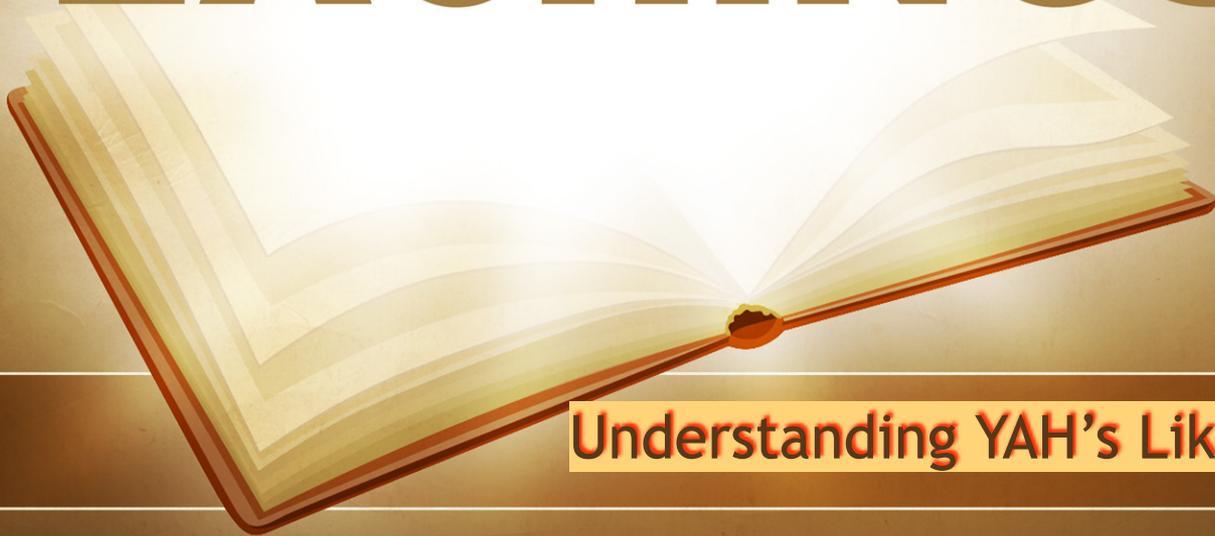


# TORAH TEACHINGS



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

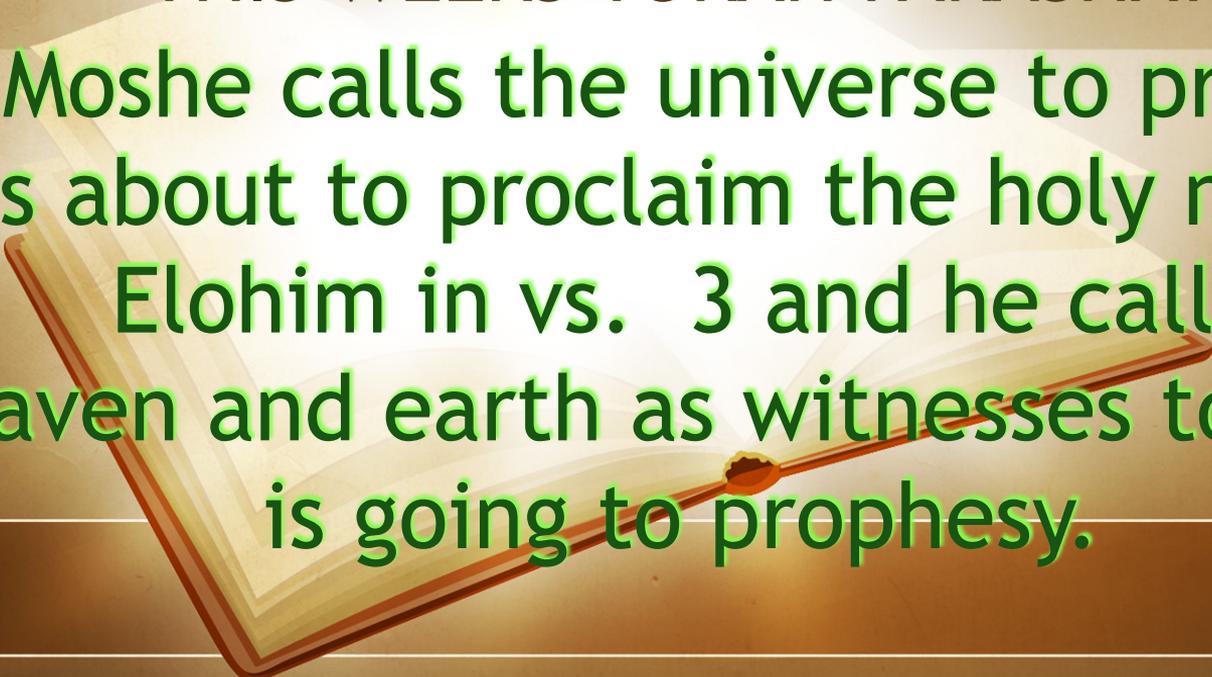
Learn how the Song of Moses is really the Song of the Lamb:

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

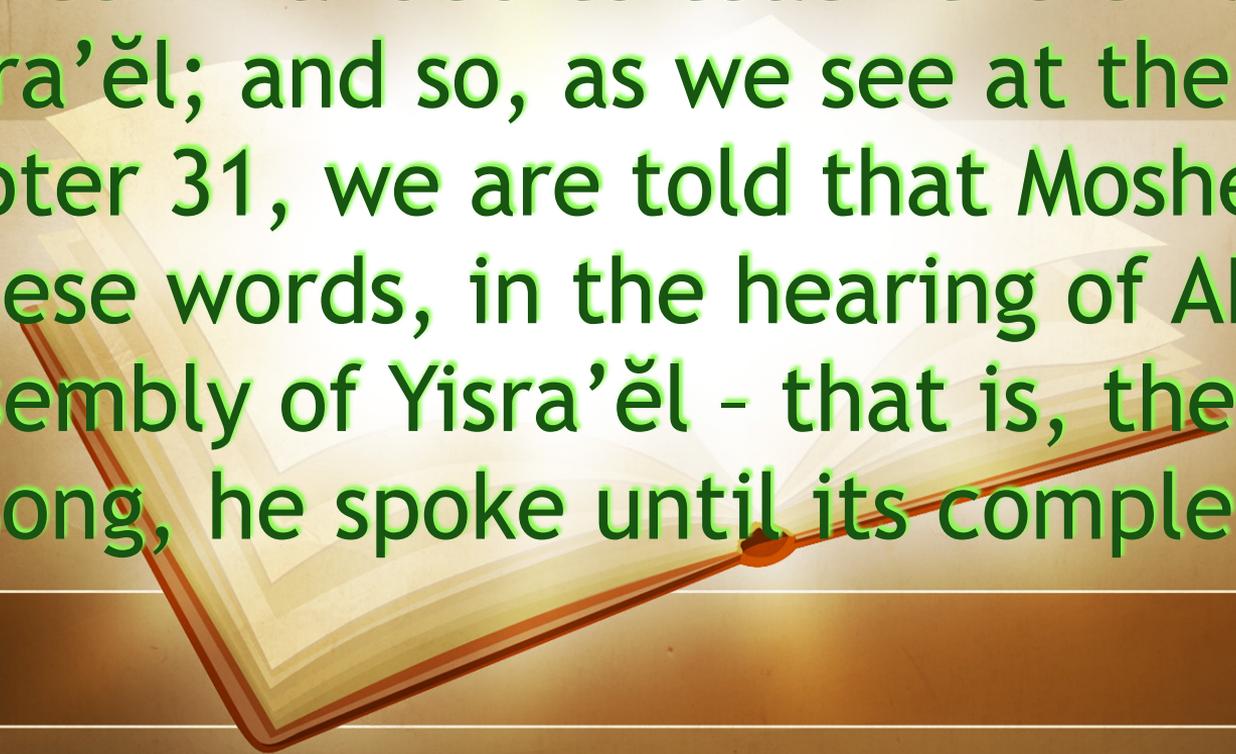
—“Yeshurun (a poetic name for Israel) grew fat and kicked / You have grown fat, thick and rotund / He forsook God who made him / And spurned the Rock of his salvation”—and the terrible calamities that would result, which Moses describes as God “hiding His face.” Yet in the end, he promises, God will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

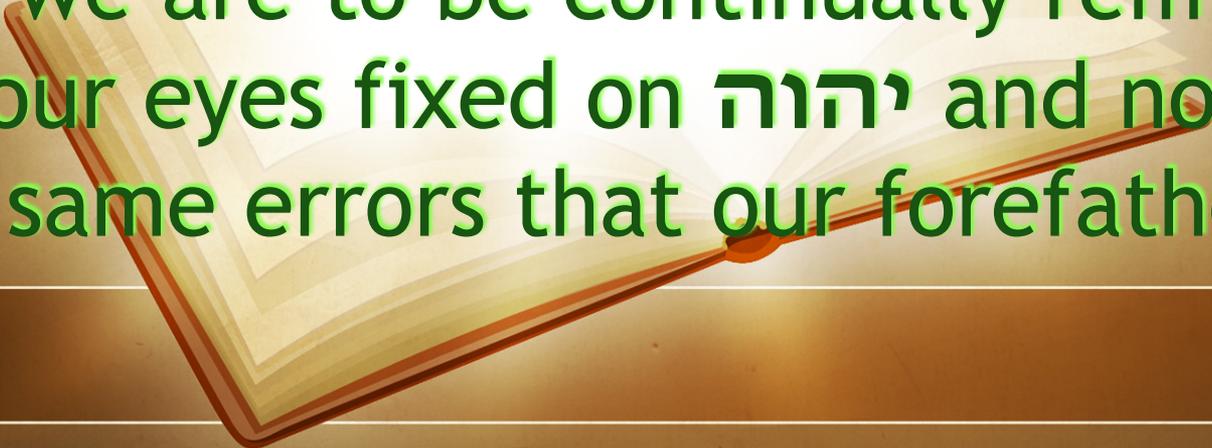


This chapter presents a song, which Mosheh was commanded to teach the children of Yisra'ěl; and so, as we see at the end of Chapter 31, we are told that Mosheh spoke these words, in the hearing of ALL the assembly of Yisra'ěl - that is, the entire song, he spoke until its completion!

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!!!

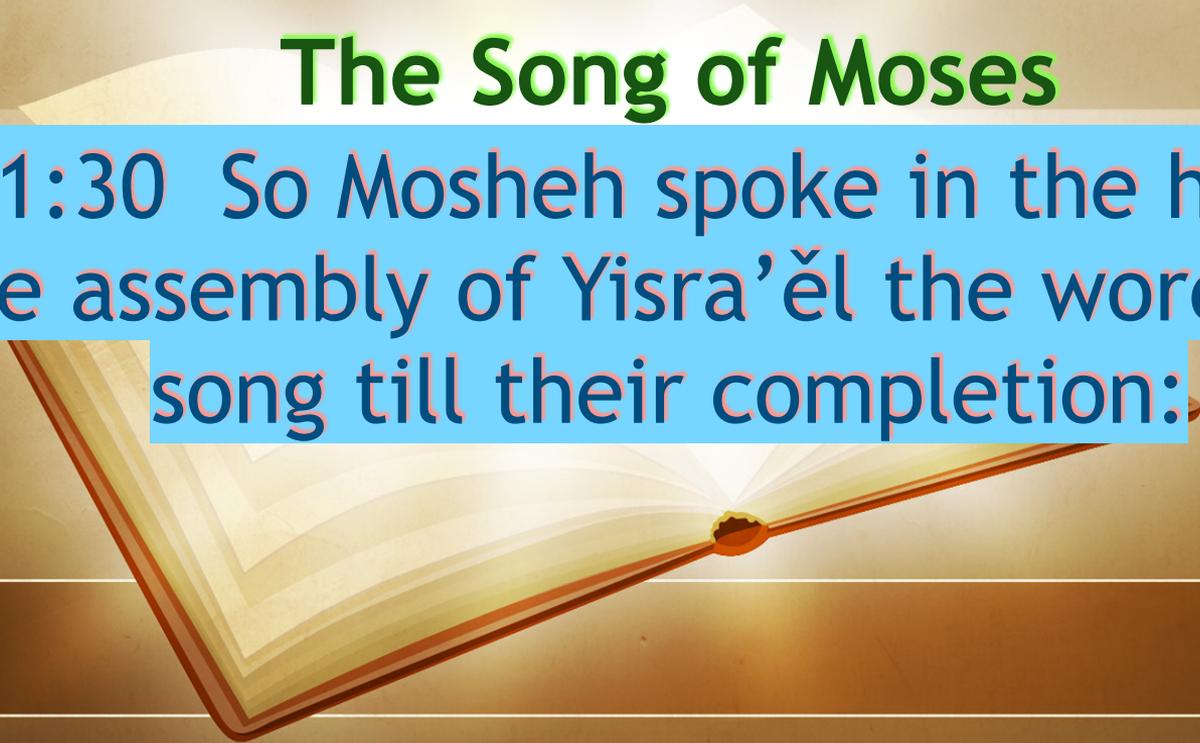
A very sobering thought indeed, as we take note that this song would witness against them, when they would turn away from Elohim and serve the foreign mighty ones of Kena'an.

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'ěl 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 Ĕl 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 Yardēn 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'el 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'ěl 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'ěl.

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 **אָרַץ** 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!