

הַאֲזִינוּ

HA'AZINU/HEAR Devarim/Deuteronomy 32:1-52

Last week in Devarim 31 we were introduced to the **Song of Moses**. We learned that the **purpose** of the song is so that **when prophetic events begin to occur, Israel will know** that it is of יהוה (Yahwey) Elohim and **not simply natural disasters or manmade events**. The **Song of Moses** is a **witness** of the events that **precede** the **deliverance of His land and His people**. It is not a **Song of individual redemption**, but a story of the **deliverance of Israel as a whole**. In Devarim 31:21 the Almighty promises that the **truths embodied in the Song of Moses will rise to the surface during troubled times**:

Devarim 31:21 "Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants...

In **Devarim 32**, the **Biblical song/poem** begins with a call by Moses to **heaven and earth** to pay attention to a **proclamation on the nature** of יהוה. Let's back up one verse, to the last verse of our Torah portion last week for **context**:

Devarim 31:30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended: 32:1 "Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.² Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.³ For I proclaim the name of יהוה: Ascribe greatness to our Elohim.⁴ He is the Rock, His work is perfect; For all His ways are justice, An El of truth and without injustice; Righteous and upright is He.

These are beautiful words from the **"mouth of Moses"** at the end of his life. Now let's take a look at Moses **40 years earlier** when יהוה was trying to give him the **call** as the **deliverer of the Israelites** from Egypt:

*Shemot/Exodus 4:10 Then Moses said to יהוה, "O my Adonai, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue."¹¹ So יהוה said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, יהוה?"¹² "Now therefore, go, and I will be with your mouth and teach you what you shall say."¹³ But he said, "O my Adonai, please send by the hand of whomever else You may send."¹⁴ So the anger of יהוה was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart."¹⁵ "Now you shall speak to him and **put the words in his mouth**. And I will be with your mouth and with his mouth, and I will teach you what you shall do.*

I guess that **Moses** has since **gotten over his sense of inadequacy as a speaker!** The **divine words of the Torah** are given to **Moses**, who then **"put words"** into his brother, **Aaron's "mouth"**.

It is interesting that it will be **Yeshua**, another “**prophet like Moses**”, who will **speak the words placed “in His mouth”**:

Devarim 18:18 **I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.**

John 14:10 **"Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.**

We also have “**words**” that proceed from **out of our mouths**. The question is....**where do they come from?**

Psalms 19:14 **Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O יהוה, my strength and my Redeemer.**

Job 23:12 **I have not departed from the commandment of His lips; I have treasured the words of His mouth more than my necessary food.**

Jeremiah 23:16 **Thus says יהוה of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, not from the mouth of יהוה."**

Last week we looked at how the “**words**” of יהוה **come from His mouth** and are **placed in ours** to **give life** (Devarim 8:3). **Moses** was told to place **his song in the mouths of the children of Israel**:

Devarim 31:19 **"Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.**

Not only did Moses place these “**words**” in their mouths, but **he and Joshua** (like **Yeshua**) also **spoke them into their ears** (so they could **shema and obey**):

Devarim 32:44 **So Moses came with Hoshea the son of Nun and spoke all the words of this song in the ears of the people.**

Now let's return to the first couple of verses of our parasha:

Devarim 32:1 **"Give ear, O heavens, and I will speak; And hear, O earth, the words of my mouth.² Let my teaching drop as the rain, My speech distill as the dew, As raindrops on the tender herb, And as showers on the grass.**

The **heavens and the earth** are called to be **witnesses** to what Moses is about to say. But not only are the heavens and the earth witnesses, but the **Song of Moses itself is a witness**:

Devarim 31:21 **"Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore to give them."**

Moses (i.e. **Torah**), after the teaching of the song, **also declares Himself to be a witness**:

*Devarim 32:46 and He said to them: "Set your hearts on all **the words which I testify** among you today, which you shall command your children to be careful to observe -- all the words of this Torah.*

And to top this all off, we know that **Yeshua** as the **ruler of the heavens and the earth** is also a **witness**:

*Revelation 3:14 " And to the angel of the church of the Laodiceans write, ' These things says the Amen, **the Faithful and True Witness**, the Beginning of the creation of Elohim:*

In Hebrew, the word for **witness** is עֵד (ayd). The **plural form** עֵדִים (aydim) usually appears in a **judicial context**. The familiar **Devarim 19:15** teaches the **necessity of more than one witness** to establish guilt:

*Devarim 19:15 " One witness (עֵד) shall not rise **against a man concerning any iniquity or any sin that he commits**; by the mouth of two or three witnesses (עֵדִים) the matter shall be established.*

Therefore, by implication, what we see with all these **witnesses for the Song of Moses** is that they will **establish guilt and convict the children of Israel**. When **many evils befall them**, the Song of Moses **testifies against them**:

*Devarim 31:21 "Then it shall be, when many evils and troubles have come upon them, that **this song will testify against them as a witness**...*

The **song testifies** that the **troubles are a result of the people's actions**. It details their **disloyalty and ingratitude after receiving much** from the **Almighty**. The **blame** for the troubles that will befall them **lands squarely on their (or should I say "our") own shoulders**. Not only will this **song** serve as a **witness against the children of Israel**, but it is also a **witness for Elohim**:

*Devarim 31:19 "Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a **witness for Me** against the children of Israel.*

The **function of a witness** is not just to **convict one party**, but **also to vindicate another**. While the **Song of Moses** determines the **guilt of the children of Israel**, it also **testifies to the justice and the faithfulness of יהוה**. Let's take a look at the **future**, by going back to the **past**. We'll start with what the **Israelites will say when troubles come upon them** and our focus will be on the phrases **"in our midst" or "among us"**:

Devarim 31:17 ...And many evils and troubles shall befall them, so that they will say in that day, 'Have not these **evils come upon us** because our **Elohim is not in my midst** (בְּקִרְבִּי)?'

This **future generation of the Israelites** will claim that their **problems** are because the **Almighty** is **"not in their midst"**. This claim has been **negatively voiced before** in another **place of testing**:

Shemot/Exodus 17:7 So he called the name of the place **Massah** (means **testing**) and **Meribah** (means **quarreling**), because of the contention of the children of Israel, and because they tempted **יהוה**, saying, "Is **יהוה** **among us** (בְּקִרְבָּנוּ) or not?"

In the **midst of harsh conditions**, the **people doubt יהוה's abilities to provide for them**. They **fear His abandonment**. Some may even **interpret** their suffering as a picture of **Divine weakness**. The **Song of Moses** is meant to step into **deeply troubled times**. It **testifies** to the fact that the **Almighty is not weak, nor has He abandoned His people**. However, He has deliberately "**hidden His face**" on account of their **sinfulness and their unfaithfulness**:

Devarim 32:20 And He said: **I will hide My face from them**, I will see what their end will be, For they are a perverse generation, **Children in whom is no faith**.

The truth is, even **in difficult times**, **His Divine Presence** is still **with us**. For we know that He has **promised** us that He will "**never leave us nor forsake us**". We just read these words last week in our parasha, and **Yeshua** also ends the **Great Commission** with that **promise**:

Devarim 31:6 "Be strong and of good courage, do not fear nor be afraid of them; for **יהוה** your Elohim, He is the One who goes with you. **He will not leave you nor forsake you.**"

Matthew 28:20 "teaching them to observe all things that I have commanded you; and lo, **I am with you always, even to the end of the age.**" Amen.

When **יהוה** "**hides His face**", it will be a time of **discipline** for the **children of Israel** because of their **misplaced priorities**. It will also be a **difficult time for His people spiritually**. At a time when He **withdraws His protection** and **exposes them to war and natural disasters**, many will **wonder if He still desires them....does He even want to be their Elohim?** How can **יהוה Elohim** signal to Israel that **He is still with them** at a time when **wicked nations have been sent to punish them?**

The **answer** to that question will be **found by those who are able to recite the Song of Moses**. The **Almighty** will have taken **His children** down to the **lowest point**...where their **only option** is to **look up for His deliverance**. They know **it is coming** because they **understand the truths** written in the **Song of Moses**. Then, at the **appointed time**, He will **take revenge on those nations** who have **cruelly** come against the children of Israel with the **intent of annihilating them**:

Devarim 32:35 **Vengeance is Mine, and recompense; Their foot shall slip in due time; For the day of their calamity is at hand, And the things to come hasten upon them.**¹³⁶ "For **יהוה** will judge His people and **have compassion on His servants**, When **He sees that their power is gone**, And there is no one remaining, bond or free.

Again, we see the picture of these **overcomers** in the time of the **tribulation**, **persevering by singing the Song of Moses** and the **Song of the Lamb**:

Revelation 15:1 Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of Elohim is complete.² And I saw something like a sea of glass mingled with fire, and **those who have the victory over the beast**, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of Yah.³ **They sing the song of Moses**, the servant of Elohim, and **the song of the Lamb**, saying: "Great and marvelous are Your works, Adonai Elohim Almighty! Just and true are Your ways, O King of the saints!"⁴ Who shall not fear You, O Adonai, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, **For Your judgments have been manifested.**"

Lest you think that you will not be included in this **judgment**, let me remind you of the words of **Peter**:

1 Peter 4:17 For the **time has come for judgment to begin at the house of Adonai**; and if **it begins with us first**, what will be the end of those who do not obey the gospel of Yah?¹⁸ Now "If the **righteous one is scarcely saved**, where will the ungodly and the sinner appear?"¹⁹ Therefore let those who **suffer according to the will of Elohim commit their souls to Him in doing good**, as to a faithful Creator.

Times will be tough, and it seems that **even the righteous** will not be **exempted from the discipline** of the Almighty. They, too, will experience the "**hiding of His face**":

Psalms 44:17 All this has come upon us; But we have not forgotten You, Nor have we dealt falsely with Your covenant.¹⁸ Our heart has not turned back, Nor have our steps departed from Your way;¹⁹ But You have severely broken us in the place of jackals, And covered us with the shadow of death.²⁰ If we had forgotten the name of our Elohim, Or stretched out our hands to a foreign god,²¹ Would not Elohim search this out? For He knows the secrets of the heart.²² Yet for Your sake we are killed all day long; We are accounted as sheep for the slaughter.²³ Awake! Why do You sleep, O Adonai? Arise! Do not cast us off forever.²⁴ **Why do You hide Your face**, And forget our affliction and our oppression?²⁵ For our soul is bowed down to the dust; Our body clings to the ground.²⁶ Arise for our help, And redeem us for Your mercies' sake.

If this is our **future**, then we must **learn to sing the Song of Moses and the Song of the Lamb** in order to remind ourselves of the "**end of the story**".

Now, "just one more thing"...why is the **relationship** that יהוה has **with Israel** so **important**? I believe the answer to this can be found several times in the Song of Moses. **We are His children! He is our Father! He made us:**

Devarim 32:6 Do you thus deal with יהוה, O foolish and unwise people? **Is He not your Father**, who bought you? Has He not made you and established you?

Devarim 32:19 " And when יהוה saw it, He spurned them, Because of the provocation of His sons and His daughters.

Our heavenly Father guided us, nurtured us, and protected us:

Devarim 32:10 "He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. ¹¹ As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings, ¹² So ייִי alone led him, And there was no foreign el with him.

He expected their loyalty in return, but it would/will not be so:

Devarim 32:15 " But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook Elohim who made him, And lightly esteemed the Rock of his salvation. ¹⁶ They provoked Him to jealousy with foreign gods; With abominations they provoked Him to anger. ¹⁷ They sacrificed to demons, not to Elohim, To gods they did not know, To new gods, new arrivals That your fathers did not fear. ¹⁸ Of the Rock who begot you, you are unmindful, And have forgotten the Elohim who fathered you.

Hmmmm....the Rock who “begot” you. The descendants of Jacob were a people who Elohim took as His own and “fathered”. They were in a sense...born again to be a part of His Kingdom. The phrase “born again” simply means a “change in status”. What is the problem here? Jeshurun (upright or straight one), a pet name for Israel, “forsook” the One who made him and “lightly esteemed” the Rock of his salvation (ישועה - Yeshua)!

Let’s take a look at Yeshua’s words to Nicodemus. Yeshua told him that he would not be able to see the kingdom of Elohim unless he was “born again”. When Nicodemus does not seem to grasp this concept, Yeshua chastises him:

John 3:10 Yeshua answered and said to him, "Are you the teacher of Israel, and do not know these things? ¹¹ "Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. ¹² "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

Yeshua was hard on Nicodemus because he was a “teacher of Israel”. James 3:1 tells us that teachers will be judged more strictly. Was the “witness” that Yeshua was referring to pointing Nicodemus back to the Song of Moses? Should Nicodemus have understood that to be “born again” was to be “begotten by the Rock” (Devarim 32:18)?

The good news is that although we may forget that we have been “begotten by the rock”, our Father will never forget us because we are His children. We are also assured by the prophet Isaiah of His ultimate rescue and restoration as a nation. Precisely at a time when His people feel that He has abandoned them, He will rescue them. In fact, not only will He rescue them, but He will accomplish His plan of drawing ALL of Israel (including the lost tribes who have been in the nations) back to Himself:

Isaiah 49:3 "And He said to me, 'You are My servant, O Israel, In whom I will be glorified.' ⁴ Then I said, 'I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with ייִי, And my work with my Elohim.' " ⁵ " And now ייִי says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that

*Israel is gathered to Him (For I shall be glorious in the eyes of יהוה, And My Elohim shall be My strength),⁶ Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'*⁷ Thus says יהוה, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because יהוה of who is faithful, The Holy One of Israel; And He has chosen You."⁸ Thus says יהוה: "In an acceptable time I have heard You, And in the day of salvation (יְשׁוּעָה) I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages...¹⁰ They shall neither hunger nor thirst, Neither heat nor sun shall strike them; For He who has mercy on them will lead them, Even by the springs of water He will guide them.¹¹ I will make each of My mountains a road, And My highways shall be elevated.¹² Surely these shall come from afar; Look! Those from the north and the west, And these from the land of Sinim."¹³ Sing, O heavens! Be joyful, O earth! And break out in singing, O mountains! For יהוה has comforted His people, And will have mercy on His afflicted.¹⁴ But Zion said, "יהוה has forsaken me, And my Adonai has forgotten me."¹⁵ "Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you."¹⁶ See, I have inscribed you on the palms of My hands...

In like manner, the **Song of Moses** ends with a **rescue and His mercy**:

Devarim 32:43 "Rejoice, O nations, His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land and His people."

The **Song of Moses** is a **witness** to us of the **eternal Presence of our Father and our Messiah**. When His **face** appears to be **hidden**, we must **not be deceived**. After all, how can you **pray to** or **repent to** someone you **do not feel is there**? Through **difficult trials**, we must hold on to the **promise of the ultimate victory**. In **Revelation** we are **promised** we will be **blessed** if we take this all seriously:

Revelation 1:3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

I'd like to end with the **prayer of Solomon** as He lifted his hands to the heavens and **prayed** for the **entire assembly of Israel** at the **Feast of Tabernacles**:

1 Kings 8:56 "Blessed be יהוה, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses."⁵⁷ "May יהוה our Elohim be with us, as He was with our fathers. May He not leave us nor forsake us,"⁵⁸ "that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers."⁵⁹ "And may these words of mine, with which I have made supplication before יהוה, be near יהוה our Elohim day and night, that He may

maintain the cause of His servant and the cause of His people Israel, as each day may require,⁶⁰ "that all the peoples of the earth may know that יהוה is Elohim; there is no other."⁶¹ "Let your heart therefore be loyal to יהוה our Elohim, to walk in His statutes and keep His commandments, as at this day."

Shabbat Shalom!

Ardelle