



Shabbat Table Talk Page

Overview

- **Parashah: Ha'azinu (הָאֲזִינוּ, "Give ear!")**
- **Chapters: Deut. 32:1-52**



בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה

– Torah Study Blessing –

Synopsis

In last week's Torah portion (Vayeleich), Moses finished his long address to the people of Israel and commissioned Joshua to be his successor. The LORD then foretold that after Moses' death the Israelites would "whore after foreign gods" and break covenant with Him. In light of this, Moses was instructed to teach the Israelites a great prophetic song called the "Ha'azinu."

This week's portion provides the words of this song, which foretells of Israel's history (past, present, and the future redemption) and that warns the people not to stray from the path that God had commanded. Structured in the form of an "oracle," the Ha'azinu contains Moses' final words of prophecy given to the Israelites before he ascended Mount Nebo to die.

The oracle begins by declaring the *righteousness* of God. Moses reminded the people of all that God had done for them and then foresaw all the great gifts they would enjoy as God's chosen nation in the promised land. However, instead of thanking God for all these gifts, Moses foresaw that the people would "grow fat" and forsake the LORD for various "no-gods." This would cause God's anger to burn, and Israel's apostasy would eventually lead to defeat at the hand of their enemies and to eventual exile. All the various curses listed earlier in the covenant would then come upon the people: "I will heap disasters upon them; I will spend my arrows on them; they shall be wasted with hunger, and devoured by plague and poisonous pestilence." Indeed, God would have entirely destroyed the Jewish people were it not for His reputation among the nations, lest they should say, "Our hand is triumphant, it was not the LORD who did all this."

Ultimately, however, God will vindicate his justice *and* mercy before heaven and earth by saving Israel from her enemies and atoning for all her sins. The song ends, "Cry out, O nations, with his people, for he will avenge his servants' blood; he will take vengeance against his enemies, and will atone for his land and his people."

After Moses recited the words of this song, he encouraged the people to take the words of his prophecy to heart and to teach them diligently to their children. "For it is no empty word for you, but your very life, and by this word you shall live long in the land." The portion ends with Moses ascending Mount Nebo so that he could see the Promised Land before he died.



Parashah Questions



1. What does the word *ha'azinu* (הֶאֱזִינוּ) mean? (Deut. 32:1) ¹
2. Where else does Scripture refer to heaven and the earth as “witnesses”? ²
3. Why does Moses say, “Let my teaching drop as the rain, my speech distill as the dew...?” (Deut. 32:2)? ³
4. Why do the sages hesitate before saying the name of God? (Deut. 32:3) ⁴
5. Why does Moses call God “the rock” (הַצֹּר)? (Deut. 32:4) ⁵
6. How are the people of Israel described in Deut. 32:5? ⁶
7. Why did Moses call the Israelites *am naval v'lo chacham* (עַם נָבָל וְלֹא חָכָם), a “foolish and unwise people”? (Deut. 32:6)? ⁷

¹ Ha'azinu means “give ear,” from the verb *azan* (אָזַן) meaning to hear or listen, as does the Hebrew word for “ear” (i.e., *ozen*: אוֹז). The Midrash Rabbah says that the ear gives life to the body. How so? By listening (שְׁמָע, *shema*) to the Torah. This idea is repeated in the New Testament: “Faith comes from listening to the Word of God” (Rom. 10:17).

² The phrase occurs in several places, including Deut. 4:26; 30:19; Isa. 1:2; Jer. 2:12; Psalm 50:4, etc. The words of the later prophets, especially Jeremiah and Isaiah, may have been modeled after Moses’ prophetic song. According to the Torah, punishment can only be administered to a sinner if he is forewarned in the presence of two witnesses. Also, the appeal to heaven and earth as “witnesses” links man’s condition within the divinely decreed order of the universe. We are “bound” by the witness of heaven (special revelation) and earth (natural revelation) which are two entirely faithful testimonies of Reality.

³ The sages explain this verse as a prayer. Moses asks that the effect of his words would be as rain and dew. Notice that the Hebrew root for the word “my teaching” (לִקְחִי) is *lakach* (לָקַח) meaning “to take.” Torah must be “taken” in by the heart in order for fruit to be produced....

⁴ Moses said that when the Name of the LORD is proclaimed, greatness must be ascribed to God, and this means we must examine our hearts to be sure that reverence and awe are within us lest we take the Name in vain or regard it as “profane” (i.e., common). The central idea here is *kavanah* - concentration - and intention to honor the LORD. Ibn Ezra states that Moses addressed this to heaven and earth as part of his prayer (see Psalm 69:34).

⁵ “Rock” is a metaphor emphasizing God’s permanence and strength. Rambam explains it means that God is the “bedrock” of our existence. The Talmud (Berachot 10a) notes that “rock” (צֹר) shares the same root as “artist” (יוֹצֵר), and therefore the term identifies God as the Ultimate Artist of reality. Indeed, the verb *yatzar* (יָצַר) means to fashion or shape (Gen. 2:7). Interestingly, the first occurrence of the word “rock” is in Exodus, where Moses was instructed to strike the rock to produce water (Exod. 17:6). When Moses later sinned by striking the Rock instead of regarding it as the “Living Rock” (i.e., Messiah), he lost access to the promised land. The Apostle Paul later identified the Rock as Yeshua (1 Cor. 10:4). Note also that the phrase, “a faithful God” in Deut. 32:4 may be rendered as “God of faith.”

⁶ They are described as “blemished” sons, a “perverse and twisted generation.” Note that some of the sages interpret the grammar of this verse to mean that “no corruption can be ascribed to Him,” that is, even though God’s justice may forced him to allow destruction, he is not the “author” of evil. The Zohar interprets the verse as, “No destruction is caused to him by the sons on the wicked – the only blemish they have is their own (see Job 35:6). The sages further note that this verse indicates that God relates to us as “His children,” even when we are “perverse and twisted.”

⁷ This description is linked to the preceding verse and the corrupt behavior of the people. Because the people have forgotten God, their Father and Creator, “the One who made and established you,” they have become foolish (Rashi interprets *naval* as “ungrateful”). Moses returns to this in Deut. 32:21.



8. What does Moses want the people to remember and ponder? (Deut. 32:7-8)? ⁸
9. How do Jews justify reciting blessings (“Blessed are You, LORD our God, who commanded us...”) regarding the performance of rabbinical commandments? ⁹
10. Why is the land of Israel so special? (Deut. 32:8-9) ¹⁰
11. What does “Jacob was his [God’s] allotted inheritance” mean? (Deut. 32:9) ¹¹
12. Why does Moses say that God “found” Israel in the desert? (Deut. 32:10) ¹²
13. What does the “apple of the eye” mean? (Deut. 32:10)? ¹³
14. What animal analogy is used to describe God’s care for Israel? (Deut. 32:11-13) ¹⁴
15. Does the land of “milk and honey” (chalav u’devash) refer to cow’s milk and the nectar collected by honeybees? (Deut. 32:14) ¹⁵

⁸ Moses wanted the people to remember that God administered retribution in previous generations for the sins of the people. For example, he destroyed the world with the great flood in Noah’s time, and later scattered the families of the earth for the sin at the tower at Shinar. God divided the people into 70 separate nations, equaling the number of Jacob’s offspring who descended into Egypt.

⁹ The Talmud (Sukkot 46a) quotes Deut. 32:7, “ask your father... and your elders,” to refer to those who understand the Torah, i.e., Israel’s wise men. Since Moses commanded us to consult the sages, we may fulfill their directives despite the absence of direct statements found in the pages of the Torah.

¹⁰ When the Most High (עֶלְיוֹן) divided the nations, he “established their boundaries according to the number of the sons of Israel” (יָצַב גְּבֻלַּת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל), though he gave to Israel his “chosen orchard” and “treasures” that may be reaped in it. Israel inherited God’s own special portion of the earth, which is considered the highest (or most central) location in the world. Among the nations, God chose Israel for himself, meaning that he imparted additional revelation to the Jewish people. Note that many Christian translations change the meaning of these verses by relying on the LXX over the Hebrew.

¹¹ The phrase *chevel nachalato* (חֵבֶל נַחֲלָתוֹ), often translated as “his allotted heritage,” literally means the “rope of his inheritance,” and indicates the special bond between God and Jewish people.

¹² The word *yimtza’eihu* (יִמְצָאֵהוּ) can mean “he brought them [into being]” or found them pleasing (as Hosea 9:10 declares, “I found Israel as grapes in the desert”). Jeremiah declares: “I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown” (Jer. 2:2). It was at Sinai that God gave the people wisdom (i.e., the Torah) and surrounded them with the protection of the clouds of glory.

¹³ The idiom *ishon ayin* (אִישׁוֹן עַיִן) can be literally translated as “little man (ishon) of the eye (ayin),” i.e., the (reflective) pupil of the eye, though figuratively it refers to someone cherished, who brings delight to the eye. The idiom also appears in Psalm 17:8, Zech. 2:8; Prov. 7:2; Lam. 2:18.

¹⁴ God is likened to an eagle who gently rouses its nestlings and hovers over them before entering the nest. Unlike other birds that carry their young by their claws, eagles carry their young upon their wings, declaring, “if an arrow is shot, it will pierce me rather than my child” (Midrash Tachunah). God alone carried Israel this way and no “alien power,” that is, no intermediary or angel helped (see Exod. 33:2-3). God “made them ride upon the high places of the land,” that is, the land of Israel, and gave them “honey from the bedrock” and “oil from the flinty rocks,” two images of unusual blessing in the promised land.

¹⁵ No. The milk is described here as the “milk from sheep,” and honey is thought to refer to “date honey.” Butter could be made from cows, but apparently not milk... Note that the “rams from Bashan” refer to the animals raised in the best land for herding (Num. 32). The “fat kidneys of wheat” is a metaphor of huge kernels, just as drinking the “blood of grapes as wine” refers to grapes of enormous size.



16. What does the word “Jeshurun” (יֵשׁוּרֻן) mean? (Deut. 32:15) ¹⁶
17. What was God’s first complaint against Jeshurun? (Deut. 32:15) ¹⁷
18. How did Israel provoke God to jealousy (Deut. 32:16)? ¹⁸
19. What does God call “foreign gods”? (Deut. 32:17) ¹⁹
20. Why did Israel commit idolatry? (Deut. 32:18) ²⁰
21. What was God’s response to Israel’s apathy? (Deut. 32:19) ²¹
22. What does the “hiding of God’s face” mean? (Deut. 32:20) ²²



- ¹⁶ Jeshurun is a poetic name for Israel meaning “upright one,” from yashar (יָשָׁר), to be straight, right, true, just, etc. Rabbi Bachya understands the name to come from the root *shur* (שׁוּר), meaning “to see,” from Num. 24:17 (“I see him”), referring to the Jewish people who were granted a direct vision of God. The Septuagint translates this term as “beloved one” (ὁ ἠγαπημένος). The prophet Isaiah calls Israel, “Jeshurun, whom I have chosen” (Isa. 44:2). Followers of Yeshua are called to be “yesharim,” upright ones.
- ¹⁷ Rather than showing devotion to the LORD, Jeshurun “became fat and rebelled.” From this the sages infer that prosperity can be a greater challenge to your relationship with God than poverty. Prosperity leads to the idea that we do not really need God, and therefore leads to apostasy. “A full stomach leads to many sins” (Berachot 32a). As King David warned, “Let their table become a snare for them” (Psalm 69:22; Rom. 11:9). Since Israel abandoned God, the “Rock of his salvation,” God would respond in measure. Note that Sifrei says that the statement that Jeshurun became “fat, thick, and stuffed” refers to three materialistic generations that will precede the Messianic redemption. “Be appalled, O heavens, at this... My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water” (Jer. 2:13).
- ¹⁸ They provoked God to jealousy (קִנְיָה) by adopting “alien practices” (זָרִים), that is, the worship of foreign gods that would require “vile deeds” (i.e., תועבות, “abominations”) as part of their worship.
- ¹⁹ God calls them *shedim* (שְׁדִים), or “demons,” though perhaps the word means “empty shades” or vain things. In this context, shedim were “not gods” invented by the people. Moses already understood the people had worshipped such in the past (Lev. 17:5-7) and is aware this practice will return to Israel in the future. These were “new gods,” that were “never considered by their fathers. The Sifrei notes that even the pagans would remark that they were “Jewish idols.” Note that the Hebrew word for demon (shed) probably refers to “powers” that were invoked for help. However, when the gods of the nations are called shedim, it is to indicate that they are insubstantial *shades*, “no-gods,” with neither divine nor demonic functions. It is only in the NT that demons are revealed as malicious spirits that are manifest in the presence of the Messiah Yeshua... See Paul’s use of this verse in 1 Cor. 10:19-23 regarding food offered to idols.
- ²⁰ Israel became “forgetful” of the Rock that fathered them, the God who gave them birth... Note that this refers to a state where the soul becomes apathetic to the very question of good and evil and the divine Presence. It is not a question of “sin” or “rebellion” here, but rather *indifference*. Be hot or cold, lest you be spit out of God’s mouth.
- ²¹ Because Israel spurned God, God would spurn them, “measure for measure.” Interestingly the word for spurned is *na’atz* (נָאַץ), a term later used to refer to blasphemy (נִאָּצָה). The people’s indifference really was a form of “provocation” against God, a hidden form of anger (כַּעַס) directed toward heaven.
- ²² The hiding of God’s face is called “hester panim” (הֶסְתֵּר פָּנִים) which is symbolic of the withdrawal of divine favor (the opposite is God’s face “shining upon you” in blessing). God hides his face or “turns away” from us in order to afflict us and induce a sense of our need for Him. Notice, however, that God still watches “to see what will be their end,” suggesting that he still keeps “one eye” on them... [Note that beginning with this verse God begins speaking in the first person, rather than Moses. This represents a turning point in the structure of the Ha’azinu.]



23. What retribution is promised to apostate Israel? (Deut. 32:21) ²³
24. How does Paul interpret Deut. 32:21 in Romans 10:19, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry”? ²⁴
25. To what is God’s anger likened? (Deut. 32:22) ²⁵
26. Describe some of the retribution promised to apostate Israel (Deut. 32:22-25) ²⁶
27. Why would God not completely annihilate the Jewish people? (Deut. 32:26-27) ²⁷
28. Why does God say Israel is a nation void of counsel (גוי אֵבֶר עֵצוֹת) without understanding? (Deut. 32:28-30) ²⁸
29. How to understand the statement, “Their rock is not like our Rock, and our enemies are judges”? (Deut. 32:31) ²⁹
30. What is “the vine of Sodom” and the “fields of Gomorrah”? (Deut. 32:32) ³⁰

²³ Just as Israel made God jealous by worshipping a “non-god” (בִּלְאֵ-אֱלֹ) and provoked him to anger with vanities (הַבְּלָיִים), so God would make Israel jealous with a “non-people” (בִּלְאֵ-עַם) and provoke them to anger by a foolish people (בְּגוֹי נָבָל). Note that the Jewish sages interpreted this to mean that God would raise up and use the nations as instruments of retribution against apostate Israel.

²⁴ Just as Israel gave their affection to other gods, so God will give his affection to another people. Note that Paul does *not* identify this “other people” with the Gentiles, but rather with those called out from among the nations - both Jews and Gentiles - to become God’s object of favor and blessing. This harkens to Hosea 2:23, “I shall call the ‘not-people’ my people, and ‘not mercy’ as mercy. Paul further quotes Isaiah 65:1 to demonstrate the universal nature of the gospel message. Note, however, that for Paul as well for Moses the promise of Israel’s redemption is secure and certain.

²⁵ God’s anger is likened to a fire that burns to the “depths of Sheol” (עֶדְ-שְׁאוֹל תַּחְתִּית). Note that the word “sheol” can refer to the pit, grave, etc., as a general symbol for death or the “underworld.” It later became associated with the idea of Hell and the Valley of Hinnom in the New Testament. The fire mentioned in this verse seems to refer to the land of Israel and Jerusalem, since it addresses “the foundations of the mountains.”

²⁶ Fire shall consume the land; Jerusalem will be burned; God will strike Israel with his “arrows” by bringing about famine, various plagues, attacks by wild animals, etc. Note the similarity to the 10 plagues brought upon Egypt (Exod. 15:26; Deut. 28:60). “Outside the sword will butcher, and indoors there will be terror.”

²⁷ God did not destroy the Jewish people for the same reasons he didn’t annihilate them after the sins of the Golden Calf (Exod. 32:11-12) and the Sin of the Spies (Num. 14:14-15), namely, because it might cause the nations to deny God’s providence and design. God was concerned with the reputation of His Holy Name (Ezek. 36:19-24). The Rambam argues that when Jews live according to Torah, they experience blessing that the nations see, but when they disobey, Israel will be sent into exile, causing the nations to deny God’s providence. By extension, if God were to destroy the Jewish people entirely, the nations themselves would be forever lost, since Israel functions as God’s witness to the world. Therefore God must redeem the Jewish people so that all men will one day acknowledge God’s glory.

²⁸ Because Israel abandoned the Torah, they are devoid of the “good counsel” God gave to them. If they were wise, they would appreciate their future end. Israel’s exiles would be the result of their collective apostasy. Since they forsook the Rock of Salvation, the Rock “sold them, and the LORD had given them up.”

²⁹ God “trapped” Israel by giving the nations authority over them – “their rock is not like our Rock, even though our enemies sit in judgment of us.” Another interpretation is that even the enemies of Israel will understand that their “rock” is not like the true Rock of Israel and that they are mere agents of retribution used by God’s own hand.

³⁰ These metaphorically refer to the source of Gentile power. The Talmud states that this verse suggests that the “Tree of Knowledge” was a grape vine, and the bitterness contained in its clusters” was death.



31. What does “the wine of Sodom” represent? (Deut. 32:33) ³¹
32. Why is this wine “stored up” with God, “sealed” in his treasury? (Deut. 32:34) ³²
33. What does the word vengeance (נָקָם) mean? (Deut. 32:35) ³³
34. What will God do after he fully punishes Israel? (Deut. 32:36-39) ³⁴
35. What are the “four exiles” of Israel? ³⁵
36. What verse proves the resurrection from the dead? ³⁶
37. What does God solemnly swear to do in the End of Days? (Deut. 32:40-42) ³⁷
38. Why are the Gentiles punished for functioning as God’s agent of retribution? ³⁸

³¹ It is a metaphor of retribution to be poured out. “For in the hand of the LORD there is a cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs” (Psalm 75:9). Note that the Hebrew states the wine represents “the rage of a serpent” (חֲמַת תַּיִם) and venom of a snake.

³² Retribution is only administered when God decides to unleash his wrath. Its timing is a concealed matter.

³³ Vengeance means punishment inflicted in retaliation for an injury or offense. It is “payback” or revenge for a crime and thereby vindicates justice. The Hebrew word *nakam* is linked to the holiness and justice of God. God’s inherent love of justice and truth prohibits him from letting sin and rebellion to go unpunished. The wrath of God is therefore a corollary of his righteousness, though God’s mercy is demonstrated for the sinner in the atoning death of the Messiah. The “winepress of God’s wrath” tramples the enemies of truth, though ultimately it is connected with the salvation of God (Isa. 65:1-6). Paul quotes from this verse in Rom. 12:19-20 to teach that only God is capable of exacting true retribution and meanwhile we are to do good to our enemies (Prov. 25:21-22). Likewise the Torah teaches, “You shall not avenge or bear a grudge against the children of your people but love your neighbor as yourself, I am the Lord.”

³⁴ After God sees that Israel can no longer withstand the advances of the Gentiles, he will vindicate his people and have compassion on them. According to the Talmud (Sanhedrin 97a), this refers to the time of the Messianic redemption, when Yeshua will return to judge the nations that are oppressing Israel at the end of the tribulation period. According to some of the sages, God will then rhetorically ask the nations, “Where are your gods....let them be your protection,” and then will declare to Israel: “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.” The LORD alone is the only power. Note that two uses of the word “I AM” refer to two great deliverances – from Egypt and from the nations at the end of days.

³⁵ Some of the sages say that the four uses of the word *ani* (אֲנִי) in Deut. 32:39 alludes to the four exiles Israel has suffered. The sages infer these four exiles from Genesis 1:2 (“The earth was null and void and there was darkness upon the face of the deep, and the spirit of God hovered above the water”). “Null” refers to the Babylonian Exile (423-371 BC); “void” refers to the exile of Persia / Media (371-356 BC); “darkness” refers to the Greek Exile (318-138 BC); and “the face of the deep” refers to Roman Exile (70 AD to today). The “Spirit of God” refers to the Messianic era when all Israel will be saved by Yeshua.

³⁶ The Talmud says “I kill and I give life, I wound and I heal” (Deut. 32:29) refers to the resurrection from the dead. “Can it be implied that the verse refers to two different people – one whom God kills and another to whom he gives life? But the verse continues, ‘Though I have wounded, I will heal.’ The second clause implies that God will heal the same person whom he has crushed, and therefore the same person who died will again be granted life” (Pesachim 68a).

³⁷ God swears to exact vengeance upon His enemies and this passage describes the fury of his revenge. That this refers to Yeshua is evident from the statement *chai anokhi l’olam* – “I am alive forever,” that is, the one who was crushed and put to death for our sins but now makes alive and heals – yet this is the same One who will bring judgment upon the earth on Yom Adonai - the great Day of the LORD.

³⁸ They are punished because they willingly accepted the role of the oppressor, with no fear of the LORD.



39. Why are the nations commanded to shout for joy when God takes vengeance upon them during the Great Tribulation? (Deut. 32:43) ³⁹
40. How does Deut. 32:43 foretell of the Second Coming of Messiah and the fulfillment of the revelation of Yom Kippur (i.e., the Day of Atonement)? ⁴⁰
41. Why was Joshua called Hoshea in Deut. 32:44? ⁴¹
42. What were Moses' last words to the people? (Deut. 32:45-46) ⁴²
43. When and where did Moses die? (Deut. 32:48-52) ⁴³
44. Why was Moses forbidden to enter the land? (Deut. 32:51-52) ⁴⁴



Discussion Topics:

1. Why is this Torah portion always during the High Holidays, that is, on the Sabbath before Yom Kippur (“Shabbat Shuvah”)?
2. How does the Ha'azinu resemble the oracles of other Hebrew prophets?
3. What is *teshuvah*? Is it the same thing as “repentance”?

³⁹ The nations will finally realize the greatness of God and praise him for remaining faithful to the Jewish people over the course of history. Only the Gentiles can offer this praise, since only they fully understand how they repeatedly schemed to destroy the Jewish people over the millennia (for example, think of how Israel was oblivious to the foiled curses that Balaam wanted to place upon them and how God overruled his perversity).

⁴⁰ During this time of vengeance, God will atone for His people and the land of Israel. Israel will coronate Yeshua as their great High Priest and King. Note that the prophetic song ends with Israel saved and restored to the promised land.

⁴¹ Joshua joined Moses in the recitation of the song to all the people, in part to establish his authority as the new leader, and perhaps because he was present when God gave the revelation to Moses at the Tent of Meeting. He is called “Hoshea” (“God saves”) instead of Yehoshua (“God will save”) because the prophetic message is complete.

⁴² Moses urged the people to pay close attention to this prophecy and to instruct their children in the ways of Torah. The future of the nation depended upon imparting this heritage to their children. Moses added that the Torah was not an “empty word” spoken to them, but it constituted their very life. “No part of the Torah is without profound meaning. If you think that it is, realize that the emptiness comes from within you. A person with depth who applies himself to Torah study will surely appreciate how ‘it is your life’” (Jerusalem Talmud, Peah 1:1).

⁴³ Moses died on his birthday, on the 7th of Adar, at age 120. “On that very day” God commanded him to ascend the Aravim range to Mount Nebo to catch a glimpse of the promised land and then to die. Note that the exact phrase “on that very day” (בְּעֵצָם הַיּוֹם הַהוּא) is used regarding eight significant events: 1) the flood of Noah [Gen. 7:13]; 2) the circumcision of Abraham [Gen. 17:26]; 3) the Exodus from Egypt [Exod. 12:17; 41, 51]; 4) the ordinance of Yom Kippur [Lev. 23:28-30]; 5) the death of Moses [Deut. 32:48]; 6) the first Passover in the Promised Land [Josh. 5:11]; 7) the siege of Jerusalem by Nebuchadnezzar [Ezek. 24:2]; and 8) the date Ezekiel received the vision of the Millennial Temple [Ezek. 40:1]. Note that Moses was commanded to die, which some say implies that he dug his own grave after which God “put him to death” with a kiss.

⁴⁴ Because of the sin at Meribah, when he struck the rock twice (instead of speaking to it as God commanded), Joshua was chosen to lead the people into their inheritance (Joshua was a picture of Messiah). The Apostle Paul identifies the Rock with the Messiah, the “living rock” who was to be smitten only *once* (1 Cor. 10:4; Heb. 6:6).



Torah for the High Holidays

For Yom Kippur:

- Read Leviticus 16:1-34; Numbers 29:7-11
Also read Leviticus 18:1 - 18:30
- Read the Haftarah (Isa. 57:14 - 58:14)
- Also read: Jonah 1:1-4:11; Micah 7:18-20
- Read the New Testament (Rom. 3:21-26; 2 Cor. 5:10-21)



כִּי־שָׁתִים רָעוֹת עָשָׂה עַמִּי אֲתִי עָזְבוּ מִקֹּדֶר מַיִם חַיִּים לְחַצֵּב
לָהֶם בְּאֵרוֹת בְּאֶרֶת נִשְׁבָּרִים אֲשֶׁר לֹא־יִכְלֹוּ הַמַּיִם

"For my people have committed two evils: they have forsaken me, the fountain of living waters,
and hewed out cisterns for themselves, broken cisterns that can hold no water" – Jer. 2:13

Note this word is spoken to "My people..." There are two sorts of breaking. One is to be broken by the inevitable sin and ruin of this world, and the other is to have *lev-nishbar*, a broken heart, in teshuvah before the LORD. The former breaking leads to a vain attempt to find life in the "broken vessel" of this world. This breaking eventually leads to death. To be inwardly broken requires turning back to the Source of life and salvation (2 Cor. 7:10). God alone holds the Vessel of Life that contains the living water the soul needs to live (John 4:14; 7:38)... We all must drink from this vessel, lest we suffer spiritual dehydration and death.

For Simchat Torah:

- Read Parashat **V'zot Ha-berakhah** (Deut. 33:1-34:12)
Also read Numbers 29:35-30:1
- Read the first part of Bereshit (Gen. 1:1-ff)
- Read the Haftarah (Josh. 1:1-18)
- Read New Testament (Rev. 22:1-5; Matt. 5:17-48; Rom 7:21-25)

For the Sabbath after Sukkot:

- Read Parashat **Bereshit** (Gen. 1:1-6:8)
- Read the Haftarah (Isa. 42:5-43:10)
- Read the New Testament (John 1:1-14)