



LET'S PRAY TOGETHER

We pray every week for the Jewish Friendship Ministry. I suggest our partners pray on this week between Rosh Hashana and Yom Kippur (October 6 through 12) for The Jewish people in Australia, New Zealand and French territories of Pacific. We have one Jewish Adventist congregation in New Zealand and some in preparation in Australia. The South Pacific Division needs our prayers to continue their ministries.

NEWS
CHAG SAMEACH
HAPPY FEAST
CHATIMA TOVAH -
GET A GOOD RECORD (IN HEAVEN)

SUKKOTH CAMP MEETING

It is not too late to register to the Jewish Adventist Sukkot Camp in Georgia. On October 14-21. In the beautiful outdoor amphitheater Unicode State, Park Helen, GA.



SUKKOT

Sukkot is at the door, from 14 to 21 October. It is a great time to thank God for His protection (hut) and His providence, inviting your Jewish friends to eat and to celebrate under the Sukkah.

Have you prepared something in your congregation? Let us know, and we will be happy to advertise your celebrations and events.

ROSH HASHANAH IN KIEV



We are happy to share some news from Ukraine with our readers. Alexandra and

Vitaly Obrevko, the leaders of the congregation in Kiev, led out in a wonderful service, and here is their message:



"Today we had a great meeting with about 95 people in attendance, among whom were nearly 20 non-Adventists. Vitaly's message incorporated many important doctrinal topics: sacrifice of Messiah, 10 commandments, Heavenly investigative judgment, Second Coming, etc. People did not seem to want to go home afterward – they were just sitting and chatting, sharing their impressions about the program. We all are happy! Praise the L-rd!"



YOUR CELEBRATIONS

If you wish to see your celebrations published in these columns, please don't hesitate to send your news to us. It is a pleasure for us to publish news about our Jewish Adventist congregations all over the world. Send news reports to richard@elofer.com.

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PARASHA FOR THIS WEEK

VAYELECH



PARASHA OVERVIEW: DEUTERONOMY 31

On this last days of his life, Moshe goes from tent to tent throughout the camp, bidding farewell to his beloved people, encouraging them to keep the faith. Moshe tells them that whether he is among them or not, G-d is with them and will vanquish their enemies.

Then he summons Yehoshua, and in front of all the people exhorts him to be strong and courageous as the leader of the Jewish People. In this manner, he strengthens Yehoshua's status as the new leader.

Moshe teaches them the *mitzvah* of *Hakhel*: Every seven years on the first day of the intermediate days of Sukkot, the entire nation, including small children, is to gather together at the Temple to hear the king read from the book of *Devarim*. The sections the king is to read deal with faithfulness to G-d, the covenant, and reward and punishment.

G-d tells Moshe that his end

is near, and he should therefore summon Yehoshua to stand with him in the *Mishkan* where G-d will teach Yehoshua. G-d tells Moshe and Yehoshua that after entering the Land, the people will be unfaithful to Him and begin to worship other gods. Hashem will then completely hide His face, it will seem that the Jewish People are at the mercy of fate, and that they will be hunted by all.

G-d instructs Moshe and Yehoshua to write down a song — *Ha'azinu* — which will serve as a witness against the Jewish People when they sin. Moshe records the song in writing and teaches it to *Bnei Yisrael*.

Moshe completes his transcription of the Torah and instructs the *Levi'im* to place the scroll to the side of the *Aron Hakodesh* (Holy Ark), so that no one will ever write a new Torah scroll that is different from the original, for there will always be a reference copy

VAYELECH, PARASHA'S TITLE

This *parasha* is one of the shortest *parashot* of the Torah since it is composed only of one chapter – Deuteronomy chapter 31.

The word *Vayelech* is the first Hebrew word of this *parasha* and means “went”: “*Vayelech Moshe vayedaber et hadvarim haeleh el kol Yisrael*” – “Moshe went and spoke these words to all Yisrael.” (Deuteronomy 31:1). Then Moshe speaks to Yisrael: “I am 120 years old today.” We no longer live in the patriarchal time when people commonly lived several centuries. Today, 120 years old is very uncommon, although some think maybe possible. What did Moshe do on his 120th birthday? He went! He moved! He grew! He inspired! He taught! He blessed! He accomplished!

REPENTANCE AND VERBAL CONFESSION

G-d will always be with Yisrael. “Chazak! Be courageous! Do not be afraid or tremble before them. For *Hashem* your G-d—He is the One who goes with you. He will not fail you or abandon you.” (Deut. 31:6). G-d's main expectation for His people is that they remain with Him and repent of their sins. But how are we to understand *Teshuva*? It could be understood as “to regret a bad act” or “to feel guilty about something wrong.” But in Judaism it is recommended that *Teshuva* should include a verbal confession. In the *Sefer Hachinuch*, Rabbi Zev Leff says there are two benefits of verbal confession. First, verbalizing one's repentance creates the feeling of conversing with a second party, which in turn sensitizes a person to the reality of G-d's presence, G-d's awareness of his every deed. Second, verbal expression intensifies the process and leaves a more lasting effect. In addition to regret over past actions, *Teshuva* also requires a commitment not to repeat the sin again. That commitment must be so decisive, resolute, and firm that G-d Himself can testify that at the moment of confession the sinner does not contemplate ever committing that sin again.

Rabbi Leff adds another dimension to verbal confession: “supplication for atonement.” There must be a clear recognition of the seriousness of the damage caused by the sin, both in terms of the damage to one's soul and to one's relationship to G-d. *Teshuva* (repentance and verbal confession) therefore, is the return of the believer to his spiritual commitment and the breaking down of barriers that have separated him from *Hashem*. G-d does not leave the believer when he sins; rather, the believer loses contact with G-d who still resides within him by the *Ruach Elohim* (G-d's Spirit).

YOM KIPPUR IN THE JEWISH TRADITION

On October 9, 2019 the Jewish people will celebrate *Yom Kippur*, the Day of Atonement, the holiest day of the Jewish calendar. This



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is the anniversary of the day Moshe brought down the second set of Ten Commandments from Mount Sinai. Rabbi Packouz specifies: “This signified that the Almighty forgave Yisrael for the transgression of the Golden Calf. For all time, this day was decreed to be a day of forgiveness for our mistakes.” Then Rabbi Packouz expands on this teaching: “This [forgiveness] refers to transgressions against the Almighty. Transgressions against our fellow man require us to correct our mistakes and seek forgiveness. If one took from another person, it is not enough to regret and ask the Almighty for forgiveness; first, one must return what was taken and ask for forgiveness from the person and then ask for forgiveness from the Almighty.”

In the *Kippur* prayer service, Jews say the *Viduy*, a confession of sin, and the *Al Chet*, a list of transgressions between man and G-d and between man and man. It is interesting to note two things. First, the transgressions are listed in Hebrew alphabetical order. This not only makes a comprehensive list, but gives a framework to include whatever transgressions one wishes under the proper letter.

Secondly, the *Viduy* and *Al Chet* are stated in the plural. This teaches us that we are one people and that we are responsible for each other. Even though we may not have committed a particular offense, we carry a certain measure of responsibility for those who transgressed—especially if we could have prevented them from committing the transgression.

The Rambam (Maimonides) teaches that each individual's life is always on a balance—like the old-time scales where the weights were put on one side and the produce on the other side—and that each of us should think before doing an action that this transgression of a *mitzvah* (commandment) could tip the scales.

Likewise, Rambam teaches that each community, each country and ultimately the world is judged in the same manner. Thus, an individual should not only think that his transgression or fulfillment of a *mitzvah* tips the scale for him alone, but may very well tip the scale for all of mankind!

As part of the *Yom Kippur* services, the Book of Jonah is read. The lesson from this story is that G-d readily accepts the repentance of anyone who sincerely desires to do *Teshuva* (to repent), who returns to the Almighty and to the path of the Torah—just as G-d did with the people of Nineveh.

“G-d your L-rd will be the One who will go across before you. It is He who will destroy these nations before you, so that you will expel them. Joshua will be the one who will lead you across, as G-d has promised.”
(Deuteronomy 31:3)

YOM KIPPUR IN THE PERSPECTIVE OF YESHUA

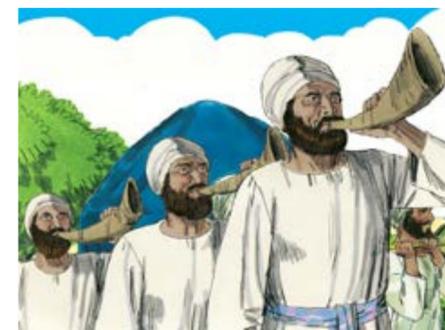
It is interesting to know about *Yom Kippur* in the Jewish tradition, but if we stay only in that perspective we shall be dismayed and anxious, because all human beings have sinful natures and are living in an evil world full of temptations. Even if we put all our mind and heart into our *teshuva*, we are still sinners. Rabbi Shaul had this same struggle during his life, and he said: “For I do not understand what I am doing—for what I do not want, this I practice; but what I hate, this I do.” (Romans 7:15). Rabbi Shaul was a Doctor of the Law, and he affirmed the goodness and validity of the Torah: “the Torah is holy, and the commandment is holy and righteous and good” (Romans 7:12), and “For we know that the Torah is spiritual” (Romans 7:14a); thus, recognition of our sinful nature is not denying the Torah, it is just recognizing that the Torah is spiritual, from heaven, and we are human. As Rabbi Shaul put it: “I am of the flesh, sold to sin” (Romans 7:14b). Going to synagogue or church to pray for forgiveness is good and necessary: “If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness” (1 John 1:9), but in spite of all our effort we are still sinners. “If we say we have no sin, we are deceiving ourselves and the truth is not in us” (1 John 1:8), and, “If we say we have not sinned, we make Him a liar and His word is not in us” (1 John 1:10). Then what is the solution? For it is also said: “For sin's payment is death.” (Romans 6:23a). Each one of us stands condemned to die because of our sins; however Rabbi Shaul adds: “but G-d's gracious gift is eternal life in Messiah Yeshua our L-rd” (Romans 6:23). Our hope of eternal life does not come because we are perfect and sinless. No, eternal life is a gift from G-d: “Thanks be to G-d—it is through Messiah Yeshua our L-rd!” (Romans 7:25). Our salvation comes through Yeshua *HaMashiach*, and if we don't understand this a big struggle will be in our heart. However, with Yeshua we have peace in our heart: “we

have *shalom* with G-d through our L-rd Yeshua the Messiah. Through Him we also have gained access by faith into this grace in which we stand and boast in the hope of G-d's glory.” (Romans 5:1-2).

Hashem's first requirement is not that we stop our sins before we approach Him – His first requirement is that we accept Yeshua as our *Mashiach*, and then eternal life is a gift from *Hashem*: “For G-d so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. G-d did not send the Son into the world to condemn the world, but in order that the world might be saved through Him.” (John 3:16-17). What a proclamation of good news! G-d loves the world and wants to save the inhabitants of the world, both Jews and Gentiles. That is why He promised the Messiah, that is why He sent *Mashiach* – to offer salvation to everyone who would believe in him. “For by grace you have been saved through faith. And this is not from yourselves—it is the gift of G-d. It is not based on deeds, so that no one may boast. For we are His workmanship—created in Messiah Yeshua for good deeds, which G-d prepared beforehand so we might walk in them.” (Ephesians 2:8-10).

Then why *Yom Kippur*? Along with the services of the sanctuary and all the other biblical feasts given in the Torah, *Yom Kippur* was given to teach us about the ministry of *Mashiach*. The entire Bible has been given to teach us how to obtain salvation after the sin and expulsion of Adam and Eve from Eden. G-d wants to save humanity, to restore them back to Eden – this is the goal of salvation. This purpose can only be achieved by *Mashiach*, and when we believe *Mashiach* and put our faith in him, he forgives our sins, his sinless life is placed upon us and G-d sees us as if we have never sinned. How does *Mashiach* Yeshua give us salvation? As sinners we deserved death, but *Mashiach* lived a life without any sin, accepted our death penalty on himself and offered to us his eternal life instead: “Surely He has borne our griefs and carried our pains. Yet we esteemed Him stricken, struck by G-d, and afflicted. But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our *shalom* was upon Him, and by His stripes we are healed.” (Isaiah 53:4-5). What do we want: our death penalty or *Mashiach's* eternal life? Are we ready to see the great work of forgiveness and salvation that Yeshua *HaMashiach* is doing for us? That is the only valid question we could ask and answer on this *Yom Kippur* if we want peace in our heart.

“Moses finished writing the words of this Torah in a scroll to the very end. Moses then gave orders to the Levites who carried the Ark of G-d's covenant”
(Deuteronomy 31:24,25)



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APOSTOLIC WRITINGS

MARK 9:2-13

The first verse of chapter 9 is an encouragement for the disciples. Yeshua said: "I tell you, there are some standing here who will never taste death until they see the kingdom of G-d come with power!" (Mark 9:1). Yeshua seems to say that their understanding of the Messiah is not completely wrong – one day the kingdom of G-d will be established. Because of this saying, from that time a rumor ran among the disciples, and later among Christian believers, that the second coming of the Messiah would occur before the last disciple would die. But this understanding was wrong. Yeshua spoke these words more than two thousand years ago, and he is (still) not here (yet).

We are in a text parallel to *Parashat Vayelech*, and in that chapter of Deuteronomy, Moshe tried to encourage Yisrael saying: "Chazak! Be courageous! Do not be afraid or tremble before them. For Hashem your G-d— He is the One who goes with you. He will not fail you or abandon you." (Deut. 31:6). To his disciple Yehoshua (Joshua), Moshe said: "Be strong! Be courageous! For you are to go with this people into the land Hashem has sworn to their fathers to give them, and you are to enable them to inherit it." (31:7).

So what could this statement of Yeshua mean, "there are some standing here who will never taste death until they see the kingdom of G-d come with power"?

We see here another parallel between the *parasha* and this *Besorah* text, particularly the misunderstanding of the ministry of Moshe who would not lead Yisrael to Canaan, and the misunderstanding of the ministry of Yeshua who would not inaugurate the disciples into the kingdom of G-d – not now, not yet. The people of Yisrael did not understand that their prophet would not enter Canaan with them: "The L-RD said to Moshe, 'Now the day of your death is near.'" (Deut. 31:14).

And there is yet another unavoidable parallel between the *parasha* and the *Besorah*, for it is written: "After six days, Yeshua takes with Him Shim'on Peter and Ya'akov (James) and Yochanan (John), and brings them up a high mountain by themselves. And He was transfigured before them. His clothes became radiant and brilliantly white, whiter than any launderer on earth could bleach them." (Mark 9:2-3). Here it is seen that Yeshua entered into the presence of G-d, observed by selected disciples. As we have seen previously, for Yeshua the presence of G-d is on the top of mountains, it is his preferred place to pray, and here something extraordinary happened. It seems like the *Shechinah* come upon Yeshua and transfigured him, making him radiant and brilliantly white.

Going to the *parasha* we read, "Then Hashem said to Moshe, 'Behold, your time to die is near. Call Yehoshua, and present yourselves at the Tent of Meeting, and I will commission him. Moshe and Yehoshua went and presented themselves at the Tent of Meeting. Hashem appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the opening of the Tent.'" (Deut.31:14-15). As we have seen in the account of Yeshua, Moshe entered into the presence of G-d with a selected disciple, and there the *Shechinah* filled the sanctuary with the cloud. We also recall that each time Moshe entered the Sanctuary to speak with G-d, he came out of the tent "radiant and brilliant" to the extent that the people of Yisrael could not gaze on his face

and he had to put a veil over his face (Exodus 34:33-35).

What was the conversation about in the tent? The near death of Moshe: "Behold, you are about to lie down with your fathers" (Deuteronomy 31:16), just as was the conversation between Yeshua, Moshe and Eliyahu on the mountain. The *Besorah* of Mark only says: "Then Eliyahu appeared to them with Moshe, and they were talking with Yeshua." (Mark 9:4). This doesn't give the topic of their conversation, but the *Besorah* of Luke give us more information: "They were speaking of Yeshua's departure, which was about to take place in Jerusalem" (Luke 9:31) – This departure means his death. Both texts are speaking about a very near departure: Deuteronomy is speaking of the death of Moshe, and the *Besorah* is speaking of the death of Yeshua. After this heavenly moment in the Tent, Moshe finished his ministry on earth, ready to enter Canaan: not the earthly Canaan, but the heavenly Canaan – the ultimate Promised Land.

In the book of Jude (verse 7) it is written that Michael came to reclaim the body of Moshe after he died. Yeshua got victory over the evil one, and was victorious in resurrecting Moshe, taking him bodily to heaven. Now, on the top of the mountain, Moshe and Eliyahu come to tell Yeshua that his Father in Heaven is completely satisfied with his ministry. Now Yeshua has the chance to go back up to heaven with Moshe and Eliyahu. But at that moment, Yeshua decided not to go up, but to lay down his life for the sinners. That is why, in the *Besorah* of John, Yeshua said: "No one takes [my life] away from Me, but I lay it down on My own. I have the authority to lay it down, and I have the authority to take it up again. This command I received from My Father." (John 10:18). No human took away Yeshua's life when he died on the cross – it is Yeshua who voluntarily gave his life for us. He has this authority, and this was given to him by the Father. When? On the mount of the transfiguration, Moshe and Eliyahu came to talk with him, telling him that he can now come up or he can stay on this earth and give his life for everyone. He chose to go to Jerusalem and die.

Seeing Moshe and Eliyahu present at the mount of transfiguration, we must be careful not to think that these were the disembodied "souls" of Moshe and Eliyahu that appeared. In the Bible the soul is not immortal, the soul and the body of a human being are inseparable. According to Genesis, the *nefesh* (soul), is only the result of the adding together of the body and the *Ruach* (breath of G-d). Without a body, there is no soul; and without *Ruach*, there is no soul. If Moshe and Eliyahu are there on the mountain it is because they have come as messengers from heaven. Moshe was bodily resurrected by Michael after his death (Jude vs. 7) and Eliyahu *Hanavi* went bodily up to heaven in the flaming heavenly chariot without dying (2 Kings 2:9-11); thus, these two can come bodily down to the earth without our thinking they are disembodied spirits (spiritualism).

Another interesting parallel between the *parasha* and this *Besorah* is the word of G-d in Deuteronomy saying that G-d spoke to Moshe: "Hashem said to Moshe ..." (Deut. 31:16); in the *Besorah* it is written: "out of the cloud came a voice, 'This is My Son, whom I love. Listen to Him!'" (Mark 9:7). Yeshua was really the Mashiach sent by God.

HAFTARAH

ISAIAH 55:6 - 56:8

This text is a call to repentance on this period of *Yom Kippur*: "Seek Hashem while He may be found" (Isaiah 55:6a). The purpose of this invitation is not to say that God is difficult to find, or that He could be far away. No, the text is telling us that God is near, is always near, but we must make an effort to find Him. It is like the *Afikomen* at the end of the Seder of *Pesach*: it is here, near, in the house, but we must make an effort to find it, and the one who finds it receives a reward. Rashi says: "He wants us to mend our ways and seek to come closer to Him." Others have interpreted this text in connection with the 10 days of repentance: "He 'can be found' in the sense that His mercy is most available at such times." The verse continues: "Call on Him while He is near. Let the wicked forsake his way, and the unrighteous one his thoughts, let him return to Hashem, so He may have compassion on him, and to our God, for He will abundantly pardon." (55:6b-7). Prior to *Yom Kippur*, the people of God are invited to come back to Him and to give up their old ways.

The prophet affirms that the thoughts of God are very different from human thoughts. "For My thoughts are not your thoughts, nor are your ways My ways." It is a declaration of Hashem. 'For as the heavens are higher than earth, so are My ways higher than your ways, and My thoughts than your thoughts.'" (Isaiah 55:8-9). This does not mean it is impossible to repent, it is just an affirmation that we are too affected by sin to have within us or to understand the thoughts of God. That is why in everything we must look to the Bible to discover the will of God for our life. Repentance is a process that has several steps: 1) accept that we are sinners who have committed a sin or a wrong act; 2) turn to God, asking Him to forgive us, which involves a confession of our sin, not to man but directly to God in our prayer; 3) accept the promise of God that He forgives us; 4) turn away from sin, not doing again the same wrong thing. Of course there are times that giving up a sin is not easy, but the power of the *Ruach Hakodesh* (Holy Spirit) is here and available to help us be victorious. That is why prayer is absolutely necessary – to give Him permission to use His power to change our life; 5) repair what can be repaired, *tikkun*. If we have hurt someone, it is important to go to him/her and repair our wrong doing. Every sin can be pardoned: "If we say we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness." (1 John 1:8-9).

Worshiping God in public assembly can make a great difference in our lives because attending a religious service allows us to hear God's Word. This is with the caution that we understand what is being said during the worship service, which can be an issue when the service is in Hebrew if we don't understand Hebrew. "For as the rain and snow come down from heaven, and do not return there without having watered the earth, making it bring forth and sprout, giving seed to sow and bread to eat ..." (Isaiah 55:10). Isaiah states under inspiration that the Word of God cannot return to God without having its effect on our heart: "... so My word will be that goes out from My mouth. It will not return to Me in vain, but will accomplish what I intend, and will succeed in what I sent it for." (55:11). The Bible is the word of God, and this word given to the prophets will be fulfilled. God has spoken to man, thousands of prophecies have been made and almost all of them have already been fulfilled. That is why we can trust His Word, and why we can be sure that His prophecies for the future, particularly about Mashiach and redemption, will be fulfilled: we can trust Hashem.

STORIES AND TRADITIONS

NEVER TRUST YOURSELF

A man, in his old age, developed a propensity for alcohol. During his binges he would stagger drunkenly through the marketplace and often fall asleep in the gutter. His son, a respected member of the community, was mortified. Something had to be done. The son decided to take his father to the marketplace on one of his sober days. Together they walked past the stalls until they found a drunk lying in the gutter in a state of stupefaction.

"Look at him," said the son. "Do you see what drinking does?" The old man stared intently at the snoring drunk.

"Indeed, I do," he said. "I wonder what kind of wine he is drinking. It seems to be wonderful stuff."

In our own lives, we need to recognize the seductive power of forbidden fruit. "Never trust yourself," the Talmud advises. Just because we frown on the depravity and abominations of modern society does not mean that we are impervious to moral subversion. What seems disgusting to us today may seem interesting tomorrow. Only by insulating ourselves and our families from unnecessary exposure to the degeneracy of society can we preserve the purity and holiness that should be ours.

RETURNING TO G-D

The Ba'al Shem Tov offers a parable: "If a person walks into a dark room and turns on the light, then the darkness disappears. To anyone who walks into the room afterward, it is as if it were never dark at all. Repentance, *Teshuva*, is so powerful that it can transform a person in much the same way. Even a past filled with misdeeds can be turned to light."

For most of us, unfortunately, it is easy to think of some wrong we com-

mitted that we would rather not have done. The fact is that if we commit ourselves to returning to G-d, to trying to do what is right, we can have those transgressions wiped away.

In order for this process to be successful, of course, it must be sincere. And the first thing one must do is stop misbehaving. Maimonides, in his codification of Jewish Law, says (*Hil. Teshuva* 2:3): "One who confesses with words, but has not decided in his heart to abandon [his transgressions], is like a person who goes to the *Mikveh* [a ritual bath] while holding something unclean in his hand: immersion in the bath will not help him until he throws the item away!"

LEADERSHIP QUALITIES OF MOSHE

One of the greatest leaders the world has had was Moshe. His leadership qualities are unique. He wore many hats:

- **Diplomat**: who negotiated with Pharaoh.

- **Freedom fighter**: who aroused the Jewish People to seek their own spiritual and physical liberation.

- **Legislator**: who proclaimed and enforced the law.

- **Prophet**: who had an unparalleled relationship with G-d, the one who transmitted G-d's words to the people.

- **Spiritual leader**: who climbed Mount Sinai, received the Tablets of Testimony and brought them down to earth. Moshe taught the law, judged wrongdoers and exacted punishment.

- **Priest**: who ordained Aaron and his sons for the ministry.

- **Protector**: who protected the people from G-d's anger when they transgressed.

- **Political leader**: who took *Bnei Yisrael* to the Promised Land and secured the nation's inheritance.

"Moses went and spoke the following words to all Israel, saying to them: Today I am 120 years old and I can no longer come and go. G-d has [also] told me that I would not cross the Jordan." (Deuteronomy 31:1,2)



INSPIRATIONAL CORNER

Moses instructed the children of Israel in an earnest, impressive manner. He knew that it was his last opportunity to address them. He then finished writing in a book all the laws, judgments, and statutes, which God had given him; also, the various regulations respecting sacrificial offerings. He placed the book in the hands of men in the sacred office, and requested that, for safe keeping, it should be put in the side of the ark; for God's care was continually upon that sacred chest. This book of Moses was to be preserved, that the judges of Israel might refer to it if any case should come up to make it necessary. An erring people often understand God's requirements to suit their own case; therefore the book of Moses was preserved in a most sacred place, for future reference. (1SP 334)