

And they sing the Song of Moses, the servant of G-d, and the Song of the Lamb

And they sing the Song of Moses, the servant of G-d, and the Song of the Lamb. Saying great, great and marvelous are your works, L-rd G-d Almighty. Just and true are your ways, L-rd, O King of the saints, who shall not fear you O L-rd? Hallelujah, Oh Hallelujah. (Integrity Hosanna Music)

“⁹Remember the former things long past, For I am Elohim, and there is no other; I am Elohim, and there is no one like Me, ¹⁰Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure.’” (Isa 46:9-10, NASB)

“¹⁶יהוה said to Moshe, ‘You are about to sleep with your ancestors. But this people will get up and offer themselves as prostitutes to the foreign gods of the land where they are going. When they are with those gods, they will abandon me and break my covenant which I have made with them...¹⁹Therefore, write this song for yourselves, and teach it to the people of Isra’el. Have them learn it by heart, so that this song can be a witness for me against the people of Isra’el.’” (Deut 31:16, 19 CJB)

What is the last of the 613 *mitzvot* in the *Torah*? Here it is: “*Therefore, write this song for yourselves, and teach it to the people of Isra’el. Have them learn it by heart, so that this song can be a witness for me against the people of Isra’el.*” (Deut. 31:19). Remember the law of first and last mention? (In review: 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). The sages derive from this verse that every Jew is commanded to write a *Torah* scroll, a commandment that can be fulfilled according to the Rabbis, “*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). According to some Rabbis the purchase of books expounding on the *Torah* (e.g., a *Chumash* or *Tanach*) constitutes a fulfillment of this *mitzvah*. The climax of the entire series of *mitzvot* (613 of them) is to record and know G-d's commands, so that they can be fulfilled and passed on to 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 as a constant reminder of Israel's roots and the unchanging focus of its devotion.

A Song? Deut. 32, *Parashat Haazinu*, 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 יהוה'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 song, as opposed to the disjointed noise that results from the failure of the notes, instruments, and voices to harmonize properly. Israel is shown how all parts of Creation respond harmoniously to the sins and good deeds of יהוה's people:

“...then, after many calamities and troubles have come upon them, this song will testify before them as a witness, because their descendants will still be reciting it and will not have forgotten it. For I know how they think even now, even before I have brought them into the land about which I swore.’ So Moshe wrote this song that same day and taught it to the people of Isra’el.” (Deut 31:21-22)

From *Parashat Nitzavim-Vayelech*, in Deut. 29:15 we read: “*Rather, I am making it both with him who is standing here with us today before ADONAI our G-d and also with him who is not here with us today.*” It is evident *Moshe* is referring here to a future group (*him who is not here with us this day*) and he proceeds to talk to this future group (as well as to the present group). In talking to this future group he states in summary form: “*You will see Israel cross over the River Jordan go into the land of Israel, and disobey the Lord. You will see them get cast to all the nations. You will see them be regathered from the nations and brought back to the land. And then you will see G-d judge the whole world. I am talking to that generation. And he says it to that generation. And then G-d sings to Moshe another song, the second Song of Moshe.*” To the group in the *Torah*, this is futuristic prophecy, to the future group it is a sign. The sign is that the Song of *Moshe* is relevant generation that sees Israel re-gathered into its own land. Thus, this

song is a sign to our generation! יהוה ties it with the re-gathering of Israel generation, and not so much with the generation that is 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 been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of יהוה. ³And they sang the song of Moses, the bond-servant of יהוה, and the song of the Lamb, saying, ‘Great and marvelous are Your works, O יהוה Elohim, the Almighty; Righteous and true are Your ways, King of the nations! ⁴Who will not fear, O יהוה, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.’” (Rev 15:2-4, KJV)

The Song of *Moshe* 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 (those who have triumphed by Revelation 12:11: *“¹¹And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.”* NASB). *Moshe* accurately predicts the impact of this song on that generation. This is also confirmed by the prophets. In Jeremiah 23:

“¹Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares יהוה. ²Therefore thus says יהוה Elohim of Israel concerning the shepherds who are tending My people: “You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,” declares יהוה. ³Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. ⁴I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,” declares יהוה. ⁵Behold, the days are coming,” declares יהוה, “When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. ⁶In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘יהוה Tzidkeinu’ (יהוה our righteousness). ⁷Therefore behold, the days are coming,” declares יהוה, “when they will no longer say, ‘As יהוה lives, who brought up the sons of Israel from the land of Egypt,’ ⁸but, ‘As יהוה lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.’ Then they will live on their own soil” (Jer 23:1-8, CJB)

This is a greater and second exodus. Thus, we sing the song: *“There’s one more exodus coming...”* 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 happening now — in our generation and that of our children!

Lessons from the Second Exodus

We have seen many prophecies that say that everyone is going to the land of Israel, to Jerusalem, the place where the 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. 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 “zapped” 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, be-

cause 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 *Moshe* records all of 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? Because the Messiah in Matthew 10 said (talking about the Great Tribulation) “when they oppress you flee to the next city. I tell you, you shall not flee to all the cities of Israel before the Son of Man returns” (see Matt. 10:23). Maybe we will not flee more than 42 times. Perhaps the *Torah* is giving a “coded” message to the “tribulation saints” in the names of the places that the Israelites encamped that could possibly tell us what is about to happen in the Great Tribulation. Breaking the code down in the names of those cities, those words might mean something profound, those inspired letters mean important things. And those who will understand and perceive will get into the events of the Great Tribulation and the *Torah* will tell them where they are going to go, and 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 is in the words of *Torah*.

The Song of Moses

Deuteronomy 32 is the “Song” which *יהוה* gave to *Moshe* in Deut. chapter 31. In it, *Moshe* calls heaven and earth to bear witness to the calamities that will befall Israel (and by implication our generations!) if they sin. But it also tells us about the ultimate joy that will come with the final redemption. The song expresses harmony by recalling and mixing past, present, and future, for everything is revealed to the prophet as a total reality in which there is no conflict, and in which future and past events are not only in harmony, but clarify one another. Thus, everything is melded as if it were all happening at the same time.

“¹Hear, oh heavens, as I speak! Listen, earth, to the words from my mouth! ²May my teaching fall like rain. May my speech condense like dew, like light rain on blades of grass, or showers on growing plants. ³For I will proclaim the name of ADONAI. Come, declare the greatness of our G-d! (Deut 32:1-3, CJB)

Moshe appointed heaven and earth, which are eternal, to be witnesses that would outlive his and later generations. These are witnesses who will testify against us if we deny that we accepted the covenant of *Torah*! These witnesses will also take the lead in administering the appropriate punishment for such denials, for the heavens would then withhold its rain and the earth its produce.

By the way, from Deut. 32:3 comes part of the *Shema*: “*Baruch shem kevod, malchuto, leolam vaed*” — we want to declare the greatness of our *Elohim*!

⁴The Rock! His work is perfect, for all his ways are just. A trustworthy Elohim who does no wrong, he is righteous and straight. ⁵He is not corrupt; the defect is in his children, a crooked and perverted generation. ⁶You foolish people, so lacking in wisdom, is this how you repay יהוה? He is your father, who made you his! It was he who formed and prepared you! ⁷Remember how the old days were; think of the years through all the ages. Ask your father - he will tell you; your leaders too - they will inform you. ⁸When ‘Elyon gave each nation its heritage, when he divided the human race, he assigned the boundaries of peoples according to Isra’el’s population; ⁹but יהוה’s share was his own people, Ya’akov his allotted heritage. ¹⁰He found his people in desert country, in a howling, wasted wilderness. He protected him and cared for him, guarded him like the pupil of his eye, ¹¹like an eagle that stirs up her nest, hovers over her young, spreads out her wings, takes them and carries them as she flies. ¹²יהוה alone led his people; no alien god was with him. ¹³He made them ride on the heights of the earth. They ate the produce of the fields. He had them suck honey from the rocks and olive oil from the crags, ¹⁴curds from the cows and milk from the sheep, with lamb fat, rams from Bashan and goats, with the finest wheat flour; and you drank sparkling wine from the blood of grapes. ¹⁵But Yeshurun grew fat and kicked (you grew fat, thick, gross!). He abandoned Elohim his Maker; he scorned the Rock, his salvation. ¹⁶They roused him to jealousy with alien gods, provoked him with abominations. ¹⁷They sacrificed to demons, non-gods, gods that they had never known, new gods that had come up lately, which your ancestors had not feared.(emphasis mine) (Deut 32:4-17, CJB)