

# V'ZOT HA'BERACHAH – “And this is the Blessing”

## DEUTERONOMY (D'VARIM 33:1 – 34:12)

### INTRODUCTION:

1. This portion describes what happened on the very last day of Moses' life.
2. Following in the tradition established by Jacob goes from tribe to tribe to blessing them.
  - a. Like Jacob, Moses' blessing combines prophecy with the blessings.
3. Before leaving them, Moses gives a general blessing to the entire nation:

“There is none like unto God, O Jeshurun, who rides on the heaven as your help.”

4. Because this is the last portion, this is the one read on Simchat Torah – rejoicing in the Torah – when the annual cycle is completed.
  - a. Simchat Torah marks when the scroll is rolled back to the Beginning.
  - b. Can't help but think of what Scripture has to say as all things are being restored:

**“Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.” - Revelation 6:14**

### CHAPTER 33: THE BLESSING

1. Verse 1: “And this is the blessing (וְזֹאת הַבְּרָכָה *v'zot ha'berachah*).”
  - a. The Song was an admonition describing punishments for disobedience.
  - b. The Blessings describe Israel's ultimate destiny determined by God.
2. This is Moses' last act – to bless the ones who were, indirectly, responsible for his transgression which made it impossible for him to cross over into the land.
  - a. When others might be tempted to curse, he blessed.
  - b. He could do no less than Bila'am who sought to curse but could only bless.
3. The blessing is directed to the entire nation – “children of Israel” – but gets specific with each tribe: each tribe's success was crucial for the overall welfare and success of the nation.
4. In this verse, Moses is called “man of God” (Heb. אִישׁ הָאֱלֹהִים *ish ha'elohim*).
  - a. He is referred to as such later in Joshua 14:6 and Psalm 90.
5. Verse 2: “The LORD came from Sinai...at His right hand was a fiery law.”
  - a. Sinai was starting point of revelation given to Israel.
  - b. “Right hand” denotes power and authority.
  - c. This is where Y'shua is “seated” or positioned.

**“What do you think about the Messiah? Whose Son is He?” They said to Him, ‘The Son of David.’ He said to them, ‘How then does David in the Spirit call Him LORD, saying: The LORD said to my LORD, sit at my right hand till I make your enemies your footstool? If David then calls Him LORD, how is He his Son?’” – Matthew 22:42-45**

**“God has exalted Him to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.” – Acts 5:31**

**“But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Y’shua standing at the right hand of God, and said, ‘Look! I see the heavens opened and the Son of Man standing at the right hand of God!’” - Acts 7:55**

6. That God’s right hand presented this “fiery law” also hints at Y’shua – the Word made flesh.
7. When God presented the covenant to Israel, it was amidst display of fire and lightning.
  - a. This is hinted at the beginning – בראשית *b’reshiyt* “in the beginning.”
  - b. Permuted it is אש ברית *brit esh* – “covenant of fire.”

**“Is not my word like a fire? says the LORD” – Jeremiah 23:29**

8. Verse 3: “He loves the peoples, all His holy ones and they sit down at His feet.”
  - a. Two different ways of looking at this – “the people’s” are the tribes – His holy ones.
  - b. Yet, we know He “so loved the world” – embraces “holy ones” from all peoples.
  - c. Those are the ones who constitute His people Israel.
  - d. They “sit at His feet” (Sinai) in order to learn His instructions.

**“And she had a sister called Mary, who also sat at Y’shua’s feet and heard His word.”  
- Luke 10:39**

9. Verse 4: “Moses commanded a law... an inheritance of Jacob” – Torah is entrusted to Israel.
  - a. Heb. word מורשה *morashah* is better rendered “heritage.”
  - b. Inheritance may be spent or sold off by heir at their discretion.
  - c. Heritage is estate that must be preserved for future generations; must remain in family.
  - d. Torah is for the family and is transmitted from generation to generation.
10. Y’shua says:

**“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.” – Matthew 7:6**

11. Hebrew word מורשה *morashah* is related to מאורשה *m’orasah* or “married.”
  - a. Israel married to Torah.
  - b. If we see that Y’shua is living Torah (word), Israel is His bride.
12. Verse 5: “And there was a king in Jeshurun” – God becomes king when they accepted Torah.
  - a. Some rabbis claim the Torah is “king in Jeshurun” because it is Israel’s authority.
  - b. To believe in God but not His Torah is deny God Himself.
  - c. A King without authority (Torah) is not a king.
13. Considering Messiah is Torah personified, the Messiah is the King in Jeshurun.

## **CHAPTER 33: THE BLESSINGS: REUBEN, JUDAH, LEVI**

1. Verse 6: “Let Reuben live and not die” – an idiom for “long live Reuben.”

- a. Begin across the Jordan, tribe was exposed to attacks from neighboring enemies.
2. Required this blessing because he had been chastised by Jacob for cohabitating with Bilhah.

**“Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it.” – Genesis 49:3-4**

3. Consequently, Moses prays that his tendency to stray would not bring him to destruction.
  - a. That the tribe would always be included in the census.
  - b. That past incidents would not cause it to be counted out of the nation.
  - c. Reuben produced Dathan and Abiram who rebelled against Moses and Aaron.
4. Verse 7: “Hear, LORD, the voice of Judah” – tribe from which Davidic line would descend.
  - a. This princely tribe would be leading tribe in wars for Land of Israel.
  - b. Judah always goes first – the camp of Judah in the wilderness led the way.
5. Moses’ prayer was that Judah’s armies would be victorious; that God would hearken to their prayers for guidance and protection.
6. It is noted that Simeon is omitted from the blessings – believed to be part of Judah’s blessing.
  - a. Since Simeon’s 19 unconnected cities were in southern part of nation, Judah’s territory.
  - b. His population was small so was assimilated into host tribe.
7. Jacob had castigated him in Genesis 49:5.
  - a. Men from Simeon had been heavily involved in the rebellion of Ba’al Peor.
  - b. Related in Numbers 25:3, 14.
8. Verse 8 - 11: Blessing of Levi: beginning with Priests and then the entire tribe.
  - a. Other commentators attach Simeon to tribe of Levi because of Jacob’s blessing.

**“Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.” – Genesis 49:5-7**

9. Of course, this also alludes to fact Levi, Moses’ tribe, is dispersed among all the tribes.
10. Verse 8: “Your Tummim and Urim be with your holy one” referring to the breastplate.
11. They were proved at Massah and Meribah (Ex. 17:1-7, Num. 20:1-13) when Moses and Aaron (of Levi) were challenged.
  - a. In both cases, the people cried out for water.
  - b. Because we proved ourselves faithful, let the *urim* and *tummim* remain with Levi.
12. Verse 9: “Who said of his father and of his mother, ‘I have not seen him.’ ”
  - a. Suggesting that Levi makes no distinction in carrying out his duties as priest.
  - b. “Neither did he acknowledge his brethren” – slew idolaters after Golden Calf incident.
13. “They observed (guarded) your word and keep (consecrated) your covenant.”

**“Then you shall know that I have sent this commandment to you, that my covenant with Levi may continue, says the LORD of hosts. My covenant was with him, one of life and peace, and I gave them to him that he might fear me; so he feared me and was reverent before my name. The law of truth was in his mouth, and injustice was not found on his lips.**

**He walked with me in peace and equity, and turned many away from iniquity. For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the LORD of hosts.” - Malachi 2:4-7**

14. Verse 10: “They shall teach Jacob your ordinances and Israel your Law.”
  - a. Because they had not aligned themselves with the rebels at Sinai.
15. That they may teach all Israel is why they are scattered among the tribes (Jacob’s prophecy).
  - a. Jacob scolded Levi for his aggression but it is turned for good in wilderness.
  - b. Used to guide others away from transgression.
16. Aaron assisted the people in their sin (mingling) but was put in position to lead people away from mixing holy and profane.
  - a. God took something unwholesome and turned it for good.
17. Verse 11: “Bless his substance and accept the work of his hands.”
  - a. His ability to perform the duties delegated to him.
  - b. Indirectly, provide for Levi temporarily that he may focus on spiritual duties.

### **CHAP. 33: BLESSINGS: BENJAMIN, JOSEPH, ZEVULUN & ISSACHAR**

1. Verse 12: “The beloved of the LORD (Benjamin) shall dwell in safety by Him.”
  - a. Because he was favored by Jacob, it reflects God’s favor upon him.
2. Opinions offered as to why Jacob (and God) favored him:
  - Only tribe leader born in the Land.
  - Had no part in sale of Joseph.
  - Comforted Jacob in his old age.
3. He “dwelled in safety by Him” because the Temple was in Benjamin’s tribal portion.
  - a. Though Jerusalem is situated in Judah’s territory, the Temple sits in Benjamin’s.
  - b. The Sanctuary itself in Benjamin while the courts are in Judah.
  - c. This is why Benjamin’s blessing follows Levi’s, the ones who minister there.
4. Footnote: The *mishkan* was situated in Shiloh in Ephraim’s portion (offspring of Joseph) for over 200 years; consequently, Joseph’s blessing follows Benjamin’s.
5. “He covers him all the day and He dwells between his shoulders.”
  - a. When Temple dedicated in Benjamin’s territory, the *Sh’kinah* “covers” Benjamin.
  - b. Since the Temple was built, the central Sanctuary was never again moved.
  - c. Thus, “He dwells between his shoulders” – the rocky hills of Jerusalem.
6. Following Benjamin is the “twin tribe” Joseph who is highly favored and promised prosperity.
  - a. Moses’ blessing of Joseph parallels that of Jacob.
  - b. Some commentators speculate that the blessing hints at future catastrophe.
  - c. From Joseph came Jeroboam who led the northern kingdom into idolatry and exile.
  - d. Today, Joseph’s territory is occupied by Edom.
7. Verse 13: “Blessed of the LORD be his land” – indicating fertile land for growing.
  - a. Promises of abundant rain and subterranean springs.
8. Verse 14: “For...the fruits of the sun and ... yield of the moon.”
  - a. Those things warmed by the sun and those things that grow at night.
  - b. Some things only grow when it is dark, i.e. melons, cucumbers.
  - c. Thinking in spiritual terms, Joseph (and entailed) will mature when it is dark.

9. Verse 16: “Let the blessing come upon the head of Joseph ... prince among his brethren.”  
a. Compare this to what Jacob says of Joseph:

**“The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.” – Genesis 49:26**

10. Important to consider that the “prince” among his brethren was “separate” from his brethren.  
a. That Joseph’s blessing would surpass that of the ancestors.
11. “His firstling bullock, majesty is his and his horns are of the wild ox.”  
a. Most commentators agree this refers to firstborn in a spiritual context – Ephraim.  
b. Jacob placed him ahead of Manasseh when he blessed them (Gen. 48:17-20).  
c. Some contend this speaks specifically of Joshua, the descendant of Joseph (Ephraim).
12. “His horns” speak of strength – commentators contend that Joseph is likened unto an ox by Jacob (Gen. 49:6); he is symbolized by ox or bull.  
a. Ephraim’s camp was symbolized by the ox or bull.
13. With his horns he will “gore the peoples...even the ends of the earth.”  
a. To say, his influence and power will go over the whole earth.
14. Verse 17: “They are the ten thousands of Ephraim ... and the thousands of Manasseh.”  
a. The word **חַרְחַר** *hem* – “they” – is believed to refer to the two horns of Joseph.  
b. Joshua (Ephraim) “gored” the Canaanites; Gideon (Manasseh) destroyed Midianites.
15. Verse 18: “Rejoice Zebulun in your going out and Issachar in your tents.”  
a. These two tribes were in somewhat of a partnership.  
b. Zebulun engaged in maritime enterprises and supported Issachar.  
c. Issachar supposedly dedicated its time to “tents” of study.

**“Of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command.”  
– 1 Chronicles 12:32**

16. Zebulun’s territory stretched from Lake Kinneret to Mediterranean.  
a. Jacob said, “Zebulun will dwell at the shore of the sea.”
17. Issachar is said to have had intimate knowledge of the most complex of halachic issues.  
a. Their 200 chiefs instructed the entire nation in calendar issues – “times.”

## **CHAPTER 33: THE BLESSINGS: GAD, DAN, NAPHTALI & ASHER**

1. Verses 20-21: The blessing of Gad whose territory was east of Jordan.  
a. This was the area of Sihon and the Amorites and larger than any western tribe.
2. Verse 20: “Blessed be He that enlarges Gad; He dwells as a lioness” – in defense of his territory and of the neighboring tribes.  
a. Was famed as courageous in war.

**“Some Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains.” – 1 Chronicles 12:8**

3. Verse 21: “He chose a first part for himself” – along with Reuben, Gad was the first tribe to choose its territory (Num. 32:1).
  - a. Specifically chose the territory of Sihon and Og, first conquered territory of the Land.
4. “He executed the righteousness of the LORD” – Gad fulfilled the promise to cross Jordan and fight alongside the other tribes against the Canaanites of the Land.
  - a. Moses says this before it happened, speaking as if it had already occurred.
5. Verse 22: “Dan is a lion’s whelp” – compared to Jacob’s blessing where Dan is a serpent.

**“Dan shall be a serpent by the way, a viper by the path that bites the horse's heels so that its rider shall fall backward.” - Genesis 49:17**

6. Both comparisons suggest that Dan is quick to strike at enemies and defend its domain.
  - a. Like Gad, Dan’s territory was on Mediterranean and first to encounter invasion by sea.
  - b. Samson was from Dan and a staunch defender of the Israelites.
7. “That leaps forth from Bashan” – which is the area where the Jordan River originates.
  - a. Yarden (Heb. יַרְדֵּן) is to say “comes down (flows from) Dan” (Heb. דָּן יָרַד).
  - b. Suggests that Dan would be quick to leap into battle in defense of country.
8. Verse 23: “Naphtali, satisfied with favor and full with the blessing of the LORD.”
  - a. The land of Naphtali was some of the richest and most fertile in the Land.
  - b. Naphtali’s territory encompassed much of what was called the Galilee.
  - c. “Possess the sea and the south” refers to the Sea of Galilee and the Huleh region.
9. It is recorded in the Gospels that Naphtali (and Zebulun) would be blessed in other ways.

**“And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet (Isa. 9:1), saying: ‘The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the gentiles: the people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death light has dawned.’”**

**- Matthew 4:13-16**

10. Verse 24: “Blessed be Asher above sons; let him be favored...and dip his foot in oil.”
  - a. When Asher (“happy”) was born, Leah said she was most fortunate (Gen. 30:13).
  - b. Asher was to enjoy exceptional prosperity.
11. To dip his feet in oil has been considered a metaphor for great abundance.
  - a. Supposedly, olive trees were in abundance in Asher’s territory.
  - b. Many have interpreted this to mean petroleum will be discovered in this area.
12. In this abundance of “oil” he would be pleasing to his brethren.
  - a. Some sources interpret as daughters of Asher marrying *kohenim*, anointed with oil.
  - b. Interestingly, a woman of Asher is in temple when Miryam completed purification.

**“Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age ... and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day.”**

**- Luke 2:36-37**

13. Verse 25: “Iron and brass shall be your bars” suggests his dwelling would be impenetrable.
- Asher dwelt in the northern regions which were considered vulnerable.
  - Most of Israel’s troubles came from the north.

**“Then the LORD said to me: ‘Out of the north calamity shall break forth on all the inhabitants of the land.’ ” – Jeremiah 1:14**

14. Verse 26: “There is none like unto God, O Jeshurun.” – nothing to fear if Israel is upright.
- He will “ride upon the heaven as your help” when they are obedient.
  - The word “rides” is רכב *rakhav* from which is derived מרכבה *merkavah* – “chariot.”
  - The *merkavah* of God – His throne is His war chariot on which He rides.

**“Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. Therefore David inquired of the LORD, and He said, ‘You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines.’ And David did so, as the LORD commanded him; and he drove back the Philistines from Geba as far as Gezer.” – 2 Samuel 5:22-25**

15. Verse 27: “The eternal God is a dwelling place” – He is Israel’s refuge.
- Moses says:

**“LORD, you have been our dwelling place in all generations.” – Psalm 90:1**

16. Israel should view the world’s leaders as insignificant compared with the God of Israel.
- Even the mightiest are bound to the earth while God transcends the Universe.
17. Verse 28: “Israel dwells in safety, the fountain of Jacob alone” – securely and solitary.
- Because the enemy has been vanquished, Israel can dwell safely as a nation.
  - Each Israelite can dwell individually without need for communal protection.
  - The *moshavim* and *kibbutzim* played integral role in defense of Israel during war.
  - This is not the present situation; perhaps this is speaking of a future time.
18. Note what Jacob says to Joseph – the one separated from his brethren:

**“Then Israel said to Joseph, ‘Behold, I am dying, but God will be with you and bring you back to the land of your fathers.’ ” – Genesis 48:21**

19. There is a widespread belief in Judaism that Israel will not dwell in safety until Joseph is reunited with his brother.

- Consider prophecies in Ezekiel 36-37, Obadiah.

20. Verse 29: “Israel, who is like unto you? A people saved by the LORD.”

- a. Israel is the unique people who are victorious not by might, power but His Spirit.
- 21. “You shall tread upon their high places (haughty ones) – Heb. על במותימו *al bamoteimo*.
  - a. Example is Joshua 10:24-26 – placing feet on neck of Canaanite kings.
  - b. There is a prophetic significance to this as well.

**“For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up, says the LORD of hosts, that will leave them neither root nor branch. But to you who fear my name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this, says the LORD of hosts.” – Malachi 4:1-3**

- 22. It could also allude to the high mountains of Israel which is prophetic as well.
  - a. Ezekiel 36 prophesies to the mountains and hills of Israel.
  - b. Promising that His people will walk upon them after Edom has been displaced.
  - c. This leads to the reunification of Joseph and Judah.

## **CHAPTER 34: MOSES DIES**

- 1. After blessing the people Moses ascends Mt. Nebo to die.
- 2. Josephus records this day:

“Amidst the tears of the people, the women beating their breasts and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high priest Eleazar and the general Joshua. At the top of the mountain, he dismissed the elders, and then, as he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley.” – Josephus, Antiquities of the Jews, Book IV, Chapter 8

- 3. Verse 1: He ascends Nebo (Pisgah) part of the Abarim mountains in Moab (Ruth’s home).
  - a. He was shown all the land unto Gilead in the territory of Dan.
  - b. This is interesting because Gilead is where Elijah dwelt.
  - c. In this general vicinity is where Elijah was taken up into heaven.
  - d. Both appear with Y’shua on mountain in Matthew 17.
- 4. Footnote: the Abarim mountains figure prominently in the battle of Gog of Magog in Ezekiel.

**“It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by (Heb. עברים *abarim*) east of the (Dead) sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.” – Ezekiel 39:11**

- 5. This is interesting because belief is that Moses was shown more than the land: given a prophetic vision of things that would happen in the land until Judgment Day.
- 6. That “Dan” is mentioned is interpreted as Moses was shown the idolatry of Dan.
  - a. Saw the exile, etc.



7. Verse 2: Was shown land of Naphtali (Galilee), Ephraim and Manasseh ... as far as the “western sea” but literally “last sea”; interpreted as “last day” i.e. Judgment Day.
8. One commentator makes mention that he was shown the different landmarks, including the Mount of Olives, Zion, Bethlehem and events that happened there.
  - a. This would mean he saw events surrounding Y’shua’s ministry.
  - b. Again, he is one that appears with Y’shua on mount of Transfiguration.
9. Moses able to see the Land with his own eyes and buried in valley in Moab near Beth-peor.
  - a. Question as to whether Moses wrote this part or not – Josephus says he did.
  - b. Other opinion is that Joshua wrote this part.
10. Verse 5: Moses is called “servant of the LORD” (Heb. עַבְדָּ *eved*) – obeying Him to the death.
  - a. When alive was called “man of God” but as He dies called “servant.”
  - b. This hints at Y’shua’s example of being a bondservant unto death.
  - c. Also leads to call for us to be bondservants – dying to ourselves in order to overcome.
  - d. Our identity should be determined by our Master, the Creator.
11. “He died ... according to the word of the LORD” - literally “at the mouth of the LORD.”
  - a. Rabbinically understood to mean God took his breath away with a “kiss.”
  - b. Interesting to consider because man was given life by God breathing into nostrils.

**“Remember your Creator before the silver cord is loosed, or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well. Then the dust will return to the earth as it was, and the spirit (breath) will return to God who gave it.”**

– Ecclesiastes 12:6-7

12. Verse 6: “He was buried in the valley ... over against Beth-peor.”
  - a. This is where Israel consorted with the women of Moab.
  - b. Where Pinchas stayed the plague indirectly brought upon the people by Balaam.
  - c. Interesting that this would be the sight of Moses’ burial.
13. To this day, no one knows of the location of his grave that it not become a shrine.
  - a. God made sure that Moses was “concealed” to this very day.
  - b. In many ways, Moses is still concealed – what he wrote is “hidden.”
14. When he died he was 120 years – “his eye was not dim, nor his natural force abated.”
  - a. Literally, “neither had his freshness fled” – his death was ordained?
  - b. Interesting that his years correspond to years determined by God for man.

**“And the LORD said, ‘My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.’” – Genesis 6:3**

15. Verse 8: They wept for Moses 30 days and then they ended; at that point Joshua leads.
  - a. God always has a person(s) ready to assume mantle of leadership before other leaves.
  - b. Samuel and Eli; as one ends the other begins.
  - c. Evening begins the day – an interim period when sun sets and darkness falls.
16. The successor, Joshua, was “full of the spirit of wisdom” – synonymous with spirit of God.
  - a. Hebrew is מלא רוח חכמה *maleh ruach chakhmah*.
  - b. Also rendered “completed with spirit of wisdom.”
17. V. 10: “There has not arisen a prophet like unto Moses whom the LORD knew face to face.”
  - a. “Face to face” suggests that Moses saw things that no other prophet saw.

- b. Rabbis believe that Moses was permitted to speak to God at will.
  - c. A prophet “like unto Moses” did arise when Messiah appeared.
18. Verse 12: “which Moses wrought in the sight of all Israel” – referring to the signs performed.
- a. These signs were unprecedented and remain so.
  - b. Many of Y’shua’s signs were subtle and hard to discern – weren’t obvious.
  - c. These flagrant signs won’t be seen again until the end of days (Rev 11:3-6).
19. Other than Y’shua, Moses has influenced societies and nations more than any other man.
20. Rabbis note that Moses shattered tablets in sight of Israel and God ratified decision.
- a. Explain that great leader must make dramatic decisions at times.
  - b. Must also be willing to “shatter” life’s work (tablets) if necessary – do what is right.
  - c. Abraham taking Isaac (the promise) to the altar on Moriah.
  - d. Y’shua laying down His life.
21. Which seems to be a fitting end to the Torah – the emphasis is upon Y’shua the Messiah.
- a. The last word of Torah is **ישראל** *Yisrael*, the last letter being the **ל** *lamed*.
  - b. The first word is **בראשית** *b’reshiyt*, the first letter is **ב** *beit*.
22. In the beginning, God’s purpose was to bring forth a nation – Israel.
- a. Through His servant, He gave them the Torah which reveals the ultimate servant.
  - b. The “heart” of the Torah is the Messiah Y’shua – **לב** *lev*.