

And They Sing הַאֲזִינוּ {Ha'Azinu} – The Song of Moses

"²And I saw something like a sea of glass mixed with fire, and those who had overcome the beast and his image and the number of his name standing by the sea of glass, holding the harps of God. ³And they are singing the song of Moses¹ (cf. Deut. 31:30) the servant of God and the song of the Lamb, saying, "Great and wonderful² are Your deeds, Adonai Elohei-Tzva 'ot! (cf. Deut. 32:3-4). Just and true are Your ways, O King of the nations! ⁴Who shall not fear and glorify Your name, O Lord? For You alone are Holy. All the nations shall come and worship before You, for Your righteous acts have been revealed! ♪" (Rev. 15:2-4)

We just heard and sang the *Song of Moses*, as recorded by Paul Wilbur and *Great and Wonderful* by Stuart Dauerman with *The Liberated Wailing Wall*. Clearly what was being sung was the Scripture about the Lamb in *Revelation 15:3-4*. So, what is the Song of Moses so we can sing it?

This week's *Torah* Portion is *Ha'azinu* (Deut. 32), which means, *Let us give ear*. *Deuteronomy 32* is the *Song* which *Yah Adonai* gave to *Moses* in *Deuteronomy 31:19*. In it, *Moshe* calls heaven and earth (which are eternal) to bear witness to the calamities that will befall Israel (and by implication our generations!) if they sin. These are witnesses who will testify against us if we deny that we accepted the covenant of *Torah*! But it also tells us about the ultimate joy that will come with the final redemption. The song expresses harmony by recalling and mixing past, present, and future, for everything is revealed to the prophet as a total reality in which there is no conflict, and in which future and past events are not only in harmony, but clarify one another. Thus, everything is melded as if it were all happening at the same time. These witnesses will also take the lead in administering the appropriate punishment for such denials, for the heavens would then withhold its rain and the earth its produce

"¹Give ear, O heavens, and I will speak! Let the earth hear the words of my mouth. ²May my teaching trickle like rain, my speech distill like dew – like gentle rain on new grass, like showers on tender plants. ³For I will proclaim Adonai's Name, ascribe greatness to our God! ⁴The Rock—blameless is His work. Indeed, all His ways are just. God of faithfulness without iniquity, righteous and upright is He... ⁷"Remember the days of antiquity, understand the years across generations. Ask your father and he will tell you, your elders and they will say to you. (Deuteronomy 32:1-4, 7)

♪ Escuchad, cielos y hablaré; y oiga la tierra los dichos de mi boca. Goteará como la lluvia mi enseñanza; destilará como el rocío mi razonamiento; como la llovizna sobre la grama, y como las gotas sobre la hierba: Porque el nombre de Adonai proclamaré. Proclamaré el nombre de Adonai, engrandeced conmigo a nuestro Dios. El es la Roca cuya obra es perfecta, todos sus caminos son rectitud. Dios de verdad y sin ninguna iniquidad en él, es justo y recto el nombre de Adonai. Acuérdate de los tiempos antiguos, considera a las generaciones; Pregúntale a tu padre, y él te declarará; a tus ancianos, y ellos te dirán: Proclamaré el nombre de Adonai, engrandeced conmigo a nuestro Dios. El es la Roca cuya obra es perfecta, todos sus caminos son rectitud. Dios de verdad y sin ninguna iniquidad en él, es justo y recto el nombre de Adonai. ♪

By the way, from *Deuteronomy 32:3* comes part of the *Shema*: *Baruch shem kevod, malchuto, leolam vaed* — we want to *ascribe greatness* to our *Elohim*!

Have you ever wondered which is the last of the *613 Mitzvot in the Torah*? It is *Deuteronomy 31:19* "¹⁹Now, write this song for yourselves, and teach it to Bnei-Yisrael – put it in their mouth, so that this song may be a witness for Me against Bnei-Yisrael." It is also the *15th positive mitzvah* listed in *Sefer HaMitzvot*. In last week's Shabbat Message I elucidated on this point: "the *climax* of the entire *series of mitzvot* (613 of

¹ *The Song of Moses, in Up to Zion, Paul Wilbur, Integrity 1991*

² *Great and Wonderful, in Hineni, Stuart Dauerman, 1975*

them) is to record and know *Yah Adonai's Torah*, so the principles can be obeyed and passed on to succeeding generations (our children)". We also note that the text tells us to write the *Song of Moses* and *teach it* to our children.

Yah Adonai gave a song to *Moses*. *A song?* *Parashat Ha'azinu*, is always sung with its own melody and it is written in the form of a poetic verse (*Rambam*). Some Rabbis teach that it is a song because "song" implies the concept of harmony, in that people recognize that all elements of the universe blend together in carrying out *Yah Adonai's Will* just as all the notes in the score of a complex song, all the instruments of an orchestra, and all the voices in a choir join in harmonious cooperation to create a song, as opposed to the disjointed noise that results from the failure of the notes, instruments, and voices to harmonize properly. Israel is shown how all parts of Creation respond harmoniously to the sins and good deeds of *Yah Adonai's* people:

"²¹Now when many evils and troubles have come on them, this song will confront them as a witness; for it will not be forgotten from the mouth of their descendants. For I know the intention they are devising this day, even before I bring them into the land that I swore." ²²That day Moses wrote this song and taught it to Bnei-Yisrael... ³⁰Moses spoke in the hearing of the whole community of Israel the words of this song, right to the end:" (Deuteronomy 31:21-22, 30)

We want to be those people that: *"those who had overcome the beast and his image and the number of his name"*, i.e., the *overcomer* (*Revelation 12:10,11*). Do you know the Song of Moses? Have you been teaching it to your Children of Israel? Shouldn't we be practicing *"standing by the sea of glass, holding the harps of God?"* I must admit to you that I have not been memorizing the *Song of Moses*, should I? *Twenty eight years* ago I challenged *Kol Simcha* to do this, and one person, Cynthia Padilla took it to heart and wrote the song: *El Cántico de Moises*" {Spanish for *The Song of Moses*} from *Deuteronomy 32:1-4, 7*. I memorized that one and taught to my children. I'd like to share it with you today...

We have seen many prophecies that say that everyone will be going to Jerusalem, the land of Israel, and the place where *Messiah* returns. So if we take the *Exodus*, which is the dominant story of the *Torah* and you take all other teachings which also come from *Torah* into account, we see they all together tell *one story*. While the *Torah* is about the *Children of Israel* that lived at that time, *the last message* of the *Torah* is also specifically *to one generation* – a latter generation – *The Elijah Generation*. This is the generation spoken about in *Mal. 4:6-7* (*Mal. 3:22-24* in the TLV and CJB). We are told that everything that has been said in His *Torah* will prepare us for what this specific generation together with the King are going to do. There is one latter generation that will get ready to go on this *second exodus* – *the greater exodus* and there will be another *Pharaoh*, the *anti-Messiah*, who will not remember the *son of Yosef* (precisely what the story states). And *Yah Adonai* will deliver us by a mighty hand with many judgments. The pattern of the judgments in the *Book of Exodus* matches the pattern of the judgments in the *Book of Revelation*. And those who understand the ancient story will know what to anticipate for they will know that this latter generation one has to be *willing to leave Egypt* (our world) if you are ever going to get to the promised land. They will also know that we are not going to get *zapped* from Egypt to the promised land (in the so-called *Rapture*), but that, like our ancestors, we are also having to go through the wilderness. This is where it gets really interesting, because even the *Sages of Israel* while admitting that there is a generation that will understand certain passages of Scripture, they do not understand the passages themselves. Are we that generation and will we understand them? *Shabbat Shalom!*