

Last Week We Talked About:

Unlocking the Meaning and Futuristic Implication of the Feast of Atonement

*Brining the Past in Line
The Feast of Atonement – Leviticus 16-18*

This Week:

VAYELECH (And He Went)
Deuteronomy 31:1–30; Hosea 14:1 (2)–9 (10); Joel 2:15–27; Micah 7:18–20; Isaiah 55:6–56:8; Romans 10:14–21
&
HA'AZINU (Listen!) - Deuteronomy 32:1–52
Deuteronomy 32:1–52; 2 Samuel 22:1–51; Romans 11:1–36

Passing the Baton into Eternity!

Two Weeks ago, in the Reading “You Are Standing”, God emphasized that we have freedom of choice to follow after the way of life or the way of death.

In this week’s Scripture Reading, “And He Went (out)” - Moses invests Joshua with leadership and initiates the writing down of the Torah.

“And He Went” (Vayelech) is the shortest Torah reading of the year, consisting of only one chapter.

The reading for this particular Sabbath, which comes after Rosh Hashanah (**Yom Teruah – the Feast of Trumpets**) and before the Day of Atonement (**Yom Kippur**), falls during the Ten Days of Awe during which time we are to seek the Lord with sincere repentance for our sins.

This special Shabbat is called (Sabbath of Return) because the special prophetic reading from the Book of Hosea starts with (Return O Israel).

It is also called (Shabbat of Repentance) as it calls the people of God to turn from their sins and rebellion and to return to God (repentance – stop doing it your way and start doing it God’s way).

This Sabbath actually has two special Haftarah readings. Hosea 14:1(2)–9(10) emphasizes the importance of heartfelt repentance, and Micah 7:18–20 praises God’s mercy:

Hosea 1

1 The word of the Lord that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Hosea’s Wife and Children

2 When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.”³ So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

4 And the Lord said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. **5** And on that day I will break the bow of Israel in the Valley of Jezreel.”

6 She conceived again and bore a daughter. And the Lord said to him, “Call her name No Mercy,^[a] for I will no more have mercy on the house of Israel, to forgive them at all. **7** But I will have mercy on the house of Judah, and I will save them by the Lord their God. I will not save them by bow or by sword or by war or by horses or by horsemen.”

8 When she had weaned No Mercy, she conceived and bore a son. **9** And the Lord said, “Call his name Not My

People,^[b] for you are not my people, and I am not your God.”^[c]

10 ^[d] Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children^[e] of the living God.”¹¹ And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

Hosea 2

Israel’s Unfaithfulness Punished

2 ^[a] Say to your brothers, “You are my people,”^[b] and to your sisters, “You have received mercy.”^[c]

2 “Plead with your mother, plead—

for she is not my wife,

and I am not her husband—

that she put away her whoring from her face,

and her adultery from between her breasts;

3 lest I strip her naked

and make her as in the day she was born,

and make her like a wilderness,

and make her like a parched land,

and kill her with thirst.

4 Upon her children also I will have no mercy,

because they are children of whoredom.
5 For their mother has played the whore;
she who conceived them has acted shamefully.
For she said, 'I will go after my lovers,
who give me my bread and my water,
my wool and my flax, my oil and my drink.'
6 Therefore I will hedge up her^[d] way with thorns,
and I will build a wall against her,
so that she cannot find her paths.
7 She shall pursue her lovers
but not overtake them,
and she shall seek them
but shall not find them.
Then she shall say,
'I will go and return to my first husband,
for it was better for me than now.'
8 And she did not know
that it was I who gave her
the grain, the wine, and the oil,
and who lavished on her silver and gold,
which they used for Baal.
9 Therefore I will take back
my grain in its time,
and my wine in its season,
and I will take away my wool and my flax,
which were to cover her nakedness.
10 Now I will uncover her lewdness
in the sight of her lovers,
and no one shall rescue her out of my hand.
11 And I will put an end to all her mirth,
her feasts, her new moons, her Sabbaths,
and all her appointed feasts.
12 And I will lay waste her vines and her fig trees,
of which she said,
'These are my wages,
which my lovers have given me.'
I will make them a forest,
and the beasts of the field shall devour them.
13 And I will punish her for the feast days of the Baals
when she burned offerings to them
and adorned herself with her ring and jewelry,
and went after her lovers
and forgot me, declares the Lord.
The Lord's Mercy on Israel
14 "Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.
15 And there I will give her her vineyards
and make the Valley of Achor^[e] a door of hope.
And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.
16 "And in that day, declares the Lord, you will call me
'My Husband,' and no longer will you call me 'My
Baal.' 17 For I will remove the names of the Baals from
her mouth, and they shall be remembered by name no
more. 18 And I will make for them a covenant on that day
with the beasts of the field, the birds of the heavens, and
the creeping things of the ground. And I will abolish^[f]
the bow, the sword, and war from the land, and I will make
you lie down in safety. 19 And I will betroth you to
me forever. I will betroth you to me in righteousness and
in justice, in steadfast love and in mercy. 20 I will betroth
you to me in faithfulness. And you shall know the Lord.

Trans:

Succession Planning: Moses and Joshua

"Then Moses went and spoke these words to all Israel. And he said to them: 'I am one hundred and twenty years old today. I can no longer go out and come in. Also the LORD has said to me, "You shall not cross over this Jordan."' (Deuteronomy 31:1-2)

21 "And in that day I will answer, declares the Lord,
I will answer the heavens,
and they shall answer the earth,
22 and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel,^[g]
23 and I will sow her for myself in the land.
And I will have mercy on No Mercy,^[h]
and I will say to Not My People,^[i] 'You are my people';
and he shall say, 'You are my God.'"

Hosea 14

A Plea to Return to the Lord

14 Return, O Israel, to the Lord your God,
for you have stumbled because of your iniquity.

2 Take with you words

and return to the Lord;
say to him,

"Take away all iniquity;
accept what is good,
and we will pay with bulls
the vows^[j] of our lips.

3 Assyria shall not save us;
we will not ride on horses;
and we will say no more, 'Our God,'
to the work of our hands.

In you the orphan finds mercy."

4 I will heal their apostasy;
I will love them freely,
for my anger has turned from them.

5 I will be like the dew to Israel;
he shall blossom like the lily;
he shall take root like the trees of Lebanon;

6 his shoots shall spread out;
his beauty shall be like the olive,
and his fragrance like Lebanon.

7 They shall return and dwell beneath my^[k] shadow;
they shall flourish like the grain;

they shall blossom like the vine;
their fame shall be like the wine of Lebanon.

8 O Ephraim, what have I to do with idols?
It is I who answer and look after you.^[l]

I am like an evergreen cypress;

from me comes your fruit.

9 Whoever is wise, let him understand these things;
whoever is discerning, let him know them;

for the ways of the Lord are right,
and the upright walk in them,
but transgressors stumble in them.

Micah 7:18-20

God's Steadfast Love and Compassion

18 Who is a God like you, pardoning iniquity
and passing over transgression
for the remnant of his inheritance?

He does not retain his anger forever,
because he delights in steadfast love.

19 He will again have compassion on us;
he will tread our iniquities underfoot.

You will cast all our^[m] sins
into the depths of the sea.

20 You will show faithfulness to Jacob
and steadfast love to Abraham,
as you have sworn to our fathers
from the days of old

In this Reading, Moses faces his imminent death. At the age of 120 years, he prepares his people for a future without his leadership.

Moses knows that he will not be the one to take the children of Israel across the Jordan River into the Promised Land.

Deuteronomy 31:1-6

Joshua to Succeed Moses

31 So Moses continued to speak these words to all Israel. ² And he said to them, "I am 120 years old today. I am no longer able to go out and come in. The Lord has said to me, 'You shall not go over this Jordan.' ³ The Lord your God himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the Lord has spoken. ⁴ And the Lord will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. ⁵ And the Lord will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. ⁶ Be strong and courageous. Do not fear or be in dread of them, for it is the Lord your God who goes with you. He will not leave you or forsake you."

Although Moses would not go with the people, **he assures them that God will go with them and give them victory against their enemies.**

Deuteronomy 31:7-11

⁷ Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the Lord has sworn to their fathers to give them, and you shall put them in possession of it. ⁸ It is the Lord who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed."

The Reading of the Law

⁹ Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel. ¹⁰ And Moses commanded them, "At the end of every seven years, at the set time in the year of release, at the Feast of Booths, ¹¹ when all Israel comes to appear before the Lord your God at the place that he will choose, you shall read this law before all Israel in their hearing. ¹

God also gives a word to the people of Israel through Moses: "Be strong and of good courage."

Why did they need this encouragement?

It is because in the Promised Land **they would be facing new enemies and challenges that they had never encountered in the wilderness.**

They would also need to learn how to work the land instead of having manna rain down each day from Heaven.

Moses, however, was not about to leave the people leaderless, like sheep without a shepherd. He ordained Joshua as his successor to take over the leadership role.

"Then Moses called Joshua and said to him in the sight of all Israel, 'Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it.'" Deuteronomy 31:7

Moses gave us a beautiful example of someone who knew how to exit his position of prominence with grace and dignity. He knew when it was time to step down.

He not only passed on the torch to the next generation without any display of resentment or hurt feelings, he also publicly bestowed blessings, encouragement, and affirmation upon the one who would take his place "in the sight of all Israel."

Joshua ben Nun of the tribe of Ephraim was groomed for this leadership role.

We, too, when embarking upon a new venture, need to have the strength and courage to trust that God will be with us to help us overcome every challenge and to meet every need.

"Through God we will do valiantly, and it is He who shall tread down our adversaries." Psalm 60:12

Moreover, people may come and go in our lives, but God is the faithful One who will never abandon us.

"We may come to depend upon people, even those who are capable, strong, spiritual leaders, but ultimately we need to trust that it is God who will be our "ever-present help in times of trouble. Therefore we will not fear." Psalm 46:1-2

Deuteronomy 31:12-13

¹² Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law, ¹³ and that their children, who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land that you are going over the Jordan to possess."

Succession Planning and the Torah

Succession in this Reading was not only about leadership. Moses ensured that the people had what they needed to bring them into the future.

He wrote down the Torah and commanded the Israelites to read it every seven years in the year of the **Shemithah** (Sabbatical year) at the time of **Sukkot** (Feast of Tabernacles).

Moses entrusted the safekeeping of this Torah into the hands of the sons of Aaron who were the **Cohanim** (Jewish Priests) as well as all the Levites, who were charged with carrying the Ark of the Covenant, among other duties.

In this way, the Torah was to be taught and handed down to generation after generation so that they would fear the Lord and keep His commandments.

We also have a responsibility to teach the Word of God to our children—that they may teach their children and so on down the generations—to fear God and obey His Word.

The responsibility to diligently teach our children the Scriptures is still taken seriously today, based on the command:

“And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.” Deuteronomy 6:4-7

Passing on our faith in God to our children is not the job of the youth ministry teacher once a week during congregation services; it is meant to be a lifestyle of living out faith and obedience in front of our children, as well as talking about God and His Word throughout the day—every day.

Deuteronomy 31:14-30

Joshua Commissioned to Lead Israel

¹⁴ And the Lord said to Moses, “Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him.” And Moses and Joshua went and presented themselves in the tent of meeting. ¹⁵ And the Lord appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent.

¹⁶ **And the Lord said to Moses, (#1 – Warning) “Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. ¹⁷ Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’ ¹⁸ And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods.**

¹⁹ “Now therefore **write this song and teach it to the people of Israel. Put it in their mouths, that this song may be a witness for me against the people of Israel. (#2 – Warning) ²⁰ For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant. ²¹ And when many evils and troubles have come upon them, this song shall confront them as a witness (for it will live unforgotten in the mouths of their offspring). For I know what they are inclined to do even today, before I have brought them into the land that I swore to give.” ²² So Moses wrote this song the same day and taught it to the people of Israel.**

²³ **And the Lord^{al} commissioned Joshua** the son of Nun and said, “*Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you.*”

²⁴ **When Moses had finished writing the words of this law in a book to the very end, ²⁵ Moses commanded the Levites who carried the ark of the covenant of the Lord, ²⁶ “Take this Book of the Law and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you. ²⁷ For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the Lord. How much more after my death! ²⁸ Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. (#3 – Warning) ²⁹ For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands.”**

The Song of Moses

³⁰ Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

Sin, Repentance and the Glory of God

In this Reading, we come to realize that God knew that despite all His warnings, the people of Israel would go astray and commit spiritual adultery by seeking after other gods and worshiping the idols of the pagans around them in the Promised Land.

“And the LORD said to Moses: ‘Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them.

“Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’” Deuteronomy 31:16-17

Twice, God says He will hide His face from His people because of their sins. **This term does not indicate the lack of Divine Providence but the concealment of it.**

We can see this at work even today. God is **maintaining His state of being hidden from the people of Israel**—but the Father is revealed through Jesus the Messiah.

"Anyone who has seen Me," Jesus said, "has seen the Father." John 14:9

In Jesus, we see God in all of His glory:

"For God, who said, 'Let there be light in the darkness,' has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus the Messiah." 2 Corinthians 4:6

Transition:

**HA'AZINU (Listen!)
Deuteronomy 32:1-52; 2 Samuel 22:1-51; Romans 11:1-36**

"Give ear [Ha'Azinu], Oh heavens, and I will speak ..." Deuteronomy 32:1

Continuing the Reading in Deuteronomy ("You Are Standing" – Deut. 29:9-30:20 & "And He Went" – Deut. 31:1-30) concludes with Moses foreseeing that Israel would turn away from their covenant with God, causing Him to hide His face from them. Still, Moses promised that the words of the Torah would not be "forgotten out of the mouths of their descendants." Deuteronomy 31:21

Moses gathered the people together to listen to a **shir** (song) called **Ha'Azinu** (Listen). That song would always be a reminder of the consequences of turning from the Lord.

This week's Scripture Reading, which is called Ha'Azinu "Listen!", consists primarily of the 70-line song that Moses sang to the people of Israel on the last day of his life.

At the end, God commands Moses to go up to the top of Mount Nebo to catch a glimpse of the Promised Land before being "gathered unto His people."

"Yet you shall see the land before you, though you shall not go there, into the land which I am giving to the children of Israel."
Deuteronomy 32:52

Moses is allowed to see the land, but not enter in. It is a devastating disappointment and, yet, he ends his public life with a song.

What is the nature of this song? It begins by describing God's lovingkindness and faithfulness toward Israel, and it ends with a promise of vengeance, redemption and atonement for God's land and people.

"Rejoice, O Gentiles, with His people; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people." Deuteronomy 32:43

It is not only the people of Israel who will rejoice with this final redemption. The Gentiles will rejoice together with God's people.

God's salvation is for all people — of every tongue, tribe, race and ethnic background. All people — Jews and Gentiles — can rejoice together in unity at the goodness of God.

A portion of this song has severe words of rebuke against Israel for infidelity and unfaithfulness to God.

Deuteronomy 31:30-32:1-52

The Song of Moses

³⁰ Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

¹ "Give ear, O heavens, and I will speak,
and let the earth hear the words of my mouth.

² May my teaching drop as the rain,
my speech distill as the dew,
like gentle rain upon the tender grass,
and like showers upon the herb.

³ For I will proclaim the name of the Lord;
ascribe greatness to our God!

⁴ "The Rock, his work is perfect,
for all his ways are justice.

A God of faithfulness and without iniquity,
just and upright is he.

⁵ They have dealt corruptly with him;
they are no longer his children because they are

blemished;

they are a crooked and twisted generation.

⁶ Do you thus repay the Lord,
you foolish and senseless people?
Is not he your father, who created you,
who made you and established you?

⁷ Remember the days of old;
consider the years of many generations;
ask your father, and he will show you,
your elders, and they will tell you.

⁸ When the Most High gave to the nations their inheritance,

when he divided mankind,
he fixed the borders^[a] of the peoples
according to the number of the sons of God.^[b]

⁹ But the Lord's portion is his people,
Jacob his allotted heritage.

10 "He found him in a desert land,
 and in the howling waste of the wilderness;
 he encircled him, he cared for him,
 he kept him as the apple of his eye.
 11 Like an eagle that stirs up its nest,
 that flutters over its young,
 spreading out its wings, catching them,
 bearing them on its pinions,
 12 the Lord alone guided him,
 no foreign god was with him.
 13 He made him ride on the high places of the land,
 and he ate the produce of the field,
 and he suckled him with honey out of the rock,
 and oil out of the flinty rock.
 14 Curds from the herd, and milk from the flock,
 with fat^[d] of lambs,
 rams of Bashan and goats,
 with the very finest^[d] of the wheat—
 and you drank foaming wine made from the blood
 of the grape.
 15 "But Jeshurun grew fat, and kicked;
 you grew fat, stout, and sleek;
 then he forsook God who made him
 and scoffed at the Rock of his salvation.
 16 They stirred him to jealousy with strange gods;
 with abominations they provoked him to anger.
 17 They sacrificed to demons that were no gods,
 to gods they had never known,
 to new gods that had come recently,
 whom your fathers had never dreaded.
 18 You were unmindful of the Rock that bore^[d] you,
 and you forgot the God who gave you birth.
 19 "The Lord saw it and spurned them,
 because of the provocation of his sons and his
 daughters.
 20 And he said, 'I will hide my face from them;
 I will see what their end will be,
 for they are a perverse generation,
 children in whom is no faithfulness.
 21 They have made me jealous with what is no god;
 they have provoked me to anger with their idols.
 So I will make them jealous with those who are **no
 people**;
 I will provoke them to anger with a **foolish nation**.

This reference to not a nation is in Hebrew **loh ami**. It is found again in the Book of Hosea:

"I will plant her for myself in the land; I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my nation,' (loh ami) 'You are my nation'; and they will say, 'You are my God.'" **Hosea 2:23; see also Romans 9:25**

Who are these people who were once **"not a nation"** and are now God's people?

These are the Gentiles who have come to join themselves with the commonwealth of Israel through the Jewish Messiah: *"Once you were not a nation, but now you are the nation of God; once you had not received mercy, but now you have received mercy."* **1 Peter 2:10**

These are the very people who God has called to salvation to provoke Israel to jealousy.

"So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous."

Romans 11:11

What will make the Jewish People jealous of these Gentiles? Isn't it the other way around? Is it not the Gentiles who are jealous because God has blessed many Jewish people with material prosperity?

So when and how will the Jews become provoked to jealousy by Gentile followers of Yeshua (Jesus)?

It will be when they see Believers in Jesus the Messiah baring the true fruit of the Holy Spirit, faith, love, joy, and peace, even when the entire material world around them falls apart, that only comes through "The Word" of God, as they follow in His teaching and instruction in righteousness (2 Timothy 3:16-17), the Scriptures, with the Spirit of God that cause them to do his commandments and laws (Ezekiel 36:26-28).

Likewise, it was this ability to sing in the face of apparent tragedy that set Moses apart from the others.

All but a few of his generation had died in the wilderness because of their unbelief. Moses himself was about to die, having never entered the Promised Land. **But he still praised God in song — reminding Israel of God's power, love, and faithfulness.**

22 For a fire is kindled by my anger,
 and it burns to the depths of Sheol,
 devours the earth and its increase,
 and sets on fire the foundations of the mountains.
 23 "And I will heap disasters upon them;
 I will spend my arrows on them;
 24 they shall be wasted with hunger,
 and devoured by plague
 and poisonous pestilence;
 I will send the teeth of beasts against them,
 with the venom of things that crawl in the dust.

Although these rebukes seem quite harsh, they reveal that the discipline of God is for our good and will ultimately end in our final redemption.

25 Outdoors the sword shall bereave,
 and indoors terror,
 for young man and woman alike,
 the nursing child with the man of gray hairs.
 26 I would have said, "I will cut them to pieces;
 I will wipe them from human memory,"
 27 had I not feared provocation by the enemy,
 lest their adversaries should misunderstand,
 lest they should say, "Our hand is triumphant,
 it was not the Lord who did all this."
 28 "For they are a nation void of counsel,
 and there is no understanding in them.
 29 If they were wise, they would understand this;
 they would discern their latter end!
 30 How could one have chased a thousand,
 and two have put ten thousand to flight,
 unless their Rock had sold them,
 and the Lord had given them up?
 31 For their rock is not as our Rock;
 our enemies are by themselves.

³² For their vine comes from the vine of Sodom
and from the fields of Gomorrah;
their grapes are grapes of poison;
their clusters are bitter;
³³ their wine is the poison of serpents
and the cruel venom of asps.

In contrast to all these wondrous qualities of God, the this Scripture Reading describes man as corrupt, perverse, and crooked to the point of being compared to Sodom and Gomorrah.

There is no way to bridge the wide chasm between the corruption of man and the holiness of God except for one — that narrow gate that leads to life is through Jesus the Messiah. He said, “I am the way, the truth and the life, and no one comes to the Father but through Me.” **John 14:6**

In addition to being compared to a rock, Moses also likens God to an eagle — a bird of great strength and vision — who took the children out of Egypt on His outstretched wings.

“As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so the LORD alone led him, and there was no foreign god with him.” Deuteronomy 32:11–12

³⁴ “Is not this laid up in store with me,
sealed up in my treasuries?
³⁵ Vengeance is mine, and recompense,^[l]
for the time when their foot shall slip;
for the day of their calamity is at hand,
and their doom comes swiftly.”
³⁶ [a]

⁴⁴ Moses came and recited all the words of this song in the hearing of the people, he and Joshua^[o] the son of Nun. ⁴⁵ And when Moses had finished speaking all these words to all Israel, ⁴⁶ he said to them, “Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. ⁴⁷ For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.”

Music and Vessels of Praise

Music has been called the universal language of the heart and, therefore, Moses uses the song of Ha'Azinu to complete his life's mission with a stirring challenge to the people of Israel.

What is Moses' message? It is that **our actions have consequences — for good or for evil — and that our very survival depends upon our faithfulness to God our Rock.**

Music and song have always been an integral part of God's People.

England's former chief rabbi, Jonathan Sacks, wrote, “Jewish life is a symphony whose score is the Torah, whose composer is God, whose orchestra is the Jewish people, and whose most moving performance is on Simchat Torah.” (*Torah with a Twist of Humor*, Joe Bobker, p. 409)

We are all walking vessels or instruments designed to praise God with singing. It is good to remember that the singers and musicians were at times sent out in front of the armies of Israel, and this in itself was enough to bring victory.

Why is singing such a spiritual, sacred act of worship? Nineteenth century Rabbi Nachman of Bratslav wrote, “If two people talk at the same time, neither hears or understands the other; whereas if two people sing at the same time, they give each other harmony.” (*Bobker*, p. 410)

Moses' song has not been forgotten; it has been passed down from generation to generation.

“Listen!” (Ha'Azinu) reminds us that both God and His people suffer pain through betrayal and infidelity, but those who come to God in sincere repentance can receive forgiveness.

Deuteronomy 31:30-32:48-52

Moses' Death Foretold

⁴⁸ That very day the Lord spoke to Moses, ⁴⁹ “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. ⁵⁰ And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people, ⁵¹ because

³⁶ For the Lord will vindicate^[s] his people
and have compassion on his servants,
when he sees that their power is gone
and there is none remaining, bond or free.
³⁷ Then he will say, ‘Where are their gods,
the rock in which they took refuge,
³⁸ who ate the fat of their sacrifices
and drank the wine of their drink offering?
Let them rise up and help you;
let them be your protection!
³⁹ “See now that I, even I, am he,
and there is no god beside me;
I kill and I make alive;
I wound and I heal;
and there is none that can deliver out of my hand.
⁴⁰ For I lift up my hand to heaven
and swear, As I live forever,
⁴¹ if I sharpen my flashing sword^[h]
and my hand takes hold on judgment,
I will take vengeance on my adversaries
and will repay those who hate me.
⁴² I will make my arrows drunk with blood,
and my sword shall devour flesh—
with the blood of the slain and the captives,
from the long-haired heads of the enemy.’
⁴³ “Rejoice with him, O heavens;^[i]
bow down to him, all gods,^[j]
for he avenges the blood of his children^[k]
and takes vengeance on his adversaries.
He repays those who hate him^[l]
and cleanses^[m] his people's land.

you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. ⁵² For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

Moses, called “friend of God,” died alone and yet not alone, for his very best Friend in the entire universe remained with him even to the end.

In fact, it was God who buried Moses, and to this day He alone knows the burial place.

Sukkot - The Feast of Tabernacles
(this year October 13th 6pm to October 21st 6pm)
Through The Millennial Kingdom

The Millennial Kingdom

^{REV 20:4} Then I saw thrones, and they sat on them, and judgment was given to them. **And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.** ^{REV 20:5} The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. ^{REV 20:6} Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Zechariah 14
The Coming Day of the Lord

Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. ² For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. ³ Then the Lord will go out and fight against those nations as when he fights on a day of battle. ⁴ On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. ⁵ And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord my God will come, and all the holy ones with him.^[a]

⁶ On that day there shall be no light, cold, or frost.^[b] ⁷ And there shall be a unique^[c] day, which is known to the Lord, neither day nor night, but at evening time there shall be light.

⁸ On that day living waters shall flow out from Jerusalem, half of them to the eastern sea^[d] and half of them to the western sea.^[e] It shall continue in summer as in winter.

⁹ And the Lord will be king over all the earth. On that day the Lord will be one and his name one.

¹⁰ The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. ¹¹ And it shall be inhabited, for there shall never again be a decree of utter destruction.^[f] Jerusalem shall dwell in security.

¹² And this shall be the plague with which the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

¹³ And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. ¹⁴ Even Judah will fight at Jerusalem.^[g] And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. ¹⁵ And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

¹⁶ Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths. ¹⁷ And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. ¹⁸ And if the family of Egypt does not go up and present themselves, then on them there shall be no rain;^[h] there shall be the plague with which the Lord afflicts the nations that do not go up to keep the Feast of Booths. ¹⁹ This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

²⁰ And on that day there shall be inscribed on the bells of the horses, “Holy to the Lord.” And the pots in the house of the Lord shall be as the bowls before the altar.²¹ And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader^[i] in the house of the Lord of hosts on that day.

Tonight:

Eternity Conceived
The Sights, The Sounds, The Teaching of the
“Feast of Tabernacles”
this year October 13th 6pm to October 21st 6pm

Next Week’s Reading & Location:

Week 51: Simchat Torah - Deuteronomy 33:1–34:12
“The Beginning of the End”

Thursday, October 17, 2019, and ongoing, Every Thursday Night:

Prayer: 6pm - Discipleship Classes (Open Ended): 7pm
@ Jan’s Home: 7869 Greenleaf Lane, Denver, CO 80921