

10-12-16 Message to Beit Adonai Yisroel – Haazinu (give ear!)
Torah Portion; Deut 32:1-52
Haftarah: 2 Samuel 22:1-51
Suggested Acheron K'tuvim: Rev 21:2-5

The Second Gathering

Central question of this message: Do you long for the succah of G-d?

Today we are in the next-to-last parasha of Torah. It is Moses' final song. In next week's portion he gives a blessing to the tribes, and dies.

On Simchas Torah (Joy over the Torah), we read the final section of the final parasha of Torah, then we read the first section of the first parasha of Torah at the same time, back-to-back.

Today's parasha is called *haazinu*, which is in the command voice in Hebrew. It means, essentially, "hear me!"

But in the first verse he's not even speaking to people. He speaks to the heavens and the earth. He calls them as two witnesses to his words and his charge to the assembled nation.

Deut 32:1-4

32 "Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. 2 "Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. 3 "For I proclaim the name of the Lord; Ascribe greatness to our God! 4 "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

פִּי:	אִמְרֵי-	הָאָרֶץ	וְהִשְׁמַע	וְאֶדְבַּרְהָ	הַשָּׁמַיִם	הַאֲזִינוּ	32:1		
my mouth.	the words of	O earth,	and hear,	and I will speak;	O ye heavens,	Give ear,			
6310	561	776	8085	1696	8064	238			
עַל־	כְּשֶׁעִירָם	אִמְרָתִי	כְּטֵל	תִּזְלַ	לְקֹחִי	בְּמָטָר	יִעֲרֹף	2	
upon	as the small rain	my speech	as the dew,	shall distil	My doctrine	as the rain,	shall drop		
5921	8164	565	2919	5140	3948	4306	6201		
			עֵשֶׂב:	עַל־	וְכַרְבִּיבִים	דְּשָׂא			
			the grass:	upon	and as the showers	tender herb,			
			6212	5921	7241	1877			
	לְאֱלֹהֵינוּ:	גִּדְלָ	הַקְּבוֹ	אֶקְרָא	יְהוָה	שֵׁם	כִּי	3	
	unto our God.	greatness	ascribe ye	I will publish	the Lord:	the name of	Because		
	430	1433	3051	7121	3068	8034	3588		
אֱמוּנָה	אֵל	מִשְׁפָּט:	דְּרָכָיו	כָּל-	כִּי	בְּעֵלּוֹ	תָּמִים	הַצּוּר	4
truth	a God of	judgment:	his ways	all	for	his work	perfect:	the Rock,	
530	410	4941	1870	3605	3588	6467	8549	6697	
				הוּא:	וַיֵּשֶׁר	צְדִיק	לְעוֹלָ	וְאֵין	
				he.	and right	just	iniquity,	and without	
				1931	3477	6662	5766	369	

The invocation of heaven and earth as “witnesses” is not merely a flowery way to begin his song. It is a matter of substance, and it is not in any way random.

We find his intention by going back to the previous portion, *VaYelech*.

Deut 31:28-29

28 "Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. 29 For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the Lord, provoking Him to anger with the work of your hands."

But Moses called these same witnesses in the previous parashah.

Deut 30:19-20

19 I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the

curse. So choose life in order that you may live, you and your descendants, 20 by loving the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

But there's something that I want you to see, that you may not have previously noticed. Calling heaven and earth as witnesses was how Moses began his long sermon.

Deut 4:25-26

25 "When you become the father of children and children's children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the Lord your God so as to provoke Him to anger, 26 I call heaven and earth to witness against you today, that you shall surely perish quickly from the land where you are going over the Jordan to possess it.

So, the “bookends” theme found in the first use of this phrase in Devarim (Deuteronomy) is the same as the theme in its final use in this

book (from today's parasha). It is as if Moses is using it as frame around the picture he is painting.

What is the picture that Moses is painting throughout Devarim? It can be summarized, I believe, in few words. "G-d has given you the words of life in His Torah. So, do them so that your life will be blessed."

The clear intention of invoking heaven and earth as the two witnesses to his charge to Israel is not so much to point to the creation... but rather to point to the creator of them both... who is far more permanent than His creation.

Yeshua used this same concept of permanence associated with "heaven and earth".

Matt 5:17-19

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.

And again,

Matt 24:35-37

35 "Heaven and earth will pass away, but My words shall not pass away. 36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

Tomorrow night we enter into the festival of Succot (Booths).

Lev 23:33-44

33 Again the Lord spoke to Moses, saying, 34 "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the Lord. 35 'On the first day is a holy convocation; you shall do no laborious work of any kind. 36 'For seven days you shall present an offering by fire to the Lord. On the eighth day you shall have a holy convocation and present an offering by fire to the Lord; it is an assembly. You shall do no laborious work.

37 'These are the appointed times of the Lord which you shall proclaim as holy convocations, to present offerings by fire to

the Lord — burnt offerings and grain offerings, sacrifices and libations, each day's matter on its own day — 38 besides those of the sabbaths of the Lord, and besides your gifts, and besides all your votive and freewill offerings, which you give to the Lord.

39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the Lord for seven days, with a rest on the first day and a rest on the eighth day. 40 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before the Lord your God for seven days. 41 'You shall thus celebrate it as a feast to the Lord for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 42 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the Lord your God.'" 44 So Moses declared to the sons of Israel the appointed times of the Lord.

Succot is the final of the three pilgrimage festivals (*shelosh regalim*) which command all of G-ds people to come to Jerusalem to join Him there.

The focus of Rosh Hashana and Yom Kippur are firmly in the past and present. We look over our past year(s), and repent. We do that so that our relationship with one another and with the G-d of the universe can be healed today.

On Succot we completely change focus. We begin to look forward only. That forward-leaning emphasis is complete as we read the first few lines of *Bereshit* during *Simchat Torah*.

There are only five days between Yom Kippur and Succot. As Yom Kippur is the most solemn time of our year, then Succot is the most festive. So, there is a pretty rapid change of focus required at this time of the year.

But G-d loves it when our mourning turns to joy. Hear that quick turn-around as it is expressed in the Psalms.

Ps 30:10-12

10 "Hear, O Lord, and be gracious to me; O Lord, be Thou my helper." 11 Thou hast turned for me my mourning into dancing; Thou hast loosed my sackcloth and girded me with gladness; 12 That my soul may sing praise to Thee, and not be silent. O Lord my God, I will give thanks to Thee forever.

And the prophet Jeremiah spoke of a day when our national mourning will be turned to gladness.

Jer 31:10-12

10 Hear the word of the Lord, O nations, And declare in the coastlands afar off, And say, "He who scattered Israel will gather him, And keep him as a shepherd keeps his flock." 11 For the Lord has ransomed Jacob, And redeemed him from the hand of him who was stronger than he. 12 "And they shall come and shout for joy on the height of Zion, And they shall be radiant over the bounty of the Lord — Over the grain, and the new wine, and the oil, And over the young of the flock and the herd; And their life shall be like a watered garden.

It's actually a sin to not be joyful during the seven-day celebration of Succot, as we see in Lev 23:40. This is why this festival also has another common name, *z'man simchateinu* (time of our rejoicing).

There is one more day added to the Succot festival, at the end, and our people call it Shemini Atzeret (eighth day), and then the next day is Simchat Torah (Joy over the Torah).

I believe that G-d instituted this festival for several reasons. One is to remind us that we used to dwell in tents in the wilderness, and thus appreciate nicer homes that bless us today. Another is to put another mile-marker in the roadmap of His kingdom's progression through the ages.

At the time we heard this commandment from G-d, we were living in tents. But so was G-d. The Mishkhan was also a "temporary structure" which was more tent than building.

The *shechina* dwelled in the Mishkhan, but also extended through the roof covering, and into the sky. It led the people.

Ex 13:21-22

21 And the Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. 22 He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

And the L-rd was actually in this pillar of fire and smoke.

Ex 14:24-25

24 And it came about at the morning watch, that the Lord looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion.

And so when the pillar was in the middle of the camp of Israel, G-d was our neighbor. That is even more clear when you look at the Hebrew word for the dwelling presence of G-d, *shechina*, and compare it with the Hebrew word for the Tabernacle, *Mishkhan*.

Both have the same root. That root suggests “neighbor”.

Since that day we forced G-d out of His temple in Jerusalem, and lost His dwelling presence, we have been trying to get back to the garden.

Our people have believed for a very long time that the Messiah would come to establish His earthly kingdom on Succot. And it didn't matter when the Messiah came during the year... His coming re-set the festival to succot.

We see the practical effect of that belief a couple of times in Scripture.

Matt 17:1-8

*17 And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 And Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, **I will make three tabernacles** (lit. succot) **here, one for You, and one for Moses, and one for Elijah.**" 5 While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is*

My beloved Son, with whom I am well-pleased; listen to Him!" 6 And when the disciples heard this, they fell on their faces and were much afraid. 7 And Jesus came to them and touched them and said, "Arise, and do not be afraid." 8 And lifting up their eyes, they saw no one, except Jesus Himself alone.

It wasn't the time of year for succot, but Peter knew what to do. And we see it again as Yeshua came into Jerusalem in a very special way a few days before Passover.

John 12:12-16

12 On the next day the great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went out to meet Him, and began to cry out, "Hosanna! (save now!) Blessed is He who comes in the name of the Lord, even the King of Israel." 14 And Jesus, finding a young donkey, sat on it; as it is written, 15 "Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt."

If you know the liturgy for our celebration of succot, then you will recognize much in this passage.

And there's another thing to see. Long before this event, our sages said that if Israel were worthy when Messiah came to her, He would come riding on a white steed, in the clouds. And if Israel were unworthy, then He would come to her lowly, riding on a donkey's foal.

So, you can see that in both these instances, those who saw Yeshua, interpreted that event as the Messiah's coming to redeem (in a physical way) Israel. And they considered that very day as succot.

Let's travel back in time to where we began, in the wilderness with Moses and the Hebrews.

Our people believe that the cloud that contained the shechina of G-d extended very high above Israel, and then spread-out so that it caused shade over the entire people all the time. Paul even speaks about this in 1 Cor. 10.

That cloud-covering is a perfect illustration for succot. G-d was our covering, He was our greater dwelling. When we men spread our tallis

out and our family stands beneath it, we symbolically recreate that protection which G-d gave to our people when He was our neighbor.

If you are like I am, we both long for the day when G-d will once again extend His tallis over us, and we can be His neighbor again. I am convinced that the day of that event is not as far off as it once was.

Succot was the day when the High Priest would pray for the rain for Israel.

Joel 2:23-27

23 So rejoice, O sons of Zion, And be glad in the Lord your God; For He has given you the early rain for your vindication. And He has poured down for you the rain, The early and latter rain as before. 24 And the threshing floors will be full of grain, And the vats will overflow with the new wine and oil. 25 "Then I will make up to you for the years That the swarming locust has eaten, The creeping locust, the stripping locust, and the gnawing locust, My great army which I sent among you. 26 "And you shall have plenty to eat and be satisfied, And praise the name of the Lord your God, Who has dealt wondrously with you; Then My people will

never be put to shame. 27 "Thus you will know that I am in the midst of Israel, And that I am the Lord your God And there is no other; And My people will never be put to shame.

This passage appears to be about rain. What you see here is one of the most tragic mistranslations I have every encountered. Let's look at it in Hebrew.

							23
	כִּי־	אֱלֹהֵיכֶם	בֵּיהֶנָּה	וְשִׂמְחוּ	גִּילּוּ	צִיּוֹן	וּבְנֵי
	for	your God:	in the Lord	and rejoice	Be glad	Zion,	then, ye children of
	<u>3588</u>	<u>430</u>	<u>3068</u>	<u>8055</u>	<u>1523</u>	<u>6726</u>	<u>1121</u>
	וַיִּזְרַד	לְצִדְקָהּ	הַמּוֹרָה	אֶת־	לְכֶם	נָתַן	
	and he will cause to come down	moderately,	the former rain		you	he hath given	
	<u>3381</u>	<u>6666</u>	<u>4175</u>	<u>853</u>	<u>3807a</u>	<u>5414</u>	
		בְּרֵאשִׁוֹן:	וּמִלְקוֹשׁ	מוֹרָה	גֶּשֶׁם	לְכֶם	
		in the first	and the latter rain	the former rain,	the rain,	for you	
		<u>7223</u>	<u>4456</u>	<u>4175</u>	<u>1653</u>	<u>3807a</u>	
	וַיִּצְהַר:	תִּירוֹשׁ	הַיִּקְבִּים	וַהֲשִׁיקוּ	בָרֶ	הַגְּרָנוֹת	וּמִלְאֵוּ
	and oil.	wine	the fats	and shall overflow	wheat,	the floors	And shall be full of
	<u>3323</u>	<u>8492</u>	<u>3342</u>	<u>7783</u>	<u>1250</u>	<u>1637</u>	<u>4390</u>
		הָאֲרָבָה	אָכַל	אֲשֶׁר	הַשָּׁנִים	אֶת־	לְכֶם
		the locust	hath eaten,	that	the years		to you
		<u>697</u>	<u>398</u>	<u>834</u>	<u>8141</u>	<u>853</u>	<u>3807a</u>
		וְשָׁלַמְתִּי	וְהָיָה	וְהָחִטִּיל	וְהִלְקֵהוּ	וְשָׁלַחְתִּי	25
		And I will restore	and the palmerworm,	and the caterpillar,	the cankerworm,		
		<u>7999</u>	<u>1501</u>	<u>2625</u>	<u>3218</u>		
	אֲשֶׁר	הַגְּדֹל	חִילִי	וְהָיָה	וְהִלְקֵהוּ	וְשָׁלַחְתִּי	
	which	great	my army	and the palmerworm,	and the caterpillar,	the cankerworm,	
	<u>834</u>	<u>1419</u>	<u>2426</u>	<u>1501</u>	<u>2625</u>	<u>3218</u>	
						בְּכֶם:	שָׁלַחְתִּי
						among you.	I sent
						<u>871a</u>	<u>7971</u>

Look at the phrase in verse 23 which says, “Your G-d has given you the former rain...”

The word translated “former rain” is “*moreh*”. It is based on the same root word as for Torah, which means “instruction”.

[OT:4175](#) מורה **mowreh** (mo-reh'); from [OT:3384](#); an archer; also teacher or teaching; also the early rain [see [OT:3138](#)]: *KJV* - (early) rain.

In context, the best translation is “teacher”.

The Hebrew word that comes next (modifying the term “teacher”) is translated into English as “moderately”. That word is *l'tzadkah* which carries with it the concept of “righteous authority”.

So, what was it that G-d gave us at the proper time? Let’s retranslate verse 23.

“And the sons of Tzion be glad and rejoice in the L-rd the G-d of you, for He has given unto you (Aleph-Tav) the righteous teacher who had authority.”

Note the Aleph-Tav that is closely associated with this “righteous teacher who has authority.”

Keep reading. “and He will cause to come down unto you ...”

The Hebrew is *geshem moreh v'malchosh b'rishon*.

OT:1655 גֶּשֶׁם **geshem** (Aramaic)
(gheh'-shem); apparently the same as
OT:1653; used in a peculiar sense, the
body (probably for the [figuratively] idea
of a hard rain):

Moreh – you already know as teacher

V'malchosh is from a more ancient root meaning “to gather after the first gathering”

B'rishon means “at the first”.

OT:7223 רִשׁוֹן **ri'shown** (ree-shone'); or
ri'shon (ree-shone'); from OT:7221; first,
in place, time or rank (as adjective or
noun):

So, let's now retranslate the entire passage using the new information we just found:

“And the sons of Tzion are to be glad and rejoice in the L-rd your G-d, for He has given unto you (the Aleph-Tav) the righteous teacher who has authority, and He will cause to come down unto you bodily one who gathers a second harvest, as at first.”

And since we all know the Aleph-Tav refers to Yeshua, the passage is now quite clear. It’s not about rain at all. It never was. It’s about our L-rd gathering His own unto Him, and taking us home.

And following that second gathering? Let’s now jump way forward in time.

Rev 21:2-5

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, 4 and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or

pain; the first things have passed away." 5 And He who sits on the throne said, "Behold, I am making all things new."

Zech 14:16-21

16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths (lit. succot). 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the Lord smites the nations who do not go up to celebrate the Feast of Booths (lit. succot). 19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths (lit. succot). 20 In that day there will be inscribed on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the Lord's house will be like the bowls before the altar. 21 And every cooking pot in Jerusalem and in Judah will be holy to the Lord of hosts; and all who sacrifice will come and take

of them and boil in them. And there will no longer be a Canaanite in the house of the Lord of hosts in that day.

What Moses saw, what Jeremiah and Zechariah saw only in visions, will come to us in the final reality which is only shown in a type and shadow today in our modern celebration of Succot.

The two witnesses (heaven and earth) which Moses called upon to hold our people accountable may well see that we eventually will fall on our face before our Father, and cry out “Boruch ha-ba b’shem Adonai.”

And on that day, our joy will be truly unrestrained, for our King is once again our neighbor.

Verses for Haazinu

Deut 32:1-4

Deut 31:24-29

Deut 30:15-20

Deut 4:25-26

Matt 5:17-19

Matt 24:35-37

Lev 23:33-44

Ps 30:10-12

Jer 31:10-12

Ex 13:21-22

Ex 14:24-25

Matt 17:1-8

John 12:12-16

Joel 2:23-27

Rev 21:2-5

Zech 14:16-21