



### **V'Zos HaBeracha: Final Words, Lasting Message**

*And this is the blessing that Moshe, the man of G-d, blessed Bnei Yisroel before his death (Devorim 33:1).*

Moshe Rabbeinu gives his final blessings to his beloved people. A devoted shepherd, he has guarded the flock for the last forty years and must now prepare them for the beautiful, yet challenge-filled future ahead. But why the need to identify Moshe as the “*man of God?*” There is only one Moshe and for the last four decades he has been the mouthpiece and right-hand of Hashem. What is the Torah adding by identifying Moshe in this way?

The *Tzror Hamor* (Rabbi Avraham Saba, 1440-1508) explains that the Torah is providing us a glimpse into the personal greatness of Moshe. The preceding Parsha (*Ha'azinu*) ends with God's words to Moshe “*For from afar will you see the land but you will not come there to the land that I am giving to Bnei Yisroel*” (*Devorim 32:52*).” In this verse is contained perhaps, one of the greatest biblical tragedies – Moshe will never be granted the opportunity to step foot in the beloved, ancestral land of our people. Moshe himself stated that this tragic reality had befallen him because of the behavior of the Jewish people (“*God grew angry at me through your fault and did not heed me; God said to me, “Enough for you! Do not go on speaking to Me any more about this matter,” Devorim 3:26*). As much as the Torah states that Moshe's inability to go into the Land was a result of his striking the rock; that one event was the result of the pressures, difficulties and stress visited upon Moshe by the Jewish people. Moshe accepted his mistake, but also felt the need to impress upon the people their causative role in these negative circumstances. One would have thought that Moshe would be angry and bitter at the people. And yet, he spends his last days instructing and consoling them. Moshe Rabbeinu, the faithful leader, did not permit himself to be influenced by the negative events of the past - instead he blessed his people. “*And this is the blessing that Moshe, the man of G-d, blessed Bnei Yisroel before his death.*” The Torah refers to Moshe as a “*man of God*” because he acted in the “*image of God*”, forgiving the iniquity of his people and blessing them.

Through this simple phrase, Moshe Rabbeinu teaches us one, final lesson. There are times in life when those who we care about hurt us. It is in these very moments that we must resist the temptation to react in kind. It is in these very moments that we must find a way to rise above. It is in these very moments that we must find the strength to become men and women of God.

Good Shabbos and Chag Samayach