

Shiur L'Yom Shishi¹

[Friday's Study]

READINGS: ***Torah Ha'azinu:*** Deuteronomy 32:44-52
 Haftarah: II Samuel 22:44-52
 B'rit Chadasha: Revelation 15:6-8

These are not idle words for you; they are your very life!

[Deuteronomy 32:47]

Today's Meditation is Psalm 33:20-22;

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

Vayavo Moshe – And Moshe went out ... *vayedaber et-kol-divrei ha-shirah-hazot b'oznei ha-am* – and spoke the words of this pilgrim ballad in the ears of the people. Deuteronomy 32:44a.

What is that SOUND pulsing through earth's atmosphere? What is that poignant, mesmerizing rhythm spreading across the planet? What is the source and substance of that lilting river dance? What is suddenly stirring men's hearts? It is the *Song of Moshe*, Beloved! It is the prophet's final medley of *devarim*, set to meter, crafted into an anthem. His song is ringing out for all men, and all Creation, to hear. The Heavens and the earth were the first to give ear. Men, women, and children of all bloodlines and generations – natural descendants of Avraham as well as foreigners from all ethnicities and nationalities - are now stopping what they are doing to listen. Is it the passion in Moshe's voice – or is it the content of his message - that is sending shockwaves through the atmosphere? What could possibly be going on with the prophet to move him this way? What would an EEG reveal about the activity of his neurotransmitters and how they are impacting his limbic system, insula, and amygdala?

It Is Well! It Is Well With His Soul!

It seems that Heaven's sweet *shalom* is finally flooding the prophet's soul. It appears the revelation river has finally washed away the noxious residue of not only his personal pain but also his patience- and mercy-challenged bloodline. His over-stimulated toxic emotions have given way to His King's Covenant faithfulness, gentility, gravitas, and joy. His previously dangerously hyperactive pseudo-intellect has finally learned to keep all its darkness-infected moods and attitudes - not to mention its woefully uninformed witch's brew of judgments and opinions - to itself. His fleshly appetites have finally surrendered to the Holy One's Greater Will. His stiff neck and self-will have turned to mush. The chip on his

¹ All rights with respect to this publication are reserved to the author, William G. Bullock, Sr., also known as 'the Rabbi's son'. Reproduction of material from any *Rabbi's son* lesson without written permission from William G. Bullock, Sr. is prohibited. Copyright © 2025, William G. Bullock, Sr.

shoulder has been touched by mercy, and has dissolved under waves of grace and billows of love. His hard crusader's heart has softened. His tightly clenched vigilante fist has become an open hand that offers comfort and hope. His abstract political, ideological, philosophical, and socio-economic theories have all melted away like an ice cube in a frying pan. Free from these chains of cruel serpentine bondage at last, his spirit is soaring. His scrivener's tools are flying across the parchment, inscribing verbatim the beautiful words, and reproducing the lilting melodies, that he is hearing – reducing them to earthly language, to be sung by mortal men. There is no longer any 'voice of another' static for Moshe to tune out. There is no '*did the Holy One truly say*' counter-intelligence message to parse or process. At long last, the prophet's spirit has transcended earth-bound confusion. He is now tuned exclusively, and permanently, to Heaven's frequency. The 'Friend of the Bridegroom' is now therefore finally receiving all the Bridegroom-King's broadcasts and communicating of Heaven's downloads without having to pass them through any 'frame of reference' cloudbank, any preconceived idea matrix, any experience deficiency, any language barrier, or even any self-interest filter. As a result, a great prophetic song is now flooding into earth's atmosphere – and changing the landscape forever. That is what happens, you see, when Heaven touches earth. It happened first in Creation week. **Genesis 1:1-2:3**. It happened again at the Sea of Reeds. **Exodus 15**. It will happen many, many more times – through many, many more minstrels. See, for example, Judges 5 [the Song of D'vorah], II Samuel 22 [the Song of David], the Song of Solomon, Isaiah 5 [the Song of the Vineyard]; Isaiah 26 [the Song of Yehudah]; Luke 1:46 ff [the Magnificat of Miryam]; and the Songs of Revelation [Revelation 5:9 ff, 14:3 ff, and 15:3 ff].

But, alas, Moshe's time as a minstrel is now *ad tumam* – i.e. made whole; completed; made perfect². He has left us with a symphony comprised of ten movements:

- A. *The Friend of the Bridegroom's Joyful Call to Attention* [v. 1]
- B. *Moshe's Matter-of-Fact Declaration of Purpose* [vv. 2-3]
- C. *Setting the Tone: An Opening Hymn of Praise, Introducing the Leading Man* [v. 4]
- D. *The Reading of the Indictment on Behalf of the Leading Man* [vv. 5-6]
- E. *The call to Remembrance of What We Have Forsaken* [vv. 7-14]
- F. *The Moment of Breaking Away – and the Resulting Downward Spiral* [vv. 15-18]
- G. *The Decree/Discipline that is Deserved* [vv. 19-29]
- H. *The Promise of Mercy, Ultimate Redemption, and Return to Full Favor* [vv. 30-38]
- I. *The Divine Confirmation/Promise to Bring the Redemption/Return to Pass* [vv. 39-42]
- J. *Exhortation to All Peoples to Join in Praising the Holy One for His Goodness* [v. 43]

What a *whelming flood of revelation!* The song has explained, in just a few words,

² The final verse of *Vayalech* prophesied of this, saying: *Vayedaber Moshe b'oznei kol-k'hal Yisra'el et-divrei ha-shirah hazot ad tumam* – i.e. *Then Moshe spoke all the words of this song in the ears/hearing of the entire witness throng of Israel, until it was tumam* [whole, complete, perfect].

how the Holy One intends, in the latter days, to complete His Grand Plan for the Redemption for Mankind and the Restoration of Creation to a state of Edenic shalom, beauty, and fruitfulness. And then came the concluding line:

Har'ninu goyim amo

Rejoice along with His people with triumphant shouts & trills, gentiles/nations/ethnic groups;

dam-avadav yikom v'nakam yashiv l'tzarav

The blood of His servants He will arise and avenge, as He turns upon His oppressors;

v'chiper admato amo

and He will provide a covering for His land and His people.

[Deuteronomy 32:43]

I have still not recovered from reading those words, Beloved. I hope I never do. I cannot wait to sing them not only in the gathering of the pilgrims this Shabbat – but in the Courts of my King in the World to Come.

After the Anthem – the Epilogue!

The *revelation supernova* that the precious words and phrases of the ‘Song of Moshe’ present is far too amazing for our human minds to comprehend on superficial reading. It will take *kohen* after *kohen*, *Levi* after *Levi*, prophet after prophet, king after king, rabbi after rabbi, and most importantly, the Ultimate Rabbi, Messiah Yeshua, to fully unveil this mystery. Moshe has received it from Heaven, and served as its scribe. Now he must sing it – and human ears must hear. Hence Torah tells us:

*Moshe went out/transitioned [vayavo]; and he proclaimed [vay'daber]
all the words of this song [ha-Shirah] to the people ...*

[Deuteronomy 32:44]

Moshe drew breath into his 120-year-old lungs, and on the last day of his earthly life strolled like a minstrel and crooned for the people on the plain the great ballad of the ages. He sang. And he sang. And he kept on singing until he could sing no more – because he finally had nothing left to say.

Some sages have said that Moshe actually wound up singing his epic prophetic song *three times* that day. The first time, according to this teaching, he sang it to those closest to him [presumably, to his own priestly family, the *kohanim*]³; then, he gathered the *zakenim* [elders] of the Sanhedrin⁴ around him and sang it to them, and then, finally, he called an assembly of every man, woman, and child in the camp⁵ and released the song one more time. Whether the ancient legend is factual or not is not the question. The point is that somehow, somehow, Moshe managed to

³ See Deuteronomy 32:22.

⁴ See Deuteronomy 32:28.

⁵ See Deuteronomy 32:30.

imprint this prophetic song into the DNA of every individual, every household, every family, every clan, and *every tribe* in the camp of the Redeemed. It is now an essential part of our Hebraic cell-structure. It is organic to us. Thus, while Moshe initially addressed his song to *ha-sh'mayim*⁶ [*i.e.* the heavens] and the *ha-eretz*⁷ [*i.e.* the earth], the message was intended every single son and daughter of the Avrahamic Covenant *for all time*. It is part of the 'frequency', 'vibration', and 'sound' and Voice of our Creator that the *neshamah* within us is tuned to *sh'ma*. And Creation hears it, and cries out for its consummation, whether men are paying attention or not.

Moshe's song – well, that's all we know to call it, though it really does not belong to him - has exposed the Holy One's last-days plans *not only with regard to Israel and those who have chosen to align themselves with Israel's enemies*, but also with regard to the vast multitudes of *gentiles who will rejoice with Israel*. Moshe's last stanzas outline the ultimate result of all the movements of *regathering* and all the seasons of *vindication, reparation, restitution, and restoration* that are soon to come.

Moshe's Final Passionate Call to the Sh'ma Lifestyle

After singing his heart out on the last day of his life, and dropping *d'varim* bombshells into the souls to the accompaniment of the lyre, Moshe turned his attention and focus back to the 'now'. After all, the secret things belong to the Holy One our God, but those things that are revealed are the portion of us and our children forever – that we may *asah* – *i.e.* cause to take tangible shape, form, and substance, and take on societally-beneficial functionality - all the words of this Torah. **Deuteronomy 29:29**. Moshe therefore looked out upon the sea of faces standing before him on the Moavian plain, saw prophetically all the generations of the Covenant that would flow from their loins - and half prayed to the Holy One, and half exhorted men like *Yehoshua, Kalev, Elazar, Itamar, and Pinechas*:

Simu levavchem

Establish it in their hearts -

l'chol-ha-devarim asher anochi me'id bachem hayom

all the bombshell words that I have testified of to them today

⁶ *Sh'mayim, shin, mem, yod, mem sofit*, is usually translated 'heavens', but, depending upon the verb root to which one ties it, could literally mean 'sh'ma-ing ones'. According to this interpretation, the term *sh'mayim* is the term chosen to refer to the heavenly bodies because they always *sh'ma* the Voice and fulfill the will of the Holy One. They maintain their prescribed orbits, rotations, and pathways in perfect harmony. Another possible verb root is what Strong's identifies as an unused [in the Bible] verb root *sh'meh (shin, mem, hey)*, believed to mean 'to ascend', or 'soar'.

⁷ *Eretz (alef, resh, tzade)*, Strong's #H776, is usually translated 'earth', but in its essence means that which is stubborn and therefore will not *sh'ma*. It is what stands in contradistinction to the *sh'mayim*.

asher tetzavum et-beneichem lish'mor la'asot
that they may teach/enjoin their children to sh'mar and asah

et-kol-divrei ha-torah hazot

all the words of this Torah.

[Deuteronomy 30:46]

The Holy One is Moshe's King; and teaching His King's Torah is both Moshe's primary assigned task and his overriding, all-consuming passion. He wants each of us to share that task, and embrace that passion. Having both lived a long and challenging life in the flesh and seen the end of days prophetically in the Spirit, Moshe now fully understands the critical importance of the Torah to the Holy One's Grand Redemptive and Restorative Plan. He knows that most men do not see it – at least yet. He knows that the great foundational revelation flow that the Holy One taught Moshe to call *Torah* has been foremost on Moshe's heart for a long time now. He knows – even if most men do not – that Torah is the Creator's brilliant instruction manual regarding what human life on planet earth was designed to – and will one day – look like. He knows where Torah came from. He knows it came directly from the brilliant Mind and Wise Heart of the Creator of the Heavens and the Earth. It is not 'law' – it is pure wisdom. It is not 'religion' – it is revelation. It is not a burden, much less a curse – it is life, and hope, and health, and joy, and light, and salt, and peace. Hence Moshe's final exhortation to Israel is *a final passionate call to sh'ma the Torah* – i.e. to *treasure as one's most prized possession* and to *live all one's life according to* the betrothal covenant written by our Divine Bridegroom for us as His Bride-to-be.

Then Moshe reiterated why both living humbly according to the Torah and teaching it to our children and childrens' children is so critically important:

Ki lo-davar rek hu mikem

It is not an empty teaching for you

ki-hu chayeichem

It is your life [Hebrew *chai*]

uv'davar hazeh ta'arichu yamim

and with it you will long endure

al-ha-adamah asher atem ovrin et-ha-Yarden shamah l'rishtah.

in the land you cross the Jordan to occupy.

[Deuteronomy 32:47]

When will we understand. Torah is not an academic exercise – or a creed – it is *our life*. It is our Creator's Breath. It is His Heart and Heartbeat. It is the Book of Life. Learning it, living it, and leaving it as a legacy for those who come after us are the *reason for our existence*. Faithfully modeling the wisdom, *shalom*, and beauty of the life instructions of Torah to the world is *why we have been put on the earth at*

such a time as this. It is both the key to our personal happiness and fulfillment and the doorway to the achievement of our destiny and Divine purpose on earth. It is our point of connection with the Holy One, our Life-Giver. It is what marks us and distinguishes us as His. It is what gradually over the course of a lifetime molds us into the image of the One Whose DNA we are designed to carry. It is what nourishes us. It is what cleanses us. It is our umbilical cord – the Heavenly tube through which we are sustained as long as we remain in the womb of this earth. It is the lifeline through which we breathe the rarified air of Heaven. It is what allows us to serve as the Holy One’s Shadow Government on earth, to offer redemption to humanity, and to bring dose after dose of restoration to Creation.

Musings on ‘Tara’ and Torah?

In the classic novel ‘*Gone With the Wind*’, a fictional epoch of the American Civil War period, an Irish family named O’Hara owned a cotton plantation in the Deep South. The O’Hara’s called their beautiful plantation *Tara*, an Irish adaptation of the Latin word ‘terra’, meaning earth or land. The owner-patriarch of the plantation had a precocious daughter named “Katy Scarlett”, who eventually would become the queen mother of *Tara*, the notorious *femme fatale* ‘Scarlett O’Hara’. In a philosophical moment before he died, Mr. O’Hara tried to explain to his precocious daughter Scarlett what was truly important in life. He praised the virtues of ‘*Tara*’ to her, and uttered a famous line which became the overshadowing focus of the book, of Scarlett’s life, and the classic movie – He said: “*It’s the land, Katy Scarlett!*”

By this the patriarch of the O’Hara clan meant that *Tara* – the land, *and the way of life the land made possible* – was the most important thing in life. It was not just the physical land he was talking about – it was all the land stood for to him – the sum total of the way of life it provided and promised. Well, how much more precious and meaningful than *Tara* is Eretz Yisrael, which lies just over the Jordan from the place Moshe sang his song. Eretz Yisrael, of course, eclipses *Tara* like the Pacific Ocean eclipses a Texas stock tank. How much more vibrant and significant and holy is the way of life of the Holy One’s Redeemed Community in the land than the way of life of the Southern gentry abiding at, and symbolized by, *Tara*. And yet today’s aliyah reminds us that even Eretz Yisrael and the way of life it promises and provides is not the most important thing in our lives. The land – *terra*, or *eretz* - is important, and can be used by the Holy One to bless us richly and is ultimately necessary to fulfill His Divine Plan to redeem all things - but it is, and must always remain, secondary to one other thing. Our real and abiding and unchanging lifeline is *not*, first and foremost, the land. Oh no, Beloved, it is not ‘*Tara*’ – it is *Torah*.

Torah, you see, is ours whether we dwell in *Eretz Yisrael* or not. Torah is our lifeline even when we are carried away as captives to Babylon with hooks in our noses. Torah is our shelter even when earthly monarchs issue decrees expelling us from our homes or from their nations. Torah is our sustenance even when despots strip us of our possessions and herd us into cattle cars. Torah is our covering and wardrobe when soldiers “just following orders” strip us of our clothing, confiscate all our possessions, and herd us into gas chambers to die. It is Torah – not the glorious land – that provides the deepest aspects of our eternal connection with the Creator and Sustainer of the Universe. Whenever we interact with the *mitzvot mishpatim* and *chukim* of Torah, you see, the Holy One meets us there. Messiah is there in the midst of the *mitzvot*, drawing us to His side, arms outstretched, offering to receive us, lead us, and guide us. The Holy One is there in the midst of the *mishpatim*, welcoming us to His potter’s wheel where He longs to recreate us and transform us into Messiah’s image. The *Ruach* of God is there in the midst of the *chukim*, breathing creativity into us, and converting our darkness to light, our chaos to order, and our ‘vanity of vanities’ mindsets and lifestyles into rich, full, meaningful existence overflowing with potential to change the world.

Some people speak of ‘*meeting in the middle*’. The Holy One calls us to ‘*meeting in the mitzvot*.’ So do you now see? The *mitzvot* of Torah are not ‘good deeds’. They are not ‘works of flesh’. They are *portals into the spiritual world where we were created to live*, bridges that transport us into the kingdom of the Divine Bridegroom. Whenever we enter into them, we undergo a transformation. For a few moments, at least, we return to the condition of ‘*in the image of the Holy One*’.

Oh, Dear Reader - let us not choose anything over Torah. Let us not choose a creed over Torah. Let us not choose a form of religion over Torah. Let us not choose a moral code over Torah. Let us not choose traditions over Torah. Let us not choose a life of political, religious, or ideological programs and campaigns shaped by the mind of man over Torah. Let us not choose meetings and programs and doctrines and theologies over Torah. Let us not choose over Torah buildings where we meet to do what we think of as spiritual stuff, or religious symbols, or spiritual-sounding titles, or ministries that we conceive according to our own sense of needs over Torah. Come now, let us reason together. Come, let us return to that which is truly *real*, and that which is *unchanging*. Come, let us return to that which was given to us by the Holy One, and which binds us to the Holy One, and joins us to Messiah - that which brings to Him – and only to Him – honor and glory.

Let this be the generation that finally heeds the last instructions of Moshe. For Moshe’s are words that we know without a doubt are inspired by the Holy One – the eternal Breath of His Holy Mouth. Who will *sh’ma*? The eyes of the Holy One

roam to and fro over the face of the earth, seeking for a man, or a woman, or a child, anywhere, who will *take His Torah to heart*, and will *allow the Holy One to lead him or her into the essence of what it means to truly live*.

Eavesdropping on Moshe's Last Recorded God-Encounter

After issuing his final call of the multitudes to the Torah Moshe receives one last⁸ call from His Most Precious Friend. As Torah puts it: ***Vayedaber Adonai el-Moshe b'etzem hayom hazeh*** – *and the Holy One spoke to Moshe on that day saying ...* ***Aleh el-har***– *climb up the hill ...* ***ha-avarim hazeh har-Nevo*** *this high place of Mount Nebo Deuteronomy 32:48-49a.*

As He had done so many times over the past 80 years, on the last day of his life the Holy One called Moshe to ascend a mountain. And just as Moshe had cast aside all fear and self-interest and ascended *Har Sineh* at Holy One's call so many times in order to experience the joy of communion with the Source of all Life, now he will ascend yet another mountain - *Har Nevo*.

Are what Moshe does at this point in essence an *ascent* – or is it at essence just another phase of *pursuit*? There is no mountain high enough, there is no river wide enough, to keep Moshe from the embrace of the Divine Bridegroom. When Moshe reaches the pinnacle of *Har Nevo* and stands in the presence of the One his soul loves once again, the Holy One has him look out, across the Jordan River, to the land the Holy One was about to cause the Redeemed Community – except for him - to enter and possess. And then the most beautiful voice that Moshe had ever heard spoke to him again, saying:

*... look now [one more time] upon the land of Kana'an,
that I am entrusting to the children of Yisra'el for a stewardship possession;
then you will die on the mountain you ascended,
and be gathered to your people,
just as Aharon your brother died on Mount Hor and was gathered to his people:
because you took honor from Me stealthily [Hebrew, ma'al]
before the children of Yisrael at the waters of Merivah of Kadesh,
in the wilderness of Tzin; when you lo-kadashed Me
in the midst of the children of Yisrael.
Therefore you will see the land before you;
but you will not go there into the land
that I am entrusting in stewardship to the children of Yisrael.*
[Deuteronomy 32:48-52]

Some would consider this a slap in the face to Moshe. But I suspect Moshe did not see it that way at all. I suspect Moshe considered it an extreme honor to have been

⁸ Actually the apostolic writings point out that centuries later Moshe met with Messiah and Eliyahu-hanavi on one other mountain – the *Mount of Transfiguration*.

able to serve the Holy One – the Bridegroom-King of Heaven – as long, and in so many places and ways, as he was allowed to. Moshe knew that none of this was about him – or his fleshly desires. He knew that it was, always *had been*, and always *must be*, about the Holy One’s Grand Redemptive and Restorative Plan – and who can best advance that agenda. I suspect that Moshe now was able to see beyond the personal loss he once had felt over not being able to lead the nation into the Promised Land, and realized that the Holy One had honored him beyond imagination by allowing him to be the one who received, and recorded for all generations that would follow, the revelation of Torah.

You see, while it did not best serve the Holy One’s redemptive agenda for Moshe, to lead Israel into the land, he had been allowed to experience more intimate communion and fellowship with the Holy One than any human who had ever lived or would ever live. For forty years, the Holy One had spoken to him daily, face-to-face, as a man speaks to a friend.

And so, as we conclude this week’s study we should not weep for Moshe – we should *rejoice ecstatically* for and with him! Oh, what he saw! Oh, what he heard! Oh, what he was allowed to do? And now that Moshe’s allotted time for teaching has drawn to a close, we should bow our heads, lift our hands, and just say ‘Selah!’ – and *Thank You!* Freely Moshe received from Heaven; freely he gave to the men, women, and children entrusted to his care. He was by no means perfect; he did not do everything he was assigned to do perfectly. Thank Heaven, perfection is not – and has never been, and will never be - a requirement for servants of the Most High. All He requires is humility, faithfulness, and a responsive, *sh’ma*-ing heart that will acknowledge his breaches of covenant when they occur and make teshuvah therefore. The Holy One’s mercy and kindness are the most effective media through which He reveals His greatness.

All the revelation Moshe has received has now been revealed. All his stories have been told. All his warnings and exhortations have been delivered. His voice will soon fall silent. We have not liked everything Moshe had to say, of course. We have sometimes wondered if the sun of the desert had made him mad. We have often regretted the ‘deal’ we made at Sinai for him to be the one who would hear the Divine Bridegroom’s words directly, and spoon-feed them to us. But as his time as our ‘friend of the bride’ draws to a close, none of that seems to matter. We realize now that *he will not be with us much longer* - and suddenly we find ourselves wishing we had been better listeners. I find myself wishing he would start over again, and tell us just one more time, with fire in his eyes and the light of the *Radiant Cloud of the Presence* on his face, all the Wonderful Words He heard on Har Sineh. I wish he would explain just a little more about what it looks like in

‘real time’ to do things like ‘*love the Holy One our God with all our heart and our mind*’ and ‘*love our neighbor as ourselves*’/as we ourselves have been loved (by the Holy One) over the course of a lifetime. I wish he would fill in some of the details I do not quite get, even yet. But it is not to be. Moshe’s work is done. We will be left to fill in those details ourselves, through personal communion and fellowship with the Bridegroom to which Moshe introduced us, and in Whose Hand he has insisted we place ours. And that is the way it should be.

After today therefore all that will be left of Moshe’s writings for us to study is his farewell blessing – the blessing of parsha *Vezot Ha-B’racha*. And now the question hangs in the air: What exactly will we do with the treasure chest of revelation which Moshe the faithful servant of the Holy One has entrusted to us?

Questions For Today’s Study

1. Who accompanied Moshe as he sang this song to all the tribes and clans of Israel?
2. In verses 46 - 47 Moshe describes what the Torah is to be – and not to be – to all people who *sh’ma* the Holy One, and are called as His Betrothed.
 - [A] What did Moshe say the Torah was *not*?
 - [B] What did Moshe say the Torah *was*?
 - [C] What did Moshe say the Torah would allow the people of Israel to *do*?
3. In the concluding verses of parsha *Ha’azinu* - verses 48-52 - the Holy One gives Moshe some final instructions.

*The Holy One spoke to Moshe that same day, saying,
Go up into this mountain of `Avarimen, to Mount Nevo,
which is in the land of Mo'av, that is over against Yericho;
and see the land of Kana`an,
which I give to the children of Yisra'el for a possession;
and die on the mountain where you go up, and be gathered to your people,
as Aharon your brother died on Mount Hor, and was gathered to his people:
because you trespassed against me in the midst of the children of Yisra'el
at the waters of Merivah of Kadesh, in the wilderness of Tzin;
because you didn't sanctify me in the midst of the children of Yisra'el.
For you will see the land before you;
but you will not go there into the land that I give the children of Yisra'el.*

- [A] Where does the Holy One tell Moshe to go?
- [B] Find this location (or at least where it is believed to be) in your Bible Atlas (or the maps at the back of your Bible, if you do not have a Bible Atlas).
- [C] What three things does the Holy One tell Moshe will happen to Moshe there?
- [D] Why did the Holy One say Moshe would not enter the land the Holy One

was giving to the descendants of Ya'akov [Jacob]?

[E] Go back in Torah to the place this "sentence" was first handed down. What parsha of Torah did this occur in? What chapter of what book of Torah did this occur in?

4. In today's Haftarah David concludes His song of praise to the Holy One with a crescendo of prophetic declaration which can only refer to the end times:

*You also have delivered me from the strivings of my people;
You have kept me to be the head of the nations:
A people whom I have not known shall serve me.
The sons of foreign leaders⁹ will submit themselves to me:
As soon as they hear of me, they shall obey me.
The foreigners will fade away; they will come trembling out of their close places.

The Holy One lives; Blessed be my rock;
Exalted be God, the rock of my salvation,
Even the God who executes vengeance for me, Who brings down peoples under me,
Who brings me forth from my enemies:
Yes, you lift me up above those who rise up against me;
You deliver me from the violent man.

Therefore I will give thanks to you, Holy One,
among the nations I will sing praises to your name.
Great deliverance¹⁰ gives He to His king,
Shows lovingkindness¹¹ to His anointed,
to David ... and to his seed, forevermore.*

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

[B] After this first blessing, what did the Holy One do for David/Messiah next?

[C] Verse 47 of David's song is a famous quotation - ***The Holy One lives! And blessed be My Rock! Let the God of my salvation be exalted!*** After this exclamation of praise, David/Messiah lists 5 things which the Holy One has done for which he wishes to give the Holy One praise and thanks. List the 5 things.

[D] What is David/Messiah's last description of the Holy One?

5. In today's reading from the Scroll of Revelation we read:

After these things I looked,

⁹ The Hebrew phrase so translated in this passage is *ben nekar*, literally sons of recognized men, or sons of foreign leaders.

¹⁰ The Hebrew word is *yeshuah*, *yod*, *shin*, *vav*, *ayin*, *hey*, Strong's Hebrew word #3444, pronounced *yesh-oo'-aw*. It is first used in Torah in Genesis 49, in the course of Ya'akov's prophetic blessing of his son Dan. He concluded that blessing saying: *I have waited for Your yeshuah, Holy One! Genesis 49:18.*

¹¹ The Hebrew word is *chesed*, *chet*, *samech*, *dalet*, Strong's Hebrew word #2617, pronounced *kkeh'-sed*. This word is first used by Lot to describe the kindness shown to him by the Holy One in rescuing him and his daughters from S'dom and G'morrah.

*and the temple of the tabernacle of the testimony in heaven was opened.
The seven angels who had the seven plagues came out, clothed with pure, bright linen,
and wearing golden sashes around their breasts.*

*One of the four living creatures gave to the seven angels
seven golden bowls full of the wrath of the Holy One Who lives forever and ever.
The temple was filled with smoke from the glory of the Holy One, and from his power.
No one was able to enter into the temple,
until the seven plagues of the seven angels would be finished.*

[Revelation 15:6-8]

[A] What was opened in heaven after the song of praise recorded in verses 3-4 was sung?

[B] Who came forth from the place that was opened?

[C] What were these who came forth carrying?

[D] What was given to these who came forth?

[E] How happened next? Why?

*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 33:20-22

*Our soul has waited for the Holy One.
He is our help and our shield.
For our heart rejoices in him,
because we have trusted in his holy name.
Let your lovingkindness be on us, Holy One,
Since we have hoped in You.*