

Parashat Ha'azinu תַּאֲזִינוּ

"Give ear"

Torah portion:

Deuteronomy 32:1-52

Haftarah portion:

*2 Samuel 22:1-51

*when coinciding with Shabbat Shuvah, the Haftarah portion is:

Hosea 14:2-10 (1-9)

Joel 2:15-27

Micah 7:18-20

Brit Chadashah/New Testament portion:

Romans 10:14 - 11:12 (read all of Ro.10 for important context.)

We often read surrounding N.T. scripture because it is such a blessing to do so.



Haftarah portion:

Hosea 14:1 O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and **return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips.**

3 Assyria shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.

Brit Chadashah/New Testament portion:

Currently those following Rabbinical Judaism, and thus many "Messianics", are seeking righteousness by their actions/works, that is, vainly, by their own hands through works of the Law:

Romans c10

v1 Brothers, on-the-one-hand the well-thinking of my heart and the petition to the God in-behalf-of the Israeli is with-reference-to salvation.

v2 For I-am-bearing-witness to-them that they-are-having (a) zeal of-God, BUT not according-to thorough-knowledge;

v3 For being-ignorant-of the righteousness of-the God, and seeking to-make-stand their-own righteousness, they-were not subjected to-the righteousness of-the God.

v4 For Messiah (is) finish of-law with-reference-to righteousness to-every (one) trusting.

v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them. (note that you must do ALL the commandments - James 2:10)

v6 **But the righteousness out-of trust is-saying thus:** Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

v7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead (ones).

v8 **BUT what is-it-saying?** The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;
 v9 That if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;
 v10 For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.
 v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.
 v12 For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of-all, being-rich with-reference-to all the (ones) calling-on him;
 v13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

Torah portion:

National Israel has rejected Messiah Yeshua and continues to be "self-serving".

Deuteronomy 32:15 But Jeshurun waxed fat, and kicked: Thou art waxed fat, thou art grown thick, thou art become sleek; Then he forsook God who made him, And lightly esteemed the Rock of his salvation.

"Jeshurun" - יֵשׁוּרוּן Yēshuruwn Strongs H3484 = "upright one", a symbolic name for Israel describing her ideal character

"lightly esteemed" - נָבַל nabel H5034 = to regard or treat as foolish, to treat with contempt

"salvation." - יְשׁוּעָה yēshuw`ah H3444 feminine noun from /שָׁעָה

They mock Jesus.

But bear in mind that this is from the "petrification" that God has given them:

Romans 11:7 What then? What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,

--Understand that "the choice "is NOT national Israel, OR Rabbinical Judaism. "The Choice" of Israel are those of Israel that trust in Jesus.-- AND of course, just as true Christians may be found outside and among the "church", the "Choice" of Israel may be found among national, ethnic Israel and among Rabbinical Judaism...

v8 Even-as it-has-been-and-is-still-written: The God gave to-them (a) spirit of-compunction, eyes not to-be-looking and ears not to-be-hearing, till of-the today day.
 v9 And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,
 v10 Let their eyes be-made-dark (so as) not to-be-looking, and you-bend-completely their back through every-(thing).

(note quote from Psalm 69:23-24 (22-23) this says "everything", so **everything in traditional Judaism has this petrification, darkening, deafness. The Law is called a shadow** (Heb. 8:5) and hence darker than the reality. Here's just one example of this "profanity of vanity":
<http://www.jpost.com/Opinion/Editorials/Shabbat-shalom>

Therefore God provokes them:

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; They have **provoked** me to anger with their vanities: And I will move them to jealousy with those that are not a people; **I will provoke them to anger with a foolish nation.**

1 Kings 9:9 "---because they **forsook** Jehovah their God, ---"

There is much hope for the Gentiles:

Romans 9:25 As even in the Hosea he-is-saying: I-shall-call the people not mine, my people, and the (woman?) not having-been-cherished-and-still-(not)-cherished, having-been-cherished-and-still-cherished;

v26 And it-will-be in the place, the-place-where, it-was-said to-them: YOU (-are) not my people, there they-will-be-called sons of (the) living God. (**Hosea 1:9, 2:23**)

What once was only applied to Israel, now also applies to Gentile Christians!

Joel 2:28 And it shall come to pass afterward, that I will pour out my Spirit upon **all** flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 and also upon the servants and upon the handmaids in those days will I pour out my Spirit. 30 And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. 32 And it shall come to pass, that **whosoever shall call on the name of Jehovah shall be delivered**; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and [k] among the remnant those whom Jehovah doth call.

k. [Joel 2:32](#) Or, *in the remnant whom etc.*

Romans 10:13 **For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.**

There is much hope for all Israel:

Hosea 2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak [j] comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of [k]Achor for a door of hope; and she shall [l] make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day, saith Jehovah, that thou shalt call me [m] Ishi, and shalt call me no more [n] Baali.

17 For I will take away the names of the Baalim out of her mouth, and they shall no more be [o] mentioned by their name. 18 And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

21 And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth; 22 and the earth shall answer the grain, and the new wine, and the oil; and they shall answer [p] Jezreel. 23 And I will sow her unto me in the [q]earth; and I will have mercy upon [r] her that had not obtained mercy; and I will say to [s] them that were not my people, Thou art my people; and they shall say, Thou art my God.

ASV 1901 Footnotes:

- j. Hosea 2:14 Hebrew to her heart.
- k. Hosea 2:15 That is, Troubling.
- l. Hosea 2:15 Or, sing
- m. Hosea 2:16 That is, My husband.
- n. Hosea 2:16 That is, My master.
- o. Hosea 2:17 Or, remembered
- p. Hosea 2:22 That is, Whom God soweth.
- q. Hosea 2:23 Or, land
- r. Hosea 2:23 Hebrew Lo-ruhamah. See 1:6.
- s. Hosea 2:23 Hebrew Lo-ammi. See 1:9, 10.

Joel 2:12 Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: 13 and **rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness, and repenteth him of the evil.** 14 Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal-offering and a drink-offering unto Jehovah your God?

15 **Blow the trumpet in Zion, sanctify a fast,** call a solemn assembly;

True fasts & Sabbaths:

Isaiah 58:1 Cry [a]aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous judgments; they delight to draw near unto God. 3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and [b]exact all your labors. 4 Behold, ye fast for strife and contention, and to smite with the fist of wickedness: [c]ye fast not this day so as to make your voice to be heard on high. 5 Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes

under him? wilt thou call this a fast, and an acceptable day to Jehovah? 6 Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. 9 Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; 10 and if thou [d]draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; 11 and Jehovah will guide thee continually, and satisfy thy soul in [e]dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor [f]it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14 then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

Footnotes

Isaiah 58:1 Hebrew with the throat.

Isaiah 58:3 Or, oppress all your laborers

Isaiah 58:4 Or, ye shall not fast as ye do this day, to make etc.

Isaiah 58:10 Or, bestow on the hungry that which thy soul desireth

Isaiah 58:11 Or, drought

Isaiah 58:13 Or, him

Cont. Joel 2:16 gather the people, sanctify the assembly, assemble the [d]old men, gather the children, and those that suck the breasts; let the bridegroom go forth from his chamber, and the bride out of her closet. 17 Let the priests, the ministers of Jehovah, weep between the porch and the altar, and let them say, Spare thy people, O Jehovah, and give not thy heritage to reproach, that the nations should [e]rule over them: wherefore should they say among the peoples, Where is their God? 18 Then was Jehovah jealous for his land, and had pity on his people. 19 And Jehovah answered and said unto his people, Behold, I will send you grain, and new wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the nations; 20 but I will remove far off from you the northern army, and will drive it into a land barren and desolate, [f]its forepart [g]into the eastern sea, and its hinder part [h]into the western sea; and its stench shall come up, and its ill savor shall come up, because it hath done great things.

21 Fear not, O land, be glad and rejoice; for Jehovah hath done great things. 22 Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth its fruit, the fig-tree and the vine do yield their strength. 23 Be glad then, ye children of Zion, and rejoice in Jehovah your God; for he giveth you the former rain [i]in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, [j]in the first month. 24 And the floors shall be full of wheat, and the vats shall overflow with new wine and oil. 25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. 26 And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame. 27 And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and there is none else; and my people shall never be put to shame.

Footnotes:

- d) [Joel 2:16](#) Or, *elders*
- e) [Joel 2:17](#) Or, *use a byword against them*
- f) [Joel 2:20](#) Or, *with its forepart*
- g) [Joel 2:20](#) Or, *toward*
- h) [Joel 2:20](#) Or, *toward*
- i) [Joel 2:23](#) Or, *in (or, for) righteousness*
- j) [Joel 2:23](#) Or, *at the first*

Romans 11:11 I-am-saying therefore, **(Have) they-slipped in-order-that they-might-fall? (No!) May-it not come-to-pass;** BUT by-their offence the salvation to-the Gentiles, **with-reference-to to-provoke them to-jealousy.**

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, **in-how-much more their fulness.** (compare Isa.40:2)

So we see that the unbelieving/petrified Jew will have more fullness in the future than the past or present believing Jew or Gentile!

v25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) **this mystery, in-order that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is**

from part to-the Israeli, until of-which (time) the fulness of-the Gentiles might-come-in,

v26 **And thus all Israel will-be-saved,** according-as it-has-been-and-still-is-written: The (one) **delivering will-be-present** out-of Sion, **he-will-turn-back impiety from Jacob.**

*

Question of the week for Hebrew-rooters:

Why did Jesus use a Greek proverb when He spoke Aramaic to Saul in Acts 26:14?

Was he appealing to Paul's Greek mindset?

Acts 26:14 And-additionally (as) we all (were) having-fallen-down into the earth I-heard (a) voice saying to me in-the Hebrew dialect: Saul, Saul, why are-you-persecuting me? Hard for-you to-be-kicking-with-the-heel toward gods.

~~~~~

***"The Torah of the New Covenant is the Holy Spirit"*** - brother Jeffrey Young, 2016.

***I agree.***

**Romans 8:2**

**"For the law of-the spirit of-the life in Messiah Jesus  
made me free from  
the law of the sin and of-the death."**

~~~~~

Shabbat Shuvah

The Sabbath of Return

when coinciding with Shabbat Shuvah,
they **Haftarah portion** for the week is:

Hosea 14:2-10 (1-9)

Joel 2:15-27

Micah 7:18-20

On when the month begins...

(Sort of a "Messy-Antics" discussion)

The Sabbath between Rosh Hashanah and Yom Kippur is called **Shabbat Shuvah** "the Sabbath of Return". It is called this because the Haftarah begins with *Shuvah Yisrael* -"Return, O Israel"..

By appearances (of the moon), the evening of the secular calendar's Sept 6, 2013 may be the actual *sighting* of the new moon, and hence the actual beginning of Rosh Hashanah. Yes, that is about 2 nights past the time most people celebrate Rosh Hashanah. (And this was also true on Friday, Sept. 26, 2014, which coincided with the "crescent" New moon sighting, with the rabbinical date of Rosh Hashanah beginning at sunset on Sept 24, 2014).

Therefore would the actual date of Shabbat Shuvah be postponed a week? At any rate, most consider, Sept 7, 2013 (beginning on the evening of Sept 6) (Fri, Sept. 26, 2014) to be Shabbat Shuvah of 2013, and the Haftarah portion 2 Sam is not read, but rather Hosea, Joel, & Micah (the latter readings depending on your flavor of Judaism).

*

With that in mind...

Some discussion this week (2013) on the report that you can see stars during daylight from the bottom of a well. However, it turns out that this is not true. Never-the-less, some still wonder: *if it were true, then those ancients might have been able to actually see the moon in conjunction?* **The debate is as such: Some claim the month begins at the physical sighting of the new moon. This group says we must "see" the moon just as those in ancient Israel necessarily had to. The opposing view says the month begins at conjunction (can't be seen, but is scientifically known).**

The first group apparently does not acknowledge that the ancients could determine where the moon was on a cloudy day. That is, even if the ancients did not (perhaps they did) have a telescope and filters to see the moon in conjunction, they could scientifically calculate the precise location of the moon, and hence the precise beginning of the new moon. *There is, after all, nothing new under the sun.*

Note the **Antikythera Mechanism**

http://www.cotopaxi-colorado.com/Torah-Torah.htm#Antikythera_Mechanism!

Apparently a lot of the importance attached to the exact day of the new moon is tied to a belief that if you know when the new moon is, then you can calculate when the Messiah will return.

It seems there is much overlooked grace here. In the law of Messiah (Rom.8:2), members of his body (Eph.ch 2&5) certainly are not without an advocate (1 Jn. 2:1) on Judgment Day. We have direct access to the Holy of Holies (Heb.10:19,20; 1Cor.3:16) now and at all times, not just Yom Kippur. **If we participate in a type of Rosh Hashanah to Yom Kippur observance, we may learn something, but we are not under a disciplinarian tutor (Gal.3:24-25). Therefore the actual date of the new moon is not terrifically important.**

Now, also, if you consider yourself under the law, then too, the date is not all that important, as common sense dictates that those that follow conjunction/sighting will have a day or two head start on looking for the Messiah...

Copyright © 2019-2020 Nelson Moore.

Reprinting for individuals' bible study is permitted.

[PRIVACY & COPYRIGHT NOTICE](#)

www.cotopaxi-colorado.com/Torah-Torah.htm

Contact nelson@cotopaxi-colorado.com