

הַאֲזִינוּ

HA'AZINU/GIVE EAR Devarim/Deuteronomy 32:1-52

We only have **one chapter** this week in our Parasha and essentially it's the **final word** of the **Torah**. The Torah refers to this passage as a **shirah** (שִׁירָה), the Hebrew word for “poem” or “song”:

Devarim 31:30 Then Moshe spoke in the hearing of all the assembly of Israel the words of this song (שִׁירָה) until they were ended:

The words of the **Song of Moshe** which make up most of **Devarim 32** are **written distinctively** in the **Torah scrolls** as **two narrow columns**, each with **half of a verse** using **parallel language**. The following (*Devarim 32:1-3*) is a **visual** of the beginning of the song **as the verses appear in the scrolls** (Hebrew reads right to left):

וּתְשַׁמַּע הָאָרֶץ אִמְרֵי־פִי	הַאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה
תִּזְלַח כַּטֹּל אִמְרָתִי	יַעֲרֹף כַּמָּטֶר לִקְחֵי
וּכְרִיבִים עָלַי־עֹשֵׁב	כַּשְּׁעִירִים עָלַי־דָּשָׂא
הֲבֹ גִדְלָ לְאֱלֹהֵינוּ	כִּי שֵׁם יְהוָה אֶקְרָא

This **format** is **unique in the Torah**. As **poetry**, the **Song of Moshe** contains **multiple layers of meaning**. At the **heart of poetry** is a **deeper meaning**, which **surrounded by the harmony of its multiple meanings** becomes the **main melody**.

The **song begins** by **calling on heaven and earth** to **serve as witnesses**, and then, in **Rabbi Plaut's** words:

“The **poem warns**; it **instructs**; it **gives hope**. **Israel's past history** has amply demonstrated **God's love and care**, and these will not be found wanting in the **future**. **Rebellion against His Law** may put **Israel in dire straits**, but **in the end God will be shown not to have forgotten the people he has created**.”

At its **simplest level**, our poem addresses:

- **יהוה** - **good and full of loving deeds for Israel** until He must **judge** them for their **unfaithfulness**
- **Israel** – **faithless and ungrateful** as it gains **wealth**
- **Other nations** – used by **יהוה** to **judge Israel**. These nations will **not realize** that their **victory** is **because Israel has been sold out by their Rock**.

Then there is a **turning point**. **יהוה** will, **for His Name's sake**, **redeem Israel** and **overthrow oppressors**. He will **restore the Land and His people**. **Protecting the Name** of the Almighty is **accomplished through the plan** of the Almighty, so eloquently stated for us in **Ha'azinu**. This is the **deeper meaning** of the **Song of Moshe**:

ALL EVENTS WILL BRING GLORY TO HIS NAME

Devarim 32:3 For I proclaim the Name of יהוה: Ascribe greatness to our Elohim.

With that said, we now understand from the **Song** that **we have a choice**. Israel is יהוה's chosen people. If you **join with** or **align** yourself with the **Father's plan** for Israel, then you will bring glory to His "**Name**." If you **choose to go against His plan** for Israel, glory will still come to His "**Name**," but it will **not be for your good!**

It is not by coincidence that the **Song of Moshe** is read during these **10 Days of Awe**, a time when יהוה calls for **His chosen people** to focus on what separates us from Him and thus our need for His **mercy**. There is so much **trouble** in the world today.... could we say that **according to Devarim 32, Israel is still in a period of judgment?**

The **hope we long for** is given to us at the **end of the song**:

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

First, notice that it is "**His servants**" that He is "**avenging**" for. Let's define "**servant**":

*Isaiah 41:8 " But you, Israel, are My servant, Jacob whom I have chosen, **The descendants of Abraham My friend**.⁹ You whom I have taken from the ends of the earth, And called from its farthest regions, And said to you, '**You are My servant, I have chosen you and have not cast you away:***

Obedient or not, Israel remained "**His servant**":

*Isaiah 42:18 " Hear, you deaf; And look, you blind, that you may see.¹⁹ **Who is blind but My servant, Or deaf as My messenger whom I send? Who is blind as he who is perfect, And blind as the יהוה's servant?***

The "**irrevocable**" blessings are promised to "**His servant**" Israel and "**his offspring**":

*Isaiah 44:1 "Yet hear now, O Jacob My servant, And Israel whom I have chosen.² Thus says יהוה who made you And formed you from the womb, who will help you: 'Fear not, O Jacob My servant; And you, **Yeshurun, whom I have chosen**.³ **For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring;***

*Romans 11:28 ... beloved for the sake of the fathers.²⁹ **For the gifts and the calling of Yah are irrevocable.***

Oh, praise His Name, He will "**not forget His servant, Israel!**"

*Isaiah 44:21 " Remember these, O Jacob, And **Israel**, for you are **My servant**; I have formed you, you are **My servant**; O **Israel**, you will not be forgotten by Me!*

Now He not only **promises to avenge His people of their enemies**, but the same verse says **He promises to "provide atonement"** for them. The last phrase of the Song is very **significant** (and very Messianic):

Devarim 32:43 ... He will provide atonement for His land and His people."

Here we are...heading into **Yom Kippur**, the **Day of Atonement**. Everyone is **contemplating their lives, looking for sin and repenting**. But something is **oddly missing** in the **Song of Moshe** as it ends with **"atonement."** Where is **repentance**? The **Rabbis** teach that **"atonement"** comes as the result of **repentance**. Yet, at the end of the **plan** of יהוה as so eloquently expressed by the **Song of Moshe**, we see **nothing that precedes "atonement."** Instead, it appears purely as a **gift of grace**.

The web site <http://www.shalom.org.uk/> gives us **Hebrew insight** as to how יהוה provides **"atonement"** (emphasis mine):

"The lesson of the Law is plain; He provides a sacrifice for sin. He ordains that a substitute can bear the penalty of sin in our place. This is the teaching of all the laws of sacrifice in Leviticus. This was the heart of the ritual of Yom Kippur in temple times. The focus was not on the repentance of the people, important though that was; it was on the actions of the High Priest in the temple. In fact, the people were not even told to go to Jerusalem at that time (Devarim 16:16); their presence was totally unnecessary. Only the priest and the sacrifices were needed.

Today there is no temple and so no atonement, it would seem. Can Israel even know God to be for them? Yes, there is a way. And because a way had been provided by the LORD the old temple has been removed. The LORD sent His son, Messiah Yeshuah, into this fallen world to pay the price of sin, to give Himself as a sacrifice and to die for sinners. God then raised Him from the dead as a declaration that He is His Son and that the sacrifice was accepted. Sin has not only been atoned for (covered) it has been removed altogether! These are facts of history. Yeshuah came, died on a cross, and was raised from the dead. He is God's provision for the expiation of our sin.

As the **sinner came to the temple and placed his hand on the animal to be killed in his place, thus transferring the guilt of his sins to the animal, so you must do that in faith toward Yeshuah. You must trust that He suffered in your place, as the LORD God of Israel to forgive your sins, not just on one day, but now and forever. His promise is this, 'Whoever believes in Him (Yeshuah) shall not perish but have everlasting life.'** (Gospel of John 3:16)"
end of quote

The **Song of Moshe** touches on, in one chapter, the **plan** of יהוה. **Devarim 31:30** tells us that these words were **spoken in the ears of ALL of Israel "until they were ended."** Literally this phrase is **"until completed/perfected."** Let's insert the literal phrase into the verse:

Devarim 31:30 Then Moshe spoke in the ears of all the assembly of Israel the words of this song until completed/perfected (אֶת־כָּל־דְּבָרֵי־הַשִּׁיר):

The question is...**until what/who is completed?** I would like to suggest that these “**words**” should be **meditated upon** until the “**assembly of Israel**” is “**completed/perfected.**” **When** will that be? We know that the “**Song of Moshe**” along with the “**Song of the Lamb**” will be **sung by the saints** during the **tribulation**:

Revelation 15:2 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 Moshe, the servant of Yah, and the Song of the Lamb, saying: "Great and marvelous are Your works, Adonai El Shaddai! 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."

The **Song of Moshe** continues because the **Almighty's plan** or **His will** is still a **work-in-process**. The words of the **Song** not only are a **review of history**, but they also speak to the **future**. The **events of judgment and restoration** will bring about the **revelation of His Name** as so often repeated throughout the **prophecies**.

Events of Devarim 32 paralleled with the prophecies –

Concerning the **judgments against His people**:

Devarim 32:23 ' I will heap disasters on them; I will spend My arrows on them. ²⁴ They shall be wasted with hunger, Devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, With the poison of serpents of the dust. ²⁵ The sword shall destroy outside; There shall be terror within For the young man and virgin, The nursing child with the man of gray hairs.

Ezekiel 12:15 "Then they shall know that I am יהוה, when I scatter them among the nations and disperse them throughout the countries. ¹⁶ "But I will spare a few of their men from the sword, from famine, and from pestilence, that they may declare all their abominations among the Gentiles wherever they go. Then they shall know that I am יהוה."

Concerning the **enemy taking the credit for victories against Israel**:

Devarim 32:27 Lest they should say, "Our hand is high; And it is not יהוה who has done all this."

Ezekiel 35:15 "As you rejoiced because the inheritance of the house of Israel was desolate, so I will do to you; you shall be desolate, O Mount Seir, as well as all of Edom -- all of it! Then they shall know that I am יהוה."

Concerning His **compassion** for His wayward “servants”:

Devarim 32:36 "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.

Ezekiel 20:44 "Then you shall know that I am יהוה, when I have dealt with you for My Name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel," says Adonai יהוה.' "

Concerning **vengeance against the nations**:

*Devarim 32:41 If I whet My glittering sword, And My hand takes hold on judgment, **I will render vengeance to My enemies**, And repay those who hate Me.⁴² I will make My arrows drunk with blood, And My sword shall devour flesh, With the blood of the slain and the captives, From the heads of the leaders of the enemy." "*

Ezekiel 25:17 "I will execute great vengeance on them with furious rebukes; then they shall know that I am יהוה, when I lay My vengeance upon them." "

Concerning His **mercy on His Land and His people**:

Devarim 32:43 ... He will provide atonement for His land and His people."

Zechariah 10:6 "I will strengthen the house of Judah, And I will save the house of Joseph. I will bring them back, Because I have mercy on them. They shall be as though I had not cast them aside; For I am יהוה their Elohim, And I will hear them.

The **Song of Moshe** reveals to us יהוה's perfect plan/will with the last phrase of the Song focused on the work of His Son. **Knowing His plan**, becomes a revelation of His Name. I don't mean a revelation of how to SAY His Name, but a revelation of what His Name represents. This is how we will “know that He is יהוה.” His Name embodies all of His characteristics, and it also embodies His plan/will. With that definition of knowing His Name, we can derive more meaning from verses that refer to His “Name”:

Yeshua's name means “salvation” and that was the **plan**!

Matthew 1:21 "And she will bring forth a Son, and you shall call His name Yeshua, for He will save His people from their sins."

If **salvation** was the ultimate **plan**, then **Yeshua's Name** was above all other Names/plans!

Philippians 2:9 Therefore Yah also has highly exalted Him and given Him the Name which is above every name,

Two or three people **together for His purposes:**

*Matthew 18:20 "For where **two or three are gathered together in My Name**, I am there in the midst of them."*

People who **knew** what His "**Name**" was, but **they did not know His plan**:

*Matthew 7:22 "Many will say to Me in that day, 'Adonai, Adonai, have we not prophesied in **Your Name**, cast out demons in Your Name, and done many wonders in Your Name?'²³ "And then I will declare to them, '**I never knew you; depart from Me, you who practice Torahlessness!**'"*

Recognizing the plan:

*John 12:13 took branches of palm trees and went out to meet Him, and cried out: "Hosanna! **'Blessed is He who comes in the Name of Yah!**' The King of Israel!"*

The **Almighty ALWAYS follows His plan**:

*John 15:16 "You did not choose Me, but **I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My Name He may give you.**"*

What happened when **He revealed the "Name" (plan) to His disciples? They "kept His Word"!**

*John 17:6 " **I have manifested Your Name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.**"*

The **only way** we can be **saved** is through the **ultimate "Name/plan"**:

*Acts 4:12 "Nor is there salvation in any other, for there is **no other Name** under heaven given among men **by which we must be saved.**"*

Parasha Ha'azinu is only **one chapter** in the Scriptures, but it holds the **keys** to the **plan** of יהוה.

Let's together "**proclaim His Name!**"

*Devarim 32:3 For **I proclaim the Name of יהוה**: Ascribe greatness to our Eloheim. 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.*

Shabbat Shalom!

Ardelle