

Write This Song For Yourself

♪ *And they sing the Song of Moses, the servant of God, and the Song of the Lamb* ♪

"¹⁹Now, write this song for yourselves, and teach it to Bnei-Yisrael—put it in their mouth, so that this song may be a witness for Me against Bnei-Yisrael... ³⁰Moses spoke in the hearing of the whole community of Israel the words of this song, right to the end:" (Deut. 31:19, 30)

Remember the law of first and last mention? (Mainly: the first and last mention of a principle in Scripture carries with it additional meaning or significance, and we should therefore pay close attention to it). Jewish Sages derive from Deut. 31 verse 19, which is the *last* command (*mitzvah*) in the *Torah*, that *every Jew* is commanded to write a *Torah* scroll, a commandment that can be fulfilled according to *Rambam*: "*by writing a single letter of a complete scroll, because the lack of even one letter renders a scroll invalid. The writing or correcting of a single letter is tantamount to completing the entire scroll*" (*Rambam, Sefer Torah 7:1*). It seems like a *great leap of faith* to jump from writing *this song* to writing *This Torah*. But according to some Rabbis the purchase of books expounding on the *Torah* (e.g., a *Chumash* or *Tanach*, i.e., a Bible) constitutes a fulfillment of this *mitzvah*. Going along with the rabbis means the *climax* of the entire *series of mitzvot* (613 of them) is to record and know *Adonai's* commands, so that they can be fulfilled and passed on to our children (succeeding generations). Times would come when the masses would forsake the *Torah* and be drawn after the cultures of the surrounding societies, but that *written song* would remain a constant reminder of Israel's roots and the unchanging focus of its devotion.

The Lord said to write a Song? Deut. 32, *Parashat Haazinu*, is the written Song of Moses. Notice the colon at the very end of the last verse of *Parashat Vayelech* (*Deut. 31:30*) letting us know that the song follows. It is always sung with its own melody, and it is written in the form of a poetic verse (*Rambam*). Some Rabbis teach that it is a song because *song* implies the concept of *harmony*, in that people recognize that all elements of the universe blend together in carrying out *Adonai's Will*. Just as all the notes in the score of a complex song, all the instruments of an orchestra, and all the voices in a choir join in harmonious cooperation to create a concert. This is in direct opposition to disjointed noise—noise that results from the failure of the notes, instruments, and voices to harmonize properly. Israel is shown that all parts of Creation respond harmoniously to the sins and good deeds of *Adonai's* people: *"²¹Now when many evils and troubles have come on them, this song will confront them as a witness; for it will not be forgotten from the mouth of their descendants. For I know the intention they are devising this day, even before I bring them into the land that I swore."²²That day Moses wrote this song and taught it to Bnei-Yisrael" (Deut. 31:21-22).*



The Song of Moses is a sign to our generation! *Adonai* ties it with the re-gathering of Israel's generations, and not so much with those getting ready to cross over the Jordan. Revelation makes the same connection: *"²And I saw something like a sea of glass mixed with fire, and those who had overcome the beast and his image and the number of his name standing by the sea of glass, holding the harps of God. ³And they are singing the song of Moses the servant of God and the song of the Lamb, saying, "Great and wonderful are Your deeds, O Lord God the Almighty. Just and true are Your ways, O King of the nations. ⁴Who shall not fear and glorify Your name, O Lord? For You alone are Holy. All the nations shall come and worship before You, for Your righteous acts have been revealed!" (Revelation 15:2-4).* *Moshe* appointed heaven and earth, which are eternal, to be witnesses that outlive his and later generations. These are witnesses who will testify against us if we deny the covenant of *Torah*! These witnesses will also take the lead in administering the appropriate punishment for such denials—for the heavens could then withhold its rain and the earth its produce, as necessary.

The Song of *Moses* will mean something to the generation spoken of in *Revelation 15:3*, those who have gotten the victory over the beast, the image, over his mark and over the number of his name: *"¹¹They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even in the face of death" (Rev. 12:11).* *Moses* accurately predicts the impact of his song on that generation. This is

confirmed by the prophets: ¹*“Woe to the shepherds who are destroying and scattering the sheep of My pasture!” It is a declaration of Adonai.* ²*Therefore thus says Adonai, the God of Israel, about the shepherds who feed My people: “You have scattered My flock, driven them away, and have not taken care of them. I will soon visit on you the evil of your deeds.” It is a declaration of Adonai.* ³*“I will gather the remnant of My flock out of all the countries where I have driven them, and will bring them back to their folds, and they will be fruitful and multiply.* ⁴*“I will raise up shepherds over them who will feed them. They will no longer be afraid or dismayed, nor will any be missing.” It is a declaration of Adonai.* ⁵*“Behold, days are coming” — it is a declaration of Adonai—“when I will raise up for David a righteous Branch, and He will reign as king wisely, and execute justice and righteousness in the land.* ⁶*In His days Judah will be saved, and Israel will dwell in safety; and this is His Name by which He will be called: Adonai our righteousness.* ⁷*“Therefore behold, days are coming,” says Adonai, “when they will no longer say: ‘As Adonai lives, who brought up the children of Israel out of the land of Egypt.’”* ⁸*“Rather, ‘As Adonai lives, who brought up and led the offspring of the house of Israel out of the north country and from all the lands where He had banished them.’ So they will dwell in their own soil” (Jer. 23:1-8).*

There is a greater and *Second Exodus*. This is not the exodus from Egypt, but the exodus of greater Israel. The exodus of all the sons of Israel who will one day, after being enslaved by all the nations of the world, will miraculously come out of from all those nations and return to the land of Israel. This is *partially* happening now, in our generation and that of our children!

We have seen many prophecies that say that everyone is going to the land of Israel and to Jerusalem, the place where *Messiah* returns. So, if we take that theme of the Exodus, which is the dominant story of the *Torah* and you take all other teachings which also come from *Torah* into account, we see they all together tell one story. While the *Torah* is about the Children of Israel that lived at that time, the last message of the *Torah* is also specifically to one generation—a latter generation—the Elijah Generation, to us by faith! We are told that everything that has been said in this *Torah* will prepare us for what this specific generation together with the King are getting ready to do. There is one latter generation that will get ready to go on the greater exodus. And there will be another Pharaoh, the anti-Messiah, who will not remember the son of *Yosef* (just as the story said). And *Adonai* will deliver us with a mighty hand with many judgments. The pattern of the judgments in the Book of Exodus matches the pattern of the judgments in the Book of Revelation. And those who understand the ancient story will know what to anticipate for they will know that in this latter generation one has to be *willing to leave Egypt (the world)* if you are ever going to get to the promised land. And they will also know that we are not going to get *beamed* from Egypt right to the promised land (via the so-called Rapture program), but that like our ancestors, we are also having to go through the wilderness. And this is where it gets really interesting, because even the sages of Israel while admitting that there is a generation that will understand certain passages of Scripture, they do not understand the passages themselves.

One of those passages is in Numbers 33 where *Moses* records the 42 sites where Israel camped during their wilderness journey. How many months are there in the Great Tribulation? In that passage it says that the land of Israel will have 42 cities. Why 42 cities? *Messiah Yeshua* said (talking about the Great Tribulation) ²³*“Whenever they persecute you in one city, flee to the next. Amen, I tell you, you will never finish going through the cities of Israel before the Son of Man comes” (Matt. 10:23).* Maybe we will not flee more than 42 times. Let me speculate that perhaps the *Torah* might be giving a *coded* message to the *tribulation saints* in the names of the places that the Israelites encamped. This could possibly tell us what is about to happen. Breaking the code in the names of those cities might mean something profound, those inspired letters might mean important things. And those who will understand and perceive when the events of the Great Tribulation arrive know that the *Torah* will tell them where they are going to go, what will happen, and what to be prepared to do. It is all written there, and it is all laid out. The revelation saints had the testimony of *Yeshua: His Torah!* The key to going through the Great Tribulation might be in the words of *Torah*. Are you ready? *Shabbat Shalom!*