

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#53 Ha'Azinu (הַאֲזִינוּ)**  
– Hebrew for “listen” when  
directed to more than one person,

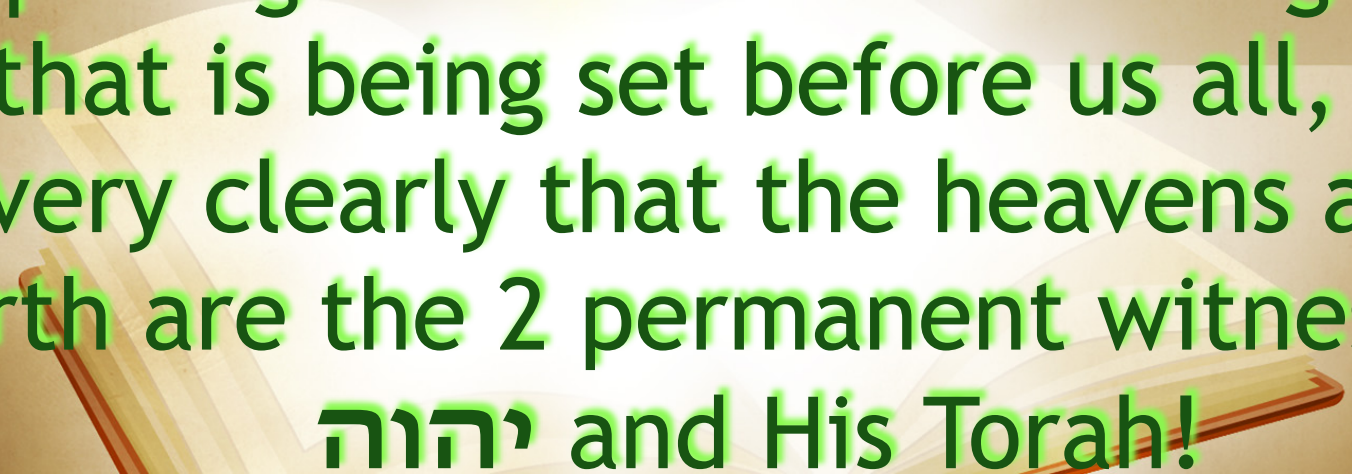
**Torah: Deuteronomy 32:1-52**  
**Haftarah: II Samuel 22:1-51**

Deu 32:1 “Give ear, O heavens, and let me speak; And hear, O earth, The words of my mouth.”



## Verse 1

The opening statement of this song is a clear call that is being set before us all, showing us very clearly that the heavens and the earth are the 2 permanent witnesses to **יהוה** and His Torah!



## Christ Came to Fulfill the Law

Mat 5:17 “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.

Mat 5:18 “For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done.

Mat 5:19 “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

Mat 5:20 “For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.


Luk 16:17 “And it is easier for the heaven  
and the earth to pass away than for one tittle  
of the Torah to fall



The term “the heavens” is written in Hebrew as הַשָּׁמַיִם ha shamayim, where we see the letter ‘hey’ - ‘הַ’ being used as a ‘definite article’, which is rendered in English as ‘the’, and the word שָׁמַיִם shamayim (shaw-mah’-yim)- Strong’s H8064 which means, *‘heavens, skies’*.



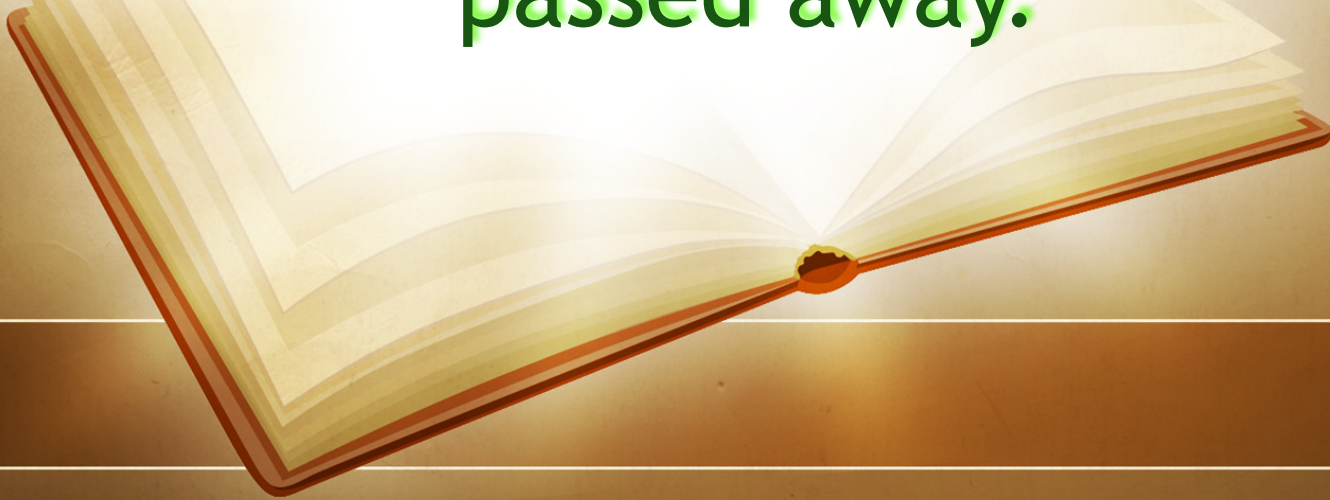
The term 'the earth' is written in Hebrew as הָאָרֶץ ha arets, where we see the letter 'hey' - 'ה' being used as a definitive article, along with the primitive root אָרֶץ erets (eh'-rets)- Strong's H776 which means, '*earth, land, ground*'.



What we can clearly see here, as I have already mentioned, is that by calling for the heavens and the earth to 'hear', we take note that these two witnesses are the two consistent and permanent witnesses that have been given for all generations.

These are permanent witnesses to the words of יהוה, and therefore, by these two unchangeable witnesses, we see how the Word of Elohim stands firm and established for the full 'week' of the Creation account and therefore, it is established for the full 7000-year plan of יהוה; after which a renewed heavens and earth will be brought forth!

However, until then, His Torah is established and shall not be set aside at all, until all has passed away.



The phrase 'and let me speak', is written in the Hebrew as וַאֲדַבֶּרָה va'adabera and can also be translated as, 'and I will speak' and comes from the primitive root word דָּבַר dabar (dabar')- Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise' and a derivative of this word is also translated as 'speech, word, commandment/s, message'.

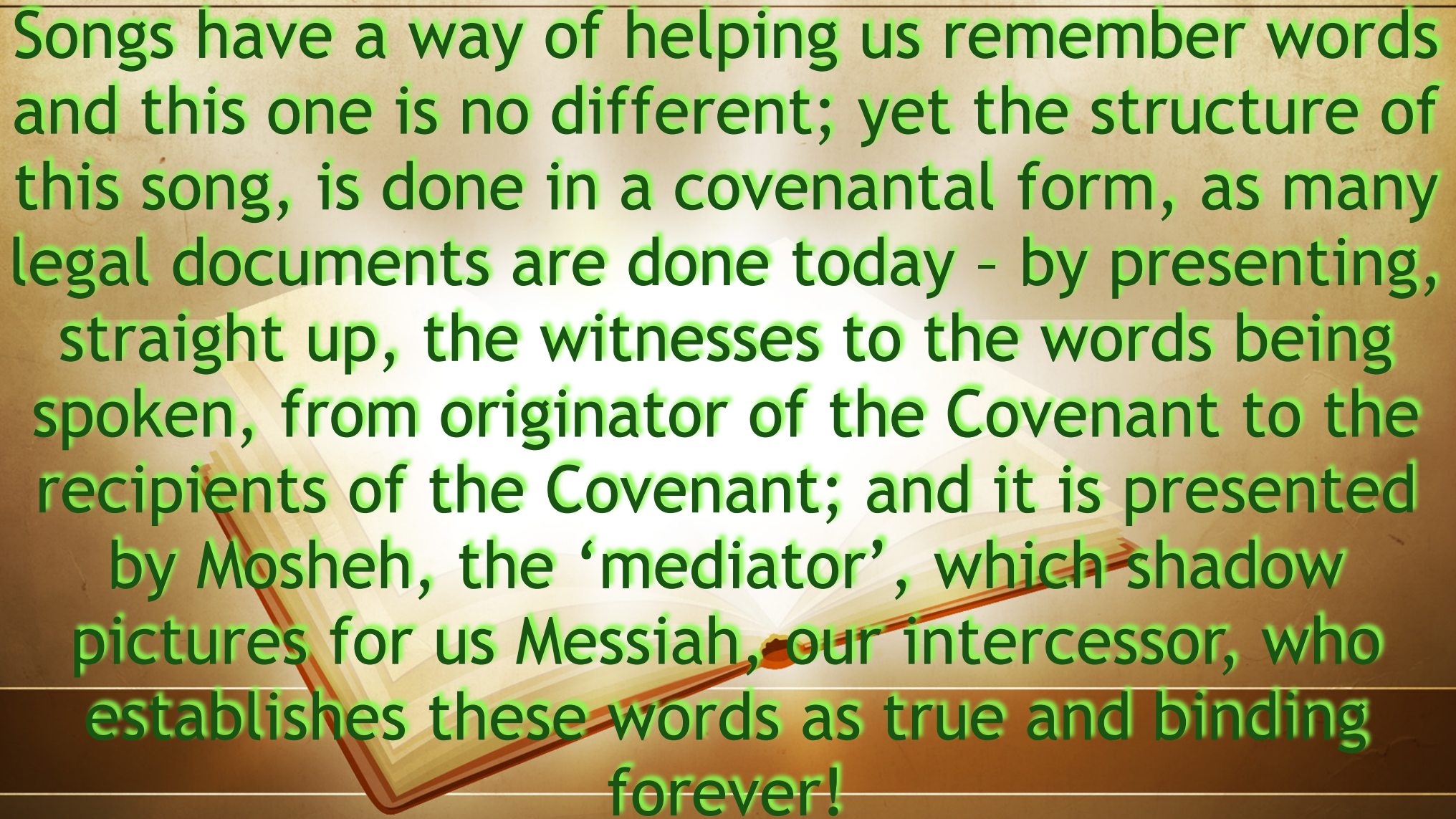
The Hebrew word that is translated here as 'hear' comes from the root word שָׁמַע shama (shaw-mah')- Strong's H8085 which does not just simply mean 'to hear', but rather, it means, 'to listen with attention, comprehend and discern, give heed to what is being spoken'.



The Hebrew root word that is used in this verse for 'words' is אָמַר emer (ay'-mer)- Strong's H561 which means, '*speech, word, command, decreed, sayings, utterances*' and comes from the primitive root verb אָמַר amar (aw-mar')- Strong's H559 which means, '*utter, say, speak, commanded, give an order, declared*'.

So, as we begin this 'song', we recognize that this is not just any old song, but rather, it is a very important one that was being presented, in the hearing of all.

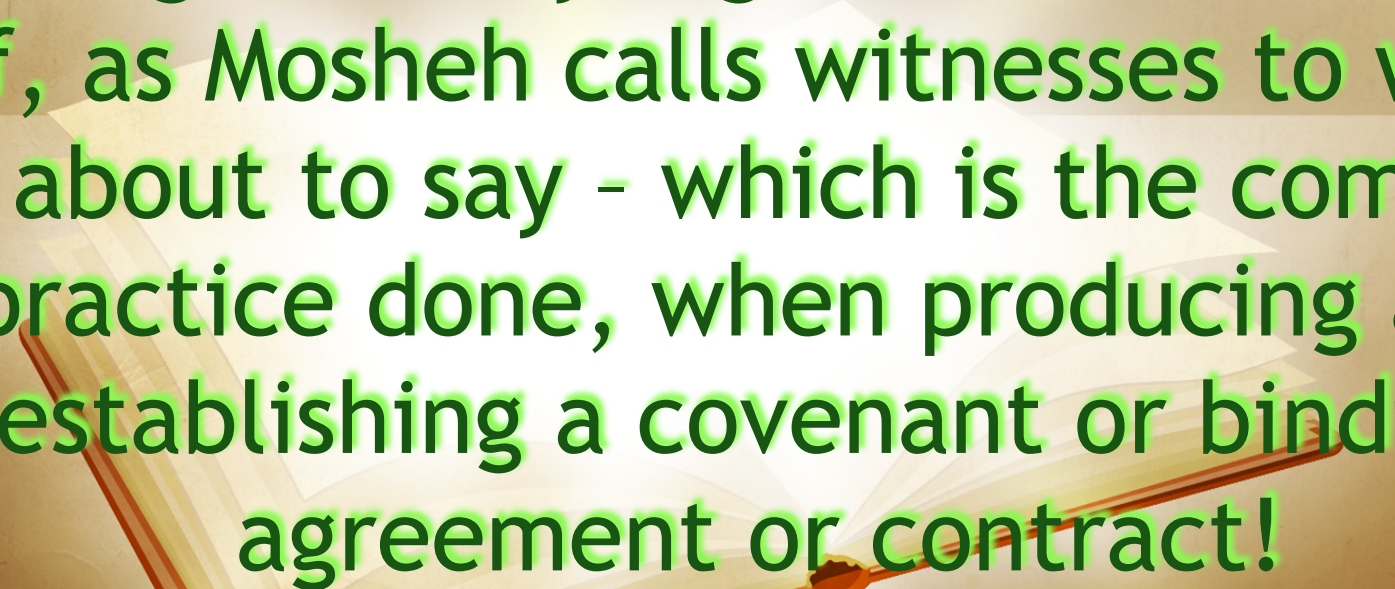




Songs have a way of helping us remember words and this one is no different; yet the structure of this song, is done in a covenantal form, as many legal documents are done today - by presenting, straight up, the witnesses to the words being spoken, from originator of the Covenant to the recipients of the Covenant; and it is presented by Mosheh, the 'mediator', which shadow pictures for us Messiah, our intercessor, who establishes these words as true and binding forever!



Therefore, we can see, straight away, that this song is a very legitimate document, in itself, as Mosheh calls witnesses to what he is about to say - which is the common practice done, when producing and establishing a covenant or binding agreement or contract!



And we see other examples of this, in:

Debarim/Deuteronomy 4:26 “I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardeñ to possess - you do not prolong your days in it but are completely destroyed.”

Debarim/Deuteronomy 30:19 “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed”

Later on, in the prophets, we see these permanent witnesses (heaven and earth) being called to witness against the rebellious nation who had forsaken the Covenants of Promise:



Yirmeyahu/Jeremiah 2:12-13 “Be amazed, O heavens, at this, and be frightened, be utterly dried up,” declares 13 יהוה. “For My people have done two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, cracked cisterns, which do not hold water.”

Yirmeyahu/Jeremiah 6:19 “Hear, O earth! See, I am bringing evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor My Torah - and they rejected it.”

Yirmeyahu/ Jeremiah 22:9 “O land, land, land!  
Hear the word of יהוה!”


Mikah/ Micah 1:2 “Hear, all you peoples!  
Listen, O earth, and all who are in it! And let  
the Master יהוה be a witness against you -  
יהוה from His set-apart Hēkāl.”

We see very similar words of יהוה being spoken by the prophet Yeshayahu, which would have been very familiar to Yisra'el, in calling them back to the Covenant and being reminded of this song that Mosheh taught Yisra'el, in:

Yeshayahu/Isaiah 1:2 “Hear, O heavens, and listen, O earth! For יהוה has spoken, “I have reared and brought up children, but they have transgressed against Me.”

The song of Mosheh was to be passed down from generation to generation, and these clear words spoken through Yeshayahu would have been a clear witness against a rebellious nation, calling them to repent and return to יהוה.



Yeshayahu/Isaiah is such a powerful book, and is one that is so relevant to us all today (as is all the Word), yet Yeshayahu/Isaiah clearly pictures for us the need to embrace the Saving Favour of יהוה, and his name defines this for us, as we take note that the name Yeshayahu יִשַׁעְיָהוּ means, '*salvation of Yah/ Yehovah saves*'.  





We will do well to heed the prophetic words of Yeshayahu/Isaiah, as the call to live set-apart lives and walk in the light of יהושע is being proclaimed louder and louder!

The question of choice remains: 'who will hear and who is dull of hearing?'

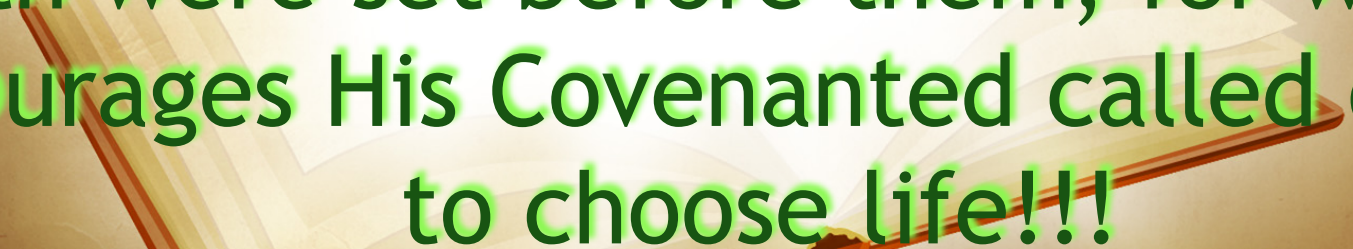
This first chapter in Yeshayahu speaks of the urgency and need to hear the Word of יהוה, and walk in the Torah (His instructions for righteous living).

The vision and call given by יהוה to Yeshayahu to speak, was not only to Yehudāh, but to יהוה's entire Bride and carries much power and significance today, as Ephrayim (lost 10 tribes) hears this call and returns; and as one goes through Yeshayahu/Isaiah chapter 1; and understands the Hebrew words, a better understanding of this text is gained and is clearly seen how alive it is for us today!

At this point in Yeshayahu/Isaiah 1, Yisra'ěl (northern 10 tribes) had already been scattered, yet to return, and Yehudāh had committed whoring just as her sister Yisra'ěl had, and in many ways, they were in fact worse and here comes the call to listen up from **יהוה**.



The terms that are used here, in regards to heaven and earth, were once again a reminder of the Covenant and the two witnesses of heaven and earth, as life and death were set before them, for which He encourages His Covenanters called out ones to choose life!!!



This was a reality check to the nation once again that יהוה's Covenant is still in effect and always is; and He never operates outside of His Covenant; and rebellion to that Covenant will result in death, obedience to it - life of which heaven and earth are faithful witnesses to! יהוה had rose up a nation and taught them His ways and as stubborn rebellious children they have sinned against the Marriage Covenant

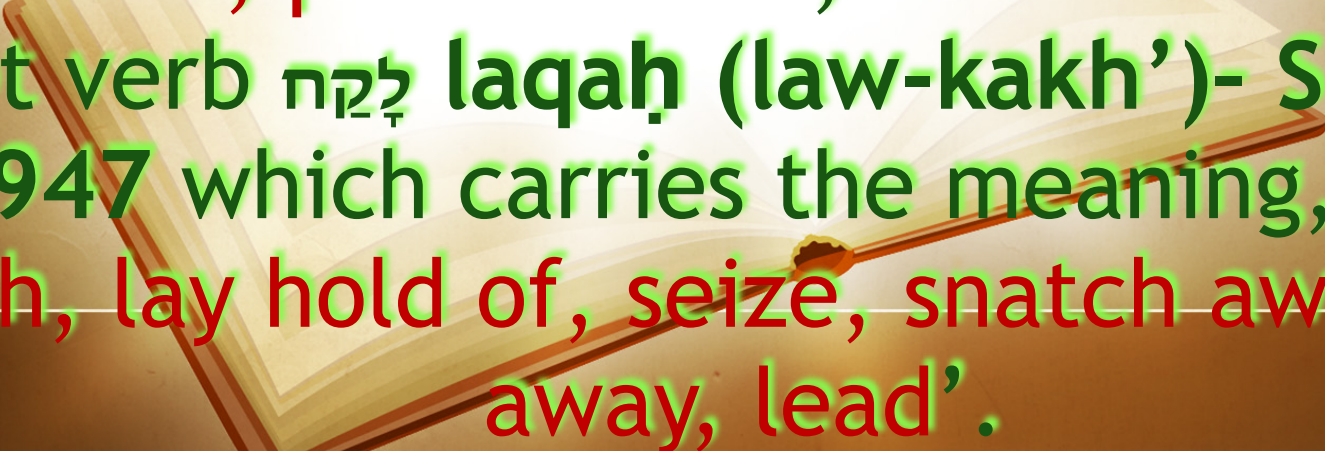
Deu 32:2 “Let my instruction fall as rain, My speech drop down as dew, As fine rain on the tender plants, And as showers on the grass.



## Verse 2

Key Hebrew root words that used in this verse:

The Hebrew root word that is translated as 'instruction' is לָקַח leqah (leh'-kakh)- Strong's H3948 which means, 'a learning, teaching, instruction, persuasions', and comes from the root verb לָקַח laqah (law-kakh')- Strong's H3947 which carries the meaning, 'take, fetch, lay hold of, seize, snatch away, take away, lead'.



This is a powerful picture for us, in recognizing how it is by the instructions of יהוה that we are equipped and prepared for Him to come and fetch, as a ready Bride.

This Hebrew root word לָקַח laqah (law-kakh')- Strong's H3947 is also translated, or understood, as being 'married', in the sense of a Husband 'taking up' His Bride, as seen in the following:




Debarim/Deuteronomy 24:1 “When a man takes a wife and shall marry her, then it shall be, if she finds no favour in his eyes because he has found a matter of uncoveredness in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house”

Bemidbar/Numbers 12:1 “Now Miryam and Aharon spoke against Mosheh because of the Kushite woman whom he had taken, for he had taken a Kushite woman.”

As we listen to and follow the clear ‘instructions’ of יהוה, as given in His Torah, we make ourselves ready for the soon return of our Husband and Kinsman Redeemer:

Tehillah/Psalm 73:24 “You lead me by Your counsel, and afterward receive me unto esteem.”

The Hebrew root word that is translated as ‘speech’ is אִמְרָה imrah (im-raw’)- Strong’s H565 and means, ‘*utterance, speech, command*’, and this word is predominantly used in Scripture in reference to the Word of יהוה:



Tehillah/Psalm 12:6 “The Words of יהוה are clean Words, silver tried in a furnace of earth, refined seven times.”

Tehillah/Psalm 18:30 “The Ęl - His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him.”

Tehillah/Psalm 119:140 “Your word is tried, exceedingly; and Your servant has loved it.”

His 'instructions and commands' - that is: His Word - falls down as rain and drop down as dew!

His word must 'sink in' like dew that settles on the ground and saturates the ground completely!

The Hebrew word that is translated as 'drop down' comes from the root word נָזַל nazal (naw-zal')- Strong's H5140 which means, '*to flow, trickle, drop, distil*'.  


The Hebrew word that is translated as 'dew' comes from the root word טַל (tal)- Strong's H2919 which means, 'night mist, dew'!

What is a great picture for us, in this regard, is how the morning dew in the Wilderness, was accompanied with the 'manna', which remained when the dew had vanished!

His 'manna' (Word) came down as 'dew', and was available for all!

Figuratively, the favour/delight of יהוה, His speech and the blessing of the unity of the brethren are likened or compared to the fall of dew:

Mishlă/Proverbs 19:12 “The sovereign’s wrath is like the roaring of a lion, but his delight is like dew on the grass.”

Tehillah/Psalm 133:3 “Like the dew of Ḥermon, that comes down on the mountains of Tsiyon. For there יהוה commanded the blessing, life forever!”

יהוה's watching over us is like a cloud of dew that refreshes in the heat of the harvest:

Yeshayahu/Isaiah 18:4 “For thus יהוה said to me, “I am still, and I watch in My dwelling place like dazzling heat in sunshine, like a cloud of dew in the heat of harvest.”

We also see in Scripture, how unfaithfulness is likened to 'dew' that goes away early:

Hoshĕa/Hosea 6:4 "Ephrayim, what would I do with you? Yehudah, what would I do with you? For your trustworthiness is like a morning cloud, and like the early dew it goes away."

Hoshĕa/Hosea 13:3 "Therefore they shall be like a morning cloud, and like dew that goes away early, like chaff blown off from a threshing-floor, and like smoke from a window."



His 'dew' has fallen - the question is whether we are obedient enough to allow it to nourish us or does compromise and stubbornness cause us to neglect it and rebel!

As fine rain on the tender plants and as showers on the grass!



## Fine rain and showers:

The Hebrew word that is translated as 'fine rain' comes from the root word שָׁעִיר sa'iyr (saw-eer')-

Strong's H8164 which means, 'rain drops, light showers', and the Hebrew word that is translated as 'showers' comes from the word רְבִיבִים rebibim (raw-beeb')- Strong's H7241 which means, 'abundant showers'; and this comes from the primitive root רָבַב rabab (raw-bab')- Strong's H7231 which means, 'to be or become much or many, abound, increase'.

We see the similar language being used of the remnant of Ya'aqob, in:

Mikah/Micah 5:7 “And the remnant of Ya'aqob shall be in the midst of many peoples, as dew from יהוה, as showers on the grass, which do not wait for man nor delay for the sons of men.”

The Hebrew word that is translated as 'rain' is מָטָר matar (maw-tawr')- Strong's H4306 which means, '*rain, downpour*'; and when we understand the clear terminology being used here, in this song of Mosheh, we are able to connect this with other prophetic shadow pictures of the two comings of Messiah, that is clearly being spoken of here.

The instructions of יהוה shall come down like rain - in other words: the 'Teacher of righteousness' will come down like rain in the season of the harvests!

Yo'ěl/Joel 2:23 "And you children of Tsiyon, be glad and rejoice in יהוה your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before."

Zekaryah/Zechariah 10:1 "Ask יהוה for rain in the time of the latter rain, יהוה who makes storm clouds. And He gives them showers of rain, the plants in the field to everyone."

The Hebrew word that is used for 'latter rain' is the word מַלְקוֹשׁ malqosh (mal-koshe')- Strong's H4456 and comes from the same as the word לֶקֶשׁ leqesh (leh'-kesh)- Strong's H3954 which means, 'the after growth' and the denominative verb of this is לָקַשׁ laqash (law-kash')- Strong's H3953 which means, 'to take the second crop, to take everything, to glean the harvest'.

The latter rain is also a promise of provision and blessing that is given for obedience:

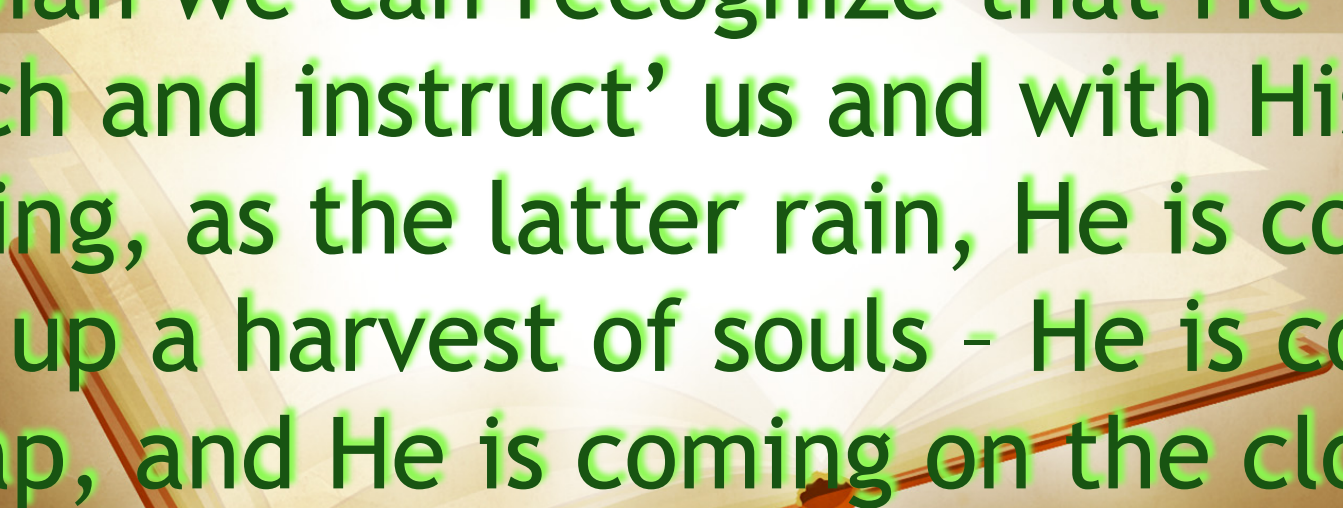
Debarim/Deuteronomy 11:13-14 “And it shall be that if you diligently obey My commands which I command you today, to love יהוה your Elohim and to serve Him with all your heart and with all your being, 14 then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil.”

If His commands were guarded then יהוה would send both the EARLY rain and the LATTER rain!

The former and latter rains are related to the two comings of Messiah.

The Hebrew word for 'early rain' is the word יורה yoreh (yo-reh')- Strong's H3138 and is the active participle of the word יָרָה yarah (yaw-raw')- Strong's H3384 which means, 'to throw or shoot, direct, instruct, teach, teacher'.



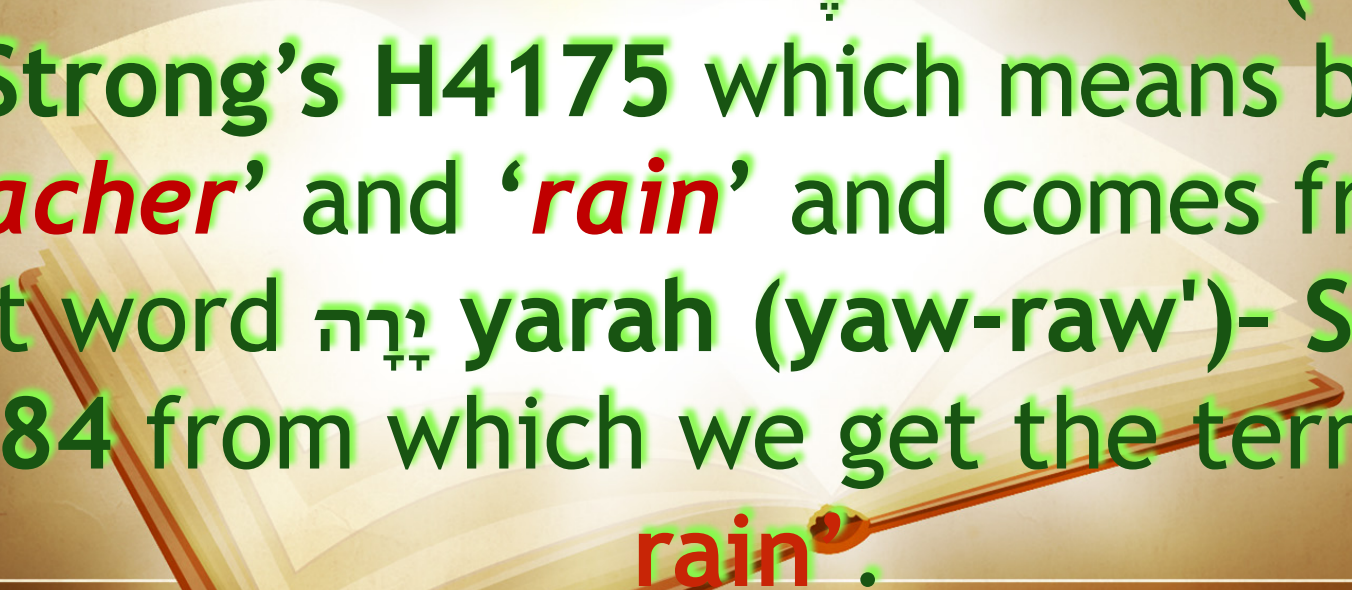
An open book with glowing pages and a red bookmark is positioned behind the text. The book is open, with the pages fanning out. A red bookmark is placed in the center of the pages. The background is a textured, light brown color.

What we recognize, from the early and latter rain, is that with the first coming of Messiah we can recognize that He came to 'teach and instruct' us and with His second coming, as the latter rain, He is coming to take up a harvest of souls - He is coming to reap, and He is coming on the clouds!!!

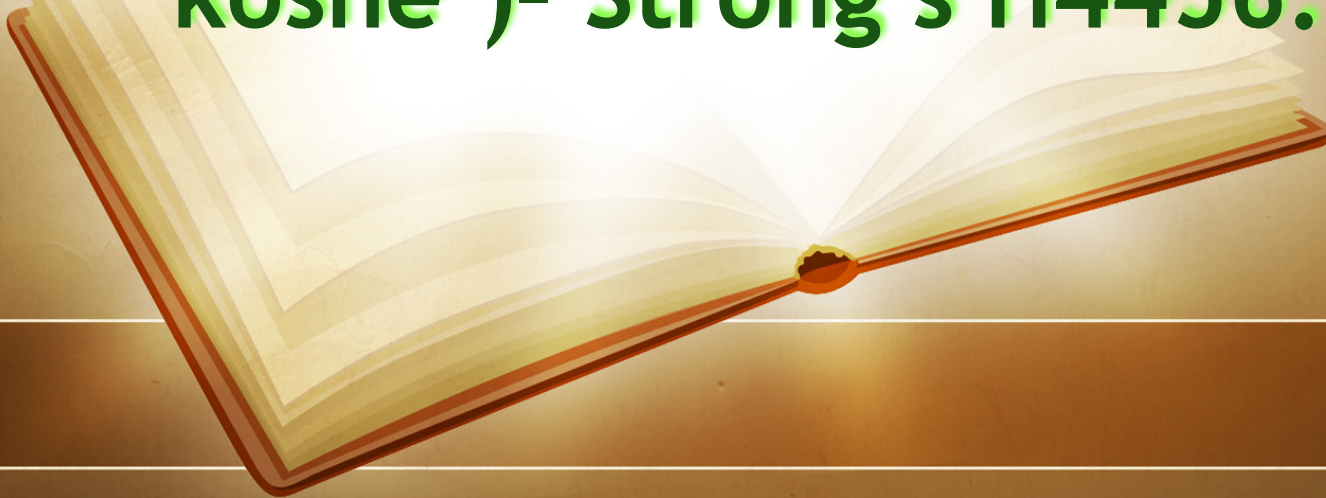
These words are used, both as references to these two events, in Hoshěa and Yo'ěl:

Hoshěa/Hosea 6:3 “So let us know, let us pursue to know יהוה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”

The Hebrew root word that is used for both 'teacher' and 'former rain' in Yo'ěl/Joel 2:23 is the root word מוֹרֶה moreh (mo-reh')- Strong's H4175 which means both, '*teacher*' and '*rain*' and comes from the root word יָרָה yarah (yaw-raw')- Strong's H3384 from which we get the term '*early rain*'.

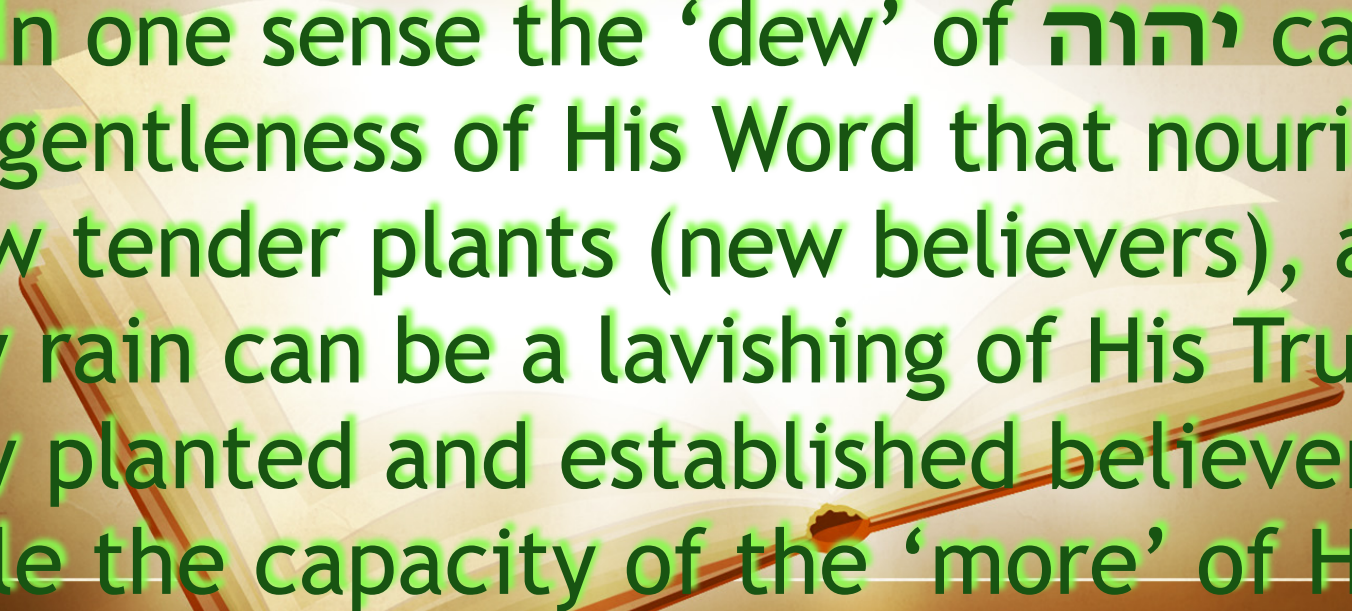


The word that used in Yo'ěl/Joel 2:23 for  
**'latter rain'** is מַלְקוֹשׁ malqosh (mal-  
koshe')- Strong's H4456.



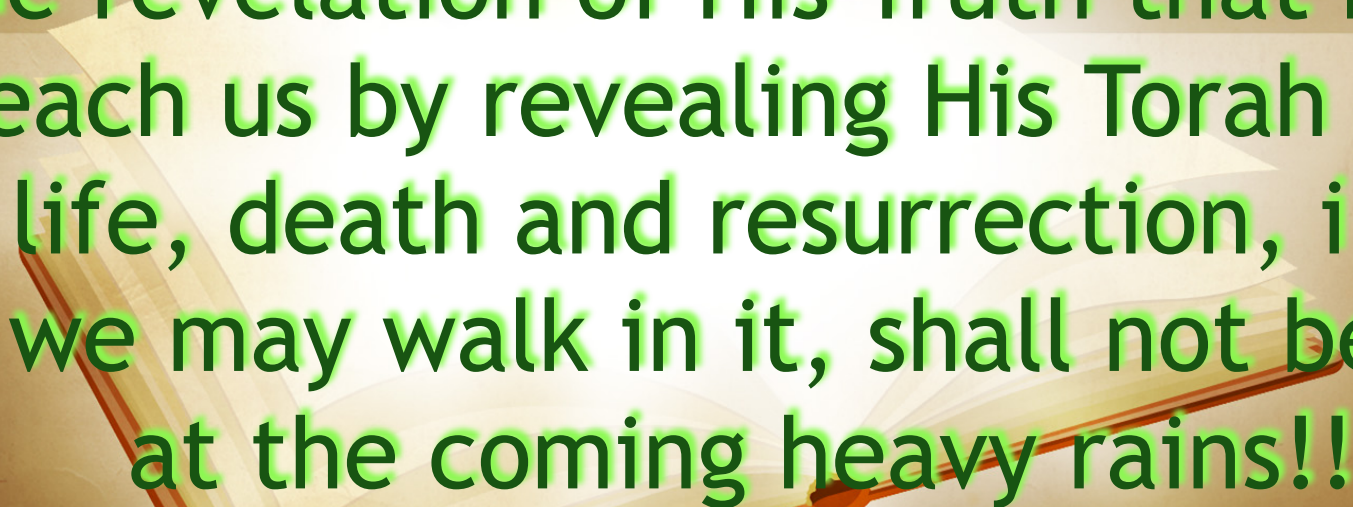
יהושע Messiah is both our Teacher of righteousness and He is the 'gatherer of the after crop' - He has come and shown us the way and taught us, through His life, death and resurrection, how we are to walk in Him and guard the Torah - and when He comes again will He find faith? Will He find an active faith that is seen in the diligent guarding and doing of His commands, when He comes to gather the harvest???

As we consider both 'dew' and 'rain', we can see how both can have a very powerful effect, on both those who respond as well as those who do not! In one sense the 'dew' of יהוה can picture the gentleness of His Word that nourishes the new tender plants (new believers), and the heavy rain can be a lavishing of His Truth upon a firmly planted and established believer that can handle the capacity of the 'more' of His Word!!



To those who are not nourished by the daily manna, that comes gently with the dew, will be at risk of being washed away when the storms come, as they are not firmly rooted upon the Rock of Messiah!

In one sense, we can liken the first coming of Messiah as the dew, by Him coming as a meek lamb; while His second coming we can see how He is coming like a mighty shower of rain, as The Lion of the Tribe of Yehudah!



We who are fully nourished daily in Him and continue to receive the abundant teaching of the revelation of His Truth that He came to teach us by revealing His Torah through His life, death and resurrection, in order that we may walk in it, shall not be shaken at the coming heavy rains!!!



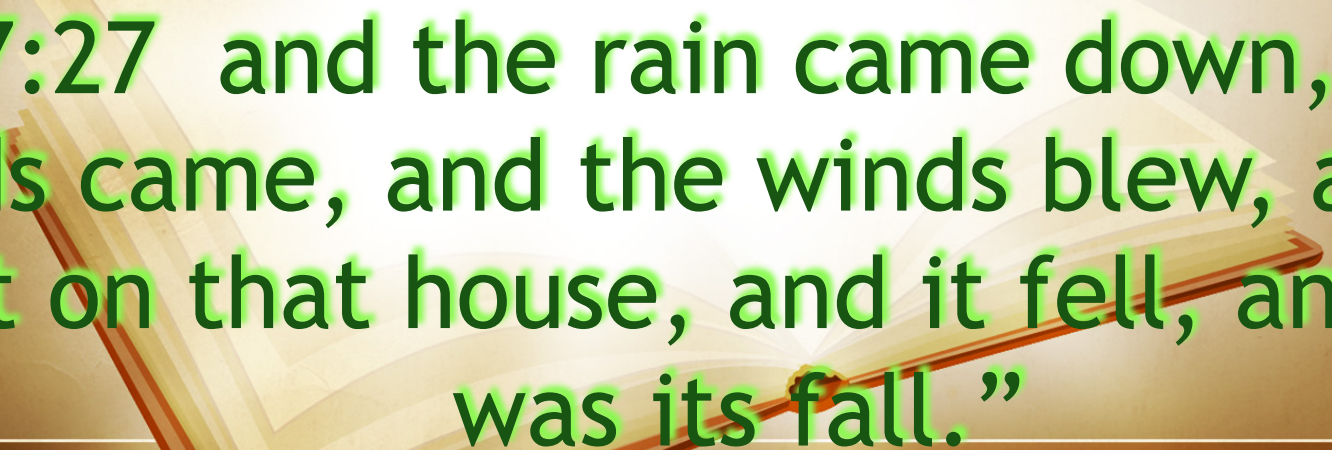
## Build Your House on the Rock

Mat 7:24 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

Mat 7:25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock.

Mat 7:26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand,

Mat 7:27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”



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

