

HA'AZINU (Hear)

September 29, 2012

The *Torah* contains several great songs, two of which were composed by Moshe. The first is the Song at the Sea which Moshe sang after the crossing of the Sea of Reeds. The splitting of the sea was the last of *HaShem's* mighty acts of the deliverance of the Israelites from Egypt and it was a joyous occasion. The second song, *Ha'azinu*, also comes at a decisive moment in the history of the Jewish people. This is not a joyous occasion, but a time of great foreboding. Moshe has finished delivering the Torah to the people and is about to die. Knowing what lies ahead of the Jewish nation, he calls the heavens and the earth to be a witness against them.

Since this song covers events from the past, present, and future, Moshe calls the heavens and the earth to bear witness because they also exist in the past, present, and future. *Ha'azinu* reviews *HaShem's* unchanging purpose as opposed to Israel's inconsistency. Israel is described as a perverse and crooked generation and a foolish and unwise people, whereas *HaShem* is depicted as *ha-tzur tamim* - the perfect rock. He is a faithful, righteous, and fair God without iniquity. He is complete, whole and blameless. He is perfect. Rock speaks of solidity, dependability, and unchanging purpose, but *Torah* reveals so much more. When the Israelites were in the desert complaining that they were about to die of thirst, it was the Perfect Rock, who in His great mercy provided water from a rock.

Ramban sees this song as a prophesy of the messianic age, an age that *HaShem* institutes according to His mercy alone, whether we deserve it or not. Certainly we shall continue to believe, and to look forward with all our heart for the word of God by the hand of His prophet Moshe until Yeshua's return. Baruch *HaShem*.

Hebrew reading - Deuteronomy 32:45-46

English reading - Deuteronomy 32:44-47

Haftarah reading - 2 Samuel 22:1-4

B'rit Chadasha - Romans 10:17-21