

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

*[Thursday's Study]*

READINGS: ***Torah Vezot:*** Deuteronomy 33:18-25  
***Haftarah:*** Joshua 1:12-13  
***B'rit Chadasha:*** Matthew 24:29-35

*He carried out the Holy One's righteous will . . . .*

**[Deuteronomy 33:21]**

**Today's Meditation is Psalm 106:6;**

**This Week's Prayer Focus is the *Aleinu* [Our Purpose in Life . . .]**

*V'li-Zevulun amar* – And to Zevulun he said . . . *s'mach Zevulun b'tzeteicha* – rejoice, Zevulun, in your travels/journeys/excursions/going out . . . *v'Yisakhar b'ohaleicha* - And Yissakhar in your tents/dwellings/home life. **Deuteronomy 33:18.**

Moshe no longer feels compelled – much less authorized - to judge everyone's attitude and behavior. He is free to focus instead upon their future, their calling, their purpose and the vast potential with which the Creator has endowed them, both individually and collectively. Finally He is seeing *B'nei Yisrael* through the Holy One's eyes, instead of his own 'fruit of the tree of knowledge' poisoned eyes of flesh.

Oh, what a difference the shift in perspective has made! As a result of this shift, entire bloodlines are being blessed – and called back to the Holy One's redemptive plan - in ways no one since Avraham could have possibly imagined. Beautiful decrees of destiny are being issued over DNA strands! Rivers of living water are being released over genomes! Healing words of Covenantal affirmation, encouragement, and empowerment are being spoken, bringing energy and inspiration to millions, awakening joy, hope, and focus in families, clans, and tribes, and imparting life to myriads of dry and thirsty souls – and billions and billions of their progeny!

## ***Moshe's Farewell Tour Hits New Six New Venues, And His Blessing Rests Upon Six New Bloodlines***

Moshe will jump around the camp a bit today. He will start on the camp's east side, saying his goodbye to – and enlivening the spirits of – all those in the camp of the Redeemed connected to the bloodlines of Zevulun and Yissakhar. Looking through the Holy One's eyes, he will see Zevulun's impact upon the world being

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effectuated mostly through its travels, as its members carry and impart great joy everywhere their journeys take them. His vision regarding Yissakhar will be different. He will see Yissakhar blessing the world primarily by making beautiful tents, fashioning friendly, pleasant, and peaceful villages, and modeling truly joy-filled homelife practices and protocols. With both, the primary theme – and empowerment – is JOY. Whether journeying forth into the world, or staying home and building peaceful villages and secure cities of refuge, the primary thing these two tribes need to maintain – and share with the world – is *joy*.

Moving on a little further around the camp's perimeter, the prophet will then give some final words of encouragement for everyone in the camp who is of the bloodline of Gad. He will then conclude his farewell tour by paying a visit to the camp's northern flank, and speaking blessings over all those descended from the bloodlines of Dan, Naftali, and Asher.

### ***Moshe's Blessing Over The Bloodlines of Zevulun and Yissakhar***

**Zevulun**<sup>2</sup> was Ya'akov's tenth son overall and sixth [and last] by Leah. The details of his birth are found in Genesis 30:19-20. When he was born Leah said "***The Holy One has provided me with a good dowry***". Zevulun fathered three sons: **Sered**, **Elon** and **Yahleel**. From these three sons the tribe of Zevulun devolved.

**Yissakhar**<sup>3</sup> was one of Zevulun's elder brothers – the one nearest him in age. He was the ninth son overall, and his fifth by Leah, The details of his birth are found in Genesis 30:17-18. One interpretation of the name Yissakhar is "*man of reward*" [from the Hebrew verb *sh'kar*]. Yissakhar was the product of the mandrake incident related in Genesis 30:9-18. **Yissakhar** had four sons, Tola, Puvah, Iyov, and Shimron<sup>4</sup>, from which the tribe of Yissakhar descended.

The tribal allotments of Zevulun and Yissakhar were located right next to each other in the Northern part of Israel. Zevulun's territory included a coastline on the Western side of the Sea of Galilee. This was the tribal territory in which the villages of **Natzret** [Nazareth] and **Aijalon** are located. Yissakhar's territory was immediately to the South of Zevulun's and included such famous and important cities as Yizreel [i.e. **Jezreel**] and **Shunem**.

Moshe blessed the tribes of Zevulun and Yissakhar jointly, and seems to give preference to Yissakhar. Ya'akov, on the other hand, had blessed these two separately and had given the priority to Zevulun, for whom He prophesied a

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<sup>2</sup> **Zevulun** is spelled *zayin, veit, vav, lamed, vav, nun sofit*.

<sup>3</sup> **Yissakhar** is spelled *yod, sin, sin, kaf, resh*

<sup>4</sup> Genesis 46:13.

maritime vocation. In Ya'akov's prophecy Zevulun had been designated as, "*A haven of ships whose border shall be unto Tzidon.*" **Genesis 49:13.**

***V'li-Z'vulun amar***

*Of Zevulun he said,*

***S'mach Z'vulun b'tzetecha***

*"Rejoice, Zevulun, in your travels/journeys/excursions/going out;*

***v'Yisachar b'ohaleicha***

*Yissakhar in your tents<sup>5</sup>.*

***Amim har-yikra'u***

*Nations shall they call to the mountain;*

***sham yizbeichu zivchei-tzedek***

*There shall they offer sacrifices of righteousness:*

***ki shefa yamim yinaku***

*For they shall suck the abundance of the seas,*

***Us'funei t'munei chol***

*The hidden treasures of the sand.*

The villages of Natzret – i.e. Nazareth – and Cana, both of which figured prominently in the ministry of Yeshua, were also in the tribal allotment of Zevulun.

### ***Moshe's Blessing of Gad***

Gad<sup>6</sup> was Ya'akov's 7th son overall and the firstborn of Leah's maid Zilpah. His birth is described in Genesis 30:9-11. Leah chose his name from a Hebrew verb meaning to *press forward*, prophesying "*an advancement [or in today's vernacular, an 'upgrade' or 'promotion'] is coming.*"

Ya'akov's deathbed blessing of Gad had been very simple. He looked into the future and prophesied: "***Gad gadod y'gudeinu*** [a troop will advance against Gad] ***v'hu y'gud akev*** [but he will crush its heel]". **Genesis 49:19.** Moshe expands upon this overcoming calling upon Gad's line, declaring:

***Baruch marchiv Gad***

*Blessed be he who enlarges Gad:*

***K'lavi shachen***

*He dwells like a bear*

***V'taraf z'roa af-kod'kod***

*and tears, as prey, the arm and the crown of the head.*

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<sup>5</sup> Rashi opines that this means the tribe of Zevulun supported the Torah study of the tribe of Yissakhar.

<sup>6</sup> Gad is spelled *gimel, dalet*. It is sometimes translated as 'good fortune' and other times as 'a troop'.

***Vayar reshit lo ki-sham***

*He provided the first part for himself,*

***chelkat mechokek safun***

*For there was the lawgiver's portion reserved;*

***V'yete rashei am***

*He came [with] the heads of the people;*

***Tzid'kat Adonai asah***

*He executed the righteousness of the Holy One,*

***umishpatav im-Yisra'el***

*His ordinances with Yisra'el.*

### ***Moshe's Blessing over the Bloodline/DNA of Dan***

**Dan** [*dalet, nun sofit*] was Ya'akov's fifth son overall and the first by anyone other than Leah. A firstborn in his own right, he was the eldest of the two sons that Ya'akov fathered through the surrogate motherhood of Bilhah, Rachel's maid [the other such son being Naftali].

The story of Dan's conception and birth is recorded in Torah at Genesis 30:1-6. It all started with Rachel believing that she was unable to have children. She wanted a child badly, so she arranged for her maid Bilhah to serve as a surrogate to conceive and carry Ya'akov's seed, much as Sarah had once arranged to have Hagar conceive and carry Avraham's seed. The arrangement was far from ideal, but it worked. Bilhah did in fact conceive. And when she gave birth to a son, Rachel cried out: "***The Holy One has recompensed/rewarded me***" [Genesis 30:5]. Bilhah's firstborn son thus became known as Dan – or 'recompense/reward'.

The progenitor of the tribe of Dan received from Ya'akov a very short but meaningful blessing. The patriarch said merely: "***Dan will recompense/reward his people***". Genesis 49:16. In today's aliyah the tribe descended from Dan receives from Moshe a similarly brief prophetic declaration. Concerning the Dani all Moshe says is:

***Gur aryeh***

*He<sup>7</sup> is a lion's cub*

***yezaneq min-ha-Bashan***

*that leaps forth from Bashan.*

[Deuteronomy 33:22]

What does the 'gur aryeh' – i.e. a 'lion's cub' - imagery mean, you ask? The answer is 'a lot!' A lion cub is full of energy, strength, and raw potential. For the first two

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<sup>7</sup> **Dan** was Ya'akov's first son by Bilhah, Rachel's maid. Genesis 30:1-6.

to three years of his life, a male lion cub remains with his mother's pride. The mother teaches the cub how to hunt, as well as what behavior is and is not acceptable. As the cub begins to reach full maturity, he branches off on his own, finds a female, and either takes over the pride from which she came or teams up with her to form a new pride. Moshe's reference to Dan as a lion cub therefore invokes the idea of learning life-skills from the mother [Bilhah/Rachel], of a capacity for independence, of great potential for fruitfulness and impact.

Looking ahead to the Book of Revelation, however, it should be noted that when Yochanan the Revelator lists the tribes who will be at the head of the Messianic Kingdom, he omits any reference to Dan. See Revelation 7.

### ***Moshe's Blessing over the Bloodline/DNA of Naftali***

***Naftali*** [*nun, fey, tav, lamed yod*, meaning *my struggle*] was Ya'akov's sixth son overall, and his second son by the surrogacy of Rachel's maid Bilhah. The details of Naftali's birth are set forth in Genesis 30:7-8. Naftali was given his name by Rachel, who upon his birth said: "*With great wrestlings have I wrestled my sister, and have prevailed.*" **Genesis 30:8.**

The land allotted to this tribe by Y'hoshua was along the Western shore of the 'Sea of Galilee' [Kinneret]. For the Book of Y'hoshua states:

***And their border began at Helef,  
enclosing the territory from the terebinth tree in Zaanannim, Adami Nekeb, and Yavneel,  
as far as Lakkum; it ended at the Yordan.***

***From Helef, the border extended westward to Aznot Tabor,  
then went out from there toward Hukkok.***

***On the south side it adjoined Zevulun and on the west side it adjoined Asher.***

***It ended at [the border of] Y'hudah, by the Yordan, toward the sunrise.***

**[Joshua 19:33-34]**

Important cities in the tribal territory of Naftali included Hazor, Ramah, and Beit-Shemesh. The village of *Kafer-Nahum* – i.e. 'Capernaum' – was also located in Naftali.

Moshe's blessing over the bloodline/DNA of Naftali reads as follows:

***Ul'Naftali amar Naftali seva ratzon***

***Of Naftali he said, "May Naftali be satisfied with God's will,***

***umale birkat Adonai***

***and receive the fullness of the Holy One's blessing,***

***yam v'darom yerashah***

***Possessing the west and the south."***

**[Deuteronomy 33:23]**

## ***Moshe's Blessing over the Bloodline/DNA of Asher***

**Asher**<sup>8</sup> was Ya'akov's eighth son overall, and the second and last son of Ya'akov born through the surrogacy of Leah's maid Zilpah. Asher was thus a full brother only to Gad. Asher's birth is described in Genesis 30:11-13. Upon his birth Leah named him Asher, saying "*Making straight, undistracted progress am I*". **Genesis 30:13.**

Where was/is the land eternally allotted to Asher? It was/is located along the Mediterranean Sea, starting at the Phoenician city of Tyre on the North, running southward along the Sea through Carmel and Akko, ultimately sharing a border with Menashe to the South, with Zevulun and Yissakhar on the East, and with Naftali to the Northeast. It included Mt. Carmel, the port of Tyre, the luscious plain of Esdraelon, the plain of Acre, and the ancient city of *Dor* [modern *Tanturah*]. See **Joshua 19:24-29.**

From his deathbed, Ya'akov blessed Asher and his descendants, saying: ***From Asher will come the richest food; he will provide the king's delights.*** **Genesis 49:20.** Moshe picked up the refrain with regard to the entire bloodline, saying:

***Baruch mibanim Asher***

*May Asher be blessed with sons;*

***yehi retzui echav***

*Let him be acceptable to his brothers,*

***V'tovel b'shemen rag'lo***

*Let him dip his foot in oil.*

***Barzel unechoshet mine'aleicha***

*May Iron and copper be your doorbolts;*

***ucheyameicha dov'eicha***

*and may your strength increase each day.*

**[Deuteronomy 33:24-25]**

The areas of blessing Moshe released over the DNA of Asher thus included:

1. prolific progeny, particularly in the form of sons;
2. favor among his brethren/kinsmen;
3. prosperity, particularly in relation to olive orchards;
4. abundant natural resources, especially iron and copper, with all the associated trades and industries; and
5. increasing strength.

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<sup>8</sup> Asher is *alef, shin, resh*, meaning *straight, undistracted progress*, especially on the pathway of blessing. Hence forms of this word are sometimes interpreted as meaning 'blessed'.

It does not appear from historical accounts that Asher has yet enjoyed the fruition of this blessing. At the Great Regathering, however, when the descendants of Asher return to the land the Holy One has set aside for them, the blessing Moshe spoke over the bloodlines of Asher Moshe will be seen in its full manifestation. May the Holy One hasten that day!

### *Questions For Today's Study*

1. List the five tribes blessed by Moshe in today's verses. Beside the name of each write a summary of the blessing spoken over that tribe.
2. Which two tribes share a blessing?
3. What historical event from Torah is Moshe speaking of in verse 21 (concerning the tribe of Gad)?
4. Look at your Bible Atlas or the maps in the back of your Bible. Which part of the land of Israel [North, South, East, or West] did the tribes blessed in today's verses possess?
5. Which tribe did Moshe say was "most blessed of sons"? With what were the feet or heel of this tribe to be bathed?
6. In today's Haftarah reading from the Scroll of Y'hoshua [Joshua] we read:

*To the Re'uveni, and to the Gadi, and to the half-tribe of Menashe, spoke Y'hoshua, saying, "Remember the word which Moshe the servant of the Holy One commanded you, saying, the Holy One your God gives you rest, and will give you this land."*

[A] Y'hoshua reminds three tribes [two and a half, actually] of an agreement they made with Moshe. Which tribes were involved, and what was the agreement?

[B] What two things does verse 13 say the Holy One gave to these three tribes?

7. In today's B'rit Chadasha reading we hear more of the words of Yeshua from His prophetic "*Olivet Discourse*":

*But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. Then all the tribes of the eretz will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. He will send out his angels with a great sound of a shofar, and they will gather together his elect from the four winds, from one end of the sky to the other.*

And then, after describing the events that are going to occur in the 'end of days'

before His re-appearance on Earth, Yeshua told His talmidim a parable to help them understand the timing of the events He has just discussed.

*Now from the fig tree learn this parable: When its branch has now become tender, and puts forth its leaves, you know that the summer is near. Even so you also, when you see all these things, know that it is near, even at the doors.*

And finally Yeshua makes a statement that has been much misunderstood about ‘*this generation*’. He does not say the generation of men to whom He is speaking will not pass away – He says that the generation which sees Israel, as the fig tree in His parable, become tender and put forth its leaves in the prophetic sense, will not pass away until the things He spoke of earlier – namely, the signs in the Heavens, the Great Shofar [a reference to *Yom Kippur*], the great mourning of the ‘tribes of the eretz’, and His reappearance in the ‘clouds of the sky’ [a reference to *Sukkot*] – are ‘accomplished’.

*Most assuredly I tell you, this generation will not pass away, until all these things are accomplished. Heaven and eretz will pass away, but my words will not pass away.*

[A] Yeshua says that something will happen immediately after the period of distress/tribulation spoken of in yesterday’s verses. What does He say will happen?

[B] To describe what will happen, Yeshua quotes from one of the *Nevi'im* [prophets]. Which *navi* [prophet] does He quote?

[C] What passages of the TaNaKh does Y’shua quote in today’s verses?

[D] Read the chapter in which each passage quoted by Yeshua is found, and write a summary of the subject matter which the *navi* [prophet] was discussing in the verses Yeshua has quoted.

[E] What does Yeshua say will happen after the prophecy of the *navi* is fulfilled?

[F] Write a “diary entry” for the day in the future when the events of verses 30-31 occur. Be sure to discuss each of the events discussed in those verses, and explain your emotions/feelings as each occurred.

[G] Explain the “*lesson of fig tree*” in your own words.

[H] What “generation” is Yeshua talking about that will not pass away until all the things He prophesies about in these verses have happened?

[I] In Strong’s, look up the words translated “generation” and “pass away”. Write the Greek words and their definitions. What would the word be in Hebrew? What Hebraic word picture would that word draw?

*May you experience the Kingdom of Messiah in a new and fresh way this day.*

***The Rabbi’s son***

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

Psalm 106:6-12

*We have sinned with our fathers. We have committed iniquity.  
We have done wickedly.*

*Our fathers didn't understand your wonders in Mizrayim.  
They didn't remember the multitude of your lovingkindnesses,  
But were rebellious at the sea, even at the Sea of Suf.*

*Nevertheless he saved them for his name's sake,  
That he might make his mighty power known.  
He rebuked the Sea of Suf also, and it was dried up;  
So he led them through the depths, as through a desert.*

*He saved them from the hand of him who hated them,  
And redeemed them from the hand of the enemy.  
The waters covered their adversaries. There was not one of them left.  
Then they believed his words. They sang his praise.*