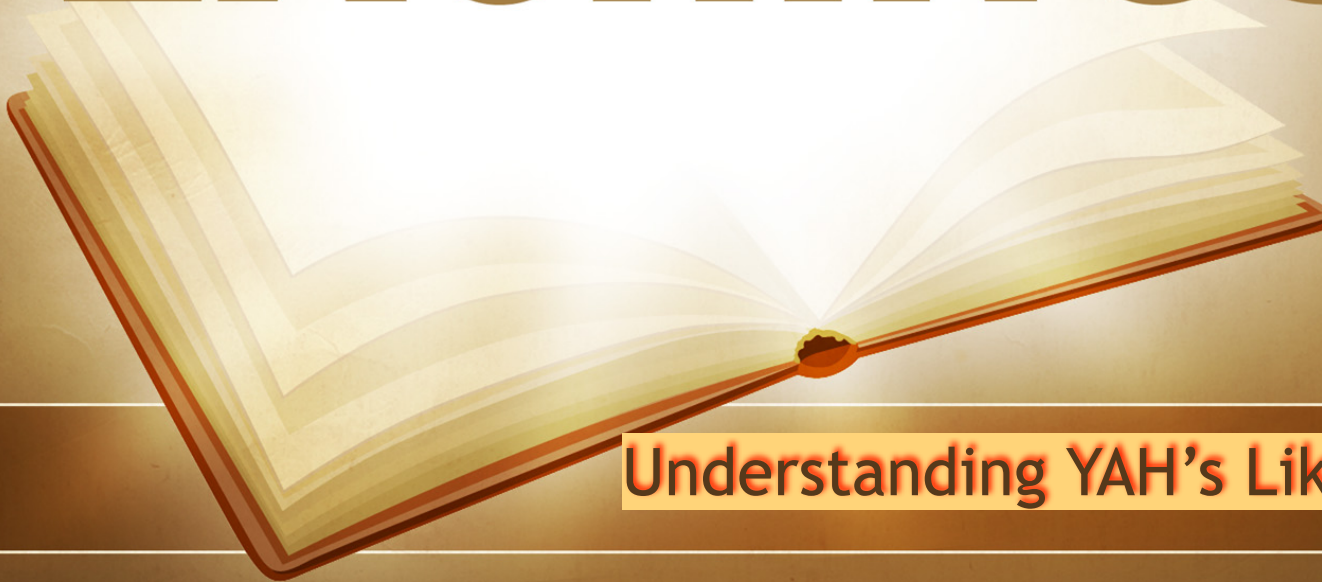


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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

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



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Learn how the Song of Moses is really the Song of the Lamb:

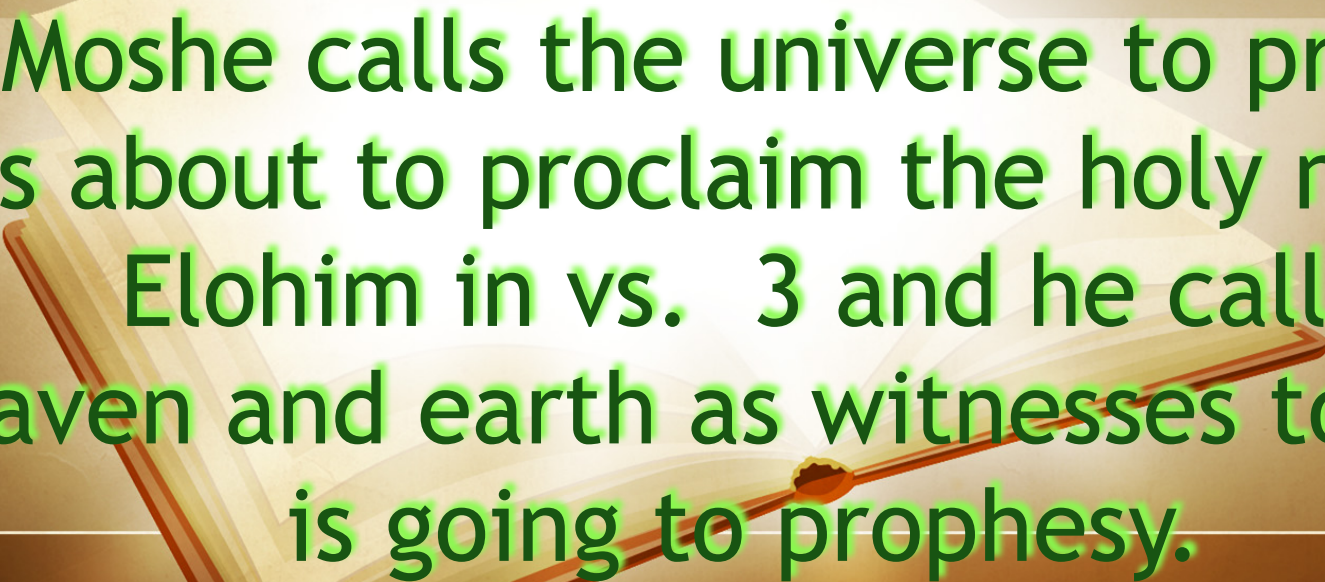
The greater part of the Torah reading of Haazinu (“Listen In”) consists of a 70-line “song” delivered by Moses to the people of Israel on the last day of his earthly life and has many hidden anomalies in the hebrew.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

First Moshe calls the universe to prepare as he is about to proclaim the holy name of Elohim in vs. 3 and he calls on heaven and earth as witnesses to what he is going to prophesy.





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Moses exhorts the people, “Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you” how Elohim “found them in a desert land,” made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

—“Yeshurun (a poetic name for Israel) grew fat and kicked / You have grown fat, thick and rotund / He forsook God who made him / And spurned the Rock of his salvation”—and the terrible calamities that would result, which Moses describes as God “hiding His face.” Yet in the end, he promises, God will avenge the blood of His servants, and be reconciled with His people and land.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

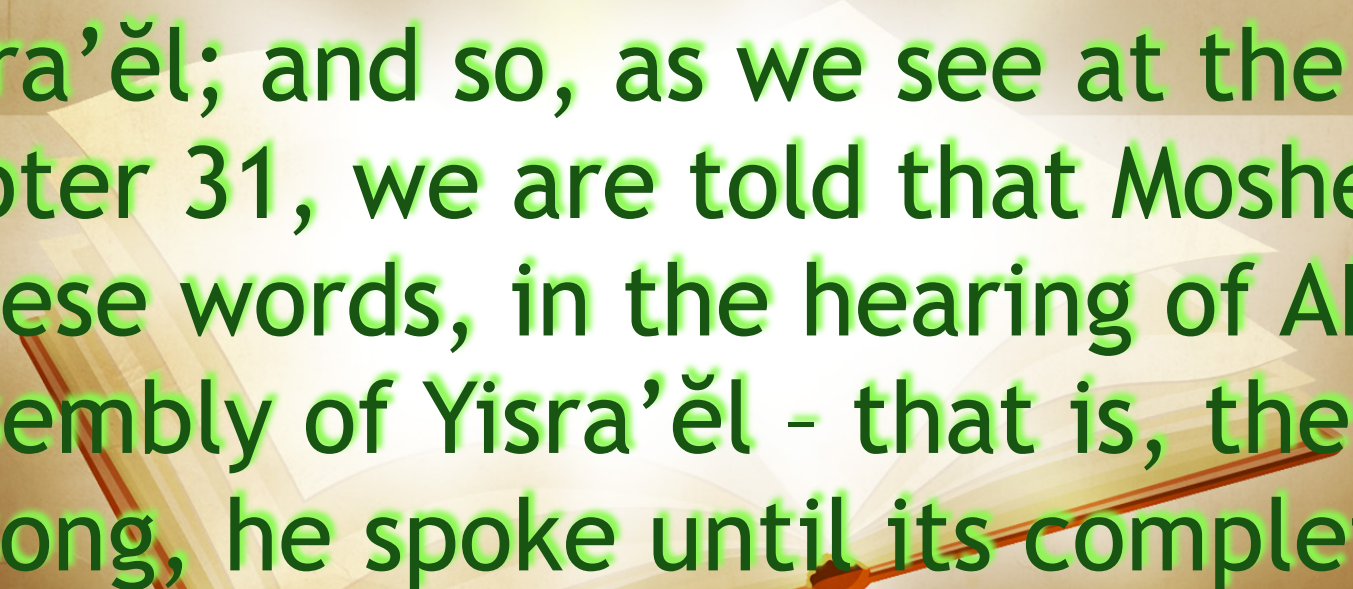
The Parshah concludes with Elohim's instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. "For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel."



This week's Torah portion is called הָאָזִינוּ ha'azinu, which renders the phrase 'give ear', and this comes from the primitive root verb אָזַן azan (aw-zan')- Strong's H238 which means, '*to give ear, listen, pay attention, pierced by ear, to be obedient and listen*'; and here it is written in the 'hiphil form' which renders a causative action of the 'qal' verb form; and can also be translated as 'cup the ear', giving us the clear picture of "the giving of one's ear totally" to the one speaking.



This chapter presents a song, which Mosheh was commanded to teach the children of Yisra'ěl; and so, as we see at the end of Chapter 31, we are told that Mosheh spoke these words, in the hearing of ALL the assembly of Yisra'ěl - that is, the entire song, he spoke until its completion!

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the slide. The book is open to a page that appears to have text, though it is not legible. The bookmark is a simple red ribbon or string.

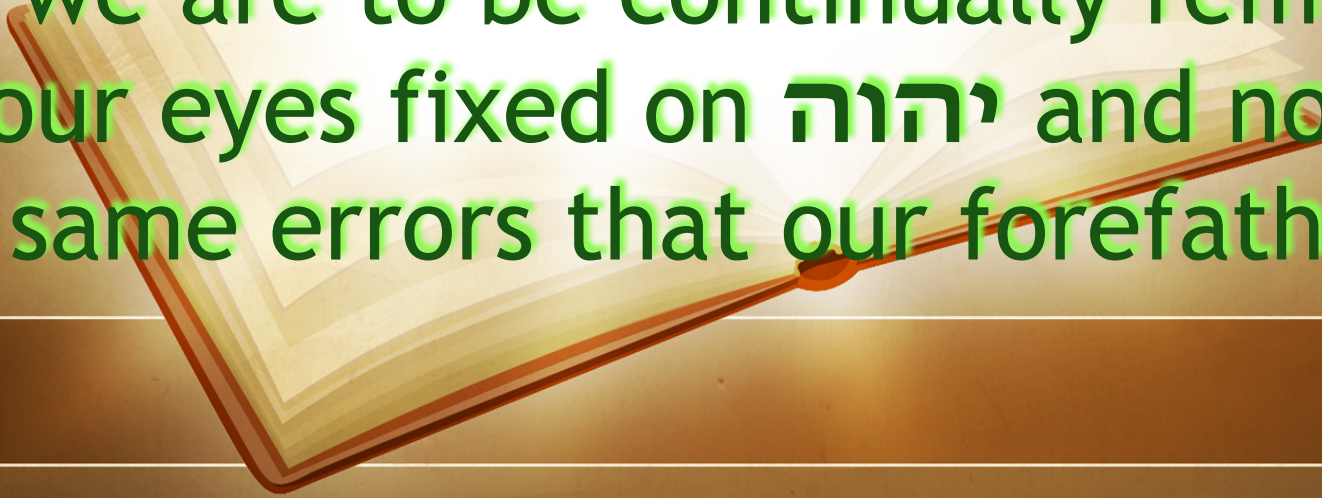


The reason for this song, that was to be heard by all and remembered and was to be in the mouths of all, was so that this song would be to יהוה, a witness against the children of Yisra'ěl!!!

A very sobering thought indeed, as we take note that this song would witness against them, when they would turn away from Elohim and serve the foreign mighty ones of Kena'an.



As we go through the words of this song, we are able to glean much insight and understanding, so that we too can, and should, learn this song, in a sense, in order that we are to be continually reminded to keep our eyes fixed on יהוה and not fall into the same errors that our forefathers did!



## The Song of Moses

Deu 31:30 So Mosheh spoke in the hearing of all the assembly of Yisra'el the words of this song till their completion:





## Part 1 of the Song of Moses

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

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.

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



Deu 32:4 “The Rock! His work is perfect, For all His ways are right-ruling, An Ėl of truth and without unrighteousness, Righteous and straight is He.

Deu 32:5 “A twisted and crooked generation has corrupted itself, Their blemish, they are not His children.

Deu 32:6 “Do you do this to יהוה, O foolish and unwise people? Is He not your Father, who bought you, Who created you and established you?



## Part 2 of the song of Moses

Deu 32:7 “Remember the days of old, Consider the years of many generations. Ask your father and let him show you, Your elders, and let them say to you:

Deu 32:8 “When the Most High gave the nations their inheritance When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Yisra’ĕl.

Deu 32:9 “For the portion of יהוה is His people, Ya’aqob His allotted inheritance.




Deu 32:10 “He found him in a wilderness,  
And in a wasted, howling desert. He  
encompassed him, He made him understand,  
He watched over him as the apple of His eye.

Deu 32:11 “As an eagle stirs up its nest,  
Flutters over its young, Spreading out its  
wings, taking them up, Bearing them on its  
wings.

Deu 32:12 “יהוה alone led him, And there  
was no strange mighty one with him.

Deu 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,

Deu 32:14 “Curds from the cattle, And milk of  
the flock, With fat of lambs, And rams of the  
breed of Bashan, And goats, with the choicest  
wheat; And you drank wine, the blood of the  
grapes.

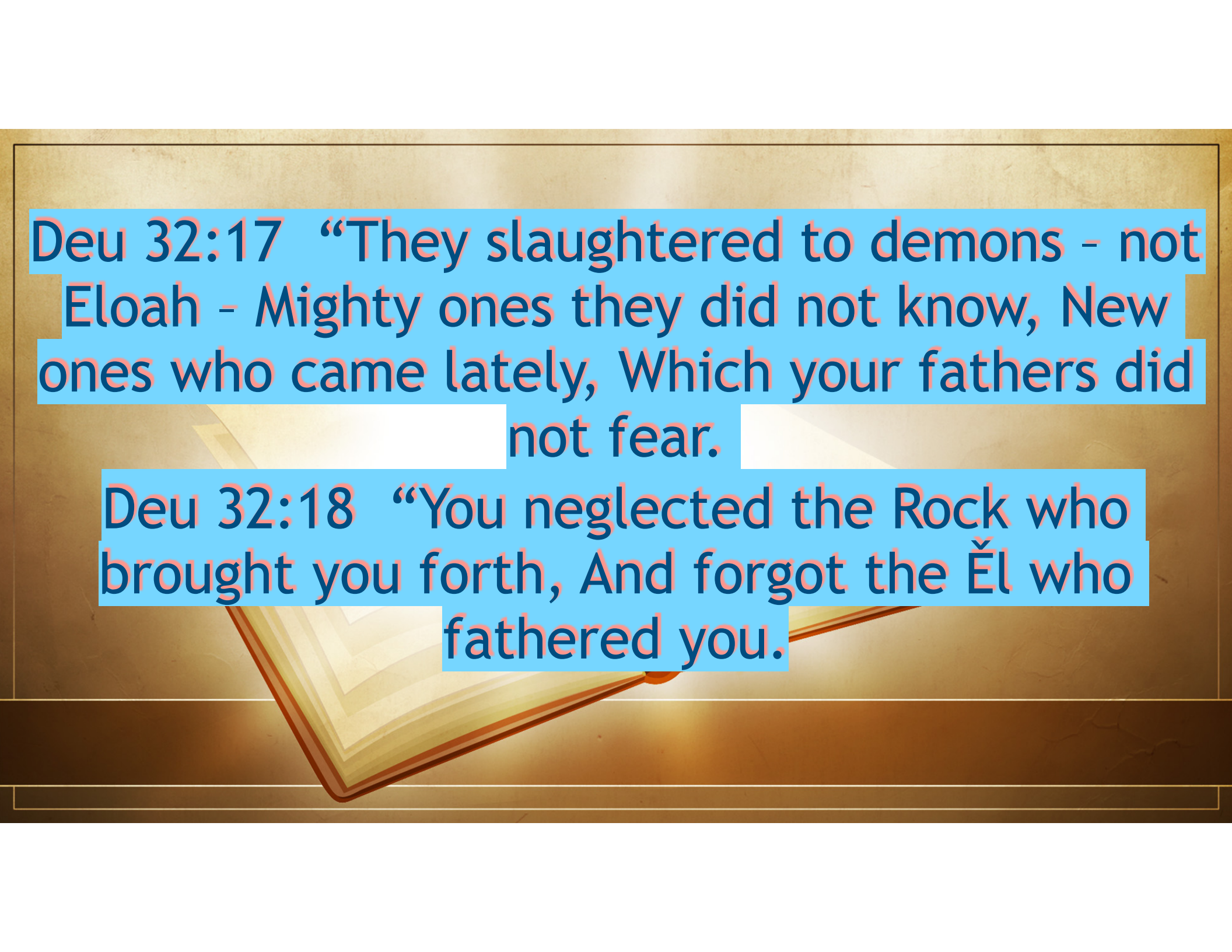




## Part 3 of the Song of Moses

Deu 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.

Deu 32:16 “They moved Him to jealousy with foreign matters, With abominations they provoked Him.



Deu 32:17 “They slaughtered to demons - not  
Eloah - Mighty ones they did not know, New  
ones who came lately, Which your fathers did  
not fear.

Deu 32:18 “You neglected the Rock who  
brought you forth, And forgot the Ėl who  
fathered you.



## Part 4 of the Song of Moses

Deu 32:19 “And יהוה saw, and despised,  
Because of the provocation of His sons and His  
daughters.

Deu 32:20 “And He said, ‘Let Me hide My face  
from them, Let Me see what their end is, For  
they are a perverse generation, Children in  
whom there is no trusting.

Deu 32:21 “They made Me jealous by what is not Ėl, They provoked Me with their worthless matters. But I make them jealous by those who are no people, I provoke them with a foolish nation.

Deu 32:22 “For a fire was kindled in My wrath And burns to the bottom of She’ol, And consumes the earth and its increase, And sets on fire the foundations of mountains.



Deu 32:23 “I gather evils upon them, I use up  
My arrows upon them -

Deu 32:24 “Wasted by scarcity of food, And  
consumed by heat and bitter destruction, And  
the teeth of beasts I send upon them, With  
the poison of serpents of the dust.

Deu 32:25 “The sword bereaves from the  
outside, And fear from within, Both young  
man and maiden, Nursing child with the man  
of grey hairs.

## Part 5 of the Song of Moses

Deu 32:26 “I said, ‘I should blow them away, I should make the remembrance of them To cease from among men,

Deu 32:27 If 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.” ’

Deu 32:28 “For they are a nation lost to counsel, And there is no understanding in them.



Deu 32:29 “If they were wise, They would understand this, They would consider their latter end!

Deu 32:30 “How would one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And יהוה had given them up?

Deu 32:31 “For their rock is not like our Rock  
- Even our enemies are judges.

Deu 32:32 “Their vine is of the vine of Sedom  
And of the fields of Amorah; Their grapes are  
grapes of gall, Their clusters are bitter.

Deu 32:33 “Their wine is the poison of  
serpents, And the fierce venom of cobras.

Deu 32:34 Is it not stored up with Me, Sealed  
up among My treasures?

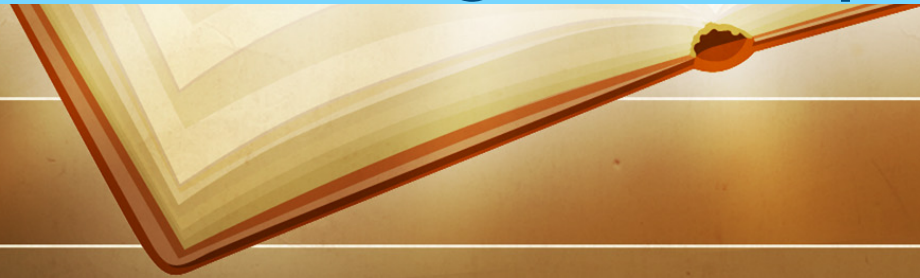


Deu 32:35 Vengeance is Mine, and  
repayment, At the time their foot slips; For  
near is the day of their calamity, And the  
matters prepared are hastening to them.'



## Part 6 of the Song of Moses

Deu 32:36 “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.





Deu 32:37 “And He shall say, ‘Where are their mighty ones, The rock in whom they sought refuge?

Deu 32:38 Who ate the fat of their slaughterings, And drank the wine of their drink offering? Let them arise and help you, Let it be a hiding-place for you!

Deu 32:39 See now that I, I am He, And there is no Elohim besides Me. I put to death and I make alive. I have wounded, and I heal. And from My hand no one delivers!

Deu 32:40 For I lift My hand to the heavens,  
And shall say: As I live forever,

Deu 32:41 If I have sharpened My flashing  
sword, And My hand takes hold on judgment, I  
shall return vengeance to My enemies, And  
repay those who hate Me.

Deu 32:42 I make My arrows drunk with  
blood, And My sword devours flesh, With the  
blood of the slain and the captives, From the  
long-haired enemy chiefs.'



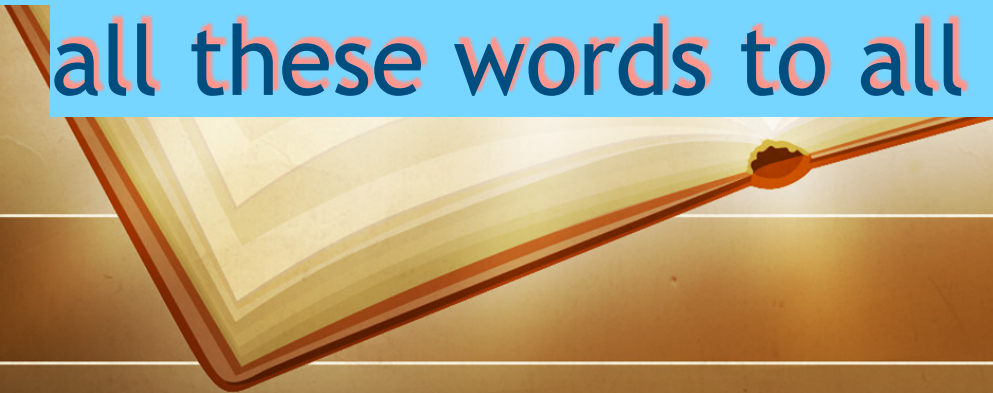
Deu 32:43 “O nations, acclaim His people!  
For He avenges the blood of His servants, And  
returns vengeance to His adversaries, And  
shall pardon His land, His people.”

**The end of the Song of Moses**



Deu 32:44 Then Mosheh came, with Hoshĕa son of Nun, and spoke all the words of this song in the hearing of the people.


Deu 32:45 And when Mosheh ended speaking all these words to all Yisra'ĕl,





Deu 32:46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah.

Deu 32:47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarděn to possess.”



## Moses' Death Foretold

Deu 32:48 And יהוה spoke to Mosheh that same day, saying,

Deu 32:49 “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Mo’ab, which is opposite Yeriho, and look at the land of Kena’an, which I give to the children of Yisra’ēl as a possession,



Deu 32:50 and die on the mountain which you ascend, and be gathered to your people, as Aharon your brother died on Mount Hor and was gathered to his people,

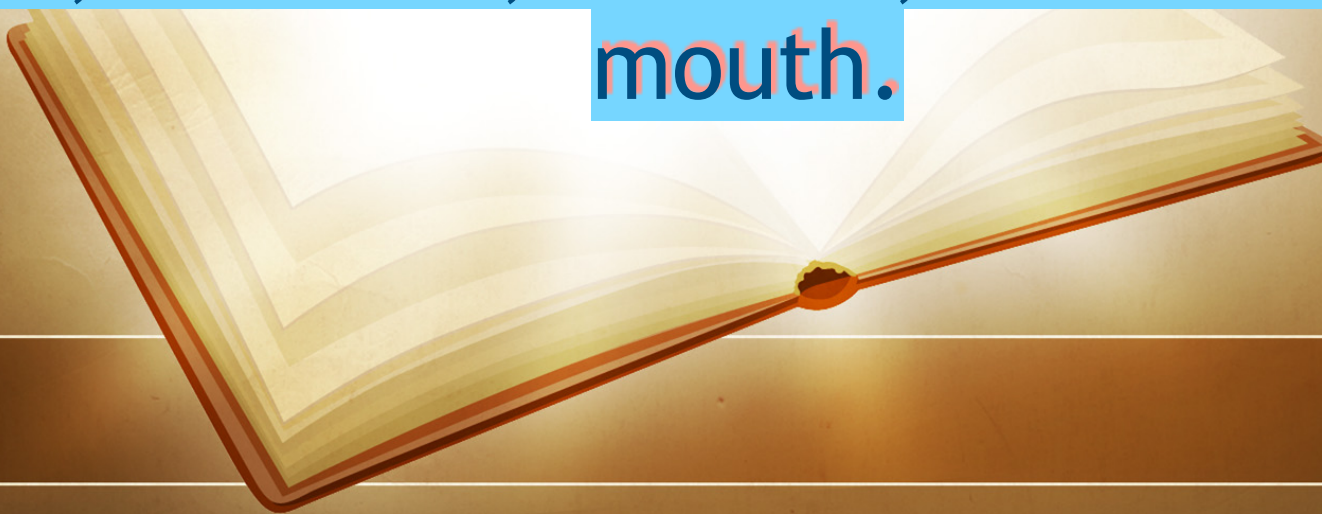
Deu 32:51 because you trespassed against Me in the midst of the children of Yisra'ēl at the waters of Meribah Qadēsh, in the Wilderness of Tsin, because you did not set Me apart in the midst of the children of Yisra'ēl.

Deu 32:52 “For you are to look at the land before you, but not enter there, into the land which I am giving to the children of Yisra’ěl.”



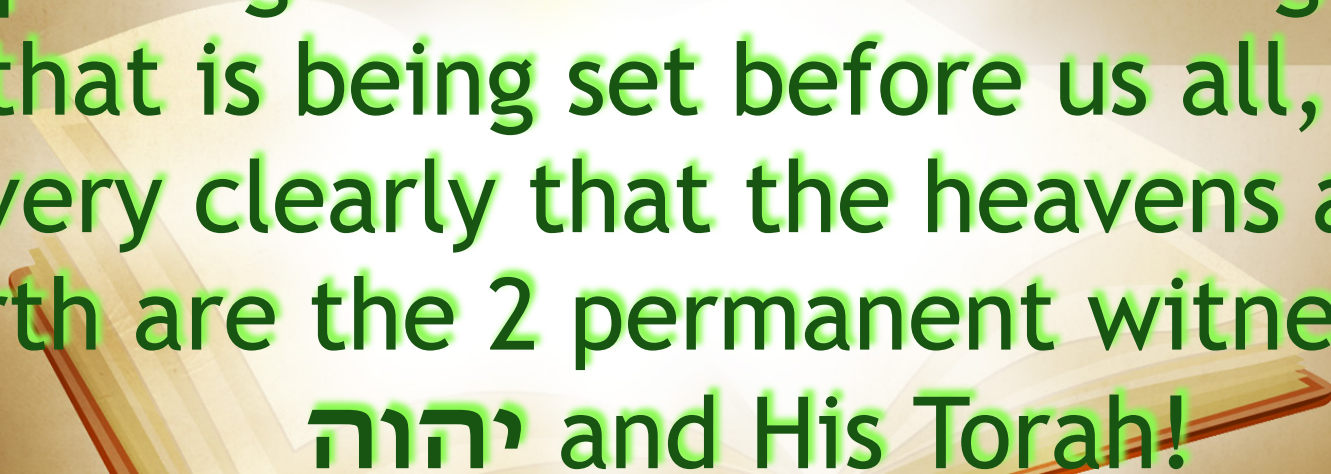


Deu 32:1 “Give ear, O heavens, and let me speak; And hear, O earth, The words of my mouth.



## 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!






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’ or, in this case translated a, ‘O’, yet still rendering the definite article; 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*'.



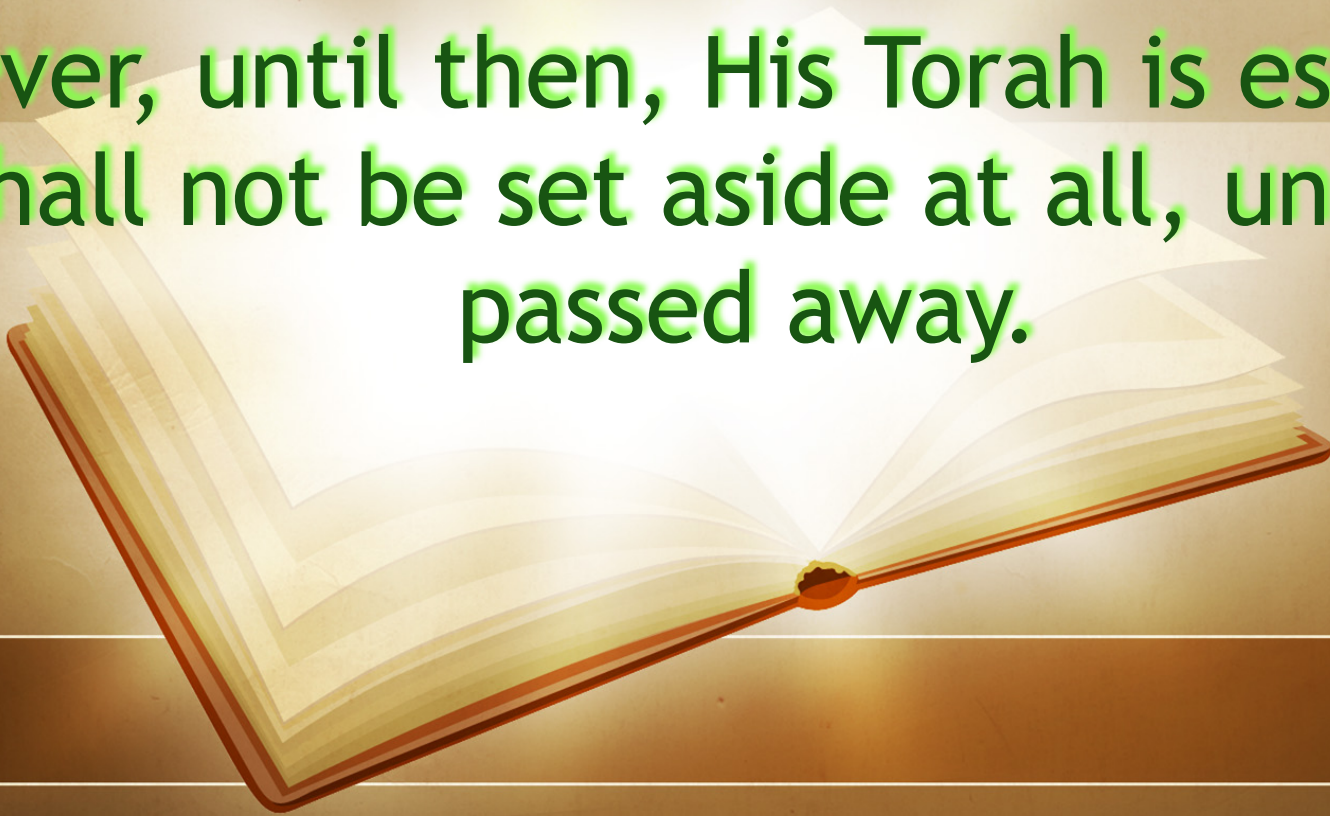


What we can clearly see here, as I have already mentioned, is that by calling for the heavens and the earth to 'hear', we take note that these two witnesses are the two consistent and permanent witnesses that have been given for all generations.

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.

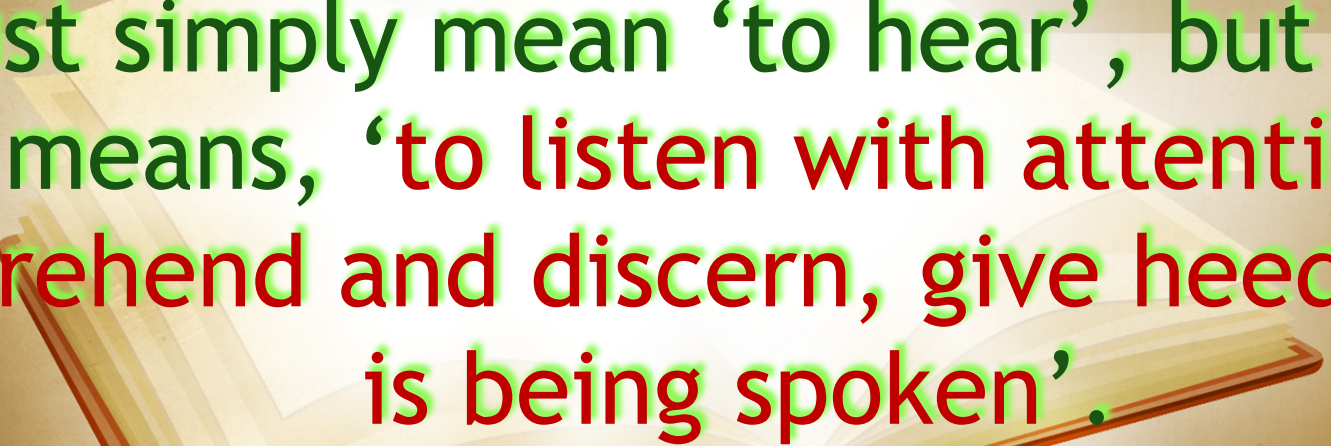




The phrase 'and let me speak', is written in the Hebrew as וַאֲדַבֶּרָה va'adabera and can also be translated as, 'and I will speak' and comes from the primitive root word דָּבַר dabar (daw-bar')- Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten,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

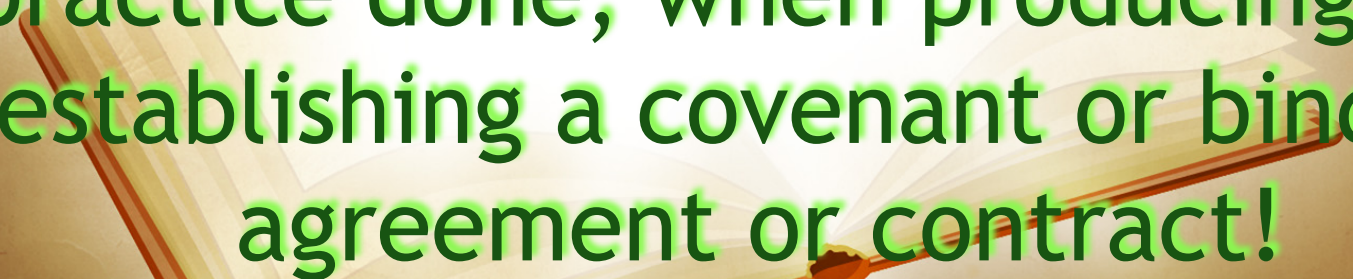




Songs have a way of helping us remember words and this one is no different; yet the structure of this song, is done in a covenantal form, as many legal documents are done today - by presenting, straight up, the witnesses to the words being spoken, from originator of the Covenant to the recipients of 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!

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the slide. The book's pages are a light cream color, and the binding is a dark brown. The background of the slide is a textured, parchment-like surface in shades of tan and brown.



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!”

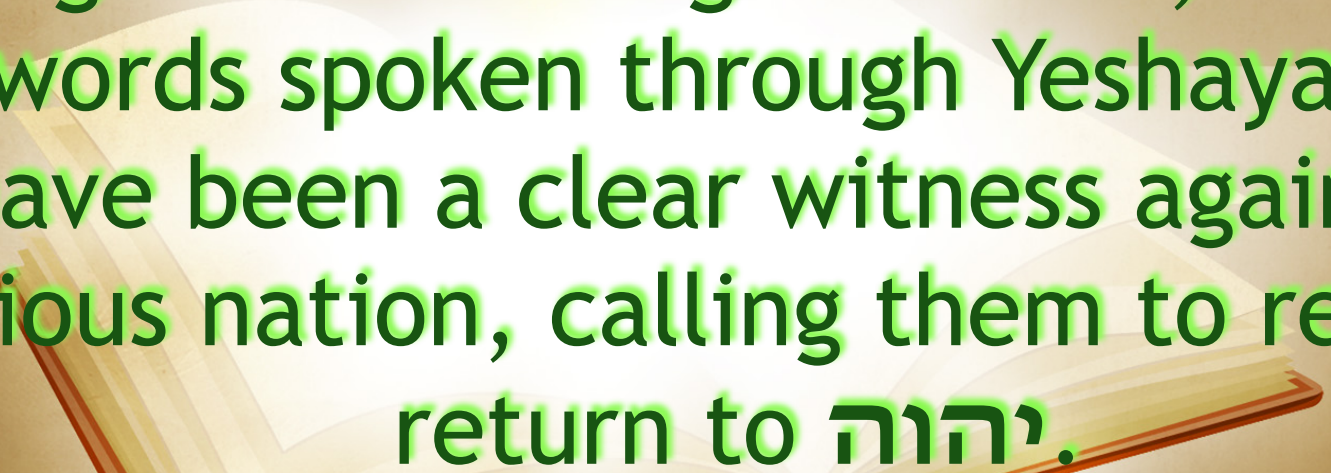
Mikah/ Micah 1:2 “Hear, all you peoples!  
Listen, O earth, and all who are in it! And let  
the Master יהוה be a witness against you -  
יהוה from His set-apart Hēkal.”



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.

An open book with glowing pages, symbolizing the transmission of sacred text. The book is open, and the pages are illuminated with a warm, golden light, suggesting a divine or holy message. The book is positioned at the bottom of the frame, with the text above it.



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?'

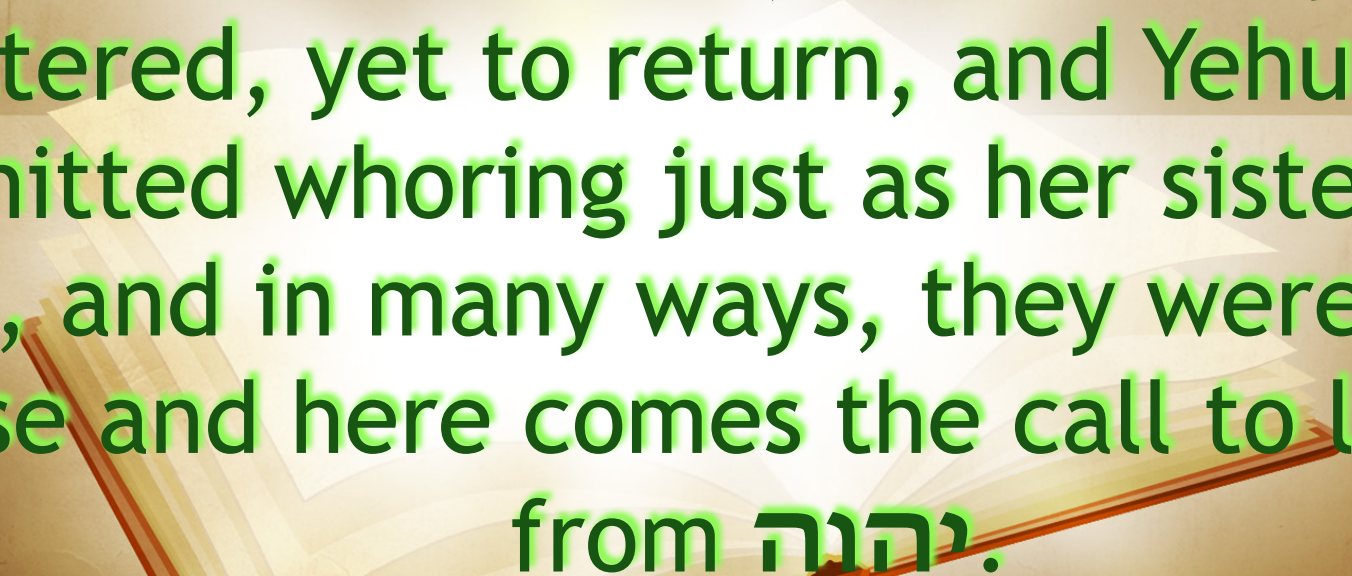
This first chapter in Yeshayahu speaks of the urgency and need to hear the Word of יהוה, and walk in the Torah (His instructions for righteous living).



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!

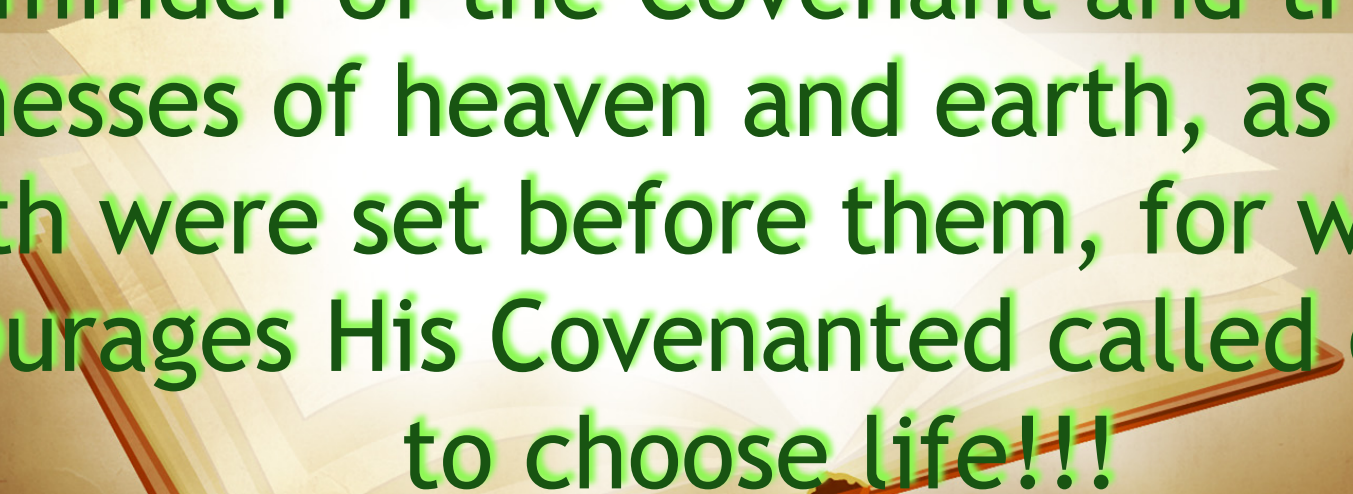


At this point in Yeshayahu/Isaiah 1, Yisra'ël (northern 10 tribes) had already been scattered, yet to return, and Yehudāh had committed whoring just as her sister Yisra'ël had, and in many ways, they were in fact worse and here comes the call to listen up from **יהוה**.





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!!!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the bookmark is a vibrant red. The background is a textured, parchment-like surface in shades of tan and brown, with a dark brown horizontal band at the very bottom.



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



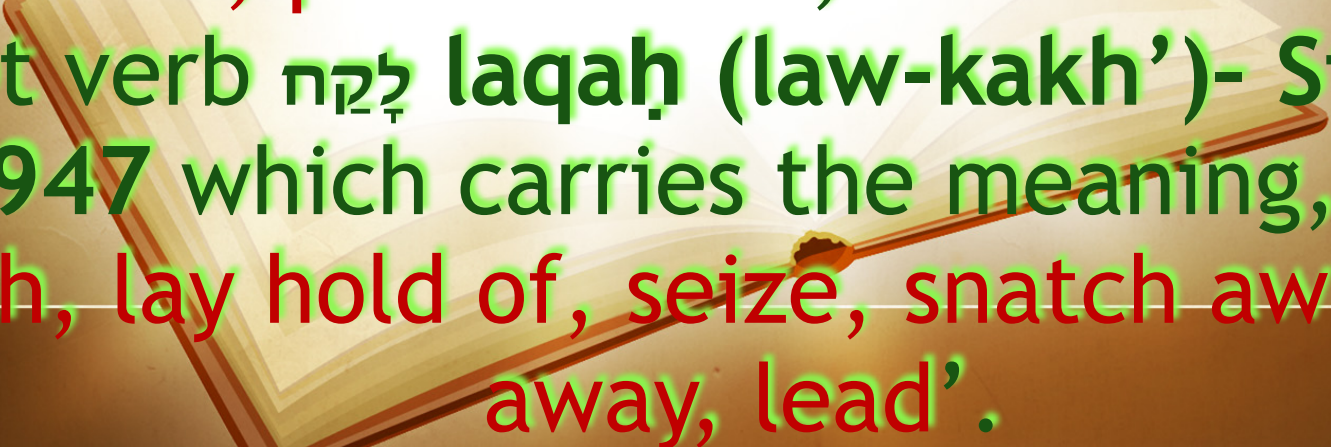
Deu 32:2 “Let my instruction fall as rain, My speech drop down as dew, As fine rain on the tender plants, And as showers on the grass.



## 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 אָמַר 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 Ėl - 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 טל tal (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:

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

Hoshěa/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'iyir (saw-eer')-

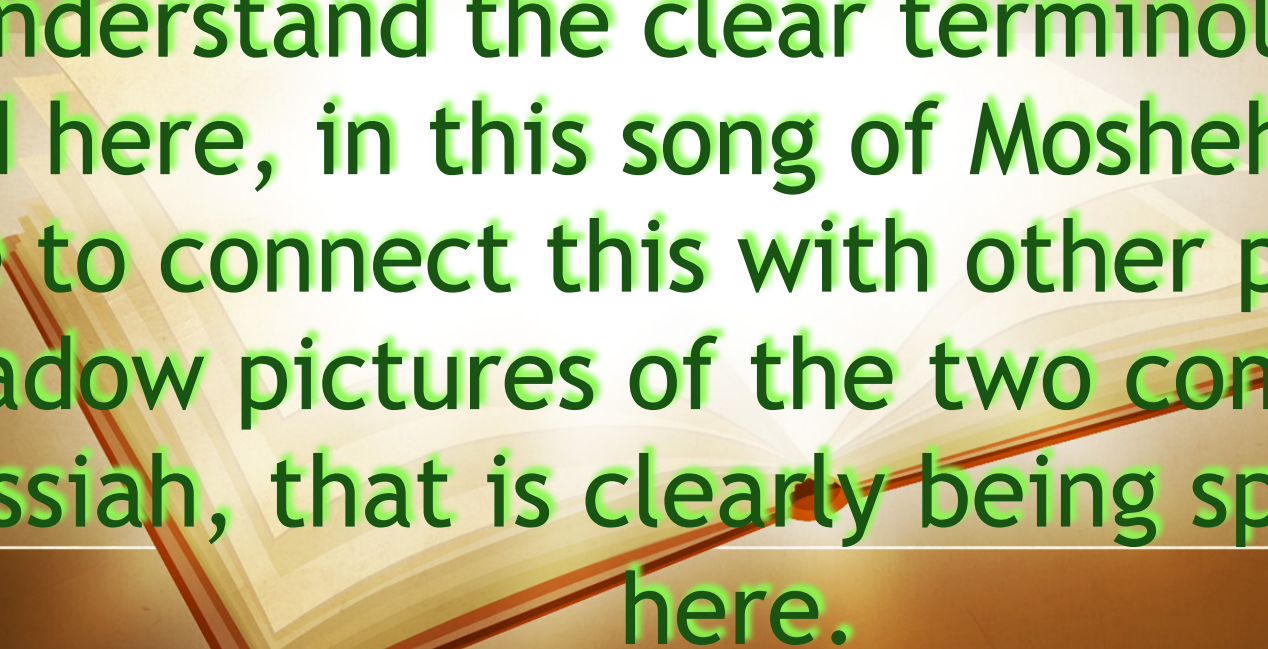
Strong's H8164 which means, 'rain drops, light showers', and the Hebrew word that is translated as 'showers' comes from the word רְבִיבִים rebibim (raw-beeb')- Strong's H7241 which means, 'abundant showers'; and this comes from the primitive root רָבַב rabab (raw-bab')- Strong's H7231 which means, 'to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




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!!!

An open book with a red bookmark is positioned at the bottom of the slide, partially obscured by the text. The book is open to a page with a light beige background, and the red bookmark is visible in the center fold.




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!!



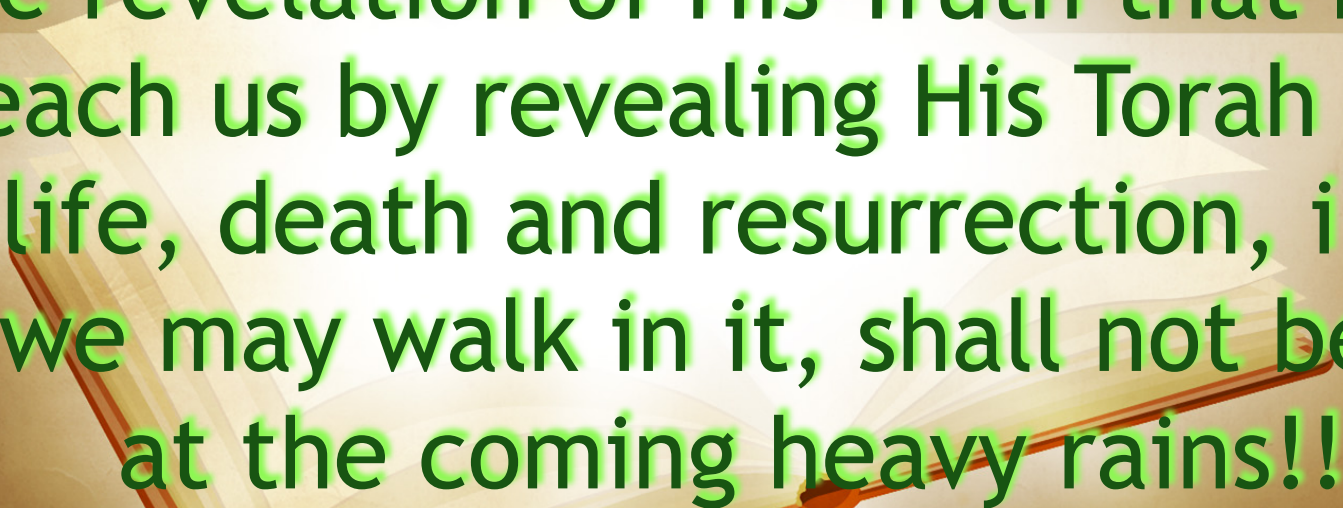


To those who are not nourished by the daily manna, that comes gently with the dew, will be at risk of being washed away when the storms come, as they are not firmly rooted upon the Rock of Messiah!

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

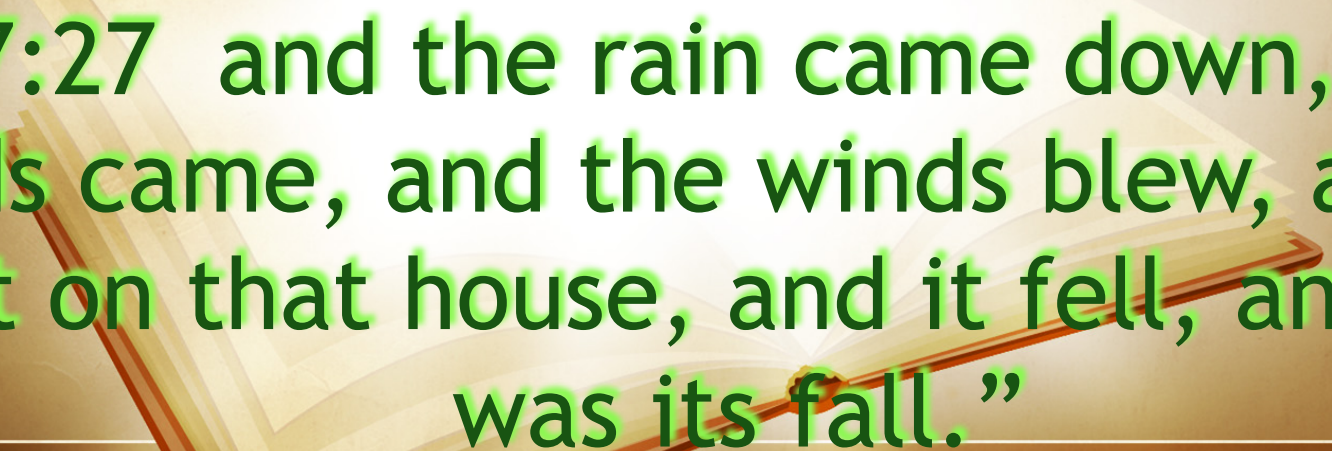
Mat 7:24 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

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.”





## Yeshayah (Isaiah) 65:2-3 TS2009

2 ““I have held out My hands all day long to a stubborn people, who walk in a way that is not good, after their own thoughts;  
3 the people who provoke Me continually to My face, who slaughter in gardens, and burn incense on slaughter-places of brick;”

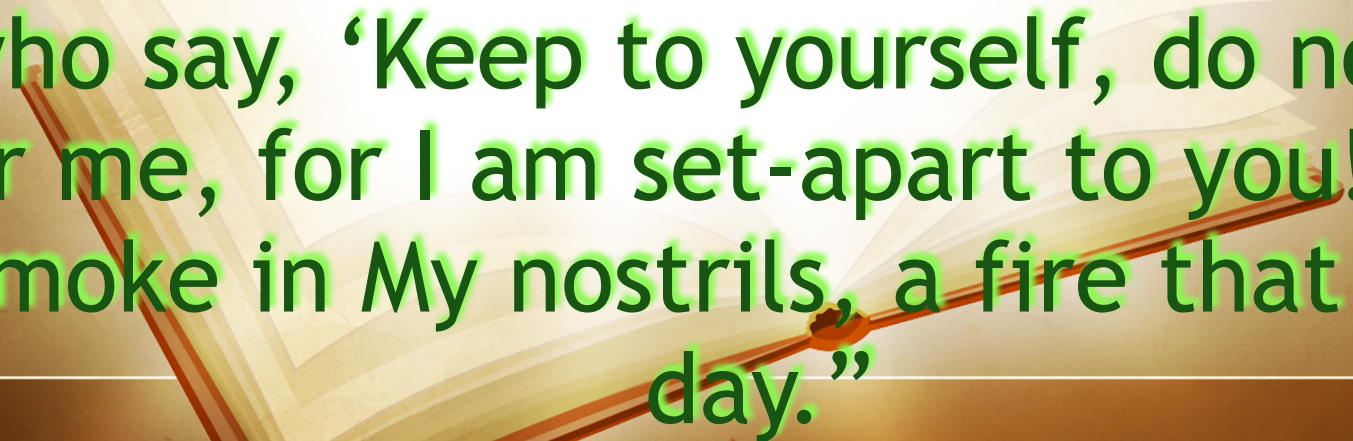




## Yeshayah (Isaiah) 65:4-5 TS2009

4 “who sit among the burial-sites, and spend the night in secret places, who eat flesh of pigs, and the broth of unclean meat is in their pots

5 who say, ‘Keep to yourself, do not come near me, for I am set-apart to you!’ These are smoke in My nostrils, a fire that burns all day.”





## Yeshayah (Isaiah) 65:6-7 TS2009

6 ““See, it is written before Me: I am not silent, but shall repay, and I shall repay into their bosom,

7 your crookednesses and the crookednesses of your fathers together,” said יהוה, “who burned incense on the mountains and reproached Me on the hills. And I shall measure their former work into their bosom.””





## Yeshayah (Isaiah) 65:8-9 TS2009

8 “Thus said יהוה, “As the new wine is found in the cluster, and one shall say, ‘Do not destroy it, for there is blessing in it,’ so I do for My servants’ sake, not to destroy them all.

9 “And I shall bring forth a seed from Ya‘aqob, and from Yehudah an heir of My mountains. And My chosen ones shall inherit it, and My servants dwell there.”

