

# הַאֲזִינוּ (GIVE EAR) DEUT 32:1-52, HAB 3:8-19, REV 15:1-8

The name of today's portion is called Ha'Azinu, Azinu means "to give ear" the root, from strong's...

**-H238** אָזַן *aw-zan'*

A primitive root; probably to *expand*; but used only as a denominative from [H241](#); to *broaden out the ear* (with the hand), that is, (by implication) to *listen*: - give (perceive by the) ear, hear (-ken). See [H239.p](#)

The root, which is spelled the same also is significant...

**-H239** אָזַן *aw-zan'*

A primitive root (rather identical with [H238](#) through the idea of *scales* as if two ears); to *weigh*, that is, (figuratively) *ponder*: - give good heed.

So we are to give special ear, to consider and weigh what is being said.

So what's being said? To find this out we have to preface this with the last portion...

**Deut 31:14-30** יהוה said to Moshe, "The time is coming for you to die. Summon Y'hoshua, and present yourselves in the tent of meeting, so that I can commission him." Moshe and Y'hoshua went and presented themselves in the tent of meeting. יהוה appeared in the tent in a column of cloud; the column of cloud stood above the entrance to the tent. יהוה said to Moshe, "You are about to sleep with your ancestors. **But this people will get up and offer themselves as prostitutes to the foreign gods of the land where they are going. When they are with those gods, they will abandon me and break my covenant which I have made with them. Then my anger will flare up, and I will abandon them and hide my face from them. They will be devoured, and many calamities and troubles will come upon them. Then they will ask, 'Haven't these calamities come upon us because our Elohim isn't here with us?' But I will be hiding my face from them because of all the evil they will have done in turning to other gods. "Therefore, write this song for yourselves, and teach it to the people of Isra'el. Have them learn it by heart, so that this song can be a witness for me against the people of Isra'el. For when I have brought them into the land I swore to their ancestors, flowing with milk and honey; and they have eaten their fill, grown fat and turned to other gods, serving them and despising me, and broken my covenant; then, after many calamities and troubles have come upon them, this song will testify before them as a witness, because their descendants will still be reciting it and will not have forgotten it. For I know how they think even now, even before I have brought them into the land about which I swore." So Moshe wrote this song that same day and taught it to the people of Isra'el. יהוה also commissioned Y'hoshua the son of Nun with these words: "Be strong and full of courage; for you are to bring the people of Isra'el into the land about which I swore to them; and I will be with you." Moshe kept writing the words of this Torah in a book until he was done. When he had finished, Moshe gave these orders to the L'vi'im who carried the ark with the covenant of יהוה: "Take this book of the Torah and put it next to the ark with the covenant of יהוה your Elohim, so that it can be there to witness against you. For I know how rebellious and stiffnecked you are! Here, even while I am still alive with you today, you have rebelled against יהוה; so how much more will you do so after my death? Assemble for me all the leaders of your tribes and your officials, so that I can say these things in their hearing, calling heaven and earth to witness against them - because I know that after my**

death you will become very corrupt and turn aside from the way that I have ordered you, and that disaster will come upon you in the acharit-hayamim, because you will do what יהוה sees as evil and provoke him by your deeds." **Then Moshe spoke in the hearing of the whole assembly of Isra'el the words of this song, from beginning to end:**

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 (Deut 32:1-3) is a visual of the beginning of the song as the verses appear in the scrolls (Hebrew reads right to left):

<p>וּתְשַׁמַּע הָאָרֶץ אִמְרֵי פִי          תִּזְלַח כְּטֶל אִמְרֵי דָבָר          וּכְרַבִּיבִים עָלַי עֲשֵׂב          הָבוּ גְדֹלֹת לְאֵלֹהֵינוּ          כִּי כָל דַּרְכֵינוּ מִשְׁפָּט          צְדִיקָה וַיֵּשֶׁר דָּוָא</p>	<p>הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה          יִעָרֵף כַּמַּטֵּר לִקְדוּזִי          כַּשֵּׁעִירִים עָלַי דֵּשָׁא          כִּי שֵׁם יְהוָה אֶקְרָא          הַיְצוּר תַּנְמִים פִּעְכּוֹן          אֵל אֲמוֹנָה וְאִין עֹלֵל</p>
---	--

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. Moses has come a long way from **Exo 4:10**

This is the beginning of last instructions in the Torah (**Deut 33 & 34** are blessings on the tribes)

The Parsha...

## The Song of Moses השירה משה

**Deut 32:1-43** "Hear, oh heavens, as I speak! Listen, earth, to the words from my mouth! May my teaching fall like rain. May my speech condense like dew, like light rain on blades of grass, or showers on growing plants. "For I will proclaim the name of יהוה. Come, declare the greatness of our Elohim! The Rock! His work is perfect, for all his ways are just. A trustworthy Elohim who does no wrong, he is righteous and straight. "He is not corrupt; the **defect is in his children**, a crooked and perverted generation. You foolish people, so lacking in wisdom, is this how you repay יהוה? He is your father, who made you his! It was he who formed and prepared you! "Remember how the old days were; think of the years through all the ages. Ask your father — he will tell you; your leaders too — they will inform you. "**When `Elyon gave each nation its heritage, when he divided the human race, he assigned the boundaries of peoples according to Isra'el's population; but יהוה's share was his own people, Ya`akov his allotted heritage.** "He found his people in desert country, in a howling, wasted wilderness. He protected him and cared for him, guarded him like the pupil of his eye, like an eagle that stirs up her nest, hovers over her young, spreads out **her wings**, takes them and carries them as she flies. "יהוה alone led his people; no alien god was with him. He made them ride on the heights of the earth. They ate the produce of the fields. He had them suck honey from the rocks and olive oil from the crags, curds from the cows and milk from the sheep, with lamb fat, rams from Bashan and goats, with the finest wheat flour; and you drank sparkling wine from the blood of grapes. "But Yeshurun grew fat and kicked (you grew fat, thick, gross!). He abandoned Elohim his Maker; he scorned the **Rock, his salvation**. They roused him to jealousy with alien gods, provoked him with abominations. They sacrificed to demons, non-gods, gods that they had never known, new gods that had come up lately, which your ancestors had not feared. **You ignored the Rock who fathered you, you forgot Elohim, who gave you birth.** "יהוה saw and was filled with scorn at his sons' and daughters' provocation. He said, 'I will hide my face from them and see what will become of them; for they are a perverse generation, untrustworthy children. They aroused my jealousy with a non-god and provoked me with their

vanities; I will arouse their jealousy with a non-people and provoke them with a vile nation. " 'For my anger has been fired up. It burns to the depths of Sh'ol, devouring the earth and its crops, kindling the very roots of the hills. I will heap disasters on them and use up all my arrows against them. " 'Fatigued by hunger, they will be consumed by fever and bitter defeat; I will send them the fangs of wild beasts, and the poison of reptiles crawling in the dust. Outside, the sword makes parents childless; inside, there is panic, as young men and girls alike are slain, sucklings and graybeards together. " **'I considered putting an end to them, erasing their memory from the human race; but I feared the insolence of their enemy, feared that their foes would mistakenly think, "We ourselves accomplished this; יהוה had nothing to do with it."** " 'They are a nation without common sense, utterly lacking in discernment. If they were wise they could figure it out and understand their destiny. After all, how can one chase a thousand and two put ten thousand to rout, unless their Rock **sells them to their enemies, unless יהוה hands them over?** For our enemies have no rock like our Rock - even they can see that! " **'Rather, their vine is from the vine of S'dom, from the fields of `Amora - their grapes are poisonous, their clusters are bitter;** their wine is snake poison, the cruel venom of vipers. " 'Isn't this hidden with me, sealed in my storehouses? Vengeance and payback are mine for the time when their foot slips; for the day of their calamity is coming soon, their doom is rushing upon them.' "Yes, יהוה will judge his people, taking pity on his servants, when he sees that their strength is gone, that no one is left, slave or free. Then he will ask, 'Where are their gods, the rock in whom they trusted? Who ate the fat of their sacrifices and drank the wine of their drink offering? Let him get up and help you, let him protect you! See now that I, yes, I, am he; and there is no god beside me. I put to death, and I make alive; I wound, and I heal; no one saves anyone from my hand! " 'For I lift up my hand to heaven and swear, "As surely as **I am** alive forever, if I sharpen my flashing sword and set my hand to judgment, I will render vengeance to my foes, repay those who hate me. I will make my arrows drunk with blood, my sword will devour flesh - the blood of the slain and the captives, flesh from the wild-haired heads of the enemy." ' **Sing out, you nations, about his people! For he will avenge the blood of his servants. He will render vengeance to his adversaries and make atonement for the land of his people."**

- **v5** "He is not corrupt; the **defect is in his children**, a crooked and perverted generation.

**Jer 31:32 (31:31)** *It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says יהוה.*

**Ezek 44:7** *You brought in foreigners, uncircumcised in both heart and flesh, to be in my sanctuary and profane it — yes, my house — when you offered my food, the fat and the blood; thus in addition to all your disgusting practices, they broke my covenant.*

The “Brit Chadesha” or “New Covenant” is directly tied to the restoration and return of the land (**Jer3:15 & Mat 2:18=Luke 22:20 [Jer 31:31-40]**)

- **v8** "When `Elyon gave each nation its heritage, when he divided the human race, he assigned the boundaries of peoples according to Isra'el's population;

“When he divided the Human race” this took place in **Gen 11**

**Gen 11:1-9** *The whole earth used the same language, the same words. It came about that as they traveled from the east, they found a plain in the land of Shin`ar and lived there. They said to one another, "Come, let's make bricks and bake them in the fire." So they had bricks for building-stone and clay for mortar. Then they said, "Come, let's build ourselves a city with a tower that has its top reaching up into heaven, so that we can make a name for ourselves and not be scattered all over the earth." יהוה came down to see the city and the tower the people were building. יהוה said, "Look, the people are united, they all have a single*

language, and see what they're starting to do! At this rate, nothing they set out to accomplish will be impossible for them! Come, let's go down and confuse their language, so that they won't understand each other's speech." So from there יהוה scattered them all over the earth, and they stopped building the city.

For this reason it is called Bavel [confusion] — because there יהוה confused the language of the whole earth, and from there יהוה scattered them all over the earth. (Gen 10:5)

- v10-11 "He found his people in desert country, in a howling, wasted wilderness. He protected him and cared for him, guarded him like the pupil of his eye, like an eagle that stirs up her nest, hovers over her young, spreads out her wings כנפיו, takes them and carries them as she flies.

Rev 12:12-14 "Therefore, rejoice heaven and you who live there! But woe to you, land and sea, for the Adversary has come down to you, and he is very angry, because he knows that his time is short!" When the dragon saw that he had been hurled down to the earth, he went in pursuit of the woman who had given birth to the male child. **But the woman was given the two wings of the great eagle**, so that she could fly to her place in the desert, where she is taken care of for a season and two seasons and half a season, away from the serpent's presence. (See also Exo 19:4)

In the Commandment for Tzit Tzit (Num 15:37-41) it tells us to put them on the "Corner" or כנף "Kanof" of your Garment. Any time you see the word "Wing" (Psa 17:8, 36:7, 57:1, 63:7) in the Bible, in Hebrew it is כנף "Kanof".

Wearing Tzit Tzit is to remind us to keep the commandments, when we keep the commandments we are living in Covenant with YHWH, wearing it represents coming into the Chuppah, or marriage contract. It represents being born again into the community of First Born.

Exo 25:20-22 The k'ruvim will have their wings כנפים spread out above, so that their wings cover the ark, and their faces are toward each other and toward the ark-cover. You are to put the ark-cover on top of the ark. "Inside the ark you will put the testimony that I am about to give you. There I will meet with you. I will speak with you from above the ark-cover, from between the two k'ruvim which are on the ark for the testimony, about all the orders I am giving you for the people of Isra'el.

Yeshua has Healing in His כנף Mal 4:2 (3:20)= Mark 5:27-30

Jer 49:22 Behold, He will mount up and swoop like an eagle and spread out His wings כנפיו against Bozrah; and the hearts of the mighty men of Edom in that day will be like the heart of a woman in labor. (Isa 63)

- v15 "But Yeshurun grew fat and kicked (you grew fat, thick, gross!). He abandoned Elohim his Maker; he scorned the **Rock, his salvation**.
- v18 You ignored the Rock who fathered you, you forgot Elohim, who gave you birth.

Hmmmm.....the **Rock** who "begot" you. The **descendants of Jacob** were a people who Elohim took as His own and "fathered" this is mentioned numerous times thought the parsha. 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** (ישענתו - Yeshuato)!

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 3:10-12** Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this? Yes, indeed! I tell you that what we speak about, we know; and what we give evidence of, we have seen; but you people don't accept our evidence! If you people don't believe me when I tell you about the things of the world, how will you believe me when I tell you about the things of heaven?"

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" (**Deut 32:18**)? There was no "New Testament" at this time, Yeshua is drawing this out of the Tanakh, and expected Nicodemus to draw the same.

- **v21** They aroused my jealousy with a non-god and provoked me with their vanities; I will arouse their jealousy with a non-people and provoke them with a vile nation.

**Rom 10:19-20** "But, I say, isn't it rather that Isra'el didn't understand?" "I will provoke you to jealousy over a non-nation, over a nation void of understanding I will make you angry." Moreover, Yesha`yahu boldly says, "I was found by those who were not looking for me, I became known to those who did not ask for me"; (Read **Rom 11:13-15**)

- **v26-27** "I considered putting an end to them, erasing their memory from the human race; but I feared the insolence of their enemy, feared that their foes would mistakenly think, "We ourselves accomplished this; יהוה had nothing to do with it."

**Ezek 35:6-15** Therefore, as I live, יהוה Elohim swears, 'I will prepare you for blood. Blood will pursue you. You intensely hate your own blood [relatives]; therefore blood will pursue you. Yes, I will make Mount Se`ir utterly desolate, cutting off from it anyone passing through or returning. I will fill his mountains with his slain; in your hills and valleys and in all your ravines will fall those slain by the sword. I will turn you into perpetual ruins; your cities will not return; and you will know that I am יהוה. " 'Because you say, "These two nations, these two countries, will be mine; we will take possession of them," even though יהוה is there; therefore, as I live, ' swears יהוה Elohim, 'I will deal with you as your anger and envy arising from your hatred deserve; and I will make myself known among them when I judge you. You will know that I, יהוה, have heard all your blasphemous talk against the mountains of Isra'el, such as, "They are desolated, they are given to us to devour." Moreover, you have boasted against me with your mouths, speaking more and more against me — I have heard it.' Here is what יהוה Elohim says: 'To the joy of all the land, I will desolate you. Since you rejoiced over possessing the house of Isra'el, because it was desolate, that is what I will do to you — you will be desolate, Mount Se`ir and all Edom, all of it. Then they will know that I am יהוה.' (See **Isa 63**)

- **v28** " 'They are a nation without common sense, utterly lacking in discernment.

**Hos 4:6** "My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.

**1Cor 15:34** Come to your senses! Live righteously and stop sinning! There are some people who lack knowledge of Elohim — I say this to your shame.

**Job 28:28** And to human beings he said, 'Look, fear of יהוה is wisdom! Shunning evil is understanding!' "

**Pro 8:1-2** Wisdom is calling! Understanding is raising her voice! On the heights along the road, where the paths meet, she is standing;

**Pro 9:7-10** "He who corrects a scoffer only gets insulted; reproving a wicked man becomes his blemish. If you reprove a scoffer, he will hate you; if you reprove a wise man, he will love you. Give to a wise man, and he grows still wiser; teach a righteous man, and he will learn still more. The fear of יהוה is the beginning of wisdom, and knowledge of holy ones is understanding.

**Pro 19:8** He that gets wisdom loves his own soul: He that keeps understanding shall find good.

**Pro 24:3** By wisdom a house is built, and by understanding it is established;

**Jas 3:13** Who is wise and understanding among you? Let him show by his good behavior his works in meekness of wisdom.

**Rev 13:18** Here is the wisdom! He who has understanding, let him calculate the number of the beast, for it is the number of a man, and his number is 666

Understanding is seeing things from YHWH's perspective.

- **v30** After all, how can one chase a thousand and two put ten thousand to rout, unless their Rock sells them to their enemies, unless יהוה hands them over?

**Lev 26:7-8** You will pursue your enemies, and they will fall before your sword. Five of you will chase a hundred, and a hundred of you will chase ten thousand — your enemies will fall before your sword.

**Jos 23:9-11** This is why יהוה has driven out great, strong nations ahead of you; and it explains why no one has prevailed against you to this day, why one man of you has chased a thousand — it is because יהוה your Elohim has fought on your behalf, as he said to you. "Therefore take great care to love יהוה your Elohim.

**Isa 52:3** For thus says יהוה: "You were sold for nothing, and you will be redeemed without money."

- **v31-33** For our enemies have no rock like our Rock - even they can see that! "Rather, their vine is from the vine of S'dom, from the fields of `Amora - their grapes are poisonous, their clusters are bitter; their wine is snake poison, the cruel venom of vipers.

This is a stark contrast between Israel and the world or nations. The Messiah of Israel vs. that of the worlds...

**Gen 49:9-12** Y'hudah is a lion's cub; my son, you stand over the prey. He crouches down and stretches like a lion; like a lioness, who dares to provoke him? The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [obedience] belongs; [or: until Shiloh comes] and it is he whom the peoples will obey. Tying his donkey to the vine, his donkey's colt to the choice grapevine, he washes his clothes in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk. (See **John 12:14 & John 15:5**)

- **v43** "Sing out, you nations, about his people! For he will avenge the blood of his servants. He will render vengeance to his adversaries and make atonement for the land of his people."

If innocent blood is shed in the land, only the blood of the guilty party can atone for the land, Yeshua's death atoned for us and all who repent. But for those who shed Israel's blood, Yeshua will shed theirs...

**Deut 21:1-9** "If, in the land יהוה your Elohim is giving you to possess, a murder victim is found lying in the countryside; and the perpetrator of the murder is not known; then your leaders and judges are to go out and measure the distance between it and the surrounding towns. After it has been determined which town is the closest, the leaders of that town are to take a young female cow that has never been put to work or yoked for use as a draft animal. The leaders of that town are to bring the heifer down to a vadi with a

stream in it that never dries up, to a place that is neither plowed nor sown; and they are to break the cow's neck there in the vadi. Then the cohanim, who are L'vi'im, are to approach; for יהוה your Elohim has chosen them to serve him and to pronounce blessings in the name of יהוה; they will decide the outcome of every dispute and matter involving violence. All the leaders of the town nearest the murder victim are to wash their hands over the cow whose neck was broken in the vadi. Then they are to speak up and say, 'This blood was not shed by our hands, nor have we seen who did it. יהוה, forgive your people Isra'el, whom you redeemed; do not allow innocent blood to be shed among your people Isra'el.' And they will be forgiven this bloodshed. Thus you will banish the shedding of innocent blood from among you, by doing what יהוה sees as right.

The purpose of this entire act was to keep the land clean from defilement. If the land was defiled, all of Israel as a community would be held accountable.

**Num 35:30-34** " 'If anyone kills someone, the murderer is to be put to death upon the testimony of witnesses; but the testimony of only one witness will not suffice to cause a person to be put to death. Also, you are not to accept a ransom in lieu of the life of a murderer condemned to death; rather, he must be put to death. Likewise, you are not to accept for someone who has fled to his city of refuge a ransom that would allow him to return to his land before the death of the cohen. In this way you will not defile the land in which you are living. For blood defiles the land, and in this land no atonement can be made for the blood shed in it **except the blood of him who shed it**. No, you are not to defile the land in which you live and in which I live; for I, יהוה, live among the people of Isra'el.'

In fact, one of the reasons Nebuchadnezzar of Babylon was allowed to take Judah captive was because of the innocent blood the Kings of Judah shed...

**2Ki 24:3-5** Yes, it was at יהוה's order that this happened to Y'hudah, in order to remove them from his sight because of the sins of M'nasheh and all he had done, and also because of the innocent blood he had shed — for he had flooded Yerushalayim with innocent blood, and יהוה was unwilling to forgive. Other activities of Y'hoyakim and all his accomplishments are recorded in the Annals of the Kings of Y'hudah.

The Go'el had to avenge the blood for the land to remain undefiled...

**Deut 19:7-13** This is why I am ordering you to set aside for yourselves three cities. "If יהוה your Elohim expands your territory, as he swore to your ancestors that he would, and gives you all the land he promised to give to your ancestors - provided you keep and observe all these mitzvot I am giving you today, loving יהוה your Elohim and always following his ways - then you are to add three more cities for yourselves, besides these three; so that innocent blood will not be shed in the land יהוה your Elohim is giving you as an inheritance, and thus blood guilt be on you. "However, if someone hates his fellow member of the community, lies in wait for him, attacks him, strikes him a death blow, and then flees into one of these cities; then the leaders of his own town are to send and bring him back from there and hand him over to the next-of-kin avenger [In Hebrew: Go'el גא'ל], to be put to death. You are not to pity him. Rather, you must put an end to the shedding of innocent blood in Isra'el. Then things will go well with you.

**Psa 9:11-14** Sing praises to יהוה, who lives in Tziyon; proclaim his deeds among the peoples. For the **avenger of blood** remembers them, he does not ignore the cry of the afflicted: "Have mercy on me, יהוה! See how I suffer from those who hate me; you raise me from the gates of death, so that I can proclaim all your praises at the gates of the daughter of Tziyon and rejoice in this deliverance of yours."

The Go'el avenger of all Israel...

**Rev 6:9-11** When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been put to death for proclaiming the Word of Elohim, that is, for bearing witness. They cried out in a loud voice, "Sovereign Ruler, HaKadosh, the True One, how long will it be before you judge the people living

*on earth and **avenge our blood?**" Each of them was given a white robe; and they were told to wait a little longer, until the full number of their fellow-servants should be reached, of their brothers who would be killed, just as they had been. (See **Isa 63**)*

As "Go'elanu" His judgments are true...

***Rev 16:5-7** Then I heard the angel of the waters say, "O HaKadosh, the One who is and was, you are just in these judgments of yours. They poured out the blood of your people and your prophets, so you have made them drink blood. They deserve it!" Then I heard the altar say, "Yes, יהוה, Elohim of heaven's armies, your judgments are true and just!"*

***Rev 18:20** Rejoice over her, heaven! Rejoice, people of Elohim, emissaries and prophets! For in judging her, Elohim has vindicated you.*

When it said in **Deut 32:43** *"For he will avenge the blood of his servants. He will render vengeance to his adversaries and make atonement for the land of his people."* Who made atonement for the land? It brings to mind...

***Joh 3:16** "For Elohim so loved the world (HaAretz/Israel?) that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.*

(Consider **Isa 45:17-22**, **Jer 23:5-8**. All Israel Rom **11:26**. Not of the World **John 15:9** & **1John 2:15**)

This essentially is the end of the Torah, in the last two Chapters Moses is blessing/prophesying over the tribes, and these are some of his last instructions!

Lets sum up the Song of Moses...

- Praise Yah
- The Rock of Israel (Yeshua)
- Elyon chose Israel
- Observe my Torah!
- Defect is in His children
- Imminent Disaster
- Restoration of Israel and land
- Be careful to guard the Torah

Other "Songs/Prophecies" of Jacob (**Gen 48-49**), Moses (**Exo 15**), and David (**2Sam 22**) are all similar, but not as complete as the "Torah/Song of Moses" (**Deut 32**)

Lets Finish the Parsha...

***Deut 32:44** Moshe came and proclaimed all the words of this song in the hearing of the people and of Hoshea the son of Nun. When he had finished speaking all these words to all Isra'el, he said to them, "Take to heart all the words of my testimony against you today, so that you can use them in charging your children to be careful to obey all the words of this Torah. For this is not a trivial matter for you; on the contrary, it is your life! Through it you will live long in the land you are crossing the Yarden to possess." That same day יהוה said to Moshe, "Go up into the `Avarim Range, to Mount N'vo, in the land of Mo'av across from Yericho; and look out over the land of Kena'an, which I am giving the people of Isra'el as a possession. On the mountain you are ascending you will die and be gathered to your people, just as Aharon your brother died on Mount Hor and was gathered to his people. The reason for this is that both of you broke faith with me there among the people of Isra'el at the M'rivat-Kadesh Spring, in the Tzin Desert; you failed to demonstrate my holiness there among the people of Isra'el. So you will see the land from a distance, but you will not enter the land I am giving to the people of Isra'el."*

- In **v46** it says *"Take to heart all the words of my testimony against you today, so that you can use them in charging your children to be careful to obey all the words of this Torah."*
- In chapter **31** it says *" , this song will testify before them as a witness, because their descendants will still be reciting it and will not have forgotten it."*
- And later in chapter **31** *"When he had finished, Moshe gave these orders to the L'vi'im who carried the ark with the covenant of יהוה: "Take this book of the Torah and put it next to the ark with the covenant of יהוה your Elohim, so that it can be there to witness against you"*

This is one witness, we need another...

**Deut 19:15** *"One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.*

**Rev 12:11** *"They defeated him (The Beast) because of the Lamb's blood and because of the message of their witness. Even when facing death they did not cling to life.*

The message of their witness is the song of Moses and the Lamb... (Brit Chadasha portion)

**Rev 15:3-4** *They were singing the song of Moshe, the servant of Elohim, **and** the song of the Lamb:*

*"Great and wonderful are the things you have done, יהוה, Elohim of heaven's armies! Just and true are your ways, king of the nations! יהוה, who will not fear and glorify your name? because you alone are holy. All nations will come and worship before you, for your righteous deeds have been revealed." (See **Rev 14:3**)*

- In **v44** Moses calls Joshua "Hoshea" הושע which means "deliverer"!

One of the greatest disappointments for Moses was not being able to enter the land (Deut 1:37, 3:25)

**Heb 11:13-16** *All these people kept on trusting until they died, without receiving what had been promised. They had only seen it and welcomed it from a distance, while acknowledging that they were aliens and temporary residents on the earth. For people who speak this way make it clear that they are looking for a fatherland. Now if they were to keep recalling the one they left, they would have an opportunity to return; but as it is, they aspire to a better fatherland, a heavenly one. This is why Elohim is not ashamed to be called their Elohim, for he has prepared for them a city.*

**Heb 11:24-29** *By trusting, Moshe, after he had grown up, refused to be called the son of Pharaoh's daughter. He chose being mistreated along with Elohim's people rather than enjoying the passing pleasures of sin. He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward. By trusting, he left Egypt, not fearing the king's anger; he persevered as one who sees the unseen. By trusting, he obeyed the requirements for the Pesach, including the smearing of the blood, so that the Destroyer of the firstborn would not touch the firstborn of Isra'el. By trusting, they walked through the Red Sea as through dry land; when the Egyptians tried to do it, the sea swallowed them up.*

And by the way... Moses made it! (**Mat 17**)

Shabbat Shalom! Written by Jesse **ישעי** Himango *Tabernacle of David* **דויד סכה** Ministries 5-3-13