



**Parsha Ha'azinu / Give Ear
Shabbat Shuva 2008**

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This week we celebrate a special Shabbat. Today is the Shabbat that falls between *Yom Teruah*, which we celebrated this past week and *Yom Kippur*, which we'll observe this coming week. Today is called "**Shabbat Shuva**" or the "**Sabbath of Returning**". This is very interesting in that it often occurs during this week's Torah portion, Parsha "**Ha'azinu**", or in English, "**Give Ear**". **Ha'azinu** is one chapter long and is the "**Song of Moshe**", as we'll see in a bit.

As we explore the prophetic connections between "**Ha'azinu**" (*Give Ear*) and "**Shabbat Shuva**", let's begin by reading most of this week's *parsha*, plus three prior verses for context. As we read this, please keep in mind that this is a song that Yahweh commanded Moshe to write down and read to all the people. In **Debarim / Deuteronomy 31:28 ~ 32:10** Moshe declares; "**Assemble unto me all the elders of your tribes, and your officers, so that I speak these words in their hearing and call the heavens and the earth to witness against them. For I know that after my death you shall do very corruptly and turn aside from the way which I have commanded you. And evil shall come to you in the latter days, because you do what is evil in the eyes of YHVH, to provoke Him through the work of your hands.**" So Mosheh spoke in the hearing of all the assembly of Yisra'el the words of this song till their completion: "**Give ear, O heavens and let me speak; And hear, O earth, The words of my mouth. 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. For I proclaim the Name of YHVH, Ascribe greatness to our Elohim. The Rock! His work is perfect, For all His ways are right-ruling, An El of truth and without unrighteousness, Righteous and straight is He. A twisted and crooked generation has corrupted itself, Their blemish, they are not His children. Do you do this to YHVH, O foolish and unwise people? Is He not your Father, who bought you, Who created you and established you? 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: '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'el.' For the portion of YHVH is His people, Ya'aqob His allotted inheritance. 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.**"

Now, **Chapter 32, verses 11 ~ 21**; "**As an eagle stirs up its nest, Flutters over its young, Spreading out its wings, taking them up, Bearing them on its wings. YHVH alone led him, And there was no strange mighty one with him. 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, 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. 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. They moved Him to jealousy with foreign matters, With abominations they provoked Him. They slaughtered to demons – not Eloah – Mighty ones they did not know, New ones who came lately, Which your fathers did not fear. You neglected the Rock who brought you forth, And forgot the El who fathered you. And YHVH saw, and despised, Because of the provocation of His sons and His daughters. 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. They made Me jealous by what is not El, 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.’”

And, **Verses 22-35**; *“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. I gather evils upon them, I use up My arrows upon them – 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. The sword bereaves from the outside, And fear from within, Both young man and maiden, Nursing child with the man of grey hairs. I said, ‘I should blow them away, I should make the remembrance of them To cease from among men, If I did not fear the enemy’s taunt, Lest their adversaries misunderstand, Lest they say, “Our hand is high, And YHVH has not done all this.” ’ For they are a nation lost to counsel, And there is no understanding in them. If they were wise, They would understand this, They would consider their latter end! How would one chase a thousand, And two put ten thousand to flight, unless their Rock had sold them, And YHVH had given them up? For their rock is not like our Rock – Even our enemies are judges. Their vine is of the vine of Sedom And of the fields of Amorah; Their grapes are grapes of gall, Their clusters are bitter. Their wine is the poison of serpents, And the fierce venom of cobras. ‘Is it not stored up with Me, Sealed up among My treasures? 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.’”*

And finally, **Verses 36-47**; *“For YHVH 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. And He shall say, ‘Where are their mighty ones, The rock in whom they sought refuge? 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! 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! For I lift My hand to the heavens, And shall say: As I live forever, 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. 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.’ 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.” Then Mosheh came, with Hoshea son of Nun, and spoke all the words of this song in the hearing of the people. And when Mosheh ended speaking all these words to all Yisra’el, 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. 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 Yarden to possess.”*

Before we look at this in some detail, we need to understand what this song is. This single chapter of Torah is the “**Song of Moshe**” as spoken of in **Revelation 15:1-4**; ***And I saw another sign in the heaven, great and marvelous: seven messengers having the seven last plagues, for the wrath of Elohim was ended in them. And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim. And they sing the song of Mosheh the servant of Elohim, and the song of the Lamb, saying, “Great and marvelous are Your works, YHVH El Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones! Who shall not fear You, O YHVH, and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest.”*** That’s right; this is “**that song**”.

Now, there are two ways you could read the first part of verse three. Remember, in the original text, there were no commas or punctuation. The ISR reads; “***And they sing the song of Moshe the servant of Elohim, and the song of the Lamb,....***”. Because of the comma, many feel that this denotes that were two songs; Moshe’s (the Law) and Yahshua’s (Grace). And, for many years I thought that also. It made it easier to do away with the “*old*” and embrace the “*new*”. However, the more I’ve studied this and considered it without a comma (which doesn’t appear in the Hebrew text), the more I’ve come to see that there is only one “**song**”. When you think about it, there has always been only one song. Keep that thought in mind now as we go through “**Shirah Ha’azinu**”.

There are two songs in Scripture that Moshe wrote. They are like bookends to the story of Yahweh choosing and delivering His people and their turning from Him, followed by punishment and ultimate eternal salvation through *Teshuva* and *Moshiach*. The first is the song from **Shemot (Exodus) 15**, and is “**Ha Shirah HaYam**” or “**The Song of the Sea**”. It’s a praise song that Moshe, Miriam and the Children of Yisra’el all sang together. If you’ll remember, this came as they were miraculously saved at the Sea of Reeds and then watched Pharaoh and his army perish before their eyes. But, this second song, as we will see, is about their futures. Yes, two futures; the more immediate future of falling away and forgetting Yahweh and our future of awakening, repentance and the deliverance of a nation a second time.

The Hebrew word for “**song**” is “**shirah**” (*shin-yud-reish-hey*), Strong’s #7892 and is from the root word “**sh’rah**” (*shin-reish-hey*) which is a “**chain**”, “**necklace**” or “**bracelet**”. These are related in that a *song* is a *chain* on which ideas are strung together instead of stones or ornaments. This week’s song that we are to “**give ear**” to, “**Ha Shira’ot Ha’azinu**” string together the History of B’nei Yisra’el’s sins and the resulting Judgment of Yahweh, the awakening of Yisra’el and our *Teshuva* (*returning to Yahweh and His Torah*), along with the Redemption and our coming Salvation in the *End of Days*.

As we read together last week, Moshe was commanded by Yahweh to write this second song down and teach it to B’nei Yisra’el, as **Debarim 31:19** says; “***And now write down this song for yourselves, and teach it to the children of Yisra’el. Put it in their mouths, so that this song is to Me for a witness against the children of Yisra’el.*** That’s right, we are commanded to learn this song. It is to be in our mouths, so as to be a witness against us, the translation reads. It sounds like there might be a quiz afterwards. Actually the phrase that we just read as “***for a witness against the children of Yisra’el,***” in the Hebrew is; “***l’ayd be v’nei Yisra’el***”. Which literally translates as “***for a witness before (or to) the Children of Yisra’el***”. That changes things a little. Remember, we also learned from last week’s *parsha* that these “*closing words*” from Moshe were not only for our forefathers who were there; but, also for those who were to come, specifically, the “**Last**

Generation". So, Yahweh instructed Moshe to write down this "song" as a "witness to" B'nei Yisra'el in the "Last Generation".

OK, let's look at **Verses 1 & 2**; ***"Give ear, O heavens, and let me speak; And hear, O earth, The words of my mouth. 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."*** First, our title, "Give Ear" or "Ha'azinu". Now ordinarily, the Hebrew word for "ear" is "ozen". However, as I discovered, the poetic pronunciation is "azin", which is the same spelling with different vowel sounds. Of course "Ha" is "the" and the "oo" on the end denotes that somebody's got to "do" something. It's like "you do" or in this case, "you give". So, here we have "The ear you give. Now, Yahweh could have used "sh'ma" right here; "hear and obey", right? But, He didn't. You see, Yahweh picks His words and letters carefully. After all, every word, letter, jot and tittle have meaning regarding what He is saying to His people. "Ha'azinu" is spelled "hey-aleph-zayin-yud-nun-vav". I keep saying this for those who might be new; but, the Hebrew letters have meanings as well, and they enhance the meaning of the word. Here, Hey = "revelation" or "word", aleph = "master" or "strength", zayin = "sword" or "weapon", yud = "hand", nun = "Heir to the throne" and vav = "hook" or "secure". There are several ways to say this. But, they all mean the same thing. When we "Ha'azinu" (give ear) to Yahweh, "the Revealed Word is the strong sword in the Hand of the Heir to the throne (Yahshua) and our security. Now, the numeric value of the combined letters is 79, which equals "ha'ayd" or "the witness" and "Ka'Goyim" or "as nations". It's interesting that the order in which these words appear in Torah would render this phrase; "the Witness as nations give ear". Isn't it great, how Yahweh speaks to us in the Hebrew? The deeper you dig and examine it, the more complete and profound the pictures become.

OK, in the first verse, Yahweh is calling the Heavens or "Ha Shamayim" to "Ha'azinu" (Give Ear) and the Earth or "Ha Eretz" to "Sh'ma" or "Hear and Do". Why would He call the Heavens and the Earth to hear and be witnesses? Yahshua said in **Mattityahu 5:18**; ***"For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done."*** Yahweh made us to dwell in this realm, under heaven and on the earth. All that we do and experience in this life is between heaven and earth. And, this realm will not pass away and Torah will not pass away until all the Torah is fulfilled. Yahshua showed Yohanan this moment in our future in **Revelation 21:1 & 2**; ***"And I saw a renewed heaven and a renewed earth, for the former heaven and the former earth had passed away, and the sea is no more. And I, Yohanan, saw the set-apart city, renewed Yerushalayim, coming down out of the heaven from Elohim, prepared as a bride adorned for her husband."***

As some of you know about me, aside from the Name Yahweh, my favorite Name or Title for Elohim is "El Shaddai" or "El Is Sufficient" He impressed that upon me in a very special way; to teach me to look to Him for everything. I'm still learning that lesson in so many ways. I'm reminded of Yahweh as El Shaddai in **Verse 2**, as He reminds us that His instructions, His Words are what feeds and nurtures us. ***"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."*** It was Yahshua that quoted **Debarim 8:3** to ha satan, when He said in **Mattityahu 4:4**; ***"But He answering, said, "It has been written, 'Man shall not live by bread alone, but by every word that comes from the mouth of YHVH.'"***

Next, Moshe again proclaims the Set-apart Name of our Elohim in **Verses 3 & 4**; ***"For I proclaim the Name of YHVH, Ascribe greatness to our Elohim. The Rock! His work is perfect, For all His ways are right-ruling, An El of truth and without unrighteousness, Righteous and straight is He."*** Pray that our brothers and sisters within both Judaism and the church would come to love His Name so much so that they can't help but proclaim it; "Yahweh". As Yahshua was entering

Jerusalem to pay the redemption price for us, we read In **Mattityahu 21:8-9**; ***And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way. And the crowds who went before and those who followed cried out, saying, “Hoshia-na (“Save us now”) to the Son of Dawid (Son of the Kingdom)! Blessed is He who is coming in the Name of YHVH! Hoshia-na in the highest!”*** (actually, this translates as ***“Save us now in the High places”***). They were proclaiming the Name of Yahweh. However, the religious establishment, the Pharisees, went nuts; and Yahshua as He later lamented over Yerushalayim to those very men in **Mattityahu 23:37-39**, He said; ***“Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not! See! Your house is left to you laid waste, for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of YHVH!’ ”***

Next, we read in **Verses 5 & 6**; ***“A twisted and crooked generation has corrupted itself, Their blemish, they are not His children. Do you do this to YHVH, O foolish and unwise people? Is He not your Father, who bought you, Who created you and established you?”*** Every generation is guilty. He is right to ask, ***“Do you do this to Yahweh?”*** He bought us first with the blood of the first-born of Mitzrayim and then He bought us again with the Blood of His First-born, only brought forth Son. In the wilderness, He created us a nation and established us as His people. But, we chose other *“mighty ones”*, self indulgence, materialism, lust of the eye and so on. ***“Do you do this to Yahweh?”***

And now, for Allen’s favorite verses in this *parsha*; **Verses 7 & 8**; ***“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: 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’el.”*** Sounds like He had a plan. In fact, that plan is even older than the sons of Adam. We are told in **Revelation 13:8-9**, that a certain group will worship the Beast; ***And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him. If anyone has an ear, let him hear.*** There’s that ***“Giving Ear”*** and ***“hearing”*** thing again.

Debarim 31:9-10 say; ***“For the portion of YHVH is His people, Ya’aqob His allotted inheritance. 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.”*** The Hebrew word here for ***“portion”*** is ***“cheleq”***, Strong’s #2506, which is a ***“portion”*** or ***“share”*** or ***“inheritance”*** that is ***“chosen”*** as in an award or reward that the beneficiary, or recipient, chooses. It’s interesting here too, that Yahweh says He found him in a wilderness, a wasted, howling desert. That’s exactly what He did. Remember, Yahweh always came to Ya’aqob in the desert. First, when he left Beersheva (which is in the Negev) on his way to the home of Laban, in **B’reshith 28**, again in **B’reshith 31** and on the way to Shekem in **B’reshith 32**. How does this relate to B’nei Yisra’el? Or you and Me? The Hebrew for ***“wilderness”*** here is ***“midbar”***, Strong’s #4057, which means ***“wilderness”*** or (from ***dabar***) ***“words that drive or cause flight”***. The phrase ***“wasted howling desert”*** in Hebrew is ***“tohoo yel’ayl yeshimown”*** or ***“confused or chaotic place of wailing and desolation”***. There Yahweh ***“surrounded”*** or ***“sabob”*** in the Hebrew, Ya’aqob (*you and me*), as in protection or shielding. There, He gave him ***“Binah”*** or ***“understanding”***; which, by the way, is an attribute of Yahweh. And, He watched over him as the ***“apple”***, or ***“pupil”*** (*iyshown*) of His Eye. We just can’t move on without reading **Zekaryah 2:5-8** which says; ***‘For I Myself am to her,’ declares YHVH, ‘a wall of fire all around, and for esteem I am in her midst.’ ”*** ***“Oh, Oh! And flee from the land of the north,” declares YHVH, “for I have scattered you like the four winds of the***

heavens,” declares YHVH. “Oh, Tsiyon! Escape, you who dwell with the daughter of Babel.” For thus said YHVH of hosts (for the sake of esteem He sent me to the gentiles which plunder you): “For he who touches you touches the apple of My eye.”

Now, back to **Debarim 32, verses 11 & 12** read; *“As an eagle stirs up its nest, Flutters over its young, Spreading out its wings, taking them up, Bearing them on its wings. YHVH alone led him, And there was no strange mighty one with him.”* Yahweh has Moshe say these words to B’nei Yisra’el in **Shemot 19:4**; *‘You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself.’* Then we see in **Revelation 12:13-14**; *And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child. And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.*

Then, we read in **Verses 13 & 14**; *“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, 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.”* There are a lot of interesting word associations in these verses. For example, *“the heights of the earth”* is literally the *“high places”* or *“b’mah”* of the earth. This is where the word *“bema”* comes from. The church would call it the *“pulpit”*. In other words Yahweh elevated Yisra’el to have leadership, or authority, over all the worship in the world, so as to eliminate false mighty ones and abominations. Yisra’el was to *“eat of the increase in all the land”* (earth). He was to *“draw honey from the rock”*. This phrase is *“yanaq debash selah”* or *“nurse from the sweetness of the Rock”*. This word *“selah”* is one of several used in Torah as *“rock”*. And, it is the same *“Rock”* that gave water to B’nei Yisra’el and that Moshe struck in anger, not giving esteem to Yahweh. Next we have *“oil from the flinty rock”* or *“shemen challamysh Tsuwr”* or *“anointing from the prophetic (or healing) Rock”*. Now, this word *“Tsuwr”* is the Rock referred to back in Verse 4, as *“The Rock! His work is perfect”*. *“Tsuwr”* is used quite a few times as our *“Deliverer”* and our *“Rock”*. When Manowach, Samson’s father made the offering to Yahweh in the presence of the Messenger, in **Shof’tim (Judges) 13**, he made that offering on a *“Tsuwr”*. Here we could do a whole word study on *“The Rock”*, our *“Rock”*. The rest of these verses describe how Yahweh gave Yisra’el the best of everything. That was to be Yisra’el’s allotment, the very best. However, the last phrase, *“And you drank wine, the blood of the grapes.”* has an interesting connotation. The Hebrew words, *“shathah chemer dam enab”* here refer to drinking the cup of Yahweh’s wrath.

Next, are **Verses 15-20**; *“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 (Tsuwr) of his deliverance. They moved Him to jealousy with foreign matters, With abominations they provoked Him. They slaughtered to demons – not Eloah – Mighty ones they did not know, New ones who came lately, Which your fathers did not fear. You neglected the Rock who brought you forth, And forgot the El who fathered you. And YHVH saw, and despised, Because of the provocation of His sons and His daughters. 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.’”* In the interest of time, I won’t elaborate on these verses now; except to point out something I learned about *“Yeshurun”*. We’re all familiar with Strong’s definition; *“Upright one”* and that it is like a personal name Yahweh gave Yisra’el. Strong’s says that it comes from the root word *“yashar”* which is *“upright”* or *“straight”* and to be *“pleasing”*. But, as I looked through Gesenius’ Hebrew-Chaldee Lexicon, Brown-Driver-Briggs and Wilson’s O.T. Word Study, I saw that it comes from the root word *“Yesha”* which means *“deliverance”*, *“salvation”*, *“to help”* or

“to free”. This would also apply to Yahweh’s chosen people, since He delivers us and saves His chosen ones. This goes along with what Yahweh prophesied about the last days through the prophet, in **Yeshayahu 44:1-5**; **“But now hear, O Ya’aqob My servant, and Yisra’el whom I have chosen. Thus said YHVH who made you and formed you from the womb, who helps you, ‘Do not fear, O Ya’aqob My servant, and Yeshurun (My delivered ones), whom I have chosen. For I pour water on the thirsty, and floods on the dry ground. I pour My Spirit on your seed, and My blessing on your offspring, and they shall spring up among the grass like willows by streams of water.’ One says, ‘I belong to YHVH; another calls himself by the name of Ya’aqob; another writes with his hand, ‘Unto YHVH,’ and names himself by the name of Yisra’el.”**

Now, **Verse 21** is one that has been misunderstood by many; as it reads in the ISR Scriptures; **“They made Me jealous by what is not El, 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.”** The KJV reads very much the same. Many in our movement consider this as referring to Yehudah being made jealous by a people who **“are not a people”**, or **“lo ami”** from **Hoshea** (speaking of **Ephraim**). But, as we look to the Hebrew, consider this: the word in Torah for **“provoke”** and **“jealous”** is the same word, **“qanu’nee”** which is to **“provoke”** to **“anger”**, **“jealousy”** or **“indignation”**. What this verse is saying is that because Yisra’el *provoked* Yahweh to *jealousy* and *indignation* by what is not of Him, worthless things, or **“vanities”** as the Stone Edition TaNaK puts it; He shall *provoke* them to *indignation* with those who are no people, a foolish nation. Folks, I think He’s speaking here of the **“Palestinians”**. They are indeed **“no people”**. They didn’t exist before 1948. And, if the UN has it’s way, soon they’ll be a **“foolish nation”**. They have the whole world dancing to their tune, while terrorist cells torment and demoralize the entire population of Israel; to the point that they are willing to give up land for a false peace.

Then, **Verses 22-25**; **“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. I gather evils upon them, I use up My arrows upon them – 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. The sword bereaves from the outside, And fear from within, Both young man and maiden, Nursing child with the man of grey hairs.** The Hebrew word for **“wrath”** here is **“aph”**, which also means **“nostril”** or **“nose”** fifteen times in the TaNaK. In fact Scripture says that Yahweh breathed life into our **“aphim”**, our **“nostrils”**; He moved the waters about with His **“nostrils”** (including closing the Reed Sea on Pharaoh’s army) and, in His wrath, fire has come out of His **“aph”** on several occasions.

Verses 26 & 27 read; **“I said, ‘I should blow them away, I should make the remembrance of them To cease from among men, If I did not fear the enemy’s taunt, Lest their adversaries misunderstand, Lest they say, “Our hand is high, And YHVH has not done all this.”** There’s that nostril thing again. How many times did Yahweh tell Moshe to stand back and watch Him erase Yisra’el from the planet? How many times did Yahweh say that He would start Yisra’el all over through Moshe’s seed? More than a couple of times. Moshe actually used some of this same logic to cause Yahweh to relent; so that the **“enemy”** and the other nations could not say that Yahweh could not control His people or their destiny.

Next, **Verses 28-29**; **“For they are a nation lost to counsel, And there is no understanding in them. If they were wise, They would understand this, They would consider their latter end!”** Yisra’el is **“lost to counsel”** or **“abad etsah hamooh”**, which is **“wandering, let loose and perishing because from hot or angry counsel”**. When Aharon gave in to the people and had

them give him their jewelry in order to make the golden calf, **Shemot 32:25** says; ***And Mosheh saw that the people were let loose, for Aharon had let them loose, to their shame among their enemies. Mishle (Proverbs) 29:18*** says; ***Where there is no vision, the people are let loose, But blessed is he who guards the Torah.***

Now, **Verses 30-35**; ***“How would one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And YHVH had given them up? For their rock is not like our Rock – Even our enemies are judges. Their vine is of the vine of Sedom And of the fields of Amorah; Their grapes are grapes of gall, Their clusters are bitter. Their wine is the poison of serpents, And the fierce venom of cobras. Is it not stored up with Me, Sealed up among My treasures? 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.”*** These verses clearly speak of how Yahweh’s judgment for our sins and the sins of our fathers is both swift and sure; and that even though He uses our enemies to carry out His judgments, they still come from Him.

The next eight verses are best looked at together. **Verses 36-43** read; ***“For YHVH 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. And He shall say, ‘Where are their mighty ones, The rock in whom they sought refuge? 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! 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! For I lift My hand to the heavens, And shall say: As I live forever, 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. 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.’ 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.”***

Here, in the midst of judgment and calamity, when all our strength is gone and we are all alone, when we are in the “wilderness” (remember, that howling waste place); there, Yahweh asks the questions; ***“Where are your mighty ones?” “Who will save you?”*** Here is where Yahweh separates the sheep from the goats. Punishment is for correction and is meant to teach those who will be taught. He teaches us that there is no other Mighty One but Him. Yahweh has compassion on His servants, Yisra’el (*His chosen*). Vengeance is for those who will not learn; His enemies. Yahweh does rightly rule His people. Instead of “*Blowing us away*” with the breath of His nostril, He provides a way back, “***Teshuva***”. He redeemed us and, in that howling waste place, He encompasses us and makes us understand that His purpose is to clean us up and make us his bride; to be Yeshurun (***Delivered ones***) once again, to restore the Kingdom to Yisra’el, His servant, His chosen.

We end “**Shirah Ha’azinu**” with **Verses 44-47**; ***Then Mosheh came, with Hoshea son of Nun, and spoke all the words of this song in the hearing of the people. And when Mosheh ended speaking all these words to all Yisra’el, 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. 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 Yarden to possess.”***

Did you notice that here Yahweh uses Joshua’s old name “**Hoshea**” instead of the name “**Yehoshua**”; the name Moshe had given him, when he was made Moshe’s protégé. Have you

asked why? "**Hoshea ben Nun**" means " **Save us, Son of the Kingdom**". Remember what the crowds cried out to Yahshua as He entered Jerusalem. "**Hoshia-na!**" or "**Save us now!**" "**Then Mosheh (the Torah) came, with Hoshea son of Nun (Save us, Son of the Kingdom), and spoke all the words of this song in the hearing of the people.**" It's the same "**song**". Yahweh says; "**Give ear you witnesses, I made and then chose Yisra'el as my people. They rebelled and forgot me. I punished them in order to show them who I am. I redeemed them. And, if they will make teshuva (repent and turn), I will have compassion on my servant Yisra'el; and shall pardon him and his land.**" That's the "**Song of the Lamb**". It's "**Salvation's Song**".

And, just who will sing this song? **Revelation 15:2-4** tells us; **And I saw like a sea of glass mixed with fire, and those overcoming the beast and his image and his mark and the number of his name, standing on the sea of glass, holding harps of Elohim. And they sing the song of Mosheh the servant of Elohim, and the song of the Lamb, saying, "Great and marvelous are Your works, YHVH El Shaddai! Righteous and true are Your ways, O Sovereign of the set-apart ones! "Who shall not fear You, O YHVH, and esteem Your Name? Because You alone are kind. Because all nations shall come and worship before You, for Your righteousnesses have been made manifest."** The "**sea of glass mixed with fire**" is us. Seas are a scriptural metaphor for peoples. What is glass? It is sand (as in sands of the sea – the seed of Avraham, Yitzaq and Ya'aqob) heated very hot with the "**fire**" of the furnace, Yahweh's refining furnace. In **Yeshayahu 48:10-12** Yahweh says; "**See, I have refined you, but not as silver; I have chosen you in the furnace of affliction. For My own sake, for My own sake, I do it. For how is it profaned? And My esteem I do not give to another. Listen to Me, O Ya'aqob, and Yisra'el, My called: I am He, I am the First, I am also the Last.**" Silver is heated and refined until the refiner's reflection can be seen in the molten metal. However, glass is heated much hotter (**affliction, persecution**) until the sand becomes clear, so that Yahweh is not just reflected (as a reverse or mirror image); but clearly seen through us, the glass.

Yohanan saw us, along with those who overcome the beast and his image and mark and the number of his name in the Tribulation standing on us, on the testimony of Yisra'el, the servant of Yahweh. After all, didn't Yahshua tell us to make taught ones in all the earth? Then, together, we sing, "**Great and marvelous are Your works, Yahweh El Shaddai!....**"

How fitting it is that this parsha falls on "**Shabbat Shuva**", the "**Sabbath of Returning**". The picture here is two-fold. It's one of "**returning to Yahweh and His Torah**". But also, it is a picture of "**our returning to ourselves as the nation Yisra'el and to our inheritance**" because He has compassion on us.

Shabbat Shuva has its own Haftorah readings to coincide with **Parsha Ha'azinu** (**Give Ear to the Song of Moshe and the Song of the Lamb**). It begins with **Hoshea 14:1-9**. Now remember, Hoshea means "**Save us**". We've learned in past teachings that **Hoshea** was one of the prophets sent by Yahweh specifically to the Northern Kingdom (also referred to as the House of Yisra'el, Ephraim or the Lost Ten Tribes). Remember, the Southern Kingdom was referred to as the House of Yahudah (or Judah) and included the Tribe of Binyamin and Levi. Hoshea prophesied to the Northern Kingdom, who was in serious sin because of idolatry, the worship of idols and other "**mighty ones**" and all the other sins associated with those pagan practices. Because of this, they were to be scattered (**Jezreel**) cast out, divorced, considered "**not a people**" (**lo ami**) and left without compassion (**lo ruhamah**). Hoshea further prophesied that Yahweh would remember them and cause them to repent and "**return**" (**teshuva**) to Him; and, to call on His Name. That is why speaking His Name, calling on Yahweh, is such an integral part of our "**return**" or "**teshuva**".

Now, we read in **Hoshea 14:1-9**; *O Yisra'el, return to YHVH your Elohim, for you have stumbled by your crookedness. Take words with you, and return to YHVH. Say to Him, "Take away all crookedness, and accept what is good, and we render the bulls of our lips. Ashshur does not save us. We do not ride on horses, nor ever again do we say to the work of our hands, 'Our mighty ones.' For the fatherless finds compassion in You." "I shall heal their backsliding, I shall love them spontaneously, for My displeasure has turned away from him. I shall be like the dew to Yisra'el. He shall blossom like the lily, and cast out his roots like Lebanon. His branches shall spread, and his splendor shall be like an olive tree, and his fragrance like Lebanon. Those who dwell under his shadow shall return. They shall revive like grain, and blossom like the vine, and become as fragrant as the wine of Lebanon. What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me." Who is wise and understands these words, discerning and knows them? For the ways of YHVH are straight, and the righteous walk in them, but the transgressors stumble in them.*

Here He says that, if we will "**return**" (*teshuva*) to Him, ask Him to forgive us and take away our sin, if we'll accept what is tov and "**render the bulls of our lips**", He will heal our backsliding. Where else do we see the rendering of the "**bulls of our lips**"? **Ibrim / Hebrews 13:15**; *Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit (or bulls) of our lips, giving thanks to His Name.* This is why Yahshua came. He came to redeem the "**Lost Sheep of the House of Yisra'el**" as He said in **Mattityahu 16:24**. It is because of Yahshua that we can come back. And, when we do, Yahweh will make us like the "*trees of Lebanon*" (*cedars*). This term is a scriptural euphemism for the righteous, a picture of restored Yisra'el (*Yeshurun, His delivered ones*).

Yahweh also says that we will have the splendor of the "**olive tree**". Now, I don't know about you, but, the olive trees I've seen, even in Israel, are not what I would call splendorous trees. So, what is Hoshea saying here? He's taunting us. He closes by asking, "**Who is wise and understands these words, discerning and knows them? For the ways of YHVH are straight, and the righteous walk in them, but the transgressors stumble in them.**" He's talking about the same "**Olive Tree Secret**" that Rabbi Sha'ul discloses in **Romans 11:1-27**; *I say then, has Elohim rejected His people? (You've been taught that this is Judah, but read on) Let it not be! For I also am a Yisra'elite, of the seed of Avraham, of the tribe of Binyamin. Elohim has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says of Eliyahu, how he pleads with Elohim against Yisra'el (Northern Kingdom), saying, "YHVH, they have killed Your prophets and overthrown Your altars, and I alone am left, and they seek my life"? (Remember, Eliyahu was from the tribe of Ephraim and sent to the Northern Kingdom) But what does the answer of Elohim say to him? "I have left for Myself seven thousand men who have not bowed the knee to Ba'al." So therefore also, at this present time a remnant according to the choice of favor has come to be. (We had a choice to make and we choose to believe) And if by favor, it is no longer of works, otherwise favor is no longer favor. And if it is of works, it is no longer favor, otherwise work is no longer work. What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened. (Yahshua said in John 15:16 that He chose us, we did not choose Him) As it has been written, "YHVH has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day." Dawid also says, "Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them, let their eyes be darkened, not to see, and bow down their back always." I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy. (Because Ephraim fell and was cast out, sown into the world, salvation came to the nations). And if*

their fall is riches for the world, and their failure riches for the gentiles (nations), how much more their completeness! (Remember, B'reshith 48:19 says of Ephraim; "his seed is to become the completeness of the nations.") For I speak to you, the gentiles, inasmuch as I am an emissary to the gentiles, I esteem my service, if somehow I might provoke to jealousy those who are my flesh and save some of them. (Sha'ul was called to the nations; but, he considered them of his flesh). For if their casting away is the restoration to favor of the world, what is their acceptance but life from the dead? Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart (Yahshua), so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast (in our knowledge of the truth), remember: you do not bear the root, but the root bears you! You shall say then, "The branches (our forefathers) were broken off that I might be grafted in." Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear. For if Elohim did not spare the natural branches, He might not spare you either. See then the kindness and sharpness of Elohim: on those who fell sharpness, but toward you kindness, if you continue in His kindness, otherwise you also shall be cut off. And they also, if they do not continue in unbelief, shall be grafted in, for Elohim is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these who are the natural branches, be grafted into their own olive tree? (He's comparing true gentiles to Yisra'el) For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'el (sown into the nations of the world), until the completeness of the gentiles has come in. And so all Yisra'el shall be saved, as it has been written, "The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob, and this is My covenant with them, when I take away their sins." As we read before, this is not Yehudah here. This is directed at us and the true gentiles. Remember, any "ger" or "stranger" (sojourner) from the "goyim" or "nations" who, by belief, comes along side and confesses with their mouth Yahshua as Messiah and calls on the Name of Yahweh shall be saved and is as a "native born" Yisra'elite.

The second Haftorah reading is from **Yo'el 2:15-27**; *Blow a ram's horn in Tsiyon, set apart a fast, call an assembly. Gather the people, set the assembly apart, assemble the elders, gather the children and nursing babes. Let a bridegroom come out from his room, and a bride from her dressing room. Let the priests, servants of YHVH, weep between the porch and the altar. And let them say, "Spare Your people, O YHVH, and do not give Your inheritance to reproach, for the gentiles to rule over them. Why should they say among the peoples, 'Where is their Elohim?' " And let YHVH be jealous for His land, and spare His people. And let YHVH answer and say to His people, "See, I am sending you the grain and the new wine and the oil, and you shall be satisfied by them. And no longer do I make you a reproach among the gentiles. And the Northerner I shall remove far from you, and drive him away into a dry and deserted land, with his face toward the eastern sea and his rear toward the western sea. And his stench shall come up and his smell rise, for he has done greatly. Do not fear, O soil, be glad and rejoice, for YHVH has done greatly! Do not fear, you beasts of the field, for the pastures of the wilderness shall spring forth, and the tree shall bear its fruit, the fig tree and the vine shall yield their strength. And you children of Tsiyon, be glad and rejoice in YHVH 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. And the threshing-floors shall be filled with grain, and the vats shall overflow with new wine and oil. Then I shall repay you the years that the swarming locust has eaten, the crawling locust, and the consuming locust, and the gnawing locust, My great army which I sent among you. Then*

you shall eat – eat and be satisfied – and shall praise the Name of YHVH your Elohim, who has done with you so wondrously. And My people shall never be put to shame. And you shall know that I am in the midst of Yisra’el, and that I am YHVH your Elohim and there is no one else. And My people shall never be put to shame.”

Here we have overlaid the fulfillment of both sets of Yahweh’s Feasts. First, imbedded in these verses is the fulfillment of the Spring Feasts. Beginning in **verse 17** Yahweh says to let the priest weep between the porch and the altar; the very place that Zekaryah (Yochanan the Immerser’s father) was murdered. It was a time of occupation by the “*gentiles*” (Romans) and Yisra’el cried out for a deliverer. Yahweh sent the “*grain*” (***Bread of Life***), the “*wine*” (***Blood of Moshiach***) and the “*oil*” (***Ruach HaKodesh***) to satisfy them. Many received; but, ultimately, Yisra’el did not repent and return to Yahweh.

We see in these same verses the fulfillment of the Fall Feasts. In **verse 15** we see Yom Teruah (Rosh Hashanah) followed by a fast (Yom Kippur) and again the occupation of Eretz Yisra’el by the “*gentiles*”. But, the Bridegroom is coming and the “*bride*” too is coming out of her dressing room, ready and made pure. The “*Northerner*” is removed; representing Assyria, a picture of Yisra’el’s captivity. The Teacher of Righteousness (Ruach HaKodesh) will bring the latter rain just as He brought the former rain just as **Yo’el 2:28-29** describes. Then, Yahweh will judge and repay the nations of the earth (the locust and the “*great army*” of **Yo’el 2**) that have devoured Yerushalayim, Eretz Yisra’el and His set-apart people.

The third Haftorah reading is from **Micah 7:18-20**; *Who is an El like You – taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness. He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea! You give truth to Ya’aqob, kindness to Avraham, which You swore to our fathers from the days of old!* Again Yahweh confirms His promises to have compassion on us, and to forgive us, and to give us “**truth**” and show “**kindness**” to us. We today, are living proof that Yahweh keeps His promises.

Shabbat Shuva... This day above all others should remind us that if we repent and “**teshuva**” (**return**) to Yahweh, our Elohim, the Elohim of our fathers, as He prescribes, He will forgive us. He will heal us. And He will deliver us and return us to the Land which He promised to Avraham, Yitzaq and Ya’akov, our fathers. There’s a verse in Scripture that is often quoted in churches all over the world. I want us to read it, to hear (**Sh’ma**) it. When Shelomoh had finished the Hekal, the House of Yahweh, we read in **2 Dibre HaYammim – 2 Chronicles 7:11-14**; *Thus Shelomoh finished the House of YHVH and the sovereign’s house. And all that came into the heart of Shelomoh to do in the House of YHVH and in his own house, he prosperously executed. And YHVH appeared to Shelomoh by night, and said to him, “I have heard your prayer, and have chosen this place for Myself as a house of slaughtering. If I shut up the heavens and there is no rain, or if I command the locusts to devour the land, or if I send pestilence among My people, and My people upon whom My Name is called, shall humble themselves, and pray and seek My face, and turn from their evil ways, then I shall hear from the heavens, and forgive their sin and heal their land.”* The “**Land**” that Yahweh is speaking of is Eretz Yisra’el. When we pray, seek His Face, repent and “**teshuva**” (turn from our evil ways), Yahweh will forgive us and heal Yisra’el. Baruch HaShem Yahweh!

Today, I would say to everyone who hears this message, or will read it in the days to come, “*We cannot escape Yahweh and His Covenant*”. The severity of the warning of this song, “**Shirah**

Ha'azinu" is uncomfortable to an obese Yeshurun, an irreverent world that seeks a feel good, undemanding spirituality that complements their contemporary lifestyle, without upsetting the TV schedule. These people are bewildered and upset by the wars, the terrorism, crime, diseases and the ever-increasing natural disasters that are apparent warnings from Elohim. They put these in a box that we should be able to eliminate if we can supply sufficient human ingenuity, or pray them away in the name of Jesus. "**Shirah Ha'azinu**" and "**Shabbat Shuva**" teach us the futility of trying to overcome these judgments without confronting the rebelliousness and deviousness of our own hearts. We need to see that it's about "**Teshuva**", repentance and turning our hearts back to Yahweh and His Commands, His Torah. If only we would apply our intelligence to this, we would understand our "**latter end**". If it's true that our sins have brought about this great suffering, punishment and exile, then "**Teshuva**" through Yahshua HaMoshiach will bring us back and restore the blessing and restore the Kingdom to Yisra'el. If we are to experience the promises of "**Shirah Ha'azinu**" (**the Song of Moshe and the Lamb**); we need to understand that "**Shabbat Shuva**" is a call to repentance for both Ephraim and Yehudah.

Yahweh is calling us back to Himself. Can you Hear O' Yisra'el? May we stand before Him and cry out **Tehillim 51**; **Show me favor, O Elohim, According to Your kindness; According to the greatness of Your compassion, Blot out my transgressions. Wash me completely from my guilt, And cleanse me from my sin. For I know my transgressions, And my sin is ever before me. Against You, You alone, have I sinned, And done evil in Your eyes; That You might be proven right in Your words; Be clear when You judge. See, I was brought forth in crookedness, And in sin my mother conceived me. See, You have desired truth in the inward parts, And in the hidden part You make me know wisdom. Cleanse me with hyssop, and I am clean; Wash me, and I am whiter than snow. Let me hear joy and gladness, Let the bones You have crushed rejoice. Hide Your face from my sins, And blot out all my crookednesses. Create in me a clean heart, O Elohim, And renew a steadfast spirit within me. Do not cast me away from Your presence, And do not take Your Set-apart Spirit from me. Restore to me the joy of Your deliverance, And uphold me, Noble Spirit! Let me teach transgressors Your ways, So that sinners turn back to You. Deliver me from blood-guilt, O Elohim, Elohim of my deliverance, Let my tongue sing aloud of Your righteousness. O YHVH, open my lips, And that my mouth declare Your praise. For You do not desire slaughtering, or I would give it; You do not delight in burnt offering. The slaughterings of Elohim are a broken spirit, A heart broken and crushed, O Elohim, These You do not despise. Do good in Your good pleasure to Tsiyon; Build the walls of Yerushalayim. Then You would delight in slaughterings of righteousness, In burnt offering and complete burnt offering; Then young bulls would be offered on Your altar.**

B'Shem Yahshua, Ahmein.