

Moshe Never Died





Moshe's Near Death

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן לֵעַן לֹא־הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לְכֵן לֹא תָבִיאוּ אֶת־הַקֹּדֶל הַזֶּה אֶל־הָאָרֶץ
אֲשֶׁר־נָתַתִּי לָהֶם:

But the LORD said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.”





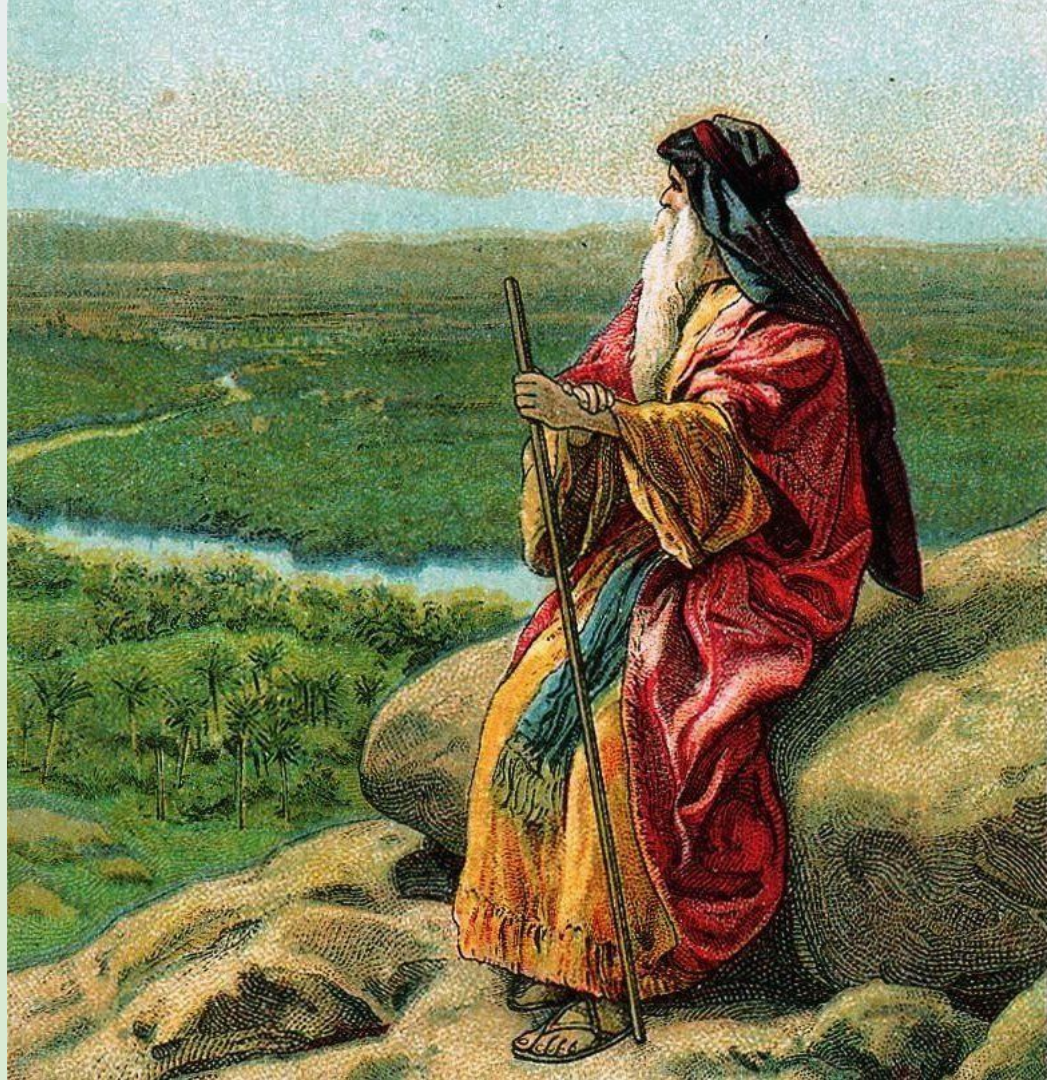
Ok it's time!

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲלֵה אֶל-הַר הָעֵבְרִים הַזֶּה וּרְאֵה אֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל:

The LORD said to Moses, “Ascend these heights of Abarim and view the land that I have given to the Israelite people.

וּרְאִיתָה אֹתָהּ וְנֶאֱסַפְתָּ אֶל-עַמִּיךָ גַם-אֶתָּה כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ:

When you have seen it, you too shall be gathered to your kin, just as your brother Aaron was.





And Moshe's response..

(כְּאִשְׁרֵי מְרִיתֶם פִּי בְּמִדְבַר-צֵן בְּמִרְיַבַּת הָעֵדָה לְהַקְדִּישְׁנִי בַּמַּיִם לְעֵינֵיהֶם הֵם מִי-מִרְיַבַּת קַדְשׁ מִדְבַר-צֵן: פ)

For, in the wilderness of Zin, when the community was contentious, you disobeyed My command to uphold My sanctity in their sight by means of the water.” Those are the Waters of Meribath-kadesh, in the wilderness of Zin.

וַיְדַבֵּר מֹשֶׁה אֶל-יְהוָה לֵאמֹר:

Moses spoke to the LORD, saying,

יִפְקֹד יְהוָה אֱלֹהֵי הָרֹחַת לְכָל-בָּשָׂר אִישׁ עַל-הָעֵדָה:

“Let the LORD, Source of the breath of all flesh, appoint someone over the community



Rashi

LET THE LORD ... SET [A MAN OVER THE CONGREGATION] — When Moses heard that the Omnipresent said to him, “Give the inheritance of Zelophehad to his daughters”, he said to himself, “The time has come that I should ask something that I want — that my sons should inherit my high position”.

Moshe responds to his death with a request



AND AND MOSES SPAKE TO THE LORD, [LET THE LORD ... SET A MAN OVER THE CONGREGATION] – This statement serves to show the praise of the righteous: when they are about to depart from the world, they abandon all thought of their own affairs and occupy themselves with the affairs of the community (Sifrei Bamidbar 138).

One more thing...





But now I am serious!

נְקוּם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תִּאָסֵף אֶל-עַמִּיךָ:

“Avenge the Israelite people on the Midianites; then you shall be gathered to your kin.”



Rashi

AND MOSES SPAKE etc. — Although he had heard (v. 2) that his death was associated with this matter, he did it gladly and did not delay (Sifrei Bamidbar 157:2).

Moshe the Conqueror: Victory #1

וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחַרֵם אֶתְּהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא
שֵׁם־הַמָּקוֹם חֲרָמָה: (פ)

The LORD heeded Israel's plea and delivered up the Canaanites;
and they and their cities were proscribed. So that place was
named Hormah. (King of Arad)





Moshe finally hears a repentant people

וַיָּבֹאוּ הָעָם אֶל-מֹשֶׁה וַיֹּאמְרוּ חַטָּאתֵנוּ כִּי-דַבַּרְנוּ בְיְהוָה וּבְךָ הַתְּפִילָּה אֶל-יְהוָה
וַיִּסַּר מֵעַלֵּינוּ אֶת-הַנָּחָשׁ וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם:

The people came to Moses and said, “We sinned by speaking against the LORD and against you. Intercede with the LORD to take away the serpents from us!” And Moses interceded for the people.

PLEASE FORGIVE ME





Israel doesn't complain!

אַז יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֵי בְּאֵר עֵנוֹ-לָהּ:

Then Israel sang this song: Spring up, O well—sing to it—

בְּאֵר חֲפְרוּיָהּ שְׁרִים כְּרוּיָהּ נְדִיבֵי הָעָם בְּמַחֲקֵק בְּמִשְׁעֲנֹתָם וּבְמִדְבַר מַתָּנָה:

The well which the chieftains dug, Which the nobles of the people started
With maces, with their own
staves. And from Midbar to Mattanah,





Victory #2

וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֹבֵר בְּגַבְלוֹ וַיֶּאֱסֹף סִיחֹן אֶת־כָּל־עַמּוֹ וַיֵּצֵא לִקְרַאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יְהֻצָּה וַיִּלָּחֶם בְּיִשְׂרָאֵל:

But Sihon would not let Israel pass through his territory. Sihon gathered all his people and went out against Israel in the wilderness. He came to Jahaz and engaged Israel in battle.

וַיִּכְהוּ יִשְׂרָאֵל לְפִי־חַרְבּוֹ וַיִּירֶשׁ אֶת־אֶרֶצוֹ מֵאֲרֹנֵן עַד־יַבְקֹק עַד־בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן:

But Israel put them to the sword, and took possession of their land, from the Arnon to the Jabbok, as far as [Az] of the Ammonites, for Az marked the boundary of the Ammonites.



Israel is conquered! (sort of. See Transjordan class)

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי בְּחֶשְׁבּוֹן וּבְכָל-בְּנֵי-הָאֵלֶּה:

Israel took all those towns. And Israel settled in all the towns of the Amorites, in Heshbon and all its dependencies.

Later on....

וַיָּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי:

So Israel dwelt in the land of the Amorites.



Tikkun of the spies, victory #3

וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת-יַעֲזָר וַיִּלְכְּדוּ בְּנֵי־תִיבַת וַיִּירֶשׁ [וַיִּנְרֶשׁ] אֶת-הָאֲמֹרִי אֲשֶׁר-שָׁם:

Then Moses sent to spy out Jazer, and they captured its dependencies and dispossessed the Amorites who were there.



Victory #4, Og the Giant

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אַל-תִּירָא אֹתוֹ כִּי בְיָדִי נִתַּתִּי אֹתוֹ וְאֶת-כָּל-עַמּוֹ וְאֶת-אֶרְצוֹ וְעַשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן:

But the LORD said to **Moses**, “Do not fear him, for I give him and all his people and his land into your hand. You shall do to him as you did to Sihon king of the Amorites who dwelt in Heshbon.”

וַיִּכּוּ אֹתוֹ וְאֶת-בָּנָיו וְאֶת-כָּל-עַמּוֹ עַד-בִּלְתִּי הִשָּׂאִיר-לּוֹ שְׂרִיד וַיִּירְשׁוּ אֶת-אֶרְצוֹ:

They defeated him and his sons and all his people, until no remnant was left him; and they took possession of his country.





Berachot 54b

With regard to the rock that Og, King of Bashan, sought to throw upon Israel, there is no biblical reference, but rather a tradition was transmitted. The Gemara relates that Og said: How large is the camp of Israel? It is three parasangs. I will go and uproot a mountain three parasangs long and I will hurl it upon them and kill them. He went, uprooted a mountain three parasangs long, and brought it on his head. And The Holy One, Blessed be He, brought grasshoppers upon it and they pierced the peak of the mountain and it fell on his neck.



Og wanted to remove it from his head; his teeth were extended to one side of his head and to the other and he was unable to remove it. And that is what is written: “You break the teeth of the wicked” (Psalms 3:8). And this is in accordance with the homiletic interpretation of Rabbi Shimon Ben Lakish, as Rabbi Shimon Ben Lakish said: What is the meaning of that which is written: “You break the teeth of the wicked”? Do not read it as: You break [*shibarta*], but rather as: You lengthened [*shirbavta*].



The story concludes: **How tall was Moses? He was ten cubits tall. He took an axe ten cubits long, jumped up ten cubits, and struck Og in the ankle and killed him.**

Moshe's plan all along

At the burning bush

וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְיָד־תְּשַׁלַּח:

But he said, "Please, O Lord,
make someone else Your agent."





Jethro's advice

נָבַל תִּבָּל גַּם־אַתָּה גַּם־הָעַם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבֵּד מִמֶּךָ הַדָּבָר לֹא־תוּכַל
עֲשֹׂהוּ לְבַדְּךָ:

you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone.



In B'haalotecha

הָאָנֹכִי הִרִיתִי אֶת כָּל-הָעַם הַזֶּה אִם-אָנֹכִי יִלְדִתִּיהוּ כִּי-תֹאמַר אֵלַי שְׂאֵהוּ בְּחִילְךָ כַּאֲשֶׁר יֵשֵׂא הָאִמּוֹן אֶת-הַיֶּלֶד עַל הָאֲדָמָה אֲשֶׁר
נִשְׂבַּעַתְּ לְאֲבוֹתָיו:

Did I conceive all this people, did I bear them, that You should say to me, 'Carry them in your bosom as a nurse carries an infant,' to the land that You have promised on oath to their fathers?



In Devarim

איִךָה אֶשָׂא לְבַדִּי טְרַחְתְּכֶם וּמִשְׂאָכֶם וְרִיבְכֶם:

How can I bear unaided the trouble of you, and the burden, and the bickering!

הִבּוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנִבְנִים וַיִּדְעִים לְשִׁבְטֵיכֶם וְאֲשִׁימֵם בְּרָאשֵׁיכֶם:

Pick from each of your tribes men who are wise, discerning, and experienced, and I will appoint them as your heads.”

Give me your lovin baby
I can't do this

Don't take your lovin from me

Can't breathe without you in

on my own
my life



So in the end of Bemidbar...

Benot Zlofchad approach Moshe and the **Nesiim**
Rashei Hamatot have a parasha

Midyan adjudicated by Moshe and the **Nesiim**

Reuven and Gad approach Moshe and the **Nesiim**

Masai: New **Nesiim** listed

The case of Menashe vs. Benot Tzlofchad
adjudicated by Moshe and...



The last hoorah: Matot Masei: Moshe rebukes

וַיֵּצְאוּ מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן וְכָל־נְשִׂאֵי הָעֵדָה לִקְרַאתְכֶם אֶל־מַחֲוֵץ לַמַּחֲנֶה:

Moses, Eleazar the priest, and all the chieftains of the community came out to meet them outside the camp.

וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הַחַיִּל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצָּבָא הַמְּלַחְמָה:

Moses became angry with the commanders of the army, the officers of thousands and the officers of hundreds, who had come back from the military campaign.



Moshe teaches the Nesiim

וַיְדַבֵּר מֹשֶׁה אֶל-רְאִישֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה
יְהוָה:

Moses spoke to the heads of the Israelite tribes, saying:
This is what the LORD has commanded:

Why this section only??



One last war, sort of..

נָקִים נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תִּצְטַקְפוּ אֶל-עַמִּיהֶ:

“Avenge the Israelite people on the Midianites; then you shall be gathered to your kin.”

Ramban

Take revenge for Bnei Yisroel. It was decreed that Moshe would not pass over the Yardein, but on the eastern side of the Yardein all the leadership roles were incumbent on him. He conquered the two great Emorite kings and apportioned their land for an inheritance. Thus, he was selected to take vengeance from the enemies of Hashem.



Big success

וַיֹּאמְרוּ אֶל־מֹשֶׁה עַבְדֶּיךָ נִשְׂאוּ אֶת־רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר בְּיַדְנוּ וְלֹא־נִפְקַד מִמֶּנּוּ אִישׁ:

They said to Moses, “Your servants have made a check of the warriors in our charge, and not one of us is missing.



Rebuke

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחַיִּיתֶם כָּל-נְקֵבָה:

Moses said to them, “You have spared every female!

הֲנֹ הִנֵּה הֵיוּ לְבָנֵי יִשְׂרָאֵל בְּדַבַּר בְּלָעָם לְמִסְר־מַעַל בִּיהֹוָה עַל-דְּבַר-פְּעֹז וְתָהִי הַמִּגַּפָּה בְּעַדְת יְהוָה:

Yet they are the very ones who, at the bidding of Balaam, induced the Israelites to trespass against the LORD in the matter of Peor, so that the LORD’s community was struck by the plague.



Why Elazar?

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל-אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמִלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה:

Eleazar the priest said to the troops who had taken part in the fighting, “This is the ritual law that the LORD has enjoined upon Moses:

He is the para aduma man

Hizkuni: chutzpah

He is a student



Last donations

וַיִּתֵּן מֹשֶׁה אֶת־מַכְסֵי תְרוּמַת יְהוָה לְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Moses gave the contributions levied for the LORD to Eleazar the priest, as the LORD had commanded Moses.



Most rebukes

וַיֹּאמֶר מֹשֶׁה לְבָנֵי-גַד וְלְבָנֵי רְאוּבֵן הָאֲחֵיכֶם יֵבְאוּ לְמִלְחָמָה וְאַתֶּם תֵּשְׁבוּ פֹה:

Moses replied to the Gadites and the Reubenites, “Are your brothers to go to war while you stay here?”



Moshe Rebukes

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם-יַעֲבְרוּ בְנֵי-גַד וּבְנֵי-רְאוּבֵן | אֲתֶכֶם אֶת-הַיַּרְדֵּן כָּל-חַלּוּץ לְמַלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה אֶת-אֶרֶץ לְפָנֵיכֶם
וְנָתַתֶּם לָהֶם אֶת-אֶרֶץ הַגִּלְעָד לְאֶחְזָה:

Moses said to them, “If every shock-fighter among the Gadites and the Reubenites crosses the Jordan with you to do battle, at the instance of the LORD, and the land is subdued before you, you shall give them the land of Gilead as a holding.



Moshe settles the land

וַיִּתֵּן לָהֶם | מֹשֶׁה לְבְנֵי-גַד וְלְבְנֵי רְאוּבֵן וְלַחֲצִי | שֶׁבֶט | מִנְּשֵׁה בֶן-יוֹסֵף אֶת-מַמְלַכְתּוֹ סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת-מַמְלַכְתּוֹ עֹג מֶלֶךְ הַבָּשָׁן
הָאָרֶץ לְעָרֶיהָ בְּגִבְלוֹת עָרֵי הָאָרֶץ סָבִיב:

So Moses assigned to them—to the Gadites, the Reubenites, and the half-tribe of Manasseh son of Joseph—the kingdom of Sihon king of the Amorites and the kingdom of King Og of Bashan, the land with its various cities and the territories of their surrounding towns.

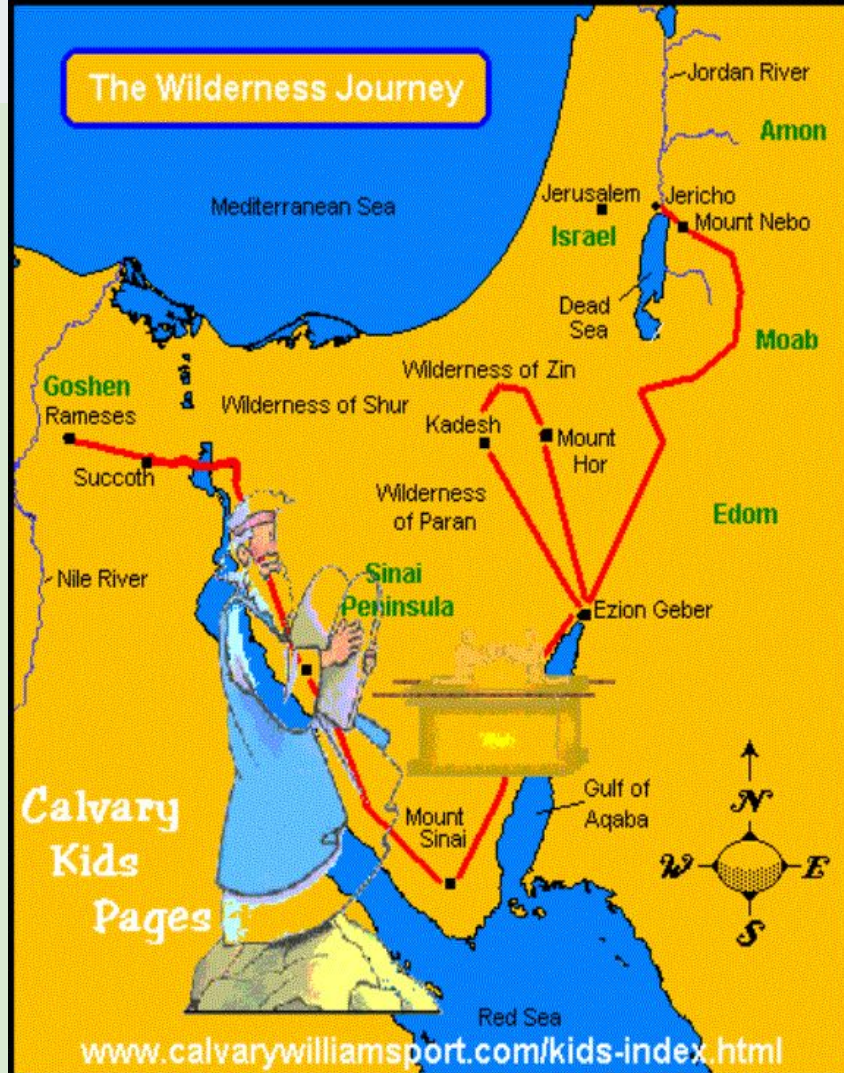


Moshe the historian- Masaei

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם
לְמוֹצְאֵיהֶם:

Moses recorded the starting points of their various marches as directed by the LORD. Their marches, by starting points, were as follows:

The Wilderness Journey



Calvary
Kids
Pages



Moshe warns

וְאִם-לֹא תוֹרִישׁוּ אֶת-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂכִים בְּעֵינֵיכֶם וּלְצַנִּינִים בְּצַדֵיכֶם וְצָרְרוּ אֶתְכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:

But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live;



Moshe settles the land

וְנָשִׂיא אֶחָד מִנְּשֵׂי אֶחָד מִמִּטָּה תִקַּח לְנַחֵל אֶת־הָאָרֶץ:

And you shall also take a chieftain from each tribe through whom the land shall be apportioned.



Moshe sets up Levite cities

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבַת מוֹאָב עַל־יַרְדֵּן יְרִיחוֹ לֵאמֹר:

The LORD spoke to Moses in the steppes of Moab at the Jordan near Jericho, saying:

צֹא אֶת־בְּנֵי יִשְׂרָאֵל וְנָתַנּוּ לָלוֹיִם מִנַּחֲלַת אַחֲזָתָם עָרִים לְשֹׁבְתֵי וּמִגְרָשׁ לָעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לָלוֹיִם:

Instruct the Israelite people to assign, out of the holdings apportioned to them, towns for the Levites to dwell in; you shall also assign to the Levites pasture land around their towns.

Hashem teaches him the laws
of cities of refuge





Maccot 10a

דרש רבי סימאי מאי דכתיב (קהלת ה, ט) אוהב כסף לא ישבע כסף ומי אוהב בהמון לא תבואה אוהב כסף לא ישבע כסף זה משה רבינו שהיה יודע שאין שלש ערים שבעבר הירדן קולטות עד שלא נבחרו שלש בארץ כנען ואמר מצוה שבאה לידי אקיימנה

On a related note, Rabbi Simai taught: What is the meaning of that which is written: “He who loves silver shall not be satisfied with silver; nor he who loves abundance with increase” (Ecclesiastes 5:9)? “He who loves silver shall not be satisfied with silver”; this is a reference to Moses our teacher, whose love of mitzvot was so great that although he knew that an unintentional murderer would not be admitted to the three cities of refuge that were in the east bank of the Jordan until the three cities of refuge that were in the land of Canaan were selected, and that his designation of cities of refuge would have no practical ramifications in his lifetime, he nevertheless said: When there is a mitzva that has come my way, I will fulfill it.



One last case

וַיִּקְרְבוּ רֵאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי-גִלְעָד בֶּן-מָכִיר בֶּן-מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיִּדְבְּרוּ לְפָנָי מֹשֶׁה וְלְפָנָי הַנְּשֹׂאִים רֵאשֵׁי אָבוֹת לְבְנֵי יִשְׂרָאֵל:

The family heads in the clan of the descendants of Gilead son of Machir son of Manasseh, one of the Josephite clans, came forward and appealed to Moses and the chieftains, family heads of the Israelites.



Taanit 5b Jacob Didn't die

בתר דסעוד א"ל הכי א"ר יוחנן יעקב אבינו לא מת א"ל וכי בכדי ספדו ספדנייא וחנטו חנטייא וקברו קברייא א"ל מקרא אני דורש שנאמר (ירמיהו ל, י) ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבים מקיש הוא לזרעו מה זרעו בחיים אף הוא בחיים

After they had eaten, Rabbi Yitzḥak said to Rav Naḥman that Rabbi Yoḥanan said as follows: Our patriarch Jacob did not die. Rav Naḥman asked him in surprise: And was it for naught that the eulogizers eulogized him and the embalmers embalmed him and the buriers buried him? Rabbi Yitzḥak replied to Rav Naḥman: I am interpreting a verse, as it is stated: “Therefore do not fear, Jacob My servant, says the Lord, neither be dismayed, Israel, for I will save you from afar, and your seed from the land of their captivity” (Jeremiah 30:10). This verse juxtaposes Jacob to his seed: just as his seed is alive when redeemed, so too, Jacob himself is alive



What do we recall about Moshe at the end?



In Bemidbar, in Devarim

Military wins

Settling the land

Working with other new leaders

Care for the next leader

Setting up some mitzvot

Rebuke (Devarim)

Teaching more

Moshe review history (Masaei)



Which of these did he not do in his lifetime?

Rashi, Devarim 1, 3

AND IT CAME TO PASS IN THE FORTIETH YEAR, IN THE ELEVENTH MONTH, ON THE FIRST OF THE MONTH, [MOSES SPAKE] — This tells us that he reproved them only shortly before his death (Jewish tradition holds that Moses died on the seventh day of the twelfth month; cf. Megillah 13b). From whom did he learn this? From Jacob, who reproved his sons only shortly before his death.



Parallel

Devarim 36 6

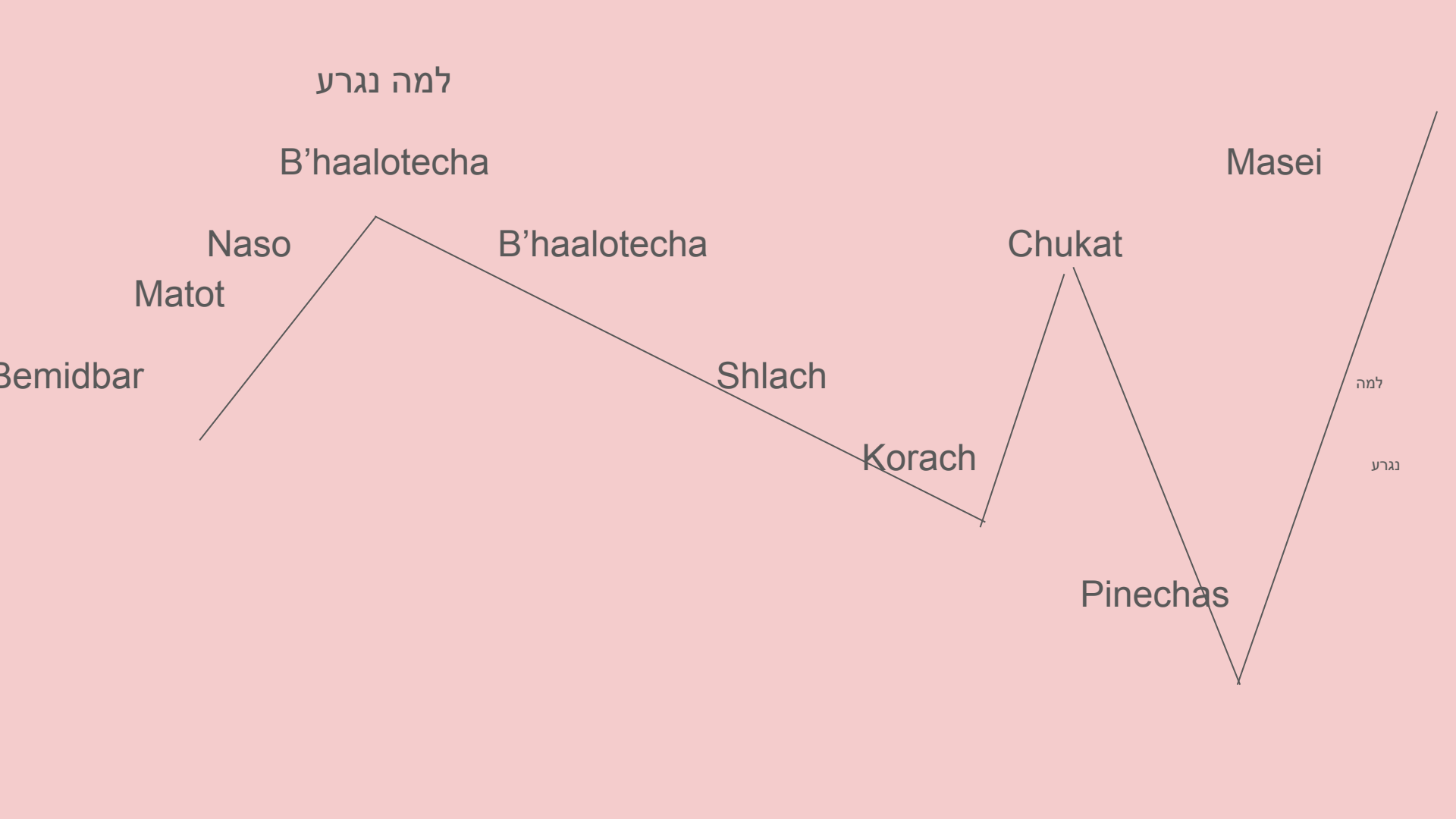
וַיִּקְבֹּר אֹתוֹ בְּגִלְ בְּאֶרֶץ מוֹאָב מִוֵּל בֵּית פְּעוֹר וְלֹא יָדַע אִישׁ אֶת-קִבְרָתוֹ עַד הַיּוֹם הַזֶּה:

He buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day.



Bemidbar

Moshe never died



What lessons can we learn?



TRY

FAIL

SUCCESS



Lesson learned

Never give up

It's not over till it's over

Make the best of it

Knowledge of death is freeing and motivating

What a team can accomplish

You sense his drive to the last moment

