



Parasha Ha'azinu

September 23, 2023

Torah: Deuteronomy 32:1-32:52

Haftarah: 2Samuel 22:1-51

Ketuvim Shlichim: Romans 10:14-21

Talmidim Shel Yeshua 7

Shabbat shalom Mishpacha! Our *Parasha* this week is *Ha'azinu*, הֶאָזִינוּ. This word begins the Song of Moses, a prophecy of Israel's sins and coming punishment and ADONAI's promise to ultimately redeem them. *Ha'azinu* means, "give ear," or, "listen" to my words. Israel's future sins have been prophesied in our last two *parashiot* and are about to be prophesied again in Moses' song as they are preparing to enter the Land of Canaan and face temptations to worship false gods. Moses' song is actually a poem with a theme, a very important theme.

We continue today with our continuing theme *Talmidim Shel Yeshua*, Disciples of Yeshua. In our message last *Shabbat* on *Rosh Hashanah*, We saw *Yochanan HaMatbil*, John the Immerser, at the Jordan River. John saw Yeshua coming toward him and said: 29 ..., "*Behold, the Lamb of God who takes away the sin of the world!*" (John 1:29b TLV), his words, a direct reference to Yeshua as the Passover Lamb. But, what is the spiritual significance of the actual Passover lamb? How could an animal that was killed, cooked and then eaten, take away the sin of the world? It couldn't and it didn't. It wasn't the actual Passover lamb which provided redemption because the lamb of Passover was not a sacrifice. In the sacrificial system which ADONAI established for Israel, there was no lamb sacrificed on Passover. But, John knew something that everyone else of his day did not know. For John to know that Yeshua was the Passover Lamb who took away the sin of the world, he also knew that it would be through Yeshua's death. As the Elijah messenger for that generation, John knew it because the Holy Spirit had revealed it to him. We don't know how ADONAI revealed it to him, but that He did. Just as the blood of the lamb in Egypt when placed on the doorframes of Israel's houses, caused the Destroyer to pass over their houses and spare their first born sons, Yeshua's blood caused the Destroyer to pass over us. His blood, shed on the cross and applied to the hearts of the people of Israel and all our hearts prevents Death from separating us from ADONAI. This happens because Yeshua is our sacrifice for sin, but He is not an "actual" Passover Lamb sacrifice. In the sacrificial system of Israel as described in *Torah*, there is no lamb sacrificed on Passover. The individual Passover lambs when killed and eaten, provided no forgiveness of sin. ADONAI's plan of salvation is very specific and He has very precisely laid it out. Yeshua is the fulfillment of the Passover lamb of the Egyptian Passover who takes away the sin of the world. His death, as the symbolic fulfillment of the lamb in Egypt, paid the price for our sins. But, Yeshua was also an actual sacrifice described in *Torah*.

In a portion of our confession of faith this morning, Yeshua is pictured as an actual sacrifice. From Isaiah 53, we read: "Despised and rejected, acquainted with grief, He bore the sins of Israel. All we like sheep have gone astray, turned everyone to his own way." He,

in this statement, is Yeshua. Regarding Him, verse 10 says: 10 *“Yet it pleased Adonai to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of Adonai will succeed by His hand.”* (Isaiah 53:10 TLV). This verse says that Yeshua is an *asham*, אֲשָׁם, a guilt offering. Everyone who accepts His sacrifice becomes His offspring. The Hebrew word from which offspring is translated is *zera*, זֵרָא, meaning seed. Everyone who trusts in Yeshua becomes His spiritual seed, His descendant by faith. But, His death, for those who trust in Him, accomplishes much more than that. His death when we trust in Him, causes our individual spirits to pass from death to life. An *asham* was one of the offerings made at the altar during Tabernacle and Temple days. Isaiah uses the symbolism of Yeshua as an *asham* to show that through what He endured on the cross, He begot spiritual seed, even all of us. Here, Yeshua is pictured as an actual offering. As Isaiah prophesied, *“the will of Adonai will succeed by His hand.”* It was ADONAI’s will to sacrifice His Son and through Yeshua’s death, ADONAI has provided the only effective way to deal with our sins. Sins are the major problem of all G-d’s children and they can only be dealt with by shed blood. You cannot be good enough to save yourself. ADONAI set up His system and shed blood is the only way that sin can be dealt with. 11 *“For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life.”* (Leviticus 17:11 TLV). The altars of the Tabernacle and the Temple are long gone, but the requirement for blood remains and the only physical altar available today is the cross, itself

Yeshua’s life as a sacrifice is also pictured in another type of offering, the one in *Yom Kippur*, the Day of Atonement. It is significant that we study it today with *Yom Kippur* less than two days away. Even though there is no earthly Tabernacle today, ADONAI does have a Tabernacle. It is in heaven, the original one, the one which was the pattern for the Tabernacle Moses constructed in the wilderness. Speaking of the Levitical priests, *Torah* says: 5 *“They offer service in a replica and foreshadower of the heavenlies—one that is just as Moses was instructed by God when he was about to complete the tabernacle. For He says, “See that you make everything according to the design that was shown to you on the mountain.”* (Hebrews 8:5 TLV). The replica was on earth, but the real Tabernacle is in heaven. As our High Priest, Yeshua, our *Kohen Gadol* after the order of *Malkitzedek* (Hebrews 7:13-17), ministers in the heavenly Tabernacle as the Great High Priest of an everlasting priesthood. As the Book of Hebrews says, if He was ministering on the earth, He wouldn’t be a priest at all because He is from the Tribe of Judah and not the Tribe of Levi. (Hebrews 8:4).

On *Yom Kippur* under the First Covenant, Aaron and his descendants after him, would sacrifice a goat in the Tabernacle or Temple. It was a sacrifice as atonement for the sins of the people of Israel and its blood would cover their sins for one year. But then, they had to do it again the next *Yom Kippur* and each and every following year. But, when Yeshua died, He did something much, much better. He atoned for our sins forever. He didn’t just cover our sins, He erased them; took them completely away. He did it as both High Priest and sacrifice, by taking His own blood into the Holy of Holies of the Tabernacle in heaven. (Hebrews 9:12). The Levitical High Priest had to do this in the Tabernacle and Temple every year, but by doing this one time, Yeshua fulfilled the sacrifice of the *Yom Kippur* goat eternally.

Leviticus 16 contains the instructions for *Yom Kippur*. The Levitical High Priest had to offer blood to cover his own sins before he could act for the people. He sacrificed a young bull and sprinkled its blood on the atonement cover of the Ark of the Covenant in the Holy of Holies. With his own sins atoned for, he took two goats and drew lots for them. According

to lot, one was chosen as a blood sacrifice for ADONAI and the other became Azazel, the Scapegoat. The goat for ADONAI was sacrificed and its blood sprinkled on the Ark by the High Priest. The blood of this goat would cover the sins of the people of Israel until the next *Yom Kippur*.

After Yeshua died for our sins and rose from the dead, He immediately began fulfilling His duties as *Kohen HaGadol*, the High Priest after the order of *Malkitzedek*. (Genesis 14:18; Psalm 110:4; Hebrews 7:17). The writer of Hebrews says: 11 *“But when Messiah appeared as Kohen Gadol of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation), 12 He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption”* (Hebrews 9:11-12 TLV). As High Priest, Yeshua entered the greater and more perfect Tent, the Tabernacle in Heaven, with His own blood. His atonement is a perfect atonement, a complete and permanent forgiveness of our sins, an eternal redemption.

Yeshua, our great High Priest, fulfilled the requirement of Leviticus 17:11: *11...—for it is the blood that makes atonement because of the life,”* with His own blood. (Leviticus 17:11b TLV). That requirement has never been changed. Blood is required to make atonement for sin. In the Tabernacle in the wilderness on earth, it was the blood of an innocent animal which covered sin, a covering which mirrored what happened in the Tabernacle in heaven. The sacrifice offered in the Tabernacle on earth was a picture of a sinless one offered in the place of another who had sinned and its blood covered the sin. Without the blood of the sinless sacrifice, Israel was not shielded from the wrath of a Holy G-d. We no longer have an earthly Temple, but we don't need one, because under the New Covenant, Yeshua's blood, which He placed in the heavenly Tabernacle, totally eliminates our sin. We are all sinners and as sinners we are separated from ADONAI by our sins. Yeshua's blood more than covers our sins. When we come to Him in repentance and accept His sacrifice, His blood completely washes them away.

There is another aspect of *Yom Kippur* regarding Yeshua. Each *Yom Kippur* in the Temple on earth, there was a second goat called “Azazel, the Scapegoat.” Alfred Edersheim, a Jewish Christian theologian of the 19th Century described what took place on *Yom Kippur* in his book, *The Temple; Its Ministry And Services*. It is a very detailed account and we will only look at a portion of it today. On *Yom Kippur* the High Priest would put both of his hands into an urn and remove two lots. One was inscribed “for יהוה (*YodHehVavHeh* - ADONAI)” and the other “for Azazel.” Holding the lots in the order in which he drew them, the High Priest laid his hands on the heads of the two goats and proclaimed, “A sin-offering to יהוה,” speaking ADONAI's actual name aloud. Today, the pronunciation of the Hebrew יהוה is uncertain and we do not attempt to pronounce it. In the 1st century Temple, it was spoken on *Yom Kippur* but at no other time. Only the High Priest spoke it and Edersheim tells us that he spoke it a total of ten times on that day. The goat chosen for ADONAI by lot later had the people's sins confessed over it and was sacrificed, followed by the High Priest sprinkling its blood on the Ark in the Holy of Holies. This goat and its blood was the sacrifice which Yeshua fulfilled by sprinkling His own blood on the Ark in the heavenly Tabernacle as the “Goat for ADONAI.” But, before the earthly High Priest sacrificed the goat for ADONAI, the goat for Azazel also had the people's sins confessed over it and it was then led out into the wilderness by a priest. Leviticus 16 tells us that this goat was to be presented alive to ADONAI: 10 *“But the goat upon which the lot for the scapegoat fell is to be presented alive before Adonai, to make atonement upon it, by sending it away as the scapegoat into the wilderness.”* (Leviticus 16:10 TLV).

What does Azazel represent? *La Azazel*, meaning “for Azazel” has had a number of suggestions made as to its meaning and significance. Edersheim tells us that Azazel means “wholly to put aside” or “wholly to go away,” the description of what the goat did. One reason why we look at this goat as being a picture of Yeshua is because this event occurred on the Day of Atonement which is itself a prophetic picture of Yeshua. It was to be presented alive to ADONAI, but at some point in time the priests began pushing it off a cliff to its death, something definitely not directed by ADONAI. That they pushed it to its death and this goat died, did not change the fact that ADONAI said that it was to be presented alive as an atonement. The scapegoat, carrying the sins of the people to a place outside the camp, provided atonement for Israel on *Yom Kippur* along with the sacrifice of the goat for ADONAI. Both of them had the sins of the people of Israel placed upon them, a picture of Yeshua, who carried all of our sins. The spiritual picture of the Scapegoat is “the act of carrying away our sins to a desolate place.”

Year to year atonement for Israel was provided by these two goats up until Yeshua’s death on the stake. After He died, the *Yom Kippur* sacrifices the next year did not provide atonement. It was because the blood of G-d’s Son superseded the blood of bull and goats and provided eternal redemption. Israel now had a new High Priest, operating under a New Covenant, one who had offered the perfect sacrifice, a sacrifice which provided eternal forgiveness for sins. Following Yeshua’s death on the cross, the *Yom Kippur* sacrifices offered by the Levitical High Priests in the Temple continued for years. Many years later, the rabbis noticed some strange things happening. The *Talmud* explains what they saw. “Forty years before the destruction of the sanctuary, the lot did not come up in the right hand, and the thread of crimson never turned white, and the westernmost light never shone, and the doors of the courtyard would open by themselves, until Rabban Yohanan b. Zakkai rebuked them. He said, “Temple, Temple, why will you yourself give the alarm [that you are going to be destroyed? You don’t have to, because] I know that in the end you are destined to be destroyed. For Zechariah b. Eido has already prophesied concerning you: ‘Open your doors, Lebanon, that fire may devour your cedars’ (Zec. 11: 1).” (*Talmud Yoma* 39b, Neusner, Babylonian and Jerusalem *Talmuds*). Essentially, here is what it means. The High Priest would take a crimson cord, cut it in half and attach one portion to the Temple door and the other to the Scapegoat’s horns. The cord nailed to the Temple door in the past had always turned white when ADONAI accepted the Scapegoat as a sacrifice in the wilderness. But, at a certain point in time, the *Talmud* states that the crimson thread on the Temple door no longer turned white. In addition, the lot for the goat for ADONAI did not come up in the High Priest’s right hand, the western light of Temple menorah would go out at night and the huge temple doors would open at night by themselves. This change began forty years before the Temple was destroyed. The Temple was destroyed by the Romans in the year 70 CE. 40 years before was the year 30. In the year 30 CE, the crimson thread stopped turning white and these three other things as well, the very year that Yeshua died on the stake for our sins. After the year 30, the year that Yeshua died as our *Pesach* Lamb and our *Yom Kippur* sacrifice, Temple sacrifices continued for the next 40 years, but they ceased to provide atonement. From the time of Yeshua’s death forward until the Temple was destroyed, the *Yom Kippur* sacrifices and all of the sin sacrifices offered by the earthly priests were ineffective. They no longer provided atonement and the crimson thread representing the scapegoat carrying Israel’s sins into the wilderness on *Yom Kippur* never again turned white.

Why were the *Yom Kippur* and other sin sacrifices offered in the Temple no longer effective? It was because Yeshua died as our only effective sin sacrifice and in doing so, He fulfilled the prophecy given to Daniel by the Angel Gabriel. (Daniel 9:24-27). Gabriel

described 70 weeks during which six things would be fulfilled; To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. This is a very complicated subject, but Daniel Bruce has done an amazing job of sifting out the details and describes how each one of those things are accomplished. You can read all about it in his book, *Daniel Unsealed*. According to Bruce, “weeks” here does not represent weeks of years, 490 years, as most think, but 70 Festivals of Weeks, 70 *Shavuots* which is an actual 70 years. They began in the year 42 BCE with the decree to restore and rebuild Jerusalem by Julius Caesar and ended on *Shavuot* of 28 CE. The immersion of Yeshua by John took place during the 70th Week before the 70th *Shavuot* and that was what accomplished “the anointing of the most holy” as prophesied in Daniel 9:24. *24 “Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.”* (Daniel 9:24 NKJV). I am using the New King James Version because in this case, I believe it is the most accurate. Most other versions say “anoint the Holy Place,” but Bruce asserts that it is Yeshua who is the “most holy” and not the Temple. The 70 *Shavuots* have already been completed. It happened in 28 CE after Yeshua was covenanted by being immersed in the Jordan River. Then we read: *27 Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering.* (Daniel 9:27a TLV). This is not a part of the 70 Weeks, but is a regular week which occurs afterward. Bruce proposes that what happened is better understood with the verses in this order:

“26(a) *And after threescore and two weeks shall Messiah be cut off, but not for himself: 27(a)* *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,*

26(b) *and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, 27(b)* *and unto the end of the war desolations are determined. And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”*

“Cut off” means “covenanted,” His immersion by John. He in this verse is Yeshua, who at the beginning of the final week of His life, entered Jerusalem acknowledged by the people as the King of Israel. (Luke 19:29-38). He, Yeshua, confirmed the “New” covenant prophesied by Jeremiah (31:31) at His Passover *Seder* the night before He died as the sacrifice which cut the New Covenant. (Matthew 26:26-28). He is also the one who put an end to sacrifice and offering in the middle of the week. He did it by dying on the cross on 14 Nisan, the day that lambs were to be slaughtered for Passover, during the last week that Yeshua was on the earth. As ADONAI’s New Covenant sacrifice for sin, Yeshua’s sacrifice superseded the sacrifices prescribed in the First Covenant, thereby ending them. Yeshua’s death, His blood, cut the New Covenant, which became ADONAI’s official covenant. The events of 26b and 27b occurred when the Roman General Titus and his Roman soldiers attacked and destroyed both the Temple and the city of Jerusalem. This is much different than what a large segment of Yeshua’s body believes. The majority interpretation states that the 70th Week is yet to come, coming sometime in the future after the Antichrist arises. I am convinced that Dan Bruce’s answer is the best answer to Daniel 9:24-27. Be Berean. Be like the Jews of the synagogue in Berea and search the Scriptures daily to see if these things are true. (Acts 17:10-11).

Yeshua, ADONAI's fulfillment of *Yom Kippur* is our free gift of salvation. We can't do anything to earn it. It's completely free. But, does that mean that we are not to obey ADONAI's commands? In our *parasha* today, at the end of his life, Moses sang a song. In *Parasha Ha'azinu*, he extols the glory of ADONAI and His mercy, but admonishes Israel who has been less than faithful and will become even less faithful in the Land of Israel. As he completed his song, he said this: 46 ..., "Put in your hearts all the words that I call as witness against you today—that you may command your children to keep and do all the words of this Torah. 47 For it is not an empty thing for you, because it is your life! By this word you will prolong your days on the land, which you are crossing over the Jordan to possess." (Deuteronomy 32:46b-47 TLV). Is this for us as Messianic Jewish and Gentile followers of Yeshua under the New Covenant? Yes, most emphatically, it is.

This is a very important song because we also find Yeshua speaking of it to His disciple John in the Book of Revelation. We did a detailed study of this in *Parasha Ha'azinu* last year and you can find it on our website. Today, we will offer a brief summary.

"The Song of Moses" is only mentioned once in Revelation and it is a picture of Yeshua's followers who have fought the world system and overcome it: 3 *And they are singing the song of Moses the servant of God and the song of the Lamb, saying, "Great and wonderful are Your deeds, Adonai Elohei-Tzva'ot! Just and true are Your ways, O King of the nations!"* (Revelation 15:3 TLV)! The Song of Moses is a testimony of those faithful to ADONAI's *Torah* while the Song of the Lamb is the testimony that Yeshua is the Lamb of G-d that takes away the sins of the world. The Song of Moses is the seventh of eight very similar statements found in the Book of Revelation. They don't all say "Song of Moses" or "Song of the Lamb," but they all present the same message.

Here they are in order. 1) Revelation 1:1-2. (The word of G-d and the testimony of Yeshua the Messiah.) 2) Revelation 1:9. (The word of G-d and the testimony of Yeshua.) 3) Revelation 6:9. (The word of G-d and for the witness they had.) 4) Revelation 12:11. (Overcame him by the blood of the Lamb and the word of their testimony.) 5) Revelation 12:17. (Those who keep the commandments of G-d and hold to the testimony of Yeshua.) 6) Revelation 14:12. (Those who keep the commandments of G-d and the faith of Yeshua.) 7) Revelation 15:2-3. (Singing the song of Moses the servant of G-d and the song of the Lamb.) 8) 20:4. (Beheaded because of their testimony for Yeshua and because of the word of G-d.)

All of these 8 statements contain something about *Torah*: 4 times it's the word of G-d, 2 times it's the commandments of G-d, 1 time the word of their testimony and 1 time, the Song of Moses. All 8 relate to following ADONAI's *Torah*, His Word. In these 8 statements, we also find the testimony of Yeshua 4 times, their witness 1 time, the word of their testimony 1 time, the faith of Yeshua 1 time, and the Song of the Lamb 1 time. These 8 statements mean that these overcomers had two things in common: while they were on the earth, they had been obedient to ADONAI's *Torah* and they had kept the faith of Yeshua.

Yeshua's body is divided in the understanding of G-d's Word with some believing as we do, that *Torah* is for us today, and some believing that because Yeshua died for us, *Torah* has been done away with. Yeshua has given each group the freedom to make their own choice. Tomorrow night, *Erev Yom Kippur*, we will continue this discussion. Do you believe that you fit the pattern of the overcomers described in the Book of Revelation? Yes, you do. We do. We are overcomers because We sing the Song of Moses and the Song of the Lamb! *Shabbat shalom!*

