

# EMC SHALOM INTERNACIONAL

## PARASHAH 53 HAAZINU DEVARIM/DEUTERONOMY 32:1-52



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### Aliyot of the Torah:

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### Haftarah: Shmuel Bet/2 Samuel 22:1-51

### The Apostolic Writings: Hitgalut/Revelations 20:11-21:27

### Aliyot of the Apostolic Writings:

1. **Hitgalut/Revelations 20:11-15**
2. **Hitgalut/Revelations 21:1-6**
3. **Hitgalut/Revelations 21:7-14**
4. **Hitgalut/Revelations 21:15-20**
5. **Hitgalut/Revelations 21:21-27**

### Haazinu means “Give ear”.

### First Aliyah 32:1-6

**32:1-6 “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of YAHWEH: ascribe ye greatness unto our Elohim. He is the Rock, his work is perfect: for all his ways are judgment: an Elohim of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a**

**perverse and crooked generation. Do ye thus requite YAHWEH, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?** –After the command of Yahweh, Moshe responded without dilation with a swift obedience; certainly one of his main characteristics. This teaches that when Yahweh demands that we do something, we must do it as soon as possible. This song of exaltation is a revelation of the future of the people of Yisrael starting from the Creation of the world, through the creation of the nations and the people of Yisrael, and ending with the days of Yahshua Mashiaj in His second coming.

Let us pay attention to **vv. 3-4**: “*Ascribe ye greatness unto our Elohim.*” This is the life giving attitude that we must always have before Yahweh by being thankful to Him at all times even when we do not understand His judgements and declaring His greatness unceasingly. Likewise, this song is a song of hope in the restoration of all things. Daniel the prophet said: “Know therefore and understand, that from the going forth of the commandment to restore and to build Yerushalayim unto the Mashiaj the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times (**Dani’el/Daniel 9:25**).”

This is an exhortation for us to recognize by the Torah that Yahweh is a Rock that cannot be moved, that His Word is true, and that His prophecies concerning the future redemption shall come to pass, though for a little time He had afflicted his children because their disobedience. Disobedience is the root of all sufferings.

**Verse 4** is a reminder that “*his work is perfect*” and so are His judgements which despite of His might and power, He judges with precision and calmness. His judgements have nothing to do with

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vindictiveness. He rewards those who obey the Torah, at times and brings judgement on the disobedient although, sometimes it may seem that He tarries. Our understanding concerning His actions is almost always incomplete and defective, however, our faith must be grounded on the full conviction that His work is perfect. “As for Elohim, his way is perfect; the word of YAHWEH is tried: he is a buckler to all them that trust in him (**Shmuel Bet/2 Samuel 22:31**).”

**Verse 5**, Yahweh is exempt of corruption. All the corruption is in all this world. The Torah points to men as the source of corruption because their own obstinate hearts which are disobedient to the commandments of Yahweh: “*a perverse and crooked generation*”. Yahshua HaMashiaj is quoting from this verse in **Matityahu/Matthew 12:39; 16:4**. The final statement is conclusive. “*O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?*” This is a denouncement of the ingratitude of the people in the past, a spot of major proportions and Moshe is warning them that this would be a recurrent behavior in the future. For that reason they would be called foolish and unwise. We must avoid such behavior because in Mashiaj we all have died to the old nature. “For what the Torah could not do, in that it was weak through the flesh, Yahweh sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (**Romanyim/Romans 8:3**).”

When a Hebrew –redeemed by the Blood of Yahshua- sins, he does not stop being a son of Yahweh because there is always a way to return (teshuvah). But if he persists in sinning without making teshuvah, eventually he will be a son of Yahweh no more because he willingly decided to walk in disobedience. As **Hilel/Luke 15:24a** puts it: “For this my son was dead, and is alive again; he was lost, and is found.”

Let us make an in-depth analysis of these verses (**vv. 1-6**)

**v. 4.** “*He is the Rock, his work is perfect: for all his ways are judgment: an Elohim of truth and without iniquity, just and right is he*”.

All of His judgements are just. The epistle to the Roman kehilah poses a questions and provides the answer: “What shall we say then? Is there unrighteousness with Yahweh? Yahweh forbid (**Romanyim/Romans 9:14**).”

Many do not understand the work of Yahweh and question the way He acts. He is sovereign and He has compassion on whom He will have compassion.

**Romanyim/Romans 9:18-27:** “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, ‘Why doth he yet find fault? For who hath resisted his will?’ Nay but, O man, who art thou that repliest against Yahweh? Shall the thing formed say to him that formed it, ‘Why hast thou made me thus?’ Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if Yahweh, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in **Hoshea/Hosea**, ‘I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living Elohim’. Yeshayahu/Isaiah also crieth concerning Yisrael, ‘Though the number of the children of

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Yisrael be as the sand of the sea, a remnant shall be saved.”

Therefore, when something that you do not understand happens do not question His righteousness. When you are offended and humiliated, it is not you who needs to be prayed for, but he –who instead of allowing himself to be a vessel onto honor- decided to be a vessel onto dishonor. We must pray for our enemies. When others bring you sufferings, just remember that our Creator is just in all His judgements.

**Hitgalut/Revelations 15:3:** “And they sing the song of Moshe the servant of Yahweh, and the song of the Lamb, saying, ‘Great and marvellous are thy works, Yahweh Elohim Almighty; just and true are thy ways, thou King of saints.’”

**Hitgalut/Revelations 16:5:** “And I heard the angel of the waters say, ‘Thou art righteous, O Yahweh, which art, and wast, and shalt be, because thou hast judged thus.’”

**Verse 32:5:** “They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.” This is the condition of the human beings without Elohim.

The Hebrew word for “*perverse*” is “*iqqêsh*” עִקְשׁ H6141 comes from H6140 “*âqash*” עִקַּשׁ which means to knot or distort; figuratively to pervert (act or declare perverse): make crooked, (prove, that is) perverse (pervert); distorted; hence false: - crooked, **froward**, perverse.

The Hebrew word for “*crooked*” is “*pethaltôl*” פֶּתַלְתוֹל H6618 comes from pâthal פֶּתַל H6617 to twine, that is, (literally) to struggle or (figuratively) be (morally) tortuous: - (shew self) **froward** (habitually disposed to disobedience

and opposition, adverse), shew self-unsavory, wrestle, that is, tortuous (that is, crafty): crooked.

When we depart from Elohim, we go after the lie and we distort the established truths. Yahweh is calling onto us: “And with many other words did he testify and exhort, saying, ‘*Save yourselves from this untoward generation*’ (Maaseh Sheliajim/Acts 2:40b).”

We are being admonished to change that condition.

### Filpyim/Philippians 2:10-15

<sup>10</sup>“That at the name of Yahshua every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>and that every tongue should confess that Yahshua HaMashiaj is Adon, to the glory of Yahweh the Father.”

- The goal of he who is saved is not a simple confession.
- The confession of a true faith requires and demands sanctification and obedience to the precepts.

<sup>12</sup>Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

- Salvation is worked out by obedience.
- Or we may fancy ourselves saved and we are not.
- The evidence of salvation is obedience.

<sup>13</sup>For it is Yahweh which worketh in you both to will and to do of his good pleasure.

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- The disobedient are not saved.
- Only the saved wish and can obey.
- Yahweh Himself produces this of His own good will.

<sup>14</sup>Do all things without murmurings and disputings.  
<sup>15</sup>That ye may be blameless and harmless, the sons of Yahweh, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

### Second Aliyah 32:7-12

**32:7-9 “Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Yisrael. For YAHWEH'S portion is his people; Yaaqov is the lot of his inheritance.”** –We are still in the presence of Moshe’s exhortation of the people in his prophetic discourse. The essence is that the sins of the people then (as they do now) reflected a complete lack of vision and an inexcusable ingratitude onto Yahweh. The people is being exhorted to consider the past, of how Yahweh freed them from sin, also to ask those who know the past and know how to interpret the historical events. The past must be a source of learning and a reference to do good in order to avoid doing the same negative things that had caused some much grieve and bitterness. Yohanan the Sheliaj echoed this exhortation by saying: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent (**Hitgalut/Revelations 2:5**).”

According to an exegesis by Sforno, this song develops five historical themes in a chronological order:

1. Yahweh created the world so that the nations could come together to keep the Torah. Since they did not, He called an individual, Avraham, to accomplish this.
2. Yahweh gave them a land so that they could serve Him with joyfulness and prosperity. But they rebelled and showed an incredible ingratitude and hostility to the precepts.
3. They deserved to be destroyed for their ingratitude, but that His name be not defiled, Yahweh showed mercy on them and cast them away to exile.
4. **At the end of the century, they shall be redeemed by the faith in Mashiaj.**
5. An evidence of this is Moshe describing the final redemption and how the enemies of the people of Yahweh shall be destroyed.

Yahoshua, addressing the people, reminded them: “And YAHWEH your Elohim, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as YAHWEH your Elohim hath promised unto you (**Yehoshua/Joshua 23:5**).”

Yeshayahu the prophet was completely convinced that those who sought evil against Yisrael were going to be defeated in the future: “YAHWEH, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them (**Yeshayahu/Isaiah 26:11**).”; “YAHWEH said unto my Adon, ‘Sit thou on my right hand, till I make thine enemies thy footstool (**Hile/Luke 20:42-43**).”

**32:10 “He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.”** –This passage is all about Yaaqov –*the apple*

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*of His eye*- and how Yahweh had protected him and how He made him a special treasure onto Him. Moshe uses these facts to reassure the people that they shall have His unwavering protection as he had done before by covering them with a pillar of clouds and by giving them understanding through the Torah while protecting them from the enemies. Brethren, fear not the many wildernesses we must endure throughout our lives, Yahweh shall know our loyalty in the midst of our suffering. Even when found at fault sometimes, He shall appraise our merits resulting from our obedience to the precepts.

**Third Aliyah 32:13-18**

**32:13-18** “He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; <sup>14</sup>Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. <sup>15</sup>But Yeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook Elohim which made him, and lightly esteemed the Rock of his salvation. <sup>16</sup>They provoked him to jealousy with strange gods, with abominations provoked they him to anger. <sup>17</sup>They sacrificed unto devils<sup>2</sup>, not to Eloah<sup>3</sup>; to gods whom they knew not, to new

**gods that came newly up, whom your fathers feared not.** <sup>18</sup>Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”

**Verse 13.** The unity of action of Yahweh is once more evidenced in this passage. All the glory and the merits are for Him. Moshe is emphatically affirming that Yahweh is both the intellectual *author and the finisher* of this glorious work. This affirmation introduces another topic regarding the settlement of the people in the Promised Land, their miraculous growth and rapid flourishing of the people, as well as their future backslides.

*“He made him to suck honey out of the rock...”* This metaphoric language expresses in words the indescribable and miraculous work of Yahweh for His people. Besides, it is an allusion to the fertility of the Promised Land. The same style is seen in the words of Yoel the prophet: “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Yehudah shall flow with waters, and a fountain shall come forth of the house of YAHWEH, and shall water the valley of Shittim (Yoel/Joel 3:18).”

**Verses 15-18.** These verses deal mainly with the decline of the people and the afore prophesied causes of that decline are reaffirmed. Special relevance is attached to how prosperity represents a

1 *Yeshurun*: “*yeshûrûn*” יֵשׁוּרֻן H3484 from H3474 “*yâshar*” יָשָׁר to be straight, upright. *Yeshurun* is a symbolical name for Yisrael.

2 The word “*devils*” is the translation of the Hebrew word “*shedim*” which means demons or unclean evil spirits. Demon, devil: “*shêd*” שֵׁד H7700 (pl. “*shêdim*” שְׁדִיִּם is a demon (as malignant). It derives from the verb “*shûd*” שָׁדַד H7736 which

properly to swell up, that is, figuratively (by implication of insolence) to devastate: waste. This word does not refer to the adversary HaSatan but to unclean evil spirits that are part of his armies. (Note of translator).

3 “*‘êlôah*” אֱלֹהִים H433 probably prolonged (emphatically) from “*‘el*” אֵל H410; a deity or the deity. This is the Hebrew word that appears in the original text of Torah. (Note of translator).

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serious challenge for our morality so that before asking to be prospered, we must make sure that our principles of integrity prescribed by the Torah are deeply rooted in our character and that we shall not be moved by the wealth that comes with prosperity. Without the shadow of a doubt, the individuals, who are not well trained to obey the precepts, may be carried away by their own evil affections (*yetzer harah*) when they are wealthy enough. There is plenty of statistics to prove it. Yisrael himself was not able to overcome this trial because of this. “**But Yeshurun (Yaaqov, Yisrael) waxed fat...**” This is the first instance of this term “*Yeshurun*” in the Torah to refer to Yisrael. It denotes straightness and uprightness, that is, someone who is upright and straight in his behavior. This indicates that the people of Yahweh is to the stature of his calling only in His promise. However, despite their condition and this elevated title, we are admonished that if we do not submit our desires to the obedience of the precepts, even with that title (*Yeshurun*), we shall not prevail. Rav Shaul put it like this: “Casting down imaginations, and every high thing that exalteth itself against the knowledge of YAHWEH, and bringing into captivity every thought to the obedience of Mashiaj (**Korintyim Bet/2 Corinthians 10:5**).”

Also, there is warning that when the leaders seek after the physical pleasures they become “fat, wide, and gross” and they have forsaken Yahweh, the Creator. As a result of this, the people they were called to guide spiritually, they forsake Yahweh because the message has been diluted in favor of permissiveness that can only lead to confusion and disorder.

**Verses 16-17.** By now, decadence is going rampage, as it is described in these verses. This is when idolatry makes its entrance and Yahweh strongly despises that. Moshe wrote “**They sacrificed unto devils...**” which was a violation of

the precept in **Vayikra/Leviticus 17:7** “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.”

Yahweh abhors homosexuality and fraud. Both are abominations unto Him according to the Torah. These were the proceeds of the pagan practices that penetrated the people making them change the precepts for pleasure. This provoked Yahweh’s wrath and the people was moved to jealousy and to anger by a “not people” (*loam*) making Yisrael to become not children “*lo banav*” until they repent and turn from their wicked ways. This is the case with the ministry of the restoration of the Hebrew Roots of the Biblical Faith: we have returned to the Torah.

We must remember that we become the victims with the same measure and intensity that we hurt and despise others. Therefore, we must observe the precepts of the Torah for in doing so we shall live His promises.

The Brit Hadashah also addresses the issue of idolatry. The simple fact that we fellowship with what is sacrificed to devils makes us also partakers of the table of devils. “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils (**Korintyim Alef/1 Corinthians 10:20**).”

Behind every image of idols there is the work of demons.

**Hitgalut/Revelations 9:20:** “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and

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silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.”

Let us be those who repent.

### Fourth Aliyah 32:19-28

#### 19-26 Yisrael went astray after their apostasy.

**32:20** “And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.” –Moshe’s discourse now turns into the third person to allow for the prophetic words of Yahweh. He announced that the Divine Providence would be relinquished from them corroborating what was previously said in vv. 17-18. “And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.”

Yahweh had resorted to this position on many occasions because “my people was foolish enough to serve pagan gods, although they were my children”. The essence of this passage is an exhortation make our best not to become a generation that provokes Yahweh to change His attitude toward us passing from benevolence to anger. As the historical evidence attests, Yisrael abandoned Yahweh many times. “And there they burnt incense in all the high places, as did the heathen whom Yahweh carried away before them; and wrought wicked things to provoke YAHWEH to anger (Melajim Bet/2 Kings 17:11).”

**32:21** “They have moved me to jealousy with that which is not Eloah; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” –This passage is an open door to

the biblical prophecy which directly connects with us today.

**Romanyim/Romans 10:19-21:** “But I say, Did not Yisrael know? First Moshe saith, ‘*I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you*’. But Yeshayahu is very bold, and saith, ‘I was found of them that sought me not; I was made manifest unto them that asked not after me’. But to Yisrael he saith, ‘All day long I have stretched forth my hands unto a disobedient and gainsaying people’.”

There is yet another passage that goes deeper into this prophetic announcement shedding light into this word of Devarim.

#### Romanyim/Romans 11:11-33

<sup>11</sup>“I say then, ‘Have they stumbled that they should fall? Yahweh forbid but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy’.

- Salvation has come to the Gentiles to provoke His people onto jealousy when they see that the Gentiles are keeping the commandments.

Gentile (Hebrew “*goy*”): everyone who is born outside the community of Yisrael and strangers from the covenants of promise that Yahweh established. From this perspective, even the non believing Hebrews are considered Gentiles and the Gentile converts may be considered as Hebrews. According to Rav Shaul, a Jew is who accepts the terms of the covenants of Yahweh (**Romanyim/Romans 2:29**). De Andrade, C.C. 2002. Dictionary of Theology with a graphic supplement of great theologians and thinkers (170). Miami, FL. Patmos).

Into the category of Gentiles, we find:

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- The tribes that were dispersed among the nations.
- The pagan Gentiles who were never part of Yisrael.

From these groups, a remnant shall be saved to provoke the Hebrews to jealousy and they shall return.

<sup>12</sup>Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? <sup>13</sup>For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. **<sup>14</sup>If by any means I may provoke to emulation them which are my flesh, and might save some of them.** <sup>15</sup>For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? <sup>16</sup>For if the firstfruits be holy, the lump is also holy: and if the root be holy, so are the branches. <sup>17</sup>And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup>Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup>Thou wilt say then, 'The branches were broken off, that I might be grafted in'. <sup>20</sup>Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. <sup>21</sup>For if Yahweh spared not the natural branches, take heed lest he also spare not thee. <sup>22</sup>Behold therefore the goodness and severity of Yahweh: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup>And they also, if they abide not still in unbelief, shall be grafted in: for Yahweh is able to graft them in again. **<sup>24</sup>For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which**

**be the natural branches, be grafted into their own olive tree?** <sup>25</sup>For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Yisrael, until the fullness of the Gentiles be come in.** <sup>26</sup>**And so all Yisrael shall be saved: as it is written, 'There shall come out of Tziyon the Deliverer, and shall turn away ungodliness from Yaaqov.**

- Salvation includes the remnants of the Hebrews and the converts from the pagan Gentiles.

**<sup>27</sup>For this is my covenant unto them, when I shall take away their sins.** <sup>28</sup>As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Fathers' sakes. <sup>29</sup>For the gifts and calling of Yahweh are without repentance. **<sup>30</sup>For as ye in times past have not believed Yahweh, yet have now obtained mercy through their unbelief.** <sup>31</sup>**Even so have these also now not believed, that through your mercy they also may obtain mercy.** <sup>32</sup>**For Yahweh hath concluded them all in unbelief, that he might have mercy upon all.**

There is nothing we can add to this marvellous revelation. Just to say, as the writer of this epistle: **<sup>33</sup>O the depth of the riches both of the wisdom and knowledge of Yahweh! How unsearchable are his judgments, and his ways past finding out!**

**32:26-27** "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, 'Our hand is high, and YAHWEH hath not done all this'." –At the end

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of this list of mischiefs that would happen to Yisrael in the future, Yahweh makes a pause in His discourse. He had said that He should cast away the people among the nations as a consequence of their stubbornness of heart and an eager disposition to transgress. But historical evidence records that Yahweh deals with His people through tribulations and hardships with a double purpose:

- **Rehabilitate us.** “And ye have forgotten the exhortation which speaketh unto you as unto children, ‘My son, despise not thou the chastening of YAHWEH, nor faint when thou art rebuked of him’ (Ivrim/Hebrews 12:5).”
- **Make public the Divine Righteousness** that rules the strength of the nations as well as the “successes” and “victories” of their governors. The world is not a hunting reservation that the strong hunts down and dominates the weak. The kingdoms and governments of the world are instruments in the hands of Yahweh to make His people return the *old paths* from which they recurrently go astray. Although they may not accept this truth, that is their function and if they act presumptuously they shall be judged by their prepotent contempt. “This shall they have for their pride, because they *have reproached and magnified themselves* against the people of YAHWEH TZEVAOT (Tzefanyah/Zephaniah 2:10).”

**32:28 “For they are a nation void of counsel, neither is there any understanding in them.”** –It would be wise to clarify that this verse is a reference to the enemies of Yisrael, not the people of Yahweh because common sense and discernment come from knowing and practicing the Torah. Consequently, everyone who lives by the precepts is the people of Yahweh; on the contrary those who willingly disobey the precepts or keep holy precepts only partially according to their own wisdom and interests is not His people and deserve to be called a *“nation void of counsel, neither is there any understanding in them.”*

### Fifth Aliyah 32:29-39

**32:29 “O that they were wise, that they understood this, that they would consider their latter end!”** –Watch out! For this warning is to those who have reached a state of complete inability to practice common sense. Common sense is the result of studying, praying, and keeping the commandments. A man without the Torah lacks discernment so the disorientation is a malady of modern societies. “Who can understand his errors? cleanse thou me from secret faults (Tehilim/Psalms 19:12).” The answer is obvious: without the Torah no one can.

The announcement in this verse is really appalling. When Mashiaj came, they were blinded so that we could have the opportunity to enter and partake of the fatness of the good olive tree as if we were original branches of the great tree of the Kingdom of Yahweh; members of Yahshua who is the trunk.

“Saying, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes (Hilel/Luke 19:42).”

**32:35 “To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.”** –The warning tone of the discourse continues. This is when Yahweh warned them that a time would come when the protection they had enjoyed because the merits of the Patriarchs –who were obedient to Yahweh- should cease. Obedience is the source of the blessings and a refuge from the wrath of Yahweh. The expression *“their foot shall slide in due time”* is referring to the time when we shall be exposed to His judgements because the vengeance

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and the recompense of Yahweh shall fall upon the disobedient to the precepts and they surely and swiftly shall reap the fruits of the wickedness they had sown. These terrifying words are the closing words of the song. Yahweh is exhorting the people to utterly reject all sorts of idolatry because no pagan deity, or syncretic ideology or institution represent an antidote against the effect of the venom of sin. “Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh (**Kolosyim/Colossians 2:23**).”

Yahweh has promised to vindicate the cause of His people giving due retribution to the adversaries according to their works against the children of Yahweh everywhere they were in the dispersion.

**32:36 “For YAHWEH shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.”** –Yes, Yahweh shall judge his people. Once Yahweh shall have given the retributions that He had decreed on His servants, He shall desist. It is definitely very encouraging to read this, even at the highest of the depravation of the redeemed, they are still recognized as children of Yahweh. Yahweh shall desist, in the opinion of Sforno, “*on account of the remnant that stayed loyal and so they deserved such recognition for their obedient observance of the precepts.*”

**32:37-38 “And he shall say, ‘Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.’** –We must be certain that Yahweh does not bring retribution with the purpose of expressing his anger, He is not a man with a craving for revenge. The chastising is aimed at offering the transgressor an opportunity to

recognize his fault and repent turning back to Yahweh. Yohanan HaMatbil (John the Baptist) came into all the country about Yarden, preaching the baptism of repentance for the remission of sins (**Hilel/Luke 3:3**).

**Maaseh Sheliajim/Acts 13:24:** “When Yohanan (HaMatbil) had first preached before his coming the baptism of repentance to all the people of Yisrael.

**Korintyim Bet/2 Corinthians 7:9:** “Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.”

**32:39 “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”**

- **I kill, and I make alive...** Another instance in the Torah concerning the resurrection of the dead. Other texts are in **Bereshit/Genesis 22:5; Shemot/Exodus 3:15; Devarim/Deuteronomy 31:16; Shmuel Alef/1 Samuel 2:6; Melajim Bet/2 Kings 5:7; Tehilim/Psalms 16:10, 49:15, 73:24; Iyov/Job 19:25-27; Yeshayahu/Isaiah 25:8, 26:19, 53:12; Daniel 12:2; Yejezqel/Ezequiel 37:1-14; Oshea/Hoshea 6:2, 13:14.**

The resurrection is connected with the last war against Yisrael. Yahshua HaMashiaj, executing His vengeance, shall come in the clouds of heaven and those who slept in Mashiaj shall be raised and along with those who remain alive they shall be caught up to the air (not heaven) after the transformation of their bodies into glorified bodies similar to the resurrected body of Mashiaj. Then they shall be judged according to their works. Afterwards, they shall descend with Mashiaj to make war against the multinational coalition of armies besieging

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Yerushalayim. There are more references to this war in the following verses.

**Sixth Aliyah 32:40-43**

**32:40-43** “For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.” –This is a description of the last war against Yisrael before the second coming of Yahshua HaMashiaj. The text is in perfect agreement with **Zejariah/Zechariah 14** and **Hitgalut/Revelations 19**.

**Zejariah/Zechariah 14:1-15:** “Behold, the day of YAHWEH cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Yerushalayim to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall YAHWEH go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Yerushalayim on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of

the mountains; for the valley of the mountains shall reach unto Azel (“*atsêl*” אֶצֶל H682)

: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah (“*‘uzzîyâh*” עֲזִיָּהּ H5818) king of Yehudah: and YAHWEH my Elohim shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to YAHWEH, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Yerushalayim; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And YAHWEH shall be king over all the earth: in that day shall there be one Adon, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Yerushalayim: and it shall be lifted up, and inhabited in her place, from Benyamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Yerushalayim shall be safely inhabited. And this shall be the plague wherewith YAHWEH will smite all the people that have fought against Yerushalayim; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from YAHWEH shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Yehudah also shall fight at Yerushalayim; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel,

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and of the ass, and of all the beasts that shall be in these tents, as this plague.”

**Hitgalut/Revelations 19:11-21:** “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of Elohim. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Elohim El-Shadday. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, ‘Come and gather yourselves together unto the supper of the great Elohim. ‘That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great’. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.”

After this war, the Messianic Kingdom shall come with one thousand years of peace on earth.

**Zejariah/Zechariah 14:16-21:** “And it shall come to pass, that every one that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King, YAHWEH TZEVAOT, and to keep the Feast of Sukkot (Tabernacles). And it shall be, that whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, YAHWEH TZEVAOT, even upon them shall be no rain. And if the family of Mitzrayim go not up, and come not, that have no rain; there shall be the plague, wherewith YAHWEH will smite the heathen that come not up to keep the Feast of Sukkot (Tabernacles). This shall be the punishment of Mitzrayim, and the punishment of all nations that come not up to keep the Feast of Sukkot (Tabernacles). In that day shall there be upon the bells of the horses, HOLINESS UNTO YAHWEH; and the pots in the YAHWEH'S house shall be like the bowls before the altar. Yea, every pot in Yerushalayim and in Yehudah shall be holiness unto YAHWEH TZEVAOT: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Kenaanite in the house of YAHWEH TZEVAOT.

### Seventh Aliyah 32:44-52

**32:47** “For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Yarden to possess it.” – “For it is not a vain thing for you...” We must confess that our efforts to know the Torah and to be obedient to the precepts is not without purpose because the Torah is life giving. No one in his right mind would dare deem life as something heavy or old fashioned, as some like to say when referring to the commandments:

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“an enslaving burden” –say they. According to the midrash, the Torah is not void at all. If at any time, we feel that the Torah is not pleasing enough, the fault is in our hearts and we must pray Abba to reveal what is the sin provoking such a lack of yearning for the Word. For if the Torah is life, then its antonym is death that derives from the sin of rejecting it which is the same as the self-destructive thoughts of a suicidal person.

**32:52 “Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Yisrael.”** – Moshe had besought Yahweh so ardently that he could enter the Promised Land but Yahweh told him no. What was the motive Yahweh did not allow Moshe to enter the Land? Not only was this aimed at teaching that the leaders’ sins were grave but also He had to stress the determination of His decisions. Yet there is another motive.

Moshe the great prophet was the mediator of the Torah for the world, he performed great miracles and he spoke with Yahweh face to face. Moshe had achieved the highest level of holiness a man can have yet he did not have enough merits to enter the land, let alone, lead the people to the Promised Land. Only one man could lead the people to the Promised Land, Yehoshua. The abbreviation of this name is Yahshua. We learn from this that the work of Moshe was not complete.

The Torah of Moshe is not enough for men to pass from death unto life. Not even Moshe could make it to the Promised Land because of his sins. Only One can lead us to the world to come, Olam Habah. His name is Yahshua. Yahweh had ordained Moshe to install Yehoshua as the leader that would lead the people from one world to the other. Therefore, he who harkens Moshe

shall follow Yahshua and they shall have entrance to the Olam Habah: “Yahshua said unto her, ‘I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live’ (Yohanan/John 11:25).”

### Conclusions

This parashah gives us hope of our return to Eretz Yisrael which we lost because of sin. The correct understanding of the biblical terms allows for a complete and better insight into redemption and the undergoing process of today.

The term “**goyim**” or “**goin**”, which means **gentiles**, has been misinterpreted throughout history. The term refers not only to pagans but also to a person outside the covenants of Yisrael. This includes the Hebrews dispersed among the nations and the heathens who would convert to the Elohim of the Hebrews.

The epistles of Yaaqov (James) and Kefa (Peter) are addressed to the Hebrews in the dispersion (the ten tribes of the kingdom of the north, that is, the House of Yisrael, Efrayim).

**Yaaqov/James 1:1:** “Yaaqov, a servant of Yahweh and of the Adon Yahshua HaMashiaj, to the twelve tribes which are scattered abroad, Shalom.”

There are other passages in which the term “**goyim**” appears and in every case we must understand it as the persons of any of the two groups that are outside the covenant of Yisrael and that these persons need to be grafted into Yisrael to provoke the Jews to jealousy; then these two remnants shall be one people –what the Scriptures call “**all Yisrael shall be saved**”.

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We may say that we are no longer Gentiles. There is no such thing as a Gentile church. The term “**gentile**” does not apply to the people of Yahweh. The people of Yahweh is made up of two remnants: the first remnant is the Hebrews by birth: the dispersed who turned pagans -and made people of Yahweh by making teshuvah and returning to the Torah- and the Jews (Yehudi) who had always been obedient to the precepts and the Torah but that shall not accept Yahshua as the Mashiaj of Yisrael until the end-times; the second remnant is those who are not Hebrews by birth but Gentile heathens who are called people of Yahweh through conversion and the acceptance of Yahshua as the Mashiaj.

**Efesyim/Ephesians 2:11-16:** “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands that at that time ye were without Mashiaj, being aliens from the commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Elohim in the world. But now in Yahshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that he might reconcile both unto Elohim in one body by the tree, having slain the enmity thereby.”

### **END OF PARASHA**

**IMPORTANT NOTICE:** Most of the commentaries in this parashah are by Dr, Ketril

Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

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All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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