochanan records in verses 3-4, what two adjectives are used to describe the Holy One's deeds?

[L] In that same passage what two adjectives describe the Holy One's ways?

[M] What two titles/names are given to the Holy One/ Messiah Yeshua verse 3?

[N] Memorize the "song" quoted in verses 3 and 4; recite tomorrow night at Shabbat.

*May your heart be fixed upon the Holy One this new year,  
and may you live out the Torah as He leads you.*

### ***The Rabbi's son***

### ***Meditation for Today's Study***

Psalm 33:10-19

*The Holy One brings the counsel of the nations to nothing.  
He makes the thoughts of the peoples to be of no effect.*

*The counsel of the Holy One stands fast forever,  
The thoughts of his heart to all generations.  
Blessed is the nation whose God is the Holy One,  
The people whom he has chosen for his own inheritance.*

*The Holy One looks from heaven. He sees all the sons of men.  
From the place of his habitation he looks out on all the inhabitants of the eretz,  
He who fashions all of their hearts; and He considers all of their works.*

*There is no king saved by the multitude of a host.  
A mighty man is not delivered by great strength.  
A horse is a vain thing for safety, neither does he deliver any by his great power.  
Behold, the Holy One's eye is on those who fear Him,  
On those who hope in His lovingkindness;  
To deliver their soul from death, to keep them alive in famine.*