



The history of *Yisra'el* in a nutshell

Parashat ha'azinu (53) – Hear/Listen

Torah: *Devarim* 32:1-52

Haftarah: *Zekaryah* 14:1-21

Apostolic Scriptures: *Yohanan* 7:1-53

This song of *Mosheh* is a prophecy that gives us a complete history of the nation of *Yisra'el* from before their beginning to the wonderful end. It is a testimony throughout the ages of how *YAH* was faithful in every way, while the nation, including us, were unfaithful. However, we learn of *YAH*'s undeserved favour and how He will fulfil His purpose for each of us who walk in The Way of Truth, so that all will ultimately end in a triumphant victory to the esteem of *YAH*! We will get back to this later.

The responsibility and right of any person in authority is discipline. In some cases we briefly touched on the subject during our studies, but in almost every *sidrah*, throughout Scripture, it is always present. We already learn this element of leadership and authority in the very first study, which will be the first study of *Torah* in the new cycle:

Bereshith 2 ¹⁵ And *יהוה Elohim* took the man and put him in the garden of *Eden* to work it and to guard it. ¹⁶ And *יהוה Elohim* commanded the man, saying, "Eat of every tree of the garden, ¹⁷ but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die."

Leadership means living fully in the will of *YAH*, as *Mosheh* teaches us with the opening verses of this week's *sidrah*. The children of *Yisra'el* are not considered children of *YAH*, as they turn to corruption and hybridism, even though *YAH* considers Himself their Father. We learn a lesson from this that son-ship is not only about origin and lineage, but also about faithfulness to origin and lineage:

Luqas 15 ²⁴ 'because this son of mine was dead and is alive again, and he was lost and is found.' And they began to rejoice.

When we want to be considered children of *YAH*, it means that we should be like Him and also walk The Way that He has laid out for us through *Yeshua*. Since *YAH* is trustworthy, we as His children, should also be trustworthy; since *YAH* is not morally apostate, we should not be morally apostate either. Just as *YAH* is righteous, we as His children should also be righteous; just as *YAH* is upright in His actions, we as His children should also be upright in our actions. Anyone who deviates from The Way of *YAH*, the Way of Truth, loses the right to be called sons and daughters of *YAH*, as well as the inheritance of life.

Something else we learn is that the expression “Son of *Elohim*” regarding *Yeshua* is not only an indication of his appointment as the future King-Messiah of *Yisra’el*, but it also has to do with his conduct as a man, the honesty of his character and obedience to *YAH*. No single person, except *Yeshua*, has ever been able to fulfil everything. No man on earth has ever been fully trustworthy, incorruptible or fully righteous. Only *Yeshua* can therefore claim the title “Son of *Elohim*.” The rest of us may be considered children of *YAH*, but only *Yeshua* is one of a kind:

Yohanan 3 ¹⁶ “For *Elohim* so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life. [emphasis added]

In verse 8, the original text uses the word גוֹיִם (*gô-Yim*), which is translated here as ‘nations’. This proves beyond doubt that ‘nations’, which includes Christians, may not trample on the words of *Mosheh*, because then they trample not only the Word of *YAH*, but also on *YAH*! Keep in mind that we recently learned about the *Torah* being written on stones, the symbol of eternity. Please confirm these words with events after the nation settled into the land. This is brilliantly described in *Y’hoshua* 8, but especially vv. 30 to 35. It is confirmation that any person who trusts in *YAH* must realise how important *Torah* is because it contains the complete set of instructions, rules, that *YAH* wants us to follow.

Back to the present and this week’s study, we see how this *sidrah* forms part of the final festival season, *Sucot*, or the Festival of Tabernacles, every year. The entire chapter is a poetic overview of how the nations throughout the world, like the ancient nations that *Yisra’el* knew, would learn to worship other gods – despite the fact that they are all descendants of *Noah* and his sons! Here not only the ancient nation of *Yisra’el*, but us as well, learn how and why *Yisra’el* became the chosen nation of *YAH*. The origin of *Yisra’el* and the reason for their being the chosen nation form the tragic background of their expected rejection of and betrayal of *YAH*. Each verse of the Song of *Mosheh* consists of two poetic lines that depict a parallelism and are characteristic of Hebrew poetry. An image of the text is available at [addendum A](#). More on this later.

We learn in this the words of a prophetic song, a preview of the complete history of *Yisra’el*: past, present and future. It is extremely painful, even sad, while warning people not to deviate from the Way of Truth, as *YAH* taught them through *Mosheh*. The composition is in the form of an oracle, a divine pronouncement, and contains the last words that *Mosheh* spoke on earth. *Ha’azinu*, listen, was therefore a call to the nation of *Yisra’el* to pay attention to the words that came directly from *YAH*, but spoken through *Mosheh* before he went up to mount *Nebo* to die. *Ha’azinu* is one of at least three songs in Scripture attributed to *Mosheh*; the other well-known one is *Shirat hayam*, the Song of the Sea, as we saw recorded in *Shemoth* 15. Many people forget the song recorded for us in *Mizmor* 90. These songs differ drastically, for the latter is primarily a song of praise in gratitude to *YAH* for His provision and protection. The song of the sea was a praise to *YAH* for the great miracle of salvation, but the song we are now learning is primarily a witness against the nation of *Yisra’el*; it is used, in fact, to prophetically teach, even to equip, the nation for the unbearable consequences of apostasy.

The word הֶאָזִינוּ (*ha-`a-Zi-nu*) has as its root word אָזַן (*`a-Zan*), which means to cup the hand behind the ear in order to hear better. It also means to ponder, meditate. There is certainly no reason why people, being sincere in their following of *Torah*, would not like to hear what *Mosheh* has to say. The fact that Scripture considers it a song may even make us think that we are about to listen to a performance by a famous singer, someone like Plácido Domingo, Bryn Terfel, or the late Caruso. Since *Mosheh* talked so much, it was also good exercise for his voice; he was possibly a very accomplished singer! The people were in a suitable place that formed a natural amphitheatre, so *Mosheh*’s voice would carry very well to be heard from far off. We learn from v. 44 that *Y’hoshua*, *Mosheh*’s successor, assisted him.

Mosheh now expands on the theme of the nation’s sin and their short-sightedness, as well as their inexplicable ingratitude. Just as with the water of v. 2, we also learn three words and an expression here to

describe the history of the nation: remember, consider, ask, and “elders... let them say to you”; all of these are clear accusations against the nation, because despite warnings, they continue to disobey, while lapsing more and more. Despite their reprehensible behaviour, we learn something interesting:

Deḇarim 32 ⁸“When the Most High gave the nations their inheritance When He separated the sons of Aḏam, He set the boundaries of the peoples According to the number of the children of *Yisra’ēl*.”

In order to really understand this verse, we are going to do a few dance steps in a circular motion through Scripture. In the original text, we see the expression “sons of man” as “sons of *Adam*”; this is the division that actually occurs after the flood, as we learn from *Berēshith* 10. The sons of man, *Adam*, are divided specifically because of their abominable actions. We have also mentioned before that this division not only happened physically between people, but would also result in the dividing of the tectonic plates, that is, where the earth’s surface literally breaks apart into different continents. The most explicable reason for this is that the water that came from underneath the earth’s crust would leave gaps that would result in the cracks in the tectonic plates, something about which geologists and geographers will be able to say much more!

Here, however, there is again something that seems like a contradiction, for *YAH* sets boundaries according to the number of *Yisra’ēl*, but *Yisra’ēl* the nation does not yet exist! This happens only two chapters later, in ch. 12, when *Aḇram* is called upon. Once again we see proof that *YAH* knows the end from the beginning. So if we want to know the end, we must first know the beginning. *Berēshith* 10 begins with the names of the sons of *Noah* and their children, then we see the division:

Berēshith 10 ⁵“From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.”

We refer back to Creation once again for specific confirmation:

Berēshith 3 ²⁰“And the man called his wife’s name Ḥawwah, because she became the mother of all living.”

Even *Sha’ul*, during his speech on Mars Hill in *Athens*, makes a very clear statement:

Ma’asei 17 ²⁶“And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling,”

We learn about setting boundaries, but yet there is an interesting quote by *Mosheh*:

Deḇarim 32 ¹³“He made him ride in the heights of the earth, And he ate the fruit of the fields, And He made him to draw honey from the rock, And oil from the flinty rock, [emphasis added]

We see a similar expression “ride on the heights of the earth” also at the end of the prophecy that *Yeshayahu* gives us with a promise to believers who keep *Shabbat*:

Yeshayahu 58 ¹⁴“then you shall delight yourself in **יהוה**. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of *Ya’aqob* your father. For the mouth of **יהוה** has spoken!”

This means that everyone who honours *Shabbat* will have the privilege of living in the promised land. It can also be a symbol of a spiritual experience in the heights. The prophet *Ēliyahu* is a good example as we learn:

Melaḳim Bēt 2 ¹¹“And it came to be, as they continued on and spoke, that see, a chariot of fire with horses of fire which separated the two of them. And *Ēliyahu* went up by a whirlwind into the heavens.”

While visiting *Ēliyahu*, we should note that the same spirit that was in him, will also dwell in those who follow *Mosheh* (*Torah*), this is, guard the commands of *Elohim*, and guard the belief of *Yeshua* (cf. *Hazon* 14:12 et al). Through trust and with the testimony of heaven and earth, the bride is filled with *Yeshua's* redeeming Spirit, something that empowers her to walk the Way of Truth with the ability to conquer the Promised Land:

Yohanan Aleph 5 ⁶This is the One that came by water and blood: יהושע Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. ⁷Because there are three who bear witness: ⁸the Spirit, and the water, and the blood. And the three are in agreement.

Please note that transgressions like the KJV and many others, twist these verses to try to confirm the false teaching of the trinity. However, when studied in the proper context and from the original manuscripts, we see the correct relationship between Father, Son and *Ruach HaQodesh*.

Returning to our study, we see that every person who recognises and honours *Shabbat* will be blessed, not only physically, but also spiritually, because *YAH* created it for everyone (cf. *Berēshith* 2:3) and *Shabbat* is not just for one population group, but for all humanity:

Marqos 2 ²⁷And He said to them, “The Sabbath was made for man, and not man for the Sabbath.

At *Sinai*, *YAH* extolled the *Sabbath* for all who were present as a sign of the covenant (cf. *Shemoth* 31:13-17), but their descendants and every other true follower of *Yeshua* would later receive the benefit of the blessings distributed there. This promise is clearly recorded in Scripture:

Yeshayahu 56 ⁶“Also the sons of the foreigner who join themselves to יהוה, to serve Him, and to love the Name of יהוה, to be His servants, all who guard the Sabbath, and not profane it, and are holding onto My covenant – ⁷them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples.” [emphasis added]

It may seem obvious that this only refers to people who convert to Judaism through physical circumcision and high financial outlay, but the last part of the quote explicitly indicates that no person is excluded – everyone from every nation on earth can and may be part of *YAH's* Kingdom. We therefore do not need to become 'Jews', as many people, especially from within Christianity, accuse us of trying to do.

The song of *Mosheh* represents the physical presence of *Yeshua*. Only the Shepherd's voice will be heard by the bride, for it brings the good news to everyone who has an ear to hear. It contains:

- 🥂 the pattern of the tabernacle in our heart
- 🥂 the service of the royal priesthood
- 🥂 the identity of the High Priest
- 🥂 the ten Words
- 🥂 the eternal covenant
- 🥂 the bride's inheritance
- 🥂 all the rules for observing *YAH's* set-apart festivals and *Shabbat*, as well as information surrounding the new moon
- 🥂 guidelines for the bride and groom in the ultimate Kingdom
- 🥂 rules for the dress code and food that will be served at the wedding feast
- 🥂 key points according to which the Kingdom will be operated
- 🥂 the blueprint according to which the land will be taken possession of
- 🥂 the knowledge, insight and wisdom to be able to live in the eternal rest of *Shabbat*:

lb`rim 4 ⁹So there remains a Sabbath-keeping for the people of *Elohim*. ¹⁰For the one, having entered into His rest, has himself also rested from his works, as *Elohim* *rested* from His own.

While the song of *Mosheh* was not taught to the nation, they became a lost people, people without identity and scattered like sheep among the nations:

Yirmeyahu 31 ³⁵Thus said *יהוה*, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – *יהוה* of hosts is His Name: ³⁶“If these laws vanish from before Me,” declares *יהוה*, “then the seed of *Yisra’el* shall also cease from being a nation before Me forever.”

The ordinances of the moon announce all the set-apart festivals of *YAH*. If we do not recognise *rosh chodesh*, the new moon, there is no other way to determine *YAH*’s festival days. Consequently, the set-apart festivals cannot be honoured and celebrated, which causes the people to be completely lost and cease to be a set-apart people. This is exactly what happened when *Yisra’el*, during exile, adopted the solar calendar of *Babylon* and also began to worship *Baal*. Constantine came to power and adopted the same calendar. Both houses, *Y’hudah* and *Yisra’el*, began to follow the solar-only calendar, even though the sun simply points to days in *YAH*’s calendar. The house of the *Y’hudim* partially returned by using the moon as the beginning of months and subsequently the dates for *YAH*’s set-apart festivals. However, they have developed a mathematical way to determine most dates many years in advance, something that is contrary to Scripture. We have mentioned in previous studies that *YAH*’s calendar has been taken away from us and that we can only rely on the signs He has given us, as well as the limited knowledge we have. Therefore, we should search the heavens daily for all signs and the calendars we establish will only contain provisional dates. We must be prepared to adjust at short notice, depending on the state of the new moon.

Returning to our study, we try to consider the message of this prophetic song as a whole. Through this we see, as mentioned earlier, the complete history of *Yisra’el* – past, present and future. It begins with Creation and the establishment of the 70 nations and also explains the part of *YAH*’s nation as the “apple of His eye”. *Mosheh* describes *YAH* as an eagle that cherishes and protects its young from danger, feeding them with honey from the rock and the fat of lambs.

However, there comes a turning point, a sad event that causes the nation to abandon their love, even contempt:

Debarim 32 ¹⁵“But *Yeshurun* grew fat and kicked; You grew fat, you grew thick, You are covered with fat; So he forsook *Eloah* who made him, And scorned the Rock of his deliverance.

The word *יָשָׁר׃* (*yê-shoo-Roon*) is a pet name, used in love, derived from the word *יָשָׁר* (*yâ-Shâr*), which translates as ‘upright’. The nation of *Yisra’el* now turns to idols and even offer sacrifices to demons; they forget the Rock who delivered them and forsake the *Eloah* who made them. They provoke *YAH* to anger, so much so that they will be provoked to anger by a foolish nation (*cf. Romiyim* 10:19; 11:11; *Hoshëa* 1:9-10). This is also possibly an ironic description of the Rock that they neglected. Misfortunes and disasters will be the reward for the people’s forgetfulness and apostasy. *YAH* would indeed have wiped out the nation entirely, but His Character and Authority are at stake, as well as His reputation among other nations:

Debarim 32 ²⁶“I said, ‘I should blow them away, I should make the remembrance of them To cease from among men,’ ²⁷If I did not fear the enemy’s taunt, Lest their adversaries misunderstand, Lest they say, “Our hand is high, And *יהוה* has not done all this.” ’

YAH will never allow *Yisra’el*’s enemies to think that their own power was the cause of *Yisra’el*’s defeats and punishment. Regardless of any of their claims, their own destruction will come upon them:

Debarim 32 ³⁵Vengeance is Mine, and repayment, At the time their foot slips; For near is the day of their calamity, And the *matters* prepared are hastening to them.’ ³⁶“For *יהוה* rightly rules His people

And has compassion on His servants, When He sees that their power is gone, And there is no one remaining, Shut up or at large.

For anyone with even a feeble imagination, we can almost smile at the next scene that unfolds with verses 37 and 38. It is as if YAH is mocking the other nations, as if he is teasing them with their idols, almost like in *Mitsrayim*. He is almost challenging them to oppose Him, because in verse 39 we learn once again the monotheistic characteristics of YAH – He alone is *Elohim*, He is *Echad*! People who worship anything or anyone else, including *Yeshua*, commit spiritual adultery, idolatry. The raising of the hand in verse 40 is a sign of taking an oath. This is necessary to confirm what YAH is proclaiming here in the form of a covenant, which usually involves two parties. Since He cannot swear by anyone else, He swears by Himself as the “second party”. So there is no way that *Yisra’el* is going to escape their punishment.

At the end of time, YAH will comfort the nation of *Yisra’el*; He will judge the rest of the world when the fearful “day of YAH” arrives. Nations will be judged with catastrophic consequences as YAH will avenge the blood of His children. The nations that have humiliated *Yisra’el* and hated Him will be repaid and *Yisra’el* will be humbled:

Debarim 32 ⁴³“O nations, acclaim His people! For He avenges the blood of His servants, And returns vengeance to His adversaries, And shall pardon His land, His people.”

Thanks to additional writings, additions to the *TaNaKh*, this is made very clear to us:

🏆 *Hazon 12* ¹¹“And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death.

🏆 *Hazon 6* ⁹And when He opened the fifth seal, I saw under the slaughter-place the beings of those having been slain for the Word of *Elohim* and for the witness which they held,

This verse, 43, in *Debarim 32* therefore does not beg us, but commands us, to shout for joy! This will be the perfect fulfillment of *Yom Kippur*, and also one of the reasons why YAH swears by Himself earlier, because it is only promised to people who *ha’azinu*; people who hear, listen and do what *Torah* teaches us and walk according to the lifestyle of *Yeshua*, something we referred to earlier:

Hazon 14 ¹²Here is the endurance of the set-apart ones, here are those guarding the commands of *Elohim* and the belief of יהושע.

Beloved, this chapter is not only a beautiful passage of Scripture, but it is also not something to make us either anxious or afraid; it is written in a pedagogical style to teach us two things: who our Father is and who we are. We see clearly what happens when we break His rules, but we also learn how we can please Him in all things. *Mosheh* was probably more faithful and obedient to YAH than any of us could ever imagine being, but that one little mistake prevented him from entering the promised land:

Debarim 32 ⁵¹because you trespassed against Me in the midst of the children of *Yisra’el* at the waters of *Meribah Qadësh*, in the Wilderness of *Tsin*, because you did not set Me apart in the midst of the children of *Yisra’el*.

How many times have you and I broken trust with YAH? From this entire chapter it is clear that YAH expects complete obedience from us. We must follow *Torah* as He gave it and not as we think or are lied to by christianity and rabbinic Judaism. *Mosheh* was prevented from entering the promised land; how much more so for today’s people who do not observe *Shabbat*, set-apart times and appointments? Ironically how many self-appointed prophets and other intellectuals appear on every form of media with various doctrines of their own, even good intentions to serve YAH, but not one of them ever mentions *Torah*, except where they mention that ‘jesus’ nailed the *Torah* to a ‘cross’. They consider *Torah* a curse, done away with, yet this is the curse that will befall them, because they do not obey *Torah*.

It is my prayer that such people will realise their mistakes before it is too late, that they will confess the lies they have been entangled in and return to *YAH's Torah* as *Yeshua* fulfilled it. Your life and mine should be the testimony to such people and we can easily reach them, even without saying a word. Learn this song of *Mosheh* and live it out every day to the esteem of our Creator-*Elohim*!

Shabbat shalom!

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Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from *The Scriptures* 2009¹, unless indicated differently.

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke's 1810/1825 commentary and critical notes on the Bible

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

¹ <https://isr-messianic.org/>

