



Ha'azinu

"Listen"

Deuteronomy 32:1-32:52

Ha'azinu – Listen

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TORAH PORTION AT A GLANCE:

Yahweh instructs the people to keep the covenant so that they may prosper. Everyone who was present that day entered into the covenant spoken by Yahweh. But the covenant was to be made with those present and with those who were not present that day to hear. The people were to beware of those whose hearts turned away from Yahweh and His covenant. The people were to beware of those who say, "I shall be safe, though I walk in the stubbornness of my heart." This attitude would lead to a sweeping away of moist and dry alike. Yahweh would be angry and jealous toward such people. His curses will be upon them. Those who abandon the covenant of Yahweh will suffer loss and destruction. They will be cast into another land. The secret things belong to Yahweh but the things that are revealed belong to us and to our children forever, that we may do all the words of His law (instructions). When the blessings and curses come upon the people, they are to return to Yahweh and obey his voice with all their heart and souls. Yahweh will then have compassion on them and gather them together. They will be brought into the land that their fathers possessed. They will be prosperous and numerous. Yahweh will circumsize their hearts and the hearts of their offspring so that they may live. Yahweh gives the people a choice between life and death saying, "For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' But the word is very near you. It is in your mouth and in your heart, so that you can do it. "See, I have set before you today life and good, death and evil. If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them." Joshua is to lead the people after Moshe dies. Moshe encourages him to be strong and courageous as he leads the people into the land He promised to give them. Then Moshe wrote the law and gave it to the priests (the sons of Levi). At the end of every seven years, the whole law was to be read for all Israel to hear. Joshua was to write Moshe's song and teach it to the people of Israel.

ANCIENT INSIGHTS:

The Talmud (Pesachim 50a) tells the story of Rav Yosef the son of Rabbi Joshua ben Levi, who fell ill and was at the brink of death when his father's prayers brought him back to life. When he came to, his father asked him: "My son, what did you see (in heaven)?" Rav Yosef replied: "I saw an upside-down world. Those who are on top here, are on the bottom there; and those who are here regarded as lowly, are exalted in heaven."

That the leader or the sage is superior to the wood-hewer or the water carrier is only from our earth-bound perspective, which sees a "hierarchy" of roles. But when "you all stand before G-d" there is no higher and lower -- what seems "low" here is no less lofty and significant in G-d's eyes.

Truly according to our Rabbi Yahshua, many of the last shall be first and many of the first shall be last in the kingdom (Matt. 19:30, Mar. 10:31).

MESSIANIK MIDRASH:

-The Rock-

This week we read about what is known as “The Song of Moses.” In this chapter we see many references to “the Rock,” with a capitalized “R.” When the translators came across these passages the “R” became capitalized because they wanted the reader to be aware that this wasn’t an ordinary rock but was indeed a reference or analogy of the Messiah. In like manner the translators also spelled the LORD with all caps in reference to Yahweh. He is not just any lord but THE LORD. How does this “Rock” point to the Messiah?

Deut. 32:15b “...then he forsook God which made him, and lightly esteemed **the Rock** of his salvation.” This is literally speaking or prophesying that Jeshurun (the upright/Israel) will forsake God by dealing foolishly or condemning the Rock of Yeshua or salvation. Now in our English Bibles the Messiah is named Jesus so you can easily miss this but here we plainly read that Yeshua, which means salvation is the Rock that was rejected or dealt foolishly by Israel. Where else do we read this? Psalm 118:22 “The **stone which the builders refused** is become the head stone of the corner.” Our Messiah spoke of this in Matthew 21:42 “Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected**, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?” Peter (Simon Keefa) and John (Yochanan) also preached this in Acts 4:11-12 “**This is the stone** which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” We also see the Rock when Yeshua asks of the disciples who he was and Peter stood up and declared, “You are the Mashiach, the son of the living God!” Then Yeshua says that upon this (not Peter like the Catholic Church proclaims) but upon this Rock, the son of God, He will build His church (Matt. 16:18). Remember the parable of the two men that built their houses; one on the sand who was foolish and the other on the Rock who was wise (Luke 6:48). Yeshua is the Rock that we either fall upon for mercy or He (His judgment) will fall upon us (Matt. 21:44). Moses declared to God that he wanted to see His glory. Yahweh spoke to Moses and said that He would not be able to see His face but only his hind parts so He hid Moses in the cleft of the Rock and Moses was able to see the Hind parts of God’s glory. Let me submit to you that this Rock Moses was hidden in was the Rock of his Salvation, the Rock of Yeshua. Yeshua said that no man will see the Father except they go through Him.

Exodus 33:22 “And it shall come to pass, while my glory passeth by, that **I will put thee in a cliff of the rock**, and will **cover thee with my hand** while I pass by:” These are two analogies of the Messiah: The Rock and the Hand of God. Moses was hidden in The Rock and covered by His Hand and therefore Moses could see the Father’s glory. Listen to King David in conclusion: Psalm 18:31,46 “For who is God save the LORD? or who is a rock save our God? The LORD liveth; and blessed be **my rock**; and let **the God of my salvation** be exalted.”

Digging Deeper:

Have you ever wondered why it is that Moses was not able to enter into the Promised Land and that he would only be able to see it with his eyes? This is a painful thought especially to traditional orthodox Jews because Moses was the greatest prophet to walk the earth and he didn't get to go into the Promised Land? I mean after all I understand that Moses was not a perfect person and I know that he actually murdered an Egyptian before leading the Israelites out of Egyptian bondage. Why on earth did Moses receive this punishment? What could he have done that was so wrong? We read in Numbers 20:7-13 that Moses was instructed by Yahweh to speak to the rock at Meribah but instead struck the rock twice with his rod. Some say that it was because Moses didn't heed the instruction of Yahweh and therefore was punished by not being allowed to enter into the Promised Land. Others say that it was because it appears in this passage that He and Aaron are taking credit for the miracle of the water coming out of the rock. We can also see that the Rock in the wilderness was a type of Messiah; it brought them water and nourishment in the desert places. Certainly striking the Rock or Messiah is prophetic of the Jewish people crucifying the Messiah, right? Well this is actually not the first time Moses struck the rock and besides the Messiah was crucified by the hands of the Gentiles (Romans). Yahweh instructed Moses to strike the rock before but this time He said "speak to the rock," instead of striking the rock. We read in Deut. 32:48-52 that it is because Moses and Aaron did not "sanctify the LORD" before the people. Perhaps this is a type and shadow of the Jewish people who did not confess Yahshua (speak to the Rock) and therefore cannot enter into the fullness of His promise unless Joshua (Yehoshua/ God is my salvation) leads you in. The author of Hebrews writes that the children of Israel did not enter into the Promised Land because they received the instructions but they did not mix it with faith. Hebrews 3:19 "So we see that they could not enter in because of unbelief." Let us not follow this same path of unbelief but live full of faith every day.



THE HEBREW LANGUAGE



The hey is the 5th letter of the Hebrew alphabet. The Gematria or number equivalent is 5.



This is an example of the Paleo-Hebrew script of the letter Hey. This is a pictographic form of language and this letter was drawn to look like a person with their hands raised. Jewish mystics defined the letter hey as meaning, the light or presence of God in man.

Abraham / **אברהם**

Here is an example of hey used in the name Abraham. Abram's name was changed by adding the letter hey as he received the presence of God in his life.

MYSTERIES IN HEY

Another interpretation of what hey means is God's goodness and His grace toward broken humanity. It is seen twice in the divine name of Yahweh (YHVH). Yod symbolizes a hand and vav is a picture of an ancient nail or stake. Quite literally in the name of Yahweh we see that Goodness and grace is given to broken humanity through His nailed hands.

STUDY TO SHOW YOURSELF APPROVED!

Read Psalm 119:33-40 and see the love that King David had for the Torah of God under the heading, Hey.

Psalm 119:34 "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."