

## HA'AZINU (*give ear*)



Deuteronomy 32 is the "Song" of which Moses spoke in the previous chapter 31. In it, Moses called heaven and earth to bear witness to the calamities that will befall Israel if it sins -- and the ultimate joy that will come with the final deliverance.

**Deuteronomy 32:1 Listen, O you heavens and I will speak; and hear, O earth, the words of my mouth. C-MATS**

**Question:** Why did יהוה have the heavens and earth to hear His words and testify against them when they sinned? To testify that he was warning Israel, Moses wanted witnesses that would outlive his and later generations; otherwise, who could reproach the Israelites of the future if they were to deny that they had ever accepted the covenant? Therefore Moses appointed heaven and earth, which are eternal. Furthermore, if Israel acts righteously, the witnesses will come and reward them: **"For there shall be a seed of peace; the vine shall give its fruit and the ground shall give its increase and the heavens shall give their dew; and I will cause to inherit אֶת־ remnant of this people אֶת־ all these things."** (Zechariah 8:12). And if Israel acts sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: **"And then יהוה anger will be aroused against you and He will shut up אֶת־ the heavens, that there will be no rain and that the land will not yield אֶת־ her fruit;"** (Deuteronomy 11:17), and then [the verse continues]: **"and you will perish quickly from off the good land which יהוה gives you."**-through [the attacks of] the nations. *Chumash*

**Deuteronomy 32:2 My teaching will fall as the rain; אִמְרֵי־י my speech will condense as the dew, as the light rain upon the tender herb and as the showers upon the grass. C-MATS**



**Question:** How is the Torah like rain and dew? Moses asked that his teaching, the Torah, penetrate the nation like life-giving rain and like the dew that is even more welcome than rain, because it never inconveniences anyone, as rain sometimes does. Storm winds give strength and life to vegetation, and, similarly, the struggle to master the Torah makes its students grow (Rashi). To learned people who can absorb much knowledge, the Torah's wisdom is like pelting, penetrating rain, and like powerful storm winds; to others who can understand only bits and pieces of its vastness, the Torah is like dew and gentle raindrops, even small amounts of which do much good. *Chumash*

**Deuteronomy 32:3 Because I will proclaim the name of יהוה: Come declare the greatness of our Elohim. C-MATS**

**Question:** What does when “I will proclaim the name of יהוה” mean in this verse? This is an expression of prayer. Speaking to all future generations, Moses asked that when, during the course of the Song, he would pray for the ingathering of the exiles, his listeners should not react with hopelessness, saying that the יהוה who punished Israel had become their permanent enemy. No. They should recognize from the Torah that He is an unchanging Rock, Whose word is true and Whose prophecies of eventual redemption will come true, even though He made Israel suffer for its misdeeds. *Chumash*

**Deuteronomy 32:4 He is the Rock, His work is perfect: all His ways are judgments: an Elohim of truth and without iniquity, just and right is He. C-MATS**

**Question:** Is יהוה's judgment fair to the righteous and the wicked? Even though יהוה is strong like a rock, when He brings judgment upon those who disobey His will, He does not bring it in a flood of anger, but rather with justice because “His work is perfect.” The term *perfect* refers to the article of faith that the totality of יהוה's work-the infinite combination of good fortune and failure, happiness and sadness, joy and tragedy-is harmonious whole, even though human intelligence is incapable of understanding how all the pieces of יהוה's puzzle fit together. He is faithful to reward the righteous their due in the world-to-come. And even though He defers their reward, in the end He will fulfill His words. Even to the wicked; יהוה rewards them in this world for any righteous deeds they might have performed. *Chumash*



He is the Rock

**Question:** יהוה is described as the "an Elohim of truth". He always keeps to His word and we can totally rely on Him. יהוה is an unchanging "Rock" of stability who fulfills everything He says, even if it takes time before we are able to see it. The Torah teaches us that we should try to be like this too and become somebody the people around us can count on. *Chumash*

**Question:** What are some ways that you can practice being reliable in your daily lives?

- You should be on time for work and school.
- Be careful to keep appointments and to come on time.
- You should meet your job and school deadlines.
- Pay your bills on time.
- Keep all your promises. (Be careful not to make a promise you cannot keep.)
- Do your share of household chores without someone asking you to help.

**Question:** Would you say that it's a good idea to promise things that we don't intend to keep and to tell people what they want to hear, or is it preferable to only say the truth even if the other person doesn't like it? We may think that we're making somebody happy by telling them what they want to hear, but in the end they will likely feel worse when we don't come through than if we never committed ourselves in the first place. Of course, we should attempt to be agreeable with others when we truly can. But when people realize that we say what we mean, and mean what we say, they will come to respect us.

**Deuteronomy 32:5 He is not corrupt, but they have corrupted themselves, the defect of His children: they are a perverse and crooked generation. C-MATS**

**Question:** Does יהוה cause corruption in the world? True, there is evil and corruption in the world, but יהוה does not cause it. People, not יהוה, cause corruption. (Rashi). *Chumash*

**Deuteronomy 32:6** *Is this the way you repay to ליהוה זאת this O foolish people and unwise? Is not He your Father that has brought you out? Has He not made you, and established you? C-MATS*



**Question:** Why are the Israelites called “foolish people and unwise”? Moses asked the people, “Why are you doing such saddening things before יהוה? He has the power to punish you, nevertheless He has bestowed all these favors upon you. Is this the way you repay Him for those favors?” After making you a special nation, יהוה established you upon every kind of firm base and foundation and made you self-contained: your Kohanim are from among yourselves; your prophets are from among yourselves, and your kings are from among yourselves. Indeed, you are like a city from which all resources are drawn. *Chumash*

**Deuteronomy 32:7** *Remember the days of old, think of the years throughout the generations: ask your father and he will show you; your elders and they will tell you. C-MATS*



Look to the Past

**Question:** Why does יהוה continually remind us to look to the past? Remember what יהוה did to past generations who provoked Him to anger. Remember the generation of Enosh, whom Elohim flooded with the waters of the ocean, and the generation of the Flood, whom Elohim washed away. Another explanation is: [If] you have not set your attention to the past, then “reflect upon the years of generations,” to recognize the future, that He has the power to bestow good upon you and to give you as an inheritance the days of the Messiah and the world-to-come. Most people refuse to believe that the past is relevant to them, and they suffer for this foolish shortsightedness.

### **The past is what forms you into what you are today.**

The Hebrew mindset of how to look at the past and future is like driving a car backwards. We should always be looking at the past because we can see what happened to our ancestors and learn from it (know where you have been already). We should not look to the future because it is unknown (like what lies ahead in the road is unknown). *Chumash*

**Question:** Why do you think that some people are bored hearing about things that happened in the past? Generally people are only interested in things that they can relate to. When they start to hear about things from the past they may feel that these stories are not relevant to their lives. But if we all learn to focus on the underlying message in what we're hearing, we'll find ourselves learning new things from experiences of long ago.

**Question:** Do you think that people today are the same as they were 100 years ago? How about 1,000 years ago? Obviously there have been many changes in the world over the decades and centuries -- styles have changed, and new technology makes the world seem totally new and different. But underlying all of this is a basic human nature that remains the same. People's feelings and motivations are largely consistent with what they have always been. A man from 1,000 years ago would have no idea what a cell-phone is, but he would understand why you feel bad if all of your friends have one and you don't.

**Question:** Someone who messes up and then admits it and corrects himself is greater than someone who never messed up in the first place. How do you understand this idea? While we never try to mess up and make mistakes, oftentimes we grow through the experience - learning how not to act in the future - and we especially grow by developing the honesty to admit our mistakes to ourselves and to anyone we might have harmed.

**Question:** Is it preferable to learn from our own mistakes or from the mistakes of others? It's definitely valuable to learn from our mistakes. What a shame to mess up and not even learn from it for the next time! But if we can avoid the mess-up in the first place, that is even better. We can when we learn to look at the lives of those around us and those who lived before us, and analyze what they did right and what they did wrong. We have a fantastic opportunity to live a happier life and avoid a lot of painful mistakes if we are willing to do so.

**"A fool learns from his own mistakes, a wise man learns from the mistakes of others."**

**Spiritual Exercise:** What are some things you have learned from the lives of your parents and grandparents? How are you building on what you have learned from them?

**Question:** What are the characteristics of a wise man?

1. Obeys his father: **Proverbs 10:1** A wise son makes a glad father; but a foolish son is the heaviness of his mother. C-MATS
2. Controls his anger: **Proverbs 14:29** He that is slow to anger is of great understanding; but he that is hasty of spirit exalts folly. C-MATS
3. Saves his money: **Proverbs 21:20** There is precious treasure and oil in the dwelling of the wise (*saves*); but a foolish man swallow it up (*spends foolishly*). C-MATS
4. Fears יהיה and avoids danger: **Proverbs 14:16** A wise man fears and departs from evil (*danger*); but the fool bears himself insolently and is confident (*and acts too quickly*). C-MATS
5. Obeys the Torah: **Proverbs 28:7** Whoever keeps the Torah is a wise son; but he that is a companion of gluttons shames his father. **9** He that turns away his ear from hearing the Torah, even his prayer is an abomination. C-MATS
6. Prepares for His Coming **Matthew 25:1** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. **2** And five of them were wise, and five were foolish. **3** They that were foolish took their lamps, and took no oil with them: **4** But the wise took oil in their vessels with their lamps. **5** While the bridegroom tarried, they all slumbered and slept. **6** And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him. **7** Then all those virgins arose, and trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. **9** But the wise answered, saying, Not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. **10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. **11** Afterward came also the other virgins, saying, Master, Master, open to us. **12** But he answered and said, Verily I say unto you, I know you not. **13** Watch therefore, for you know neither the day nor the hour wherein the Son of man comes. C-MATS
7. Obeys his employer: **Proverbs 10:8** The wise in heart will receive commandments; but a prating (*chattering*) fool shall fall. C-MATS
8. Accepts the correction of his father: **Proverbs 15:5** A fool despises his father's correction; but he that regards reproof gets prudence (*wisdom*). C-MATS
9. Desires to do what is right: **Proverbs 10:23** It is as sport to a fool to do wickedness; and *so is wisdom to a man of understanding*. C-MATS
10. Brings honor to his family: **Proverbs 11:29** He that troubles his own house shall inherit the wind; and the foolish shall be servant to the wise of heart. C-MATS
11. Listens to sound advice: **Proverbs 12:15** The way of a fool is right in his own eyes; but he that is wise listens to counsel. C-MATS
12. Plans ahead: **Proverbs 13:16** Every prudent man works with knowledge(*thinks ahead*); but a fool flaunts *his folly* (by not planning ahead). C-MATS
13. Learns from correction: **Proverbs 17:10** A rebuke enters deeper into one that has understanding than a hundred stripes into a fool. C-MATS
14. Gets an education: **Proverbs 17:16** Why is there a price in the hand of a fool to buy wisdom (to get an education), seeing he has no understanding (to learn)? C-MATS
15. Holds his tongue: **Proverbs 29:11** A fool utters all his anger; but a wise man keeps it back and stills it. C-MATS
16. Allows others to have their own opinions: **Proverbs 18:2** A fool has no delight in understanding, but only that his heart may reveal itself (*airing his own opinions*). C-MATS
17. Avoids arguments: **Proverbs 20:3** It is an honor for a man to keep aloof from strife; but every fool will be quarrelling. C-MATS

18. Learns from his mistakes: **Proverbs 26:11 As a dog that returns to his vomit, so is a fool that repeats his folly. C-MATS**

19. Thinks before he speaks: **Proverbs 29:20 See you a man that is hasty in his words? There is more hope of a fool than of him. C-MATS**

20. Works hard to earn an income: **Ecclesiastes 4:5 The fool folds together **אֶת**his hands (and won't work) and consumes **אֶת**his own flesh (by losing all he has). C-MATS**

**Question:** In the rest of the Song what five historical events are themes of the song? The rest of the Song involves five sequential, historical themes:

1. **יהוה** created the world so that all nations would join in achieving His goal; when they failed to do so, He chose Israel for this mission.
2. He gave Israel a Land where they could serve Him in joy and prosperity, but they ungratefully rebelled.
3. Because of this, they deserved to be destroyed, but in order to avoid a desecration of His Name, **יהוה** was merciful and only exiled them.
4. At the End of Days, they will be redeemed.
5. Moses described the redemption and described how the enemies of Israel will be punished.

**Deuteronomy 32:8 When the most High gave each nation its inheritance, when He divided the sons of Adam (*human race*), He assigned the borders of the people according to the number of *the Children of Israel. C-MATS***

**Question:** Why did **יהוה** divide the earth into 70 nations at the Tower of Babel? After the Flood, when all people who survived lived together and tried to build the Tower of Babel, **יהוה** decided to scatter them. (**Genesis 11:9 Therefore, the name of it is called Babel; because **יהוה** confused the language of all the earth: and from there did **יהוה** scatter them abroad upon the face of all the earth.**) He divided them into seventy languages and separate nations, corresponding to the number of the Children of Israel, the seventy members of Jacob's family who would later descend to Egypt (Rashi). The implication is that when the nations at large forfeited their opportunity to be the bearers of **יהוה**'s mission for humanity, He substituted Israel for them and made the number of Israelites families parallel to the number of primary national groups. This illustrates that **יהוה** ordered history in correspondence to the needs of Israel, for it stands to reason that if Israelites were to be the ones who would carry out **יהוה**'s designs for history, the conditions of human experience should enable them to do so. *Chumash*



Tower of Babel

**Deuteronomy 32:9 Because יהוה portion is His people; Jacob is the place of His inheritance. C-MATS**

**Question:** Why did יהוה go to all this effort to save mankind? Because “יהוה portion” was hidden within them in their seed and was destined to come forth. *Chumash*

**Question:** Who is יהוה portion? His people. Jacob is the third among the Patriarchs. He is endowed with a threefold bundle of righteousness: The righteousness of his grandfather, the righteousness of his father, and his own righteousness—thus, totaling three, like a rope composed of three strands twined together for added strength. A rope, twisted of many strands, is stronger than any of the individual strands. Therefore, the Patriarch Jacob is singled out as יהוה's rope, because he combined the strengths of Abraham and Isaac with his own (Rashi). Thus, it was only Jacob and his sons who became יהוה's inheritance, not Ishmael, the son of Abraham, and not Esau, the son of Isaac. *Chumash*



Isaac blesses Jacob



Wilderness of Paran

**Deuteronomy 32:10 He found him in a desert land and in a howling wasted wilderness; He protected and instructed him, He guarded him as the apple of His eye. C-MATS**



Apple of His Eye

**Question:** How did יהוה find Israel faithful? יהוה found them [Jacob's sons] faithful to Him in a desert land, for they accepted His Torah, His sovereignty, and His yoke upon themselves-something that Ishmael and Esau did not do, as Scripture states, “יהוה came from Sinai and from Seir He dawned on them; He shined forth from Mount Paran and He came with ten thousands of holy ones: from His right hand went a fiery commandment for them” (Deuteronomy 33:2). יהוה first went to the children of Esau (Seir) and offered them the Torah, but they refused to accept it; then He went and offered it to the children of Ishmael (Paran), and they also refused. The desert was an arid, desolate land, a place of howling jackals and ostriches. Yet even there, Israel followed their faith. They did not say to Moses, “How can we go out into the deserts, a place of drought and desolation?” The verse attests to this: “I remember you, the kindness of your youth, אהבתך you loved your espousals, when you went after Me in the wilderness, in a land that was not planted.” (Jeremiah 2:2). There in the desert, יהוה encompassed Israel, surrounding them by protective clouds; He surrounded them with divisions in four directions, and He surrounded them with the side of the mountain [Sinai]. There יהוה bestowed upon them Torah and understanding. He protected and instructed him from snakes, serpents, and scorpions, and from hostile nations. He guarded him as the apple of His eye. This refers to the black part of the eye, from which the light is reflected outward. He made them encamp round about His Divine Presence-the Tent of Meeting where the Divine Presence rested was in the middle of the camp and the four divisions of the tribal camps, surrounded it from all four directions. *Chumash*

**Deuteronomy 32:11 As an eagle stirs up her nest, hovers over her young, spreads out her wings, takes them and carries them on her wings. C-MATS**



Eagle protects her young

**Question:** Why does יהוה use the eagle as an example of how He cares for His children? יהוה guided Israel with mercy and compassion like an eagle, which is merciful towards its own baby birds and does not enter its nest suddenly. Rather, it beats and flaps its wings above its young between one tree and another, between one branch and another, in order that its young should awaken and have the strength to receive it. The eagle does not impose its whole body upon them. Rather, it hovers above them, touching them and yet not quite touching them, just like יהוה. When the eagle comes to move its baby birds from place to place, it does not pick them up with its feet, as do other birds. Other birds are afraid of the eagle, which soars very high and flies above them. For this reason, the other bird carries them with its feet because of the eagle above them. The eagle, however, is afraid only of an arrow. Therefore, it carries its young on its wings, saying, "It is better that an arrow pierces me, rather than pierce my young." So too, יהוה, says: "I bore אֶתְכֶם you on eagle's wings and brought אֶתְכֶם you to Myself." (Exodus 19:4). When the Egyptians pursued the children of Israel and overtook them at the Red Sea, they cast arrows and catapulted rocks at Israel. Immediately, "And the Angel of Elohim, who went before the camp of Israel, left and went behind them; and the pillar of the cloud went from before their face and stood behind them: 20 And the Angel of Elohim came between the camp of the Egyptians and the camp of Israel; and it appeared as a cloud and darkness to them, but it gave light by אֶת night to the Israelites: so that no one came near the other all night (Exodus. 14:19-20) for Israel's protection. *Chumash*

**Deuteronomy 32:12** So יהוה alone led him and there was no strange god with him. C-MATS

**Question:** How is Israel different from the rest of the world? Unlike the rest of Creation, Israel was not placed under the stewardship of angels; יהוה Himself guides Israel (Ramban). *Chumash*

**Deuteronomy 32:13** He made him ride on *the* high places of the earth, that he might eat the produce of the fields; and he made him to suck honey out of the rock and *olive* oil out of the flinty rock. C-MATS



Land of Israel

**Question:** Where are the high places of the earth? The Land of Israel, because it is higher than all other countries. The fruits of the Land of Israel are quicker to bud and to ripen than any of the fruits of other countries. He gave them dates that were sweet like honey and olives from Galilee called Giscala. *Chumash*

**Deuteronomy 32:14** Eat butter from the cattle and milk from sheep, with fat from lambs, rams from Bashan and goats, with the finest wheat flour; and drink *wine* from the pure blood of *the* grape. C-MATS



Rams from Bashan

**Question:** What would the Israelites eat? They would eat the cream, which is scooped from the top of the milk of a cow and the milk from sheep. The rams and lambs bred in Bashan were fat. Wheat was as fat as the fat of kidneys and whose kernels are as large as kidneys. They would drink the best of wine.

**Question:** Why did they drink milk from sheep? Sheep milk is highly nutritious, richer in vitamins A, B, and E, calcium, phosphorus, potassium, and magnesium than cow's milk. It contains a higher proportion of short- and medium-chain fatty acids, which have recognized health benefits. For example, short-chain fatty acids have little effect on cholesterol levels in people. They make milk easier to digest. According to a German researcher, sheep milk has more conjugated linoleic acid (CLA) than the milk from pigs, horses, goats, cattle, and humans. CLA is a cancer-fighting, fat-reducing fat. The fat globules in sheep milk are smaller than the fat globules in cow's milk, making sheep milk more easily digested. Though not widely drunk in any modern culture, sheep's milk is commonly used to make cultured dairy products. Well-known cheeses made from sheep milk include the Feta of Greece, Roquefort of France, Manchego from Spain, the Pecorino Romano (the Italian word for sheep is *pecora*) and Ricotta of Italy. Yogurts, especially some forms of strained yogurt, may also be made from sheep milk. Though sheep produce a far smaller volume of milk than cows, it is richer in fat, solids, and minerals. This makes it ideal for the cheese-making process. The dairy sheep industry is in its infancy in the United States. There are approximately 100 dairy sheep farms in the U.S. They are found mostly in New England and the Upper Midwest. There are several large commercial sheep dairies in New York and California. *Benefits of Sheep Milk Compared with Other Types of Dairy*



**Deuteronomy 32:15** But Yeshurun (*dear upright people*) grew fat and kicked: you have grown fat, thick, disgusting; then he forgot Eloah *who* made him and scorned the Rock of his Salvation (*Yeshuwah*).  
C-MATS

**Question:** Who is **Yeshurun**? This is the first time in the Torah that Israel is described with the impressive title **Yeshurun** (upright, straight, just) meaning that it does not deviate from the high standards demanded by יהוה. Having come into the Land and enjoyed יהוה's loving gifts, Israel was at the height of its mission -- but too much prosperity led to its downfall. Even **Yeshurun** is in danger if it yields to its desires (R' Hirsch). *Chumash*

**Question:** What happens when leaders are not righteous? When the nation's elite pursued physical pleasures -- growing fat, thick, and fleshy -- the outcome was that the ordinary folk deserted יהוה and showed Him contempt. For such is human nature: When the great stray a little bit, the commoners fall into a steep decline (Sforno). *Chumash*

**Question:** What *is* the key to happiness? Happiness comes when we're content with what we have (even if it's less than we'd hoped) and find a way to make the most of whatever we do have.

**Question:** Can money buy happiness? It can certainly help us to get the things we think will make us happy, but really happiness is an attitude of feeling content with whatever we have now - whether it is a lot or a little, and this feeling is something that money can never buy.

**Question:** Who in your opinion will find it easier to feel close to יהוה: one who is poor or one who is rich? The most common way we build a relationship with יהוה is through turning to Him for our needs, and developing a trust that He will provide them. A wealthy person generally has all that he needs and more, so it is easy for him to 'forget' about יהוה, which weakens the feeling of being connected. A poor person often finds himself in a position where he can only turn to יהוה, and through this the relationship grows.

**Question:** A person who had 100 coins desires 200, and someone with 200 desires 400. What does this mean? The desire to acquire wealth is really a disguised attempt to attain happiness and contentment. A discontent person, wherever he is on the financial ladder, tends to naturally feel that if he only had a little more than he does now, he would be happy. But once he achieves his goal, and discovers that happiness didn't come attached to that extra zero in his bank account, he can easily make the mistake of believing that the next zero on the end of the number will. But it's not so. Contentment begins with becoming content with what we have now, and then if we choose we can work to make them even better.

**Question:** Do you think having more possessions would cause a person to have more, or less, worries? Surprisingly, the answer is 'more.' Once a person can meet his very basic bottom-line needs, having more things to take care of, protect, etc., only worries and weighs him down.

**Question:** Can a person be poor and still be rich? True wealth is a sense of contentment and a feeling that one's needs are being provided for. A person who builds a strong, close relationship with יהוה, who is the ultimate provider, will feel content and in 'good hands' no matter what is going on in his external life. A connection with יהוה is the one investment that never fails and always pays dividends.

**Question:** What is one example of how Israel disgraced and despised יהוה? Scripture states, “**And He brought *me* into the inner court of יהוה House; and surely, at the door of the temple of יהוה, between the porch and the altar, were about five and twenty men, with their backs toward the temple of יהוה and their faces toward the east; and they were worshipping the sun toward the east.**” (Ezekiel 8:16). The prophet Ezekiel was shown these treacherous men, who had their backs to the Temple in the west, and were bowing down to the sun in the east.

**Question:** Can a person ever do something so bad that it is truly unforgivable? There is always hope. While there are some behaviors that are so destructive that there may be a lot of serious consequences on the road to forgiveness and repair, ultimately if a person holds on, he will in the end reach a point of having made amends.

**Question:** Do you think there is any correlation between how forgiving we choose to be with others and how forgiving יהוה is with us? There is a direct correlation. יהוה chooses to look at us through the lenses through which we look at others. The more forgiving we choose to be, the more forgiving He is of us. For that reason alone, it's well worth giving people a second chance!

**Question:** Discuss the idea: "Giving people a second chance applies to us as well." Often we tend to be our own worst critics. While we might have a generous eye towards others - on ourselves we can be brutal. But the Torah way is to realize that we are only human and bound to make mistakes. Though we should try our best, when we mess up - and we will, everyone does - we should be willing to forgive ourselves and begin again.



יהוה is jealous over us.

**Deuteronomy 32:16 They provoked Him to jealousy with strange gods; with abominations they provoked Him to anger. C-MATS**

**Question:** What “abominations” is this verse referring to? Israel will anger יהוה by worshiping strange gods and performing such acts as sodomy and idolatry, which יהוה regards as abominable. They will bring offerings to powerless demons, to newly invented gods that their ancestors never knew or scorned as hoaxes. *Chumash*

**Deuteronomy 32:17 They sacrificed to devils, not to Elohim; but to gods whom they did not know, to new gods, new arrivals, which your fathers did not fear. 18 You do not remember the Rock who gave birth to you; you have forgotten Elohim who formed you. C-MATS**

**Question:** Why does Moses mention the Israelites forgetting יהוה twice? Among the many gifts with which יהוה has endowed man is the power of forgetfulness. Thus, when one is confronted with trials and tribulations, he is able to remove his mind from them, and go on with his life. Moses said to the Hebrew people, “**You do not remember the Rock who gave birth to you**” (has instilled in you a gift, the power to forget). The problem is that you are using this power of forgetfulness to also forget יהוה, “**you have forgotten Elohim who formed you.**” *Chumash*

**Question:** What does יהוה say about the time we are born and the time we die? יהוה says, “I tell all My children when it is their time to be born and their time to die. I spoke to you in the womb and prepared you to come forth. I will speak to you and tell you when it is time to die. Accept that it is your end of days, and prepare yourself and your family. If you accept My will for you, I will bless you with a peaceful departure.” *Chumash*



יהוה spoke to us to tell us when we would be born.

**Deuteronomy 32:19 And when יהוה saw it, He scorned them, because His sons and His daughters provoked him. 20 And He said I will hide My face from them and see what becomes of them: because they are a very perverse generation, children in whom there is no faith. C-MATS**



**I will hide My face from them**

**Question:** What does יהוה mean when he says, “**I will hide My face from them**”? Israel's sins will not go unpunished. If the people use יהוה's blessings to anger Him, He will remove the blessings and cast them to the mercies of their enemies and sees what will become of them without His protection. *Chumash*

**Question:** Why were the Israelites called “**children in whom there is no faith**”? יהוה says, “My raising them is not recognizable in them, for I taught them a good way, but they deviated from it. At Sinai, “**And all the people answered together and said, All that יהוה has spoken we will do.**” (Exodus 19:8), and a short while later, they broke their promise and made the golden calf!” They are children who have no faithfulness!! *Chumash*

**Deuteronomy 32:21 They have moved Me to jealousy with a non god; they have provoked Me to anger with their vanities: and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation. C-MATS**

**Question:** What is the difference between the jealousy of יהוה and the jealousy of man? The Hebrew adjective, *qanna'* קנא (Strong's H7067) is translated with the English word "jealous". The interesting thing about this word is that it is *only* used in reference to יהוה. In no instance is the word *qanna'* used to describe human jealousy. The reason that יהוה is "jealous" is because He wants people to choose to love Him. Yahusha said that the most important commandment was to love יהוה. יהוה does not want us to waste our time worshipping pretend gods that do not exist. Two different Hebrew words are used to describe human jealousy. The Hebrew verb *qana'* (Strong's H7065) refers to a passionate jealousy or envy. The Hebrew noun *qin'ah* (Strong's H7068) takes on a wide range of meanings from sexual passion (or jealousy) to a zeal for יהוה to anger or envy. The differences between the words describing human vs. יהוה's jealousy are profound. For example, the jealousy that keeps one out of heaven is defined as "an envious and contentious rivalry, jealousy" (*Thayer's Greek Dictionary*). יהוה does not envy any human being or anything that any human being possesses. יהוה has no rivals. Since the word used to describe the jealousy of יהוה is not even the same word used to describe human jealousy, it is clear that the apparent contradiction is just a result of an inability of the translated language (English) to accurately reflect the original language (Hebrew). There is no slight on the character of יהוה in the original language.

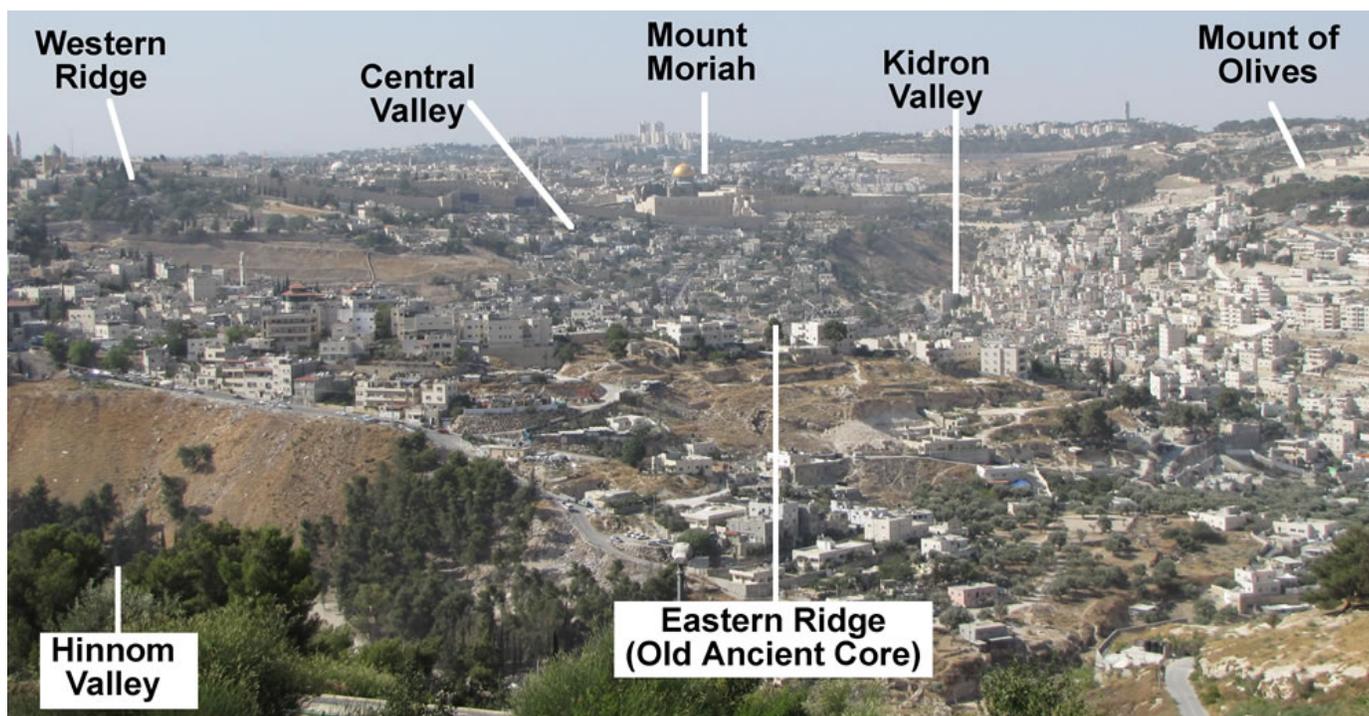
**Question:** How did the Israelites provoke יהוה? Israel angered יהוה by worshiping deities that had no power or value. Measure for measure, יהוה will let them be defeated and conquered by nations that have no cultural or moral worth, nations that exist solely to exact vengeance upon Israel. *Chumash*

**Deuteronomy 32:22** Because My anger has been fired up and burns to *the lowest hell (sheol-grave)* and will consume the earth with its crops and set on fire the foundations of the mountains. C-MATS



**My anger has been fired up**

**Question:** What is founded on mountains? Jerusalem, which has her foundations set upon the Judean mountains, as Scripture states: “As the mountains are round about Jerusalem, and יהוה is round about His people from this time forth and forevermore.” (Psalms 125:2) *Chumash*



**As the mountains are round about Jerusalem**

**Deuteronomy 32:23 I will heap evils upon them; I will use up all My arrows against them. 24 They will burn with hunger and be devoured with burning heat and *with* bitter destruction: I will also send the teeth of beasts upon them with the poison of serpents *crawling* in the dust. C-MATS**

**Question:** What does “I will heap evils upon them” mean? “Add year to year; let the feasts come round” (Isaiah 29:1) and, “his jealousy will burn against that man and all the curses that are written in this book will settle upon him and will blot out אֶת־יְהוָה his name from under heavens” (Deuteronomy 29:20). I will finish up all My arrows on them until there are no arrows left. This curse, according to the usual way retribution is expressed, is really an implied blessing, namely: יְהוָה says, "My arrows may come to an end, but Israel will not come to an end, they will never be destroyed. *Chumash*



**serpents *crawling* in the dust**



**teeth of beasts upon them**

**Deuteronomy 32:25 Outside the sword will destroy and there will be terror within, they will destroy both the young man and the virgin, the nursing child along with the graybeards. C-MATS**

**Question:** What does “Outside the sword will destroy and there will be terror within” mean? Outside the city, the sword of hostile troops will kill them. When you flee, escaping from the sword, the inner recesses of your heart will pound within you out of terror, and you will gradually die from within. *Chumash*



Overtaken by the sword

**Deuteronomy 32:26 אָמַרְתִּי אֶמְרֵהוּ I said I would scatter them away, אֶשְׁכַּחְהֶם I would erase from among men their memory. C-MATS**

**Question:** How did יהוה “erase from among men their memory”? This refers to the exile of the Ten Tribes, who were scattered to an unknown place where they have never been heard from again. No one knows who these people are except יהוה. Not even the people know who they are-from what tribe they were born. *Chumash*



**Deuteronomy 32:27 Had I not feared the wrath of the enemy, lest their adversaries should misunderstand and think, We have done this and it is not יהוה that has done all זאת this. 28 Because they are a nation without common sense and there is no understanding in them. C-MATS**

**Question:** Why does יהוה decide not to destroy the Israelites but only to “scatter them away”? Having concluded the chilling account of suffering that Israelites will suffer because of their sins, יהוה pauses. He said that He would scatter them and bring an end to them -- a fate that they would deserve because of their sins. But that would cause His Name to be desecrated, because the enemies of Israel would believe that they overcame יהוה's opposition and prevailed with their own strength; they would never believe that they succeeded only because יהוה used them as His rod. This will be their undoing, because it will cause יהוה to intervene on the side of Israel. *Chumash*

**Question:** How are the conquerors of Israel foolish? The Israelites' conquerors are convinced of their own invincibility because they are too foolish to analyze what happened. If they had considered the magnitude of Israel's downfall, they would have realized that only יהוה could have brought it about. They would have understood that the only reason Israel could have suffered such a humiliating end was that its sins had caused יהוה to hand them over to their enemies. Otherwise, how was it possible for one soldier to pursue a thousand, and for “two put 10,000 to flight” (v. 30)? Clearly, it was יהוה's doing (Rashi). *Chumash*

**Deuteronomy 32:29** O, that they were wise, *that they understood זאת this, that they would consider their destiny!* **30** How could one chase 1000 and two put 10,000 to flight unless their Rock sells them *to their enemies* and ויהוה hands them over? C-MATS



Israel will be given over to her enemies

**Question:** Who is the “Rock”? יהוה is our Rock. The enemy should have realized that their triumphs were not due to the power of their gods, for their rock is no comparison to the true Rock. Clearly, therefore, if our enemies judge us, defeat and punish us, it is because יהוה willed it so (Rashi). *Chumash*

**Question:** How will יהוה treat Israel's enemies? יהוה will bring them to account for their own sins. They should understand what their own end will be, for just as יהוה's hand in Israel's defeat was undeniable, so the victors should have realized that their own downfall at His hands is inevitable. *Chumash*

**Deuteronomy 32:31** Because our enemies do not have a rock like our Rock, even our enemies can see this! **32** For their vine *is* from the vine of Sodom and from the fields of Gomorrah: their grapes are poisonous, their clusters *are* bitter. C-MATS

**Question:** Why did Israel have to suffer so much? The reason Israel suffered so was because they behaved like the people of Sodom and Gomorrah, as if the Israelites were transplants of those two evil cities that became the prototype of wickedness (And **וַיִּהְיֶה** rained upon Sodom and upon Gomorrah brimstone and fire **מֵאֵת** from **יְהוָה** out of heaven. And He overthrew **אֶת־** cities **וְאֶת** and all the plain **וְאֶת** and all the inhabitants of the cities and that which grew on the ground. Genesis19:24-25). As a result, Israel suffered what it had itself produced: Because the Israelites became evil, they were forced to eat the fruits of their wickedness and suffer at the hands of cruel and evil conquerors, as if their wine turned to poison (Rashi). *Chumash*



Sodom And Gomarrah

**Question:** How was Israel different from Sodom and Gomarrah? Israel learns from its suffering and repents, in belated recognition that **יְהוָה** made it possible for them to be defeated and exiled. The Sodomites were rich and complacent, thinking only about their selfish pleasures and how to avoid sharing their bounty with anyone else. Such people never imagine that their successes can be due to anything but their personal superiority.



יהוה's hidden treasures

**Deuteronomy 32:33 Their wine is dragons poison and the cruel venom of snakes. 34 Is not this hidden with Me and sealed up among My treasures? C-MATS**

**Question:** What does “Is not this hidden with Me and sealed up among My treasures?” mean? Didn't Israel realize that they could not hide their sins from Me? Didn't they know that all was revealed before Me, and I was waiting for the appropriate time to punish them for their sins? They think that I have forgotten their evil deeds, but these deeds are all locked away and preserved before Me (Rashi). *Chumash*



**Deuteronomy 32:35 Vengeance and payback are Mine, for the time when their foot slips: for the day of their calamity is coming soon and their doom is rushing upon them. C-MATS**

**Question:** Why did יהוה wait before He punished Israel? They will be punished when the righteousness (good deeds) of their forefathers expires, the righteousness upon which they are relying. As soon as I desire to bring the day of their disaster upon them, this day is near and in readiness before Me, to be brought about by many agents and the things that are destined to come hasten in coming. *Chumash*



יהוה will judge His people

**Deuteronomy 32:36** Because יהוה will judge His people and have compassion on His servants, when He sees that *their* power is gone and there is no one remaining, slave or free. C-MATS

**Question:** Why does יהוה still call the exiles “His servants”? After יהוה has finished the punishment that His judgment has decreed, He shall relent regarding His servants. It is inspiring that even in their dreadful condition, Israelites are still called יהוה's servants, because He will recognize their helplessness and their dependency on Him (Rashi). *Chumash*

**Deuteronomy 32:37** And He will say, where *are* their gods, *their* rock in whom they trusted, **38** Which ate the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection. C-MATS

**Question:** Will יהוה punish merely out of anger? יהוה does not punish merely out of anger; He is not a human being who thirsts for revenge. The punishment is to provide atonement for sin and to shock the sinner into recognition that he must repent and retrace his steps back to loyal service of יהוה. In these two verses, יהוה calls out to Israel, as it were, to recognize that its reliance on a multitude of gods was misplaced, that none of them was capable of driving away enemies or providing the remedy to the poison of sin. The gods are not necessarily made of metal or stone. One person's god may be an idol, another's may be money or privileged position or highly placed connections or a principle (doctrine) for which he is ready to risk everything. Over the centuries, Israel has adopted the full range of such gods. As the End of Days approaches, יהוה, in the medium of inescapable events, will cry out "Where is their Elohim, the rock in whom they sought refuge ..." and Israel will hear and return to its Maker. *Chumash*

**Deuteronomy 32:39** See now that I, *even I, am* He and there is no Elohim besides Me: I kill and I make alive; I wound and I heal: *there is no one who* can be delivered out of My hand. C-MATS

**Question:** Would יהוה, filled with love and compassion, kill someone or wound someone? This verse contradicts those who argue that יהוה would not be a giver of Life and Death, because, according to them, the same יהוה could not both harm and heal, kill and give life. No, יהוה says, there is only One יהוה and He does wound His disobedient children and heals them once they have repented. *Chumash*

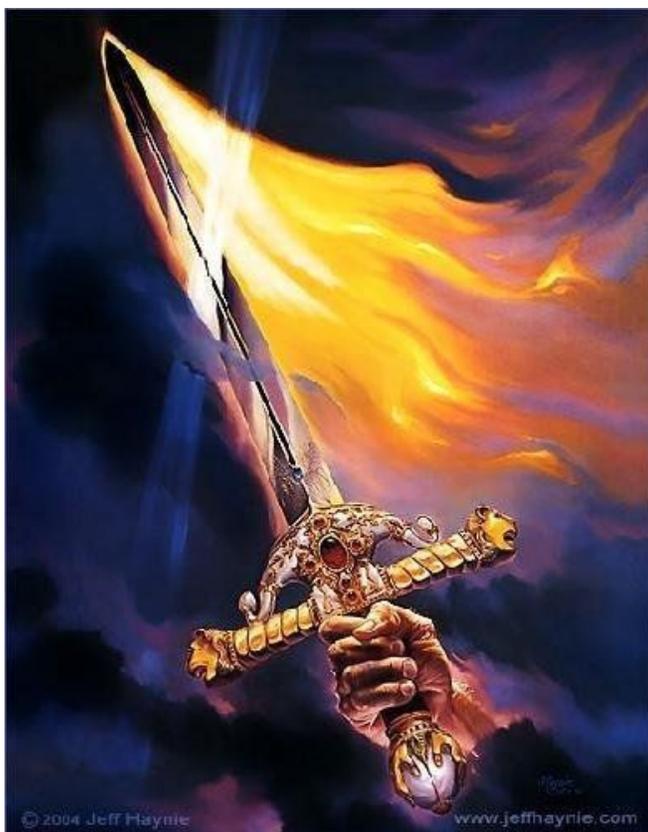


Can doctors heal?

**Question:** Can doctors bring healing or is יהוה the only One who can heal? A sick believer, whom many doctors were unable to help, desperately visited his Rabbi for a blessing and advice. He was told, "Consult the professor in the town of Anipoli. He will cure you." The ailing disciple spared no effort or money and made the difficult trip. Upon arrival, he was disappointed to learn that there was no professor, no doctor, and not even a medical attendant in the tiny village of Anipoli. Dumbfounded, he returned to his Rabbi and told him that in Anipoli there were no medical experts. "Then tell me," asked the Rabbi, "What do the people of Anipoli do when someone is sick?" "What do they do?" said the believer, "I suppose they have no other option but to trust in יהוה and ask Him to send the healing from Heaven." "He is the One," exclaimed the Rabbi. "That is the professor of Anipoli that I referred you to. Put your faith in יהוה, and He who helps the people of Anipoli will surely help you too." יהוה says that "I wound and I heal" and when a person realizes that "there is no rescuer from My hand", then he will honestly believe that it is not the doctors who bring healing, but יהוה. Do not run to a doctor for your only source of healing. You will only receive healing if יהוה wants you to be healed. *Chumash*

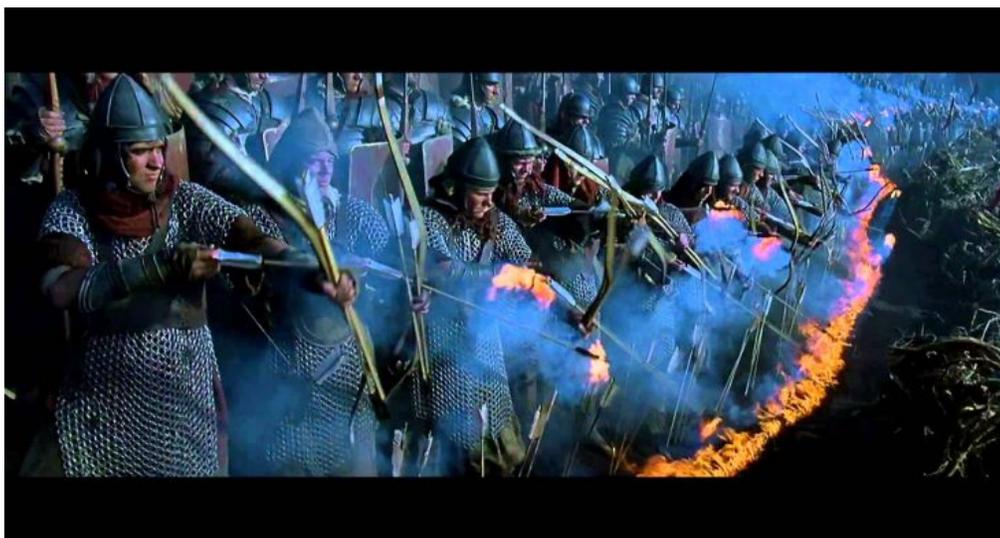
**Deuteronomy 32:40** Because I lift up My hand to the heavens and swear, as surely as I live. C-MATS

**Question:** Why does יהוה inflict suffering on Israel's enemies when יהוה used them to carry out Israel's punishment? יהוה raises His hand in an oath that He will turn His anger against the persecutors of Israel, calling them My enemies, for those who attack Israel are attacking יהוה, as well. When He considers the suffering inflicted upon Israel, He will sharpen His sword of judgment, as it were, for He will show no mercy to those who robbed and raided His people. As to their defense that they are blameless because they were only carrying out the Divine judgment, the prophet Zechariah refutes such an argument: יהוה was angry only to a small degree, but they unleashed their full measure of hatred, without justification. (And I am very sorely displeased with the nations that are at ease; for I was but a little displeased and they helped forward the affliction. **Zechariah 1:15**) (Rashi) *Chumash*



**My glittering sword**

**Deuteronomy 32:41 If I sharpen My glittering sword and *set* My hand to judgment; I will render vengeance to My enemies and will repay them who hate Me. 42 I will make My arrows drunk with blood and My sword will devour flesh-the blood of the slain and the captives from the beginning of revenges upon the enemy. C-MATS**



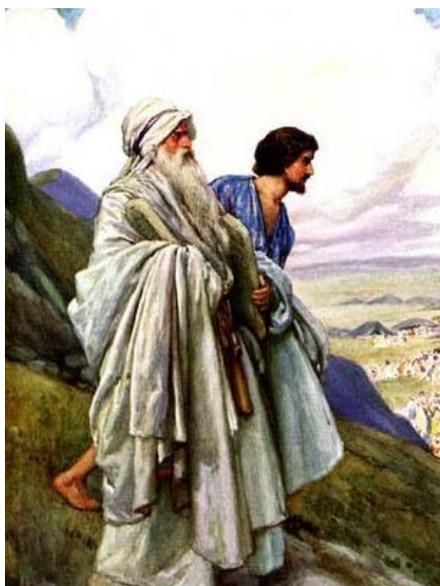
**Arrows drunk with blood**

**Question:** How is יהוה's nature different from man's nature? The nature of a human being is not like that of יהוה. For it is the nature of a human to cast an arrow in hatred, but he is unable to retrieve it. יהוה, however, shoots His arrows in judgment and He can indeed retrieve them, as if He were holding them in His hand. The same arrow can wound and once retrieved can heal. *Chumash*

**Question:** How does יהוה inflict punishment upon the nations? When יהוה inflicts punishment upon the nations, He visits upon them their own sin and the sins of their ancestors, from the very first violation they made in Israel until the present day. *Chumash*

**Deuteronomy 32:43 Rejoice, you nations, about His people: He will avenge the blood of His servants and will render vengeance to His adversaries and will be merciful to אֲדֹמְתוֹ His land and to His people. C-MATS**

**Question:** Why will the nations rejoice with Israel? When the final deliverance comes and the world sees that Israel is restored to its glory and its enemies are punished for what they did to it, the nations of the world will recognize Israel's greatness and praise it as יהוה's people (Rashi). *Chumash*



Moses and Joshua speak to the people

**Deuteronomy 32:44 And Moses came and spoke אֵת all the words of הַזֹּאת this song in the hearing of the people, he and Y'hoshua (and to save), the son of Nun. C-MATS**

**Question:** What does it mean “he and Y'hoshua” spoke to the people? The office of leadership was being transferred to Y'hoshua - authority was taken from one and given to the other.

**Question:** Who wrote the words of this song? Deuteronomy 32:1-43 is a Prophetic Song. Moses pleads a warning to the Children of Israel and what's amazing is there is not one free standing אֵת in any verses of the Song until he finishes and then Moses gives credit as to where the words of the prophetic song came from...Deuteronomy 32:44 states, **And Moses came and spoke אֵת all the words of הַזֹּאת this song in the hearing of the people. C-MATS**

Deuteronomy 32:45 And Moses finished speaking **את** all these words to all Israel: 46 And he (*Moses*) said to them, Take to heart all these words which I testify to you this day, which you will command **את** your children to observe to do **את** all the words of **יהוה** this TORAH. C-MATS

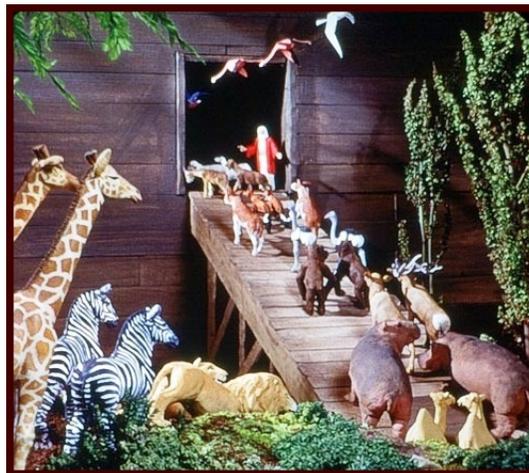
**Question:** Why is it important to teach your children the Torah? At the end of Moses' prophecy, he tells us that we must instruct our children. Abraham, too, was to show his greatness by instructing his children in the service of **יהוה** (For I know him, that he will command **את** his children **ואת** and his household after him and they will keep the way of **יהוה**, to do justice and judgment; that **יהוה** may bring upon Abraham **את** that which He has spoken about him. Genesis 18:19). Indeed, education of its children has always been the key to Israel's survival.

Deuteronomy 32:47 For it is not a trivial matter for you; on the contrary IT IS YOUR LIFE: and by *the keeping of this word* you will live long in the land, which **אתם** you cross over **את** the Jordan to possess. C-MATS

**Question:** Should you ever find the Torah unsatisfying or lacking? The Torah is not empty, and if you find it to be unsatisfying, then the failure is within you; you are lacking, not the Torah (Rashi). *Chumash*

Deuteronomy 32:48 And **יהוה** spoke to Moses that same day saying, 49 Go up onto this mountain Abarim, to mount Nebo, which is in the land of Moab, across from Jericho; and see **את** the land of Canaan, which I give to *the Children of Israel* for a possession: 50 On the mountain that **אתה** you are ascending, you will die and be gathered to your people; as Aaron your brother died in Mount Hor and was gathered to his people. C-MATS

**Question:** How often does the Scriptures use the phrase “that same day”? In three places Scripture uses the phrase: “at the strongest light of the day”.



1. First, regarding Noah, Scripture states, “On that day Noah and Shem and Ham and Japheth, the sons of Noah and Noah’s wife and the three wives of his sons **אתם** with them went into the Ark.” (Gen. 7:13), which means in the glare of full daylight. Noah’s generation said: “We swear by such and such, that if we notice him about to enter the ark, we will not let him proceed! Moreover, we will take axes and hatchets and split open the ark!” So **יהוה** said: “I will have Noah enter at midday, and let anyone who has the power to prevent it, come and prevent it!”

2. Second, regarding Egypt, Scripture states, **“on the first day you will take away leaven out of your houses: whoever eats leavened bread from the first day until the seventh day will be cut off from Israel.” (Exodus. 12:51).** The Egyptians said: “We swear by such and such, that if we notice them about to leave, we will stop them! And not only that, but we will take swords and other weapons, and kill them!” So, **יהוה**, said: “I will bring them out in the middle of the day, and let anyone who has power to prevent it, come and prevent it!”



3. Likewise here, regarding Moses' death, Scripture states, “on that very day”, The children of Israel said, “We swear by such and such, that if we notice Moses ascending the mountain to die, we will not let him do so! The man who brought us out of Egypt, divided the Red Sea for us, brought the manna down for us, made flocks of quails fly over to us, brought up the well for us, and gave us the Torah-we will not let him!” Therefore, **יהוה** said: “I will have Moses ascend the mountain to his resting place in the middle of the day! Who can stop Me?” *Chumash*



Mount Hor where Aaron died

**Question:** How did Aaron die? יהוה kissed him and removed his breath of life and he passed away. Therefore, Moses longed to die as Aaron died and said, "Fortunate is the one who dies a death like this!" *Chumash*

**Deuteronomy 32:51** Because you trespassed against Me among *the* Children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin; because you did not sanctify (*set apart*) אהתי Me in the midst of *the* Children of Israel. 52 Yes *you* will see אה the land before you; but you will not go to the land, which I am giving *the* Children of Israel. C-MATS



Moses strikes the Rock at Meribah

**Question:** Why was Moses not allowed to go into the Land? Moses and Aaron hit the rock, and so, they had to hit it twice in order to extract water. Had they, however, spoken to it as יהוה told them, so that the rock would have given forth water without being hit, יהוה would have been sanctified and the Israelites would have learned to speak to the Rock and He will provide. *Chumash*

**Question:** What is Moses' sin compared to? The sin of Moses in striking the rock at Meribah compared favorably to the sin of David with Bathsheba. Moses and David were two good leaders of Israel. Yet Moses could not enter the Promised Land and David could not build יהוה's Temple and see its Glory. More is required from spiritual leaders, because they are an example to יהוה's people. *Chumash*



David took Bathsheba-another man's wife

**Question:** From what place was Moses allowed to see the Land? Mount Nebo is an elevated ridge that is approximately 2680 feet above sea level, in what is now western Jordan. The view from the summit provides a panorama of the Promised Land, to the north, a more limited one of the valley of the River Jordan. The West Bank city of Jericho is usually visible from the summit, as is Jerusalem on a very clear day.



View of the Dead Sea from Mount Nebo in Jordan



View from Mount Nebo to the north east (what Moses saw)



Mount Nebo

## Do You Know?

1. Moses died on Mount \_\_\_\_\_.
2. Moses was not allowed to enter the Promised Land because he struck the \_\_\_\_ at Meribah.
3. "Vengeance is \_\_\_\_\_," says יהוה. (not ours)
4. יהוה is our \_\_\_\_\_. His work is perfect.
5. יהוה says, "I wound and I \_\_\_\_\_."
6. Foolish people don't learn from their \_\_\_\_\_.
7. Remember the \_\_\_\_ and learn from it.
8. A wise man learns from the \_\_\_\_\_ of others.
9. יהוה divided the earth into \_\_\_\_ nations. (how many?)
10. יהוה's portion is His \_\_\_\_\_.
11. We are the apple of His \_\_\_\_\_.
12. יהוה carried us like an \_\_\_\_\_ carries her young.
13. \_\_\_\_\_ means the "dear upright people".
14. יהוה was provoked to \_\_\_\_\_ when His people served other gods.
15. Jerusalem is on the \_\_\_\_\_ Mountains.

### Answers:

1. Nebo
2. Rock
3. Mine
4. Rock
5. heal
6. mistakes
7. past
8. mistakes
9. 70
10. people
11. eye
12. eagle
13. Yeshurun
14. jealousy
15. Judean

## Haftorah

2 Samuel 22:1 And David spoke to יהוה **את** words of **הזאת** *this* Song in the day that יהוה delivered **אתו** *him* out of the hand of all his enemies and out of the hand of Saul: 2 And he said, יהוה is my rock and my fortress and my deliverer, even my; 3 Elohim, my rock, in Him will I take refuge; my shield and the horn of my salvation (*yeshah*), my high tower and my refuge; my Savior (*yasha*), You save me from violence. 4 I will call upon יהוה, who is worthy to be praised: So shall I be saved from my enemies. 5 For the waves of death compassed me; the floods of ungodliness made me afraid: 6 The cords of Sheol were around me; the snares of death came upon me. 7 In my distress I called upon יהוה; yes, I called to my Elohim: and He heard my voice out of His temple and my cry *came* into His ears. 8 Then the earth shook and trembled, the foundations of heaven quaked and were shaken, because He was angry. 9 There went up a smoke out of His nostrils and fire out of His mouth devoured: Coals were kindled by it. 10 He bowed the heavens also and came down; and thick darkness was under His feet. 11 And He rode upon a cherub and did fly; yes, He was seen upon the wings of the wind. 12 And He made darkness pavilions around Him, gathering of waters, thick clouds of the skies. 13 At the brightness before Him coals of fire were kindled. 14 יהוה thundered from heaven and the Most High uttered His voice. 15 And He sent out arrows and scattered them; lightning and discomfited them. 16 Then the channels of the sea appeared, the foundations of the world were laid bare, by the rebuke of יהוה, at the blast of the breath of His nostrils. 17 He sent from on high, He took me; He drew me out of many waters; 18 He delivered me from my strong enemy, from them that hated me; for they were too mighty for me. 19 They came upon me in the day of my calamity; but יהוה was my stay. 20 He brought **אתי** *me* forth also into a large place; He delivered me, because He delighted in me. 21 יהוה rewarded me according to my righteousness; according to the cleanness of my hands has He recompensed me. 22 For I have kept the ways of יהוה and have not wickedly departed from my Elohim. 23 For all His ordinances were before me; and as for His statutes, I did not depart from them. 24 I was also perfect toward Him; and I kept myself from my iniquity. 25 Therefore, has יהוה recompensed me according to my righteousness, according to my cleanness in His eyesight. 26 With the merciful You will show yourself merciful; with the perfect man You will show yourself perfect; 27 With the pure You will show Yourself pure; and with the perverse You will show yourself shrewd. 28 **וְאַתָּה** *And* people *the* afflicted You will save; but Your eyes are upon the haughty, that You may bring them down. 29 For **אתָּה** *You are* my lamp O יהוה and ויהוה will lighten my darkness. 30 For by You I run upon a troop; by my Elohim do I leap over a wall. 31 As for El, His way is perfect: **אִמְרַת** *word of* יהוה is tried; He is a shield to all them that take refuge in Him. 32 For who is Elohim, save יהוה? And who is a rock, save our Elohim? 33 Elohim is my strong fortress; and He guides the perfect in His way. 34 He makes His feet **כְּאַיִלִּים** *as hinds [feet]* and sets me upon my high places. 35 He teaches my hands to war, so that my arms do bend a bow of brass. 36 You have also given me the shield of your salvation (*yeshah*); and Your gentleness has made me great. 37 You have enlarged my steps under me; and my feet have not slipped. 38 I have pursued my enemies and destroyed them; neither did I turn again till they were consumed. 39 And I have consumed them and struck them through, so that they cannot arise: yes, they are fallen under my feet. 40 For You have girded me with strength to the battle; You have subdued under me those that rose up against me. 41 You have also made my enemies turn their backs to me that I might cut off them that hate me. 42 They looked, but there was none to save; even to יהוה, but He answered them not. 43 Then did I beat them small as the dust of the earth, I did crush them as the mire of the streets and did spread them abroad. 44 You also have delivered me from the strivings of my people; You have kept me to be the head of the nations: A people who I have not known shall serve me. 45 The foreigners shall submit themselves to me: As soon as they hear of me, they shall obey me. C-MATS

46 The foreigners shall fade away and shall come trembling out of their close places. 47 יהוה lives; and blessed be my Rock; and exalted be Elohim, the Rock of my salvation (*yesha*), 48 Even the Elohim that executes vengeance for me and that brings down people under me, 49 And that brings me forth from my enemies: yes, You lift me up above them that rise up against me; You delivered me from the violent man. 50 Therefore, I will give thanks to You, O יהוה, among the nations and will sing praises to Your name. 51 He is the tower of salvation (*Yeshuwah*) to His king, and shows mercy to His anointed, to David and his descendants forevermore. C-MATS

## Brit Chadasha

Romans 10:14 How will they call on Him in whom they have not believed? How will they believe in Him in whom they have not heard? How shall they hear without a preacher? 15 How will they preach unless they are sent? It is written, How beautiful are the feet of those that preach the gospel of peace, and bring good news! 16 But they have not all obeyed the gospel. For Isaiah said, יהוה, who has believed our report? 17 So then faith comes by hearing, and hearing by the word of Elohim. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words to the ends of the world. 19 But I say, Did not Israel know? First Moses said, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Isaiah is very bold and said, I was found by them that did not seek Me; I was made manifest to them that did not ask about Me. 21 But to Israel He said, All day long I have stretched out My hands to a disobedient and obstinate people. 11:1 I say then, Has Elohim thrown away His people? Elohim forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 Elohim has not thrown away His people which He foreknew. Don't you know what the scripture said about Elijah? How he makes intercession to Elohim against Israel saying, 3 יהוה, they have killed your prophets, and destroyed your altars; and I am left alone, and they seek my life. 4 But what was the answer of Elohim to him? I have reserved to Myself seven thousand men, who have not bowed their knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no longer by works: if it were, grace would no longer be grace. 7 What then? Israel has not obtained that which he seeks for; but the elect have obtained it, and the rest were blinded 8 According as it is written, Elohim has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear to this day. 9 And David said, Let their table be made a snare, and a trap, and a stumbling block, and a retribution to them: 10 Let their eyes be darkened, that they may not see, and bend down their backs always. 11 I say then, Have they stumbled that they should fall and not recover? Elohim forbid: but rather through their fall salvation has come to the Goyim to provoke Israel to jealousy. 12 Now if their fall means riches for the world, and their loss means the riches for the Goyim; how much greater riches will their fullness bring? 13 For I speak to you Goyim, inasmuch as I am the apostle of the Goyim, I make much of my ministry: 14 If by any means I may arouse those who are my people, and might save some of them. 15 For if their rejection is the reconciling of the world, what shall their acceptance be, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree; 18 Do not boast against the branches. But if you boast, you do not bear the root, but the root bears you. 19 You will say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and you stand by faith. Be not arrogant, but fear: 21 For if Elohim did not spare the natural branches, He also not spare you either. C-MATS

**Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve Elohim acceptably with reverence and awe: 29 For our Elohim is a consuming fire. C-MATS**

## **"FIXING THE WORLD"**

Janis Engel knew that it wasn't right to lie. Every time she did it she felt awful for days after. Yet time after time she found herself bending the truth, stretching it, and even breaking it to bits. Almost everything, but telling it.

One day, on Rosh Hashanah, she decided enough is enough! From now on, nothing but the truth. Her plan went really well - at first. She felt like a new person, who was ready to speak honestly with her parents, teachers, and friends. But soon enough the day came when her resolution was really put to the test...

It started innocently enough. She and her friend Abigail were sitting together, studying at the school library. There was almost no one else there, and soon the girls found themselves growing restless, and Janis decided to take a break. One of the most interesting things about the Hamilton School library was the big, antique-looking globe near the reference desk. Chains surrounded it on all sides, each bearing the daunting "DO NOT TOUCH" sign, on a neatly printed card.

Janis usually stuck to the rules, but for some reason, perhaps just out of boredom, she impulsively reached over and gave the old globe a little push, spinning it gently on its axis. Emboldened, she gave it another spin or two, this time much harder, and soon Africa, Asia, and the South Pacific were whirling around like a giant top. Janis felt like she had the whole world in her hands.

Suddenly disaster struck. One of the rarely used hinges came loose, and the spinning globe plunged onto the floor with a thud. Janis didn't stick around to investigate whether it had broken or not. Within seconds the girl had darted across the library and was back in her seat as if the whole thing had never happened.

But just as her heart had stopped pounding and she was beginning to feel off the hook, Janis felt an ominous shadow hovering over her table.

"Ahem ... do either of you girls know who was playing with the globe?" asked Ms. Leeman, the stern-faced librarian. Abigail shrugged innocently and Janis was about to do the same. But then she remembered her resolution. "How could I tell a lie?" she asked herself. "But how could I tell the truth?! I'll get into so much trouble - maybe even get kicked out of school!"

The girl took a deep breath. "A resolution is a resolution. Nothing but the truth," she thought.

"Um ... Ms. Leeman, I'm so sorry. I didn't mean to touch it. I got carried away..."

Janis felt close to tears, yet somehow relieved at telling the truth. Surprisingly the librarian didn't yell or scream. In fact her face began to soften, the barest hint of a smile on the corner of her lips.

"You should know," she said "I had seen you touching the globe from my office. Had you denied it, I was planning to take disciplinary action. But since you were honest enough to tell the truth, I believe you that you didn't mean any harm. Since fortunately the globe didn't break, I'm going to let it go."

Janis sat stunned at the turn of events, and resolved more than ever to stick to her resolutions.

**Question:** Why should we make resolutions? Isn't it enough just to act better? A person who is serious about self-improvement will try to find any strategies that will help him reach his goal. One of the most powerful tools for this is to clearly define where we need to improve, and explicitly express how we intend to get there. In other words - make resolutions. This takes our self-improvement plan out of the wishy-washy realm of "Well, one of these days, I guess I should think about trying to change..." and turns it into a concrete and effective game plan. In our story, Janis' clearly defined resolution to only tell the truth, gave her the clarity and strength to stick to her values when the going got tough.

**Question:** What steps do you think a person could take to best use resolution-making as a program of personal transformation? Classical Hebrew sources outline a three-step program. The first thing is to gain clarity about exactly in which ways we need to improve and clearly state them to ourselves and to יהוה. The next step is to access and state our feelings of what we are missing in our lives, by not having yet improved. The final step is to affirm our intention to actively pursue a path of behavior from now on that will lead us toward our elevated goal.

**Question:** What should we do if we make a resolution and then blow it? First of all, no need to panic. We're all human and nobody's perfect. The main challenge at that time is to have the courage to pick ourselves up and get back on the horse. Our resolutions, more than anything, represent the direction in which we strive to move. If the resolution was a good one, then stick to it and keep trying. The greatest people freely admit that they may fall hundreds of times before they reach their goals. Life is a process, and a person trying to grow has tapped into the true essence of life.

## **Resources:**

*The Stone Edition of The Chumash*

*The Complete Messianic Aleph Tav Scriptures* **C-MATS** [www.AlephTavScriptures.com](http://www.AlephTavScriptures.com)

"Weekly Torah Portion" from [www.aish.com](http://www.aish.com) (stories)