



Parasha Ha'azinu

October 4, 2025

Torah: Deuteronomy 32:1-52

Haftarah: 2 Samuel 22:1-51

Ketuvim Shlichim: Romans 8:18-39

Our *Parasha* this week is *Ha'azinu*, a word which marks the beginning of the Song of Moses. It means: “give ear,” or as we might say, “listen up.” These words of Moses are a prophecy about Israel’s future sins and punishment, as well as ADONAI’s promise to redeem them ultimately. We know this is a song because it is mentioned in the last verse of our previous *parasha*, *Vayelekh*: *30 Moses spoke in the hearing of the whole community of Israel the words of this song, right to the end:* (Deuteronomy 31: 30 TLV). Israel’s future sins have been prophesied in our last two *parashiot*, a gracious warning by ADONAI to His people Israel, because they were about to enter the Land of Canaan and face very real temptations. The final *parasha* of Deuteronomy is *V’zot HaBracha* (33:1-34:12), meaning “this is the blessing,” Moses’ blessing of Israel before they enter the land of Canaan. The last few verses of this *parasha*, which follow Moses’ death on Mount Nebo, are believed to have been written by Joshua. This *parasha* is usually read on *Simchat Torah*, the day when the *Torah* scroll is re-rolled to the beginning of Genesis, a day that we celebrate simultaneously with *Shemini Atzeret*, the final *moed* of ADONAI’s annual festivals.

This is one of two Songs of Moses in the *Torah*, and there is also a Psalm of Moses, which is said to be a prayer rather than a song. Moses’s first song is found in the Book of Exodus, where he sang after Pharaoh’s army had drowned in the Red Sea and the Israelites were safely on the other side. It is called *Shirat HaYam*, the Song of the Sea, and is also sometimes referred to as *Az Yashir Moshe*, the Song of Moses. His second song is found in today’s *parasha* and is also known as *Az Yashir Moshe*, the Song of Moses.

Moses’s song in the *Torah* prompts us to consider the verses about the Song of Moses in the Book of Revelation. *2 And I saw something like a sea of glass mixed with fire, and those who had overcome the beast and his image and the number of his name standing by the sea of glass, holding the harps of God. 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! 4 Who shall not fear and glorify Your name, O Lord? For You alone are Holy. All the nations shall come and worship before You, for Your righteous acts have been revealed”* (Revelation 15:2-4 TLV)! However, we must answer the question: Which Song of Moses is referred to in the Book of Revelation? Is it the one in Exodus 15, or the one in our *parasha* today in Deuteronomy 32? It could be either, but the song in Deuteronomy fits best—a song that speaks to the truth of the *Torah* and those who hold to this truth. The second component, the Song of the Lamb, is a song of praise and victory celebrating ADONAI’s powerful, righteous works, acknowledging His triumph over evil, and the testimony of Yeshua’s saving power.

There are seven other very similar statements in the Book of Revelation. The one we just quoted from Revelation 15 is the 7th out of 8. The first one, which is found in Revelation 1, states: *1 The revelation of Yeshua the Messiah, which God gave Him to show to His servants the things that must soon take place. He made it known by sending His angel to His servant John, 2 who testified to the word of God and to the testimony of Yeshua the Messiah—to everything he saw.* (Revelation 1:1-2 TLV). This first testimony was given by Yeshua's angel to John, who testified of the Word of God and Yeshua's testimony. The Word of G-d is ADONAI's *Torah*, and the testimony of Yeshua is about His life, death, resurrection, and future return.

The second statement, also found in Revelation 1, says: *9 "I, John, your brother and fellow partaker with you in the tribulation and kingdom and patient endurance that are in Yeshua, was on the island called Patmos because of the word of God and the testimony of Yeshua* (Revelation 1:9 TLV). This is also John's testimony. He was imprisoned on the Island of Patmos by the Roman Emperor Domitian because he kept ADONAI's *Torah* and proclaimed the Testimony of Yeshua.

The third statement is found in Revelation 6: *9 When the Lamb opened the fifth seal, I saw under the altar the souls of those slaughtered for the sake of the word of God and for the witness they had* (Revelation 6:9 TLV). This was the testimony of Yeshua's followers who have been murdered through the centuries because they kept ADONAI's *Torah* and testified about Yeshua.

The fourth statement is found in Revelation 12 and states: *11 "They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even in the face of death* (Revelation 12:11 TLV). This testimony is about Yeshua's Jewish followers of the 1st century, who overcame *HaSatan* by Yeshua's blood and their personal testimony about Yeshua. A prominent example is Stephen, who was stoned to death while a young *Sha'ul* held the coats of the stoners.

The fifth statement is also found in Revelation 12 and says: *17 So the dragon became enraged at the woman and went off to make war with the rest of her offspring—those who keep the commandments of God and hold to the testimony of Yeshua* (Revelation 12:17 TLV). The woman is a symbolic figure, representing Leah, Rachael, Bilhah, and Zilpah, the mothers of Jacob's children who founded the twelve tribes of Israel. This statement also concerns Yeshua's Jewish followers, but this time it refers to those who lived from the time of John, at the end of the 1st century, to modern times. Throughout these years, faithful Jewish followers of Yeshua kept the *Torah* and testified to the truth of Yeshua. And *HaSatan* was enraged about this and sought to kill others, but ADONAI protected them. *14 But the woman was given two wings of the great eagle, so that she might fly away from the presence of the serpent into the wilderness, to the place where she is taken care of—for a time, times, and half a time* (Revelation 12:14 TLV). This is not about some "end time" catching away of Yeshua's followers into the wilderness for protection, but a symbolic representation of something that has already occurred. According to Reverend Ellis Skolfield, the "time, times, and half a time" can be associated with the period between the start of Islam in the 7th century and 1948, the year the modern State of Israel was established. This is also about *HaSatan*, the serpent, the evil being behind the Islamic god Allah, who possessed and controlled Mohammed through his demons, and, through him and his followers, tried to wipe out Yeshua's Jewish followers between the 7th and the 20th centuries CE. He was largely unsuccessful because ADONAI protected the Jews by symbolically placing them in "the wilderness," which resulted in the

retention of a remnant to fulfill His will in the State of Israel, ultimately leading to their restoration. But they're not restored yet. They have their nation back, but only a few Jews now follow Yeshua. However, the time is coming when they all will know Him.

The sixth statement is found in Revelation 14 and says: 12 *"Here is the perseverance of the kedoshim—those who keep the commandments of God and the faith of Yeshua"* (Revelation 14:12 TLV). This is about Yeshua's followers who have not bowed to Allah throughout the centuries, resisting Islam's attempts to get them to submit to Allah. They were successful by keeping the *Torah* and keeping their faith in Yeshua. Those faithful followers of Yeshua did not do what some others did: 11 *... Those who worship the beast and its image and those who receive the mark of his name have no rest day or night* (Revelation 14:12 TLV). The beast is Islam, primarily represented by the seven-headed dragon, and its image is the proclamation of Islamic *jihad* through the various Muslim entities that have existed and exist today.

The seventh statement is found in Revelation 15, and is the one we initially read, which states: 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)! This also concerns those who have resisted Islam to the death since its beginning, both Jew and Gentile, including many who have died recently at the hands of Muslims, possibly even some who were massacred on October 7, 2023, and even some Messianic followers of Yeshua in the Israeli Defense Forces. Sadly, more of Yeshua's followers from our time will join this group of martyrs before it all ends. But we must resist. This verse describes these martyrs: 2 *And I saw something like a sea of glass mixed with fire, and those who had overcome the beast and his image and the number of his name standing by the sea of glass, holding the harps of God.* (Revelation 15:2 TLV). They overcame the beast, his image, and the number of his name by singing the Song of Moses, keeping ADONAI's *Torah*, and singing the Song of the Lamb, the testimony of Yeshua. In their deaths, they were victorious.

The eighth and final statement is found in Revelation 20 and says: 4 *..... And I saw the souls of those who had been beheaded because of their testimony for Yeshua and because of the word of God* (Revelation 20:4 TLV). This verse is also about Yeshua's Jewish and Gentile followers, whom Allah's followers beheaded because they clung to their faith in Yeshua and ADONAI's *Torah*. These martyrs worshiped neither the Beast nor his image, and had not received his mark on their foreheads or hands. The Mark of the Beast is the infamous "666," a spiritual mark placed on the heads and hands, symbolizing the minds of those who bow their knee to Allah, and their hands, which they use to carry out Islam's commands. There have been many speculations about this number (Revelation 13:18). Walid Shoebat, an Arab Christian, a former Palestinian terrorist (became a Christian in 1994), has said that 666 refers to the Arabic word "*bismallah*," which means "in the name of Allah." Spiritual marks are not unusual. A spiritual mark was placed on the heads of ADONAI's faithful followers in Jerusalem when Ezekiel was captive in Babylon. ADONAI told Him: 9 *..., "Go throughout the city, through the midst of Jerusalem. Make a mark on the foreheads of the people who sigh and moan over all the abominations that are committed in it."* (Ezekiel 9:4b TLV). All those who did not have ADONAI's spiritual mark were killed by the Babylonians besieging Jerusalem. Presumably, everyone who has trusted Yeshua also bears ADONAI's spiritual mark on their forehead, not shielding us from physical death but from spiritual death—a mark symbolizing our salvation through Yeshua. Those who have the "Mark of the Beast" have bowed their knee to *HaSatan*, Allah.

Upon examining these eight statements, a clear correlation is evident. All but one mention something about *Torah*: four times as the word of G-d, twice as the commandments of G-d, and once as the Song of Moses. All of these relate to following G-d's word. We found the testimony of Yeshua 4 times, the faith of Yeshua once, and the Song of the Lamb once. These words offer a spiritual view of "overcomers," those who possess two key qualities: obedience to ADONAI's *Torah* and faith in Yeshua. Taken together, these traits form the testimony of an overcomer.

Revelation 15:2 refers to "*those who had overcome the beast.*" Who is the beast whom so many of Yeshua's followers are speculating about? Some answers can be found in Daniel, chapter 7, where four beasts are described. The first was "a lion with eagle's wings," and it represented Babylon. The second was "a bear," which represented Media-Persia, the kingdom that conquered Babylon. The third was "a leopard with four wings like a bird and with four heads," which represented Alexander the Great's Greek Empire that had conquered Media-Persia. The four heads represented four kingdoms that formed after Alexander's death: Egypt, Syria, Greece, and Asia Minor, kingdoms established by his four generals who divided his territory (Daniel 11). The second of these kingdoms, Syria, was founded by General Seleucus. About 155 years later, his descendant Antiochus ruled over Israel, leading to the rise of the Maccabees and their army, who defeated him. He, Antiochus Epiphanes, is the "despicable person" in this verse: *21. Then in his place will arise a despicable person, on whom royal honor has not been conferred. He will come in a time of tranquility, and seize the kingdom through intrigue* (Daniel 11:21 TLV). The "kingdom" is the Kingdom of Israel, which was taken over by Antiochus, a non-royal individual and a descendant of one of Alexander's generals. The fourth beast was "a strong beast with iron teeth and ten horns, and represents the Roman Empire. The next verse in Daniel 7 is, I believe, about Mohammed: *8 "While I was pondering the horns (the ten horns), behold, another horn, a small one, sprang up between them, and three of the first horns were uprooted from before it. And behold, this horn had eyes resembling human eyes and a mouth speaking boastfully (Mohammed).* (Daniel 7:8 TLV). Some believe the "Little Horn" represents the Anti-Christ, but there is no physical Anti-Christ coming. My interpretation of the ten horns is that they represent the Christian rulers who emerged after the fall of the Roman Empire. There are more than ten, but this is a symbolic number representing this period. It was during this period that a "little horn" appeared among them, represented by Mohammed, who founded Islam in the 7th century, as a combined empire that ultimately conquered the Christian states of the Middle East. A final nail in the coffin of the Christian rulers was the fall of Constantinople to the Muslims in 1453.

There are three beasts described in Revelation: a "leopard-lion-bear beast" in chapter 13, a "scarlet colored beast" in Revelation 17, and the "great red dragon" with seven heads and ten horns in chapter 12. All of these beasts symbolize different aspects of Islam, with the "great red dragon" representing the power behind Islam, the adversary of Israel, *HaSatan* himself. Many also believe this beast symbolizes the Anti-Christ, a world ruler they think will appear during the end times. But he won't. That is merely the imagining of Dispensationalism, because there is no physical Anti-Christ coming. The only Anti-Christ is a spirit, the "spirit of the anti-messiah," revealed by Yeshua's disciple John. *18 Children, it is the last hour. Just as you heard that the anti-messiah is coming, even now many anti-messiahs have come—by this we know that it is the last hour* (1 John 2:18 TLV). Many 'anti-messiahs' were and are today humans who hold the demonic spirit of anti-messiah within them. How many millions have that spirit today? This verse and three other mentions in 1st and 2nd John (1 John 2:22, 4:3,

and 2 John 1:7) are the only instances of this word in the Bible. There is no Anti-Christ coming!

That Revelation is very difficult to understand is an understatement. The best way to understand it is to study Daniel and Revelation together, which can help distinguish between past and future events. But remember that it is all symbolism. Even what might refer to actual events is wrapped in symbolism. To assign most of the events of Revelation to future time, the time of the end, is an error by those who follow Dispensationalism. The events of Revelation are progressive, beginning in the 1st century CE and continuing through successive centuries, culminating in our own time. Some answers regarding events in Revelation are found in the Book of Daniel and are explained in Dan Bruce's book, *Daniel Unsealed*. I encourage you to read and study it. According to Bruce, the events recounted in the Book of Daniel conclude in 638 CE, the year when the Muslim Caliph Umar captured Jerusalem, and do not extend into our current time or the future, as Dispensationalism claims.

Returning to today's *parasha*, after Moses sang his song to Israel, he said: 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 32:46-47 TLV). Despite the sins Israel would commit in the future, ADONAI had prepared something marvelous for them. To discover it, we must look 400 years ahead, to the time of Solomon's grandson, King Abijah of Judah. When he was attacked by King Jeroboam, the ruler of the pagan northern Kingdom of Israel, Abijah said: 5 *"Don't you know that Adonai, God of Israel, has given kingship over Israel to David forever—to him and his sons by a covenant of salt?"* (2Chronicles 13:5 TLV). In other words, he said, "Jeroboam, you're not going to conquer the Kingdom of Judah because ADONAI has given it to us forever!" A covenant of salt is an eternal covenant, the kind that ADONAI made with David (2 Samuel 7:8-16), declaring that one of his sons would always remain on the throne. This salt covenant establishes the foundation of Yeshua's kingship as the Son of David. All of us who trust in Yeshua are also part of a covenant of salt, the New Covenant — an eternal agreement between ADONAI and Israel, His Jewish people. 32 *"But this is the covenant I will make with the house of Israel after those days" —it is a declaration of Adonai— "I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people. 33 No longer will each teach his neighbor or each his brother, saying: 'Know Adonai,' for they will all know Me, from the least of them to the greatest." it is a declaration of Adonai. "For I will forgive their iniquity, their sin I will remember no more"* (Jeremiah 31:32-33 TLV). These verses are ADONAI's promise of redemption for the Jews of today.

Dan Bruce states in *Daniel Unsealed* that "the times of the gentiles" referred to by *Sha'ul* in Romans 11:25 ended in 1950. That's a shocking statement, isn't it? Most are waiting for this to be fulfilled, but Bruce says it's already happened. He based this on the passage of "The Law of Return" by the Israeli Knesset in 1950, two years after the nation was founded in 1948. He wrote: "The law of return essentially stated that any Jew, anywhere, could come live as a citizen in Israel. With the passage of that law, Jews were no longer *"led away captive,"* and forced to live among the nations, as had been the case for almost two thousand years. The "times among the nations" for the Jewish people had ended." This also has to do with Yeshua's prophecy: 24 *They will fall by the edge of the sword and be led away captive into all the nations. Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.* (Luke 21:24 TLV). Bruce says that the recapture of Jerusalem by the Jews in 1967 completed the

two-part fulfillment of Yeshua's prophecy, "no longer led captive in the nations," and "Jerusalem again under Jewish rule." If he is correct, the "times of the Gentiles" have nothing to do with the salvation of the world's Gentiles but are connected to the fulfillment of Yeshua's prophecy about Israel. If this time ended in 1950, ADONAI's salvation of all Israel could come at any time.

Sha'ul quoted Isaiah regarding Israel's salvation when he said: 26 *"The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins."* 28 *"Concerning the Good News, they are hostile for your sake; but concerning chosenness, they are loved on account of the fathers"* (Romans 11:26b-28 TLV). ADONAI will take away Israel's sins. It is He who will supernaturally turn the Jews to Yeshua. Our prayer and purpose as part of Messianic Judaism is for this to take place soon, and I believe it will. Sha'ul also made a veiled reference to the coming salvation of all Israel when he said: 18 *"For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us. 19 For the creation eagerly awaits the revelation of the sons of God"* (Romans 8:18-19 TLV). The Land of Israel is also waiting to become the prophesied "Israel of G-d" when all Israel turns back to their Creator, and David's Son Yeshua comes to establish His Kingdom on earth. We are living in the days of fulfilled prophecy. ADONAI's great revival that is coming will lead to the salvation of millions of Jews, who will become zealous for ADONAI and follow their *Goel*, their Kinsman Redeemer, *Yeshua HaMashiach*. Human efforts can't fix this world, but our hope is in Yeshua, who will come right on time. In the meantime, we maintain our testimony, which is composed of two parts. We sing the Song of Moses by walking faithfully in ADONAI's New Covenant and His Torah, and we sing the Song of the Lamb by following Yeshua and bearing witness to Him to others, holding tightly to our faith even at the cost of our lives. No matter the situation, we must remain faithful. When Yeshua sat and taught on the Mount of Olives shortly before he died on the cross, He said: 11 *Many false prophets will arise and lead many astray. 12 Because lawlessness will multiply, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 This Good News of the kingdom shall be proclaimed in the whole world as a testimony to all the nations, and then the end will come.* (Matthew 24:11-14 TLV). To receive our crown of glory, we must endure to the end, resisting false teachings and the temptation to abandon the *Torah*, which Yeshua spoke of as lawlessness. *Shabbat shalom.*