

# *Shiur L'Yom Revi'i*<sup>1</sup>

[Wednesday's Study]

READINGS:     **Torah Vezot:**                    Deuteronomy 33:12-17  
                  **Haftarah:**                         Joshua 1:10-11  
                  **B'rit Chadasha:**             Matthew 24:15-28

*Let the blessing come on the head of Yosef ....*

[Deuteronomy 33:16]

Today's Meditation is Psalm 122:1-9;

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

*L'Binyamin amar* – Of/unto Binyamin he said ... *yedid Adonai yish'kon l'vetach alav* – May the Beloved of the Holy One dwell safely/in a state of trust with him .... Deuteronomy 33:12a.

After 120 long years of life, Moshe has finally found something very, very precious - he has discovered true *shalom*. Ahhh! At long last the self-righteous, easily outraged side of the old Levite has succumbed to love. That *dark, controlling, vigilante spirit* that has so often risen up at critical moments of his life to sabotage him – and wreak unholy havoc on others - has been contained. The prophet has finally walked with the Holy One long enough to understand His ways – and therefore to *focus only on the potential for good in, and feel only goodwill toward, men*. Finally he has relinquished to the Holy One both the *right to be in control of situations* and the *right to sit in judgment of his fellow men*. He has finally learned that men's ideas and opinions about what is moral and what is immoral, what is just and what is unjust, what is right and what is wrong, and what is good and what is evil are always horribly corrupted by self-interest and lack of perspective – and hence are useless in the Kingdom. Armed with that understanding, Moshe is a new man. It feels as if the weight of the world has been lifted off his shoulders. He is finally free to 'be a blessing to every family on the face of the earth. Who knew? Oh – Avraham Avinu knew, didn't he?

If Moshe had known before what he knows now ... but there is *no sense crying over spilled milk*. This is not a time to ponder 'what ifs'. There are rivers of living water waiting to be released. There are so many bouquets of blessings to sort out and pass out. He now knows that the key to fulfilling one's mission is never found in assigning blame, or on trying to impose one's will or perspective on anyone else – but simply on *catching the Holy One's vision for, and preparing all who will listen within ones spheres of influence to usher in, the far better future the*

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Holy One has in mind. Finally, the prophet sees that clearly, and understands, that blessing others – individually, as households, and as bloodlines - was actually his primary calling all along. He is therefore finally free to exude unconditional love, unqualified joy, unshakeable hope, and unmitigated delight. *Free at last! Free at last! Thank the Holy One Almighty, Moshe, son of Amram, is free at last!*

### ***The Incredible Lightness of Being Only a Blessing, Never a Curse***

Moshe's new state of *lightness of being* is not because he has suddenly become blind to, or lacks understanding of, the depths of, humankind's fallen condition; it is simply because *he has found, and been apprehended by, a much higher reality*. That higher reality is, of course, *the Holy One's Grand Plan for the Redemption of Mankind as a Species, Bloodline by Bloodline, and for the Restoration of Creation to its intended state of Beauty, Fruitfulness, and Shalom*. Finally finding his rest in that Plan, Moshe has, at long last, broken off all chains of offense, hypocrisy, and self-interest. He has finally overcome the great '*lashon ha ra* inclination' that infects humankind after the Fall – i.e. the urge to *find fault*, to *fret over evildoers*, to *presume moral superiority*, to *take up offenses*, and then to use the precious Divine gift of speech not for to *complain*, to *accuse*, to *blame*, to mock, to slander, to judge, and to criticize. He is a vessel overflowing with light. He is visiting – and blessing - each tribe. He is pouring forth inspired vision for every bloodline of B'nei Yisrael. His words – like those of the Holy One - are like honey. No outrage. No offense. No disgust. No unforgiveness. No condemnation. Just blessing. *Selah!*

### ***Moshe's Blessing Over Binyamin [Benjamin]***

As we start today's aliyah, Moshe has already pronounced his final blessing over three Ya'akovian bloodlines. He has spoken life and expansion over the descendants of Ya'akov's firstborn Reuven. He has released Divine Empowerment and Protection In today's aliyah Moshe will visit and bless Ya'akov's last two sons – the ones born to him by Rachel. First Moshe will bless the youngest, Binyamin; then he will pronounce his blessing over Binyamin's older brother, Yosef.

Binyamin [known in the modern Western world as 'Benjamin'] was the 12<sup>th</sup> and final son Ya'akov sired. Binyamin was also the only son of Ya'akov born in Eretz Yisrael. He was, as you will recall, born near Beit-Lechem [Bethlehem]. Ya'akov's beloved Rachel died giving birth to him. With her dying breath she named the child she had brought into the world *Binoni* [usually translated *son of my trouble*, or *son of my sorrow*]<sup>2</sup>.

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<sup>2</sup> See Genesis 35:18. The name *binoni* is a contraction of the Hebrew words *ben* [*beit, nun sofit* - son] and *oni* [*alef, vav, nun, yod* - often translated 'my trouble']. The verb root of the word *oni*, however, is *avan*, *alef, vav, nun sofit*, Strong's Hebrew word #205, pronounced *aw-vawn*. which is more literally translated 'my iniquity', or 'my vanity'. This verb is first used in Torah in Numbers 23:21, where Bila'am the prophet hired by the Moavi' king Balak explained why he could not curse Yisrael as Balak desired. Bila'am declared: "*He [the Almighty] has seen no iniquity [avan] in Ya'akov*". See also Psalm 6:8, where the

Ya'akov, however, would not have it. He changed the child's name to **Binyamin**<sup>3</sup>, which is usually translated 'son of my right hand'. More literally, Binyamin means 'right-side son', or son of *power/strength*.

Binyamin's prophetic destiny is thus to be *the son of strength and power*. This prophecy saw some level of fulfillment when a descendant of Binyamin, Shaul, served as the first king of Israel. But there is still a great destiny for Binyamin!

### ***Binyamin's Overshadowing by Y'hudah***

While one would think that since Yosef and Binyamin were whole brothers - the only two sons of Ya'akov by Rachel - Binyamin's tribe would be associated with the tribes of Yosef's sons. But this is not what happened. Instead Binyamin's tribe became associated and over the centuries virtually combined with and overshadowed by Y'hudah – the pre-eminent [though fourth-born] son of Ya'akov by Leah.

The relationship between Y'hudah and Binyamin began in parsha *Miketz* when, in connection with the second journey to Egypt to redeem Sh'mon and purchase grain, Y'hudah committed himself to be Binyamin's protector. Read carefully Y'hudah's commitment to Ya'akov at that time:

*Y'hudah said to Yisra'el, his father, "Send the boy with me,  
and we will arise and go, so that we may live, and not die,  
both we, and you, and also our little ones.  
I will be collateral for him. From my hand will you require him.  
If I don't bring him to you, and set him before you,  
then let me bear the blame forever ... ."*  
[Genesis 43:8-9]<sup>4</sup>

From that time forward Binyamin and Y'hudah seemed *inextricably joined together*. Hence, the placement of the tribes in the camp of Israel in the wilderness put Binyamin as the 'mirror image' of Y'hudah. Y'hudah marched in the lead [the eastern-most part of the camp], on the right; Binyamin marched in the rear [the Western-most part of the camp], on the left – the *exact mirror image*, or 'flip side of the coin'.

And when the land of Eretz Yisrael was allocated among the tribes by Y'hoshua, the tribal allotment of Binyamin [containing Y'rushalayim] adjoined that of Y'hudah

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Psalmist declares "*Depart from me, all you workers of iniquity [avan], for the Holy One has heard the voice of my weeping.*"

<sup>3</sup> Binyamin is *beit, nun, yod, mem, yod, nun sofit*. Strong's Hebrew word #1144, it is pronounced *bin-yaw-mean*'.

<sup>4</sup> See also Genesis 44:18-34 – where Y'hudah offered his own life to ransom Binyamin, in fulfillment of this vow of protection.

[on Binyamin's southern border]. And it was actually Y'hudah's tribal allotment that contained Beit-Lechem, Binyamin's birthplace and the tomb of Binyamin's mother Rachel. Moreover under the kingdom of David the tribal allotments of Binyamin and Y'hudah basically merged.

This combination continued under Shlomo. And even when the kingdom divided Binyamin stayed with Y'hudah instead of going with his own full brother Yosef's descendants.

Today the people the world calls "Jews" consist primarily of the descendants of Y'hudah, Binyamin and Levi.

The close association of Binyamin and Y'hudah has highly significant Messianic implications. Hopefully we can explore them at a later time. For the present however all we are studying is Moshe's final blessing of Binyamin. That ***b'rachah*** is as follows:

***Yedid Adonai yish'kon l'vetach alav***

*The beloved of the Holy One shall dwell safely/in a state of trust by him;*

***chofef alav kol-ha-yom***

*He covers<sup>5</sup> him all the day;*

***uveyn k'tefav shachen***

*He dwells between his shoulders.<sup>6</sup>*

Let us look at this brief but full blessing in detail .

### ***The Dwelling Place of the Holy One's Beloved***

Moshe relates Binyamin to '***Yedid Adonai***' – *the Beloved of the Holy One*. Moshe does not appear to be calling Binyamin '***Yedid Adonai***', but appears to be saying that ***Yedid Adonai*** will be secure with – or within - Binyamin. What – or who – then, is ***Yedid Adonai***?

In one sense ***Yedid Adonai*** - the Beloved of the Holy One - is the *Radiant Presence* that will *sh'kan* [make its resting place] in Jerusalem on Mount Moriyah – in Binyamin's territory. In another sense it can be said that ***Yedid Adonai*** - the Beloved of the Holy One – is Messiah who will, though born in the tribal allotment of *Y'hudah* [at Beit-Lechem, Binyamin's birthplace], in an event which parallels the story of Binyamin's birth, will perform His most visible ministry in and will die,

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<sup>5</sup> This is a form of the Hebrew verb ***chafaf*** [*chet, peh, peh*], pronounced *khaw-fawf*'. This verb is sometimes translated *overshadows*, or *watches over*.

<sup>6</sup> Some translations render this phrase "he dwells among his slopes". This may allude to the fact that Jerusalem, the Temple, and the *k'dosh k'doshim* [holy of holies] was destined to be in Benyamin's portion ***Sifri; Zevachim 54b***.

be buried, and will be raised from the dead in, will ascend to the Holy One from, will send forth the *Ruach HaQodesh* to, and will return to and rule from, a city in the tribal allotment of Binyamin.

Note how this relates to the episode of the silver cup<sup>7</sup> of Yosef. In whose sack was this cup found? In *Binyamin's* sack.

Do you recall the trembling and fear that fell upon everyone when this cup<sup>8</sup> was found in Binyamin's sack? Do you recall what Y'rushalayim is called in TaNaKh? Is it not said in Zechariah 12 that the Holy One will make Y'rushalayim [the capital city of Binyamin] a '*cup of trembling*'<sup>9</sup>? And wasn't it on the Mount of Olives - in the tribal allotment of Binyamin - where Messiah prayed '**let this cup pass from Me?**'

### *Moshe's Blessing Over Yosef [Joseph]*

*Yosef* was Ya'akov's firstborn son by Rachel, his chosen and most beloved wife. Yosef was the last of the children born while Ya'akov was living in the house of Lavan. The story of Ya'akov's birth is found in Genesis 30:22-24.

*God [Elohim] remembered Rachel,  
and God [Elohim] listened to her, and opened her womb.  
She conceived, bore a son, and said,  
"God [Elohim] has taken away my reproach."*

*She named him Yosef, saying,  
"May the Holy One [yod, hey, vav, hey] add another son to me<sup>10</sup>."*

We know more about Yosef than we know about any of Ya'akov's other sons. His trials and tribulations are well chronicled in chapters 37, 39 – 48, and 50 of *Sefer B'reshit* [the book of Genesis]. Though hated by his brothers he was the Holy One's chosen vessel of redemption. It was through his affliction that the Holy One

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<sup>7</sup> The Hebrew word our English Bibles translate as '*cup*' [sometimes '*goblet*'] in Genesis 44 is **g'biyah**, *gimel, beit, yod, ayin*, Strong's Hebrew word #1375, pronounced *gheb-ee'-ah*. In Exodus, it is translated '*bowl*'. See Exodus 25:33, ff.

<sup>8</sup> It is said by Yosef's steward that Yosef both *drank from* and [our English Bibles say] *divined with* this cup. Genesis 44:5. The Hebrew verb our English Bibles translate as '*divined with*', however, is **nachash**, *nun, chet, shin*, Strong's Hebrew word #5172, pronounced *naw-khash'*. It is first used in Genesis 30:27, to describe the process by which Lavan discovered that the blessing that resided upon his house and flocks came because of the presence of Ya'akov. This is usually translated not '*divination*', but '*experience*'. The '*cup*' which Yosef drank and experienced was the cup of being hated, attacked with murderous intent, stripped of his garments, thrown in a pit, sold as a slave to foreigners, separated from his father and his inheritance, and considered dead, yet alive, and being used by The Holy One as an agent of redemption for those who hated him. This '*cup*' was placed in Binyamin's sack – then was allowed to '*pass from him*' back to Yosef, through the ministry of Y'hudah – see Genesis 44:18 – 45:1.

<sup>9</sup> The Hebrew phrase our English Bibles translate as '*cup of trembling*' in Zechariah 12 is **saf ra'al** [*samech, peh sofit (saf)* combined with *resh, ayin, lamed (ra'al)*].

<sup>10</sup> Yosef means '*He will add*'.

ordained for the family to be preserved from the famine with which He judged the inhabitants of the land of Kena'an.

Here is the blessing with which Moshe blessed Yosef and his sons:

***Mevoreichet Adonai ar'tzo***

*Blessed of the Holy One be his land,*

***mimeged shamayim***

*For the precious things of the heavens,*

***mital umithom roveitzet tachat***

*for the dew, for the deep that couches beneath,*

***Umimeged tvu'ot shamesh***

*For the precious things of the fruits of the sun,*

***umimeged geresh yerachim***

*For the precious things of the growth of the moons,*

***Umerosh harerei-kedem***

*For the chief things of the ancient mountains,*

***umimeged giv'ot olam***

*For the precious things of the everlasting hills,*

***Umimeged eretz umelo'ah***

*For the precious things of the eretz and the fullness of it,*

***Ur'tzon shochni s'neh***

*The good will of him who lived in the thornbush.*

***tavotah l'rosh Yosef***

*Let [the blessing] come on the head of Yosef,*

***ulekodkod nezir echav***

*On the crown of the head of him who was separate from his brothers.*

Moshe then broadened the scope of the blessing to Yosef's sons, Efrayim and Menashe, saying:

***Bechor shoro ha-dar***

*The firstborn of his herd, majesty is his;*

***lo v'karnei re'em karnav***

*His horns are the horns of the wild-ox:*

***bahem amim yenagach yach'dav***

*With them he shall push the peoples all of them,*

***afsei aretz***

*[even] the ends of the eretz:*

***v'hem rivevot Efrayim***  
*They are the ten thousands of Efrayim,*

***v'hem alfei Menasheh***  
*They are the thousands of Menashe.”*

Want to look into the fulfillment of this blessing? Consider that as we have discussed in previous studies Y'hoshua was a descendant of Yosef through Efrayim. Consider that he [Y'hoshua] was chosen by the Holy One to go before his brethren into Eretz Yisrael even as his forefather Yosef was chosen by the Holy One to go before his brethren from Eretz Yisrael to Egypt. Yosef's descendant Y'hoshua would also distribute the land among all the tribes.

The descendants of Yosef split off from the Y'hudim, Benyamini, and *Sh'moni* [the tribes of Judah, Benjamin, and Simeon] after *Sh'lomo* [Solomon] died. Their kingdom [known as “Israel”, as contrasted with “Judah”] fell to Assyria in 622 B.C.E., and they were carried off as captives into foreign lands.

Yosef's descendants are now reckoned among the so-called ‘ten lost tribes. Like Yosef, they have been sold into slavery and live in foreign lands. But as the Holy One knew where Yosef was when neither his father nor any of his brethren did, so the Holy One knows where Yosef's descendants are. The Holy One knows exactly where every person bearing Yosef's genetic blueprint is at every moment. They are not ‘lost’. They are sown like seeds. And *they will be harvested* when harvest time comes<sup>11</sup>.

For the Holy One, the covenant-keeping God, has promised concerning them:

***I will save beit-Yosef [the house of Joseph],  
and I will bring them again to place them;  
for I will have mercy upon them:  
and they will be as though I had not cast them off:  
for I [am] the Holy One their God, and will hear them.***  
[Zechariah 10:6]

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<sup>11</sup> I have been advised to my dismay that there is a theological debate going on in some circles concerning the ‘Two Houses’ of Israel. Please understand that the Rabbi's son takes no position on this theological debate, under counsel from Shaul of Tarsus who said [according to English translations] “***flee from all this, and pursue righteousness, Godliness, faith, love, endurance and gentleness***” – I Tim. 6:11; and see especially II Timothy 2:14 and 23-26. Hence, the footnoted statement above about the prophetic restoration of the ‘House of Yosef’ should not be interpreted as taking any position with regard to the ‘Two-House’ Controversy. Moreover, from a practical standpoint, the reality [thankfully] is that unveiling the beautiful truths of Torah and declaring the glorious words and deeds of the Creator and Divine Bridegroom keep me so occupied that the Rabbi's son has little time to devote to researching or debating the doctrinal formulations of men or movements, making any statement I might make with regard to such controversies pretty much worthless.

See also Revelation 7:8, where we are told that 12,000 of the tribe of Yosef, and an additional 12,000 from the tribe of Menashe, will be sealed among the 144,000 witnesses of the Holy One.

### ***Questions Concerning Today's Study***

1. Here are some questions regarding today's verses:

[A] Which three tribes does Moshe bless in today's verses?

[B] The first tribe blessed by Moshe today was Ya'akov's [Jacob's] youngest son. With what words does Moshe describe the tribe of this youngest son?

[C] Describe in your own words the kind of relationship that tribe was to have had with the Holy One.

[D] List the 8 different blessings with which Moshe blesses the land of "Yosef" [Joseph - who received a double portion of blessing from Ya'akov through Ya'akov's adoption of Yosef's sons Efrayim and Menasheh].

[E] With what words does Moshe describe Yosef?

[F] What does Moshe say that Yosef will do to the nations-even those at the end of the earth?

2. In today's Haftarah reading from the scroll of *Y'hoshua* [Joshua] we read of the first official act of Y'hoshua as the new leader of B'nei Yisrael:

*Then Y'hoshua commanded the officers of the people, saying,  
"Pass through the midst of the camp,  
and command the people, saying, 'Prepare you victuals;  
for within three days you are to pass over this Yarden, to go in to possess the land  
which the Holy One your God gives you to possess it.'"*

[A] To whom did *Y'hoshua* [Joshua] give his instructions?

[B] What were these persons instructed by Y'hoshua to tell the people of their tribes to do?

[C] What were these persons instructed by Y'hoshua to tell the people of their tribes was going to happen in three days?

[D] In Strong's and Gesenius, look up the Hebrew word which is translated in verse 11 as "cross" or "cross over". Write the Hebrew word and describe the Hebraic word picture it represents. This is the root word from which the descriptive term "Hebrew" comes.

[E] In verse 11 the land across the Yarden [**Jordan**] is described as a *yarash*, *yod*, *resh*, *shin*, Strong's Hebrew word #3423, pronounced *yaw-rash'* for the people of the Holy One. Describe the Hebraic word picture of '*yarash*' you see developing as you study that word out in Gesenius.

3. In today's reading from the Master's prophetic discourse on the Mount of Olives, facing Yerushalayim, we read:

*When, therefore, you see the abomination of desolation,  
which was spoken of through Daniyel the prophet,  
standing in the holy place (let the reader understand),  
then let those who are in Y'hudah flee to the mountains.  
Let him who is on the housetop not go down to take out things that are in his house.*

*Let him who is in the field not return back to get his clothes.  
But woe to those who are with child and to nursing mothers in those days!  
Pray that your flight will not be in the winter, nor on a Shabbat,  
for then there will be great oppression,  
such as has not been from the beginning of the world until now,  
no, nor ever will be.*

*Unless those days had been shortened no flesh would have been saved.  
But for the elect's sake, those days will be shortened.*

*Then if any man tells you, 'Behold, here is the Messiah,' or, 'There,' don't believe it.  
For there will arise false messiahs, and false prophets,  
and they will show great signs and wonders,  
so as to lead astray, if possible, even the elect.*

*Behold, I have told you beforehand.  
If therefore they tell you, 'Behold, he is in the wilderness,' don't go out;  
'Behold, he is in the inner chambers,' don't believe it.  
For as the lightning comes forth from the east,  
and is seen even to the west, so will be the coming of the Son of Man.  
For wherever the carcass is there will the vultures be gathered together.*

[A] What is the event that the Master said will signal the people of Judea [the territory of the tribe of Y'hudah (Judah)] that it is time to flee?

[B] Where are the people of the Holy One to flee?

[C] What do these verses say to you about the Master's attitude toward the Shabbat [KJV 'Sabbath'] and its continued observance? Explain.

[D] What does the Master say will happen after the event that signals the Y'hudim [Jews, or Judeans] to flee?

[E] Yeshua says the distress of those days will be "cut short"; why?

[F] Who does Yeshua say will arise and deceive many during this time of distress?

[G] When Yeshua returns, will any of His true, faithful, followers be unaware of it? How do you know?

[H] Verse 28 contains a literary device known as a metaphor. Look up the word metaphor in the dictionary, write the definition, and make up and write a metaphor regarding some aspect of the Festival of Sukkot.

[I] What does Yeshua's metaphor of verse 28 (the 'gathering of vultures') mean to you? What do you think the Master is saying to us, and why did He not speak it in plain language all could understand?

*May you be as the Beloved of the Holy One, resting securely in His Presence.*

***The Rabbi's son***

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

**Psalm 122**

*I was glad when they said to me, "**Let's go to the Holy One's house!**"*

*Our feet are standing within your gates, Y'rushalayim;*

*Y'rushalayim, that is built as a city that is compact together;*

*Where the tribes go up, even the Holy One's tribes,  
according to an ordinance for Yisra'el, to give thanks  
to the name of the Holy One.*

*For there are set thrones for judgment, the thrones of David's house.*

*Pray for the shalom of Y'rushalayim.*

*Those who love you will prosper.*

*Shalom be within your walls, and prosperity within your palaces.*

*For my brothers' and companions' sakes, I will now say, "**Shalom be within you.**"*

*For the sake of the house of the Holy One our God I will seek your good.*