

Moshe Tear's For Garden Joy

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Devarim 34:1-4 Today we complete the yearly cycle of reading the Torah. The Torah is the word of YHWH, as dictated through prophecy to Moshe Rabbainu. The sages, however, debate whether this is also true about the last eight verses of the Torah, which discuss Moshe's death. One group says that it was Yehoshua/Joshua who wrote these verses, while another says that Moshe wrote them, but with tears. I believe Moshe may have done so through tears. We may ask, why did Moshe cry when he wrote these last eight verses? Surely, he knew that one day he would die. What, then, caused him such sorrow that brought him to tears?

The answer becomes clear as we go back to verse 4: "And YHWH said to him (Moshe): This is the land which I made an oath to Avraham, to Yitzchak, and to Ya'akov saying: 'I will give it to your descendents.' I have let you see it with your eyes, but you will not cross (the river) to enter it" (**Devarim 34:4**).

Moshe Rabbenu, upon hearing YHWH's final communication to him, begins to cry. He continues to cry, even as he records YHWH's words testifying to Moshe's greatness, his closeness to YHWH, and the love that the people had for him.

Moshe, our teacher, left us with this final message; All of one's personal achievements in this world pale in contrast to the fulfillment of YHWH's oath to our forefathers and the achievement of Yisrael's personal salvation and national destiny.

So the question becomes not only who wrote the last 8 verses, but also what happened to Moshe. V6 says YHWH buried Moshe and thus no one else was present. It is possible that this burial was either on earth or in the heavens or both places. The validity to the heavenly burial is seen in a challenging and unique passage in Yahudah p.1183 in the Restoration Scriptures. In verse 9 we see a battle between s.a.tan and Mikael the malach. Explain.... If the body was buried in heaven this verse would give even greater weight to that. The battle s.a.tan waged was to resurrect Moshe before the time and thus take mans eyes off of Yahshua. Or it was to prevent YHWH's plan from unfolding in the future, as Moshe is destined to become one of the 2 witnesses in Gilyahana 11:6. We

see s.a.tan killing the 2 witnesses in the Tribulation, and apparently he had tried this before. There is a strong possibility then that Moshe never died in a manner common to mankind (he did die though), and along with Elijah will display their escape from common death by appearing in the Tribulation, when they will finally die. This is best viewed in a remez or hint.

The literal pashat of his physical death and earthly burial becomes even more pronounced when we consider that the Dead Sea Scrolls in Devarim 33:6 which changes the He for YHWH to THEY as in B"NAI YISRAEL who buried him. If this pashat is correct then it was the children of Yisrael who buried and hid his grave. Or perhaps both accounts are valid as Yisrael buried him and YHWH buried Him in heaven by resurrecting him before the premillennial resurrection in order for him to serve YHWH as one of the 2 Tribulation witnesses!

In Devarim 34:4 Moshe hears for the final time of his inability to enter the land of Yisrael and according to our sages begins to weep as seen earlier. But also our sages teach us that YHWH buried Moshe with tears and a kiss. A kiss for a job well done and tears for what could have been his end and was not.

Finally Moshe Rabbainu cried because he could not return to the earth of the land. To its dust. Does that sound strange? Return to the dust of the land of Yisrael? We have been taught that Moshe was never in the land of Yisrael. That is true. Not physically. But in the sod, or the mystery of creation (loins of Adam) he certainly was. As we close the annual cycle of Torah we return to Beresheet and begin a new annual cycle. **We return to the place from where we came or originated!** We start by seeing Moshe's tears along with YHWH's tears, but then are renewed by the hope of a new begging in Torah wisdom and knowledge. We see in " (Gen. 2:7). That: Then the YHWH formed the man of dust of the earth and breathed into his nostrils the breath of life and the man became a living nephesh. A mainstream view of man's creation is that YHWH took this dust from the Temple Mount in Jerusalem, from the place where the altar would later be built (Genesis Rabbah).

This view states that man's origin and destiny are ultimately tied to the place of the Mt. Moriah altar, that is, to the sphere of expiation and atonement. Man cannot be satisfied with mere material and social adjustment to his immediate environment but must seek spiritual fulfillment on the road to Tzion. From the very beginning, your destiny as Yisrael has been linked to Jerusalem and atonement. Today it is not a question of "finding one's roots." Your "roots" are alive and well. The problem is to find the right "soil" where your soul can renew its creativity and flourish in a national framework.

Close-Moshe tears were a manifestation that he could not return to the dust from where all mankind was taken and from where Yisrael's future glory would be revealed. Since he couldn't be buried in the land under the earthen altar, YHWH chose for him the next best thing. A private burial perhaps in the Jerusalem above, awaiting the renewal of all things and a return to the garden of Beresheet! That is why we read both Devarim 34 and Beresheet 1 on Simchat Torah. For the Hebrew the born again journey is a return to the ancient paths or renewed truths, not an adoption of any new thing! And finally Moshe cried for all those of Yisrael who would apostatize and reject Yahshua and or Torah, and would experience no renewal or return to the garden nor enter the Yahrushalayim below or above which become one in the olam habah!