

Drash on HaAzinu (Deuteronomy 32:1-52)

Ahavat Yeshua DC Service

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Buckle your seatbelts—much repetition is coming at you.

Parashat [HaAzinu](#) (הֲאִינּוּ) is the next to last parashat of the entire Torah, in the Book of *Devarim* (Deuteronomy in English meaning *Repetition of The Law*), the book which in many ways summarizes the first four books of the Torah. Named for the first word of the portion, *haazinu* in English means *listen*, and, like *shema* (שְׁמָע) which means *hear*, often signifies taking to heart the meaning of what is heard. This suggests parashats so named are even more noteworthy than usual.

The summary in HaAzinu's Wikipedia article *still* states:

The parashah sets out the [Song of Moses](#)—an [indictment](#) of the [Israelites'](#) sins, a prophecy of their punishment, and a promise of [God's](#) ultimate redemption of them.

For this drash, The LORD led me to focus yet again on the subject of Joseph Bataille's last drash (which reprised his previous drash on that parashat). That subject was also the focus of *my* previous drash on *this* parashat two years ago, which drew upon my drash on *V'et'channan* three years ago. Do you remember what that focus was? It was *remember* as well as *don't forget*. This is *really* what is being stressed in this parashat titled *listen* or *hear*. Do you remember what I just said about that in the second paragraph? Correct, it means *taking to heart what is heard*.

Yah-a-mod, Elaine bat Benjamin Moshe. Elaine will read chapter 32 verses 7 and 18 [CJB]:

⁷ Remember how the old days were; think of the years through all the ages. Ask your father – he will tell you; your leaders too – they will inform you.

¹⁸ You ignored the Rock who fathered you, you forgot God, who gave you birth.

Thank you, my bride.

So the audience for Moses' words was commanded to *remember* and chided for *forgetting*. The most important subject to always remember and never forget is The LORD Himself.

To remember, then, we obviously must know *how* to remember. My prior drashes just mentioned examined closely Deuteronomy chapter 4 verse 9 [CJB]:

Only be careful, and watch yourselves diligently as long as you live, so that you won't forget what you saw with your own eyes, so that these things won't vanish from your hearts. Rather, make them known to your children and grandchildren –

The key to not forgetting is regularly remembering, that is, applying yourself to regular review of what is not to be forgotten. This is more than cramming for a big test, it's cramming again and again and again. So we commit to regularly scheduled watchfulness involving lots and lots and lots of repetition, over and over, diligently. We should notice God's own approach to training us involves us saying some things over and over. For example, we have this annual cycle of the Torah readings and also our weekly liturgy. It is interesting what sociologists have noticed about the effects of rituals upon human beings in general, but I have not the time to go into that beyond pointing out rituals are important to us.

In my most recent drash I mentioned, my son Joseph and I pointed out the intensity in the Hebrew of Deuteronomy chapter 4 verse 9, how it strongly suggests it is humanly impossible to perfectly and continuously walk out this remembering. But I have not the time to review all that, either.

Do remember while none of the Israelites, from the giving of The Law until the outpouring of the Holy Spirit, had the indwelling Ruach HaKodesh, they were nonetheless commanded to obey Deuteronomy chapter 4 verse 9. How much more are we empowered to obey this command than they?

Such is the fallen nature that continuously keeping The LORD central in our existence is unnatural and unintuitive. The flesh rebels at making The LORD the center of everything we think and do. It demands *it* be the center of our existence. In this resistance it is reinforced by all thoughts injected into our minds by the forces of evil that do not wish us well. We make no mistake that our reborn spirits are and will be at war with these influences as long as we live in these natural bodies. While we can and do crucify our flesh when we remember we need to, it sneaks off its cross as soon as it can slip back into our thoughts and emotions unnoticed. The flesh cannot be once-for-all crucified until we physically die or receive our resurrected bodies. In the meantime, keeping it on its cross requires uninterrupted conscious effort.

But success in that effort cannot be attained by continuously monitoring the state of our flesh. Somewhat counterintuitively, we succeed by focusing instead upon The LORD who delivers us as Paul told us in Romans chapter 7 verse 24 through chapter 8 verse 30 (yes, I am going to remember it all out loud right now so *you* can remember—*God's Word* is what I have time for, and this is the Complete Jewish Bible translation which some of you may have never *heard*, so listen):

7:24 What a miserable creature I am! Who will rescue me from this body bound for death? 25 Thanks be to God [, he will]! — through Yeshua the Messiah, our Lord!

To sum up: with my mind, I am a slave of God's Torah; but with my old nature, I am a slave of sin's "Torah."

8:1 Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua. 2 Why? Because the Torah of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "Torah" of sin and death. 3 For what the Torah could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [but without sin]. God did this in order to deal with sin, and in so doing he executed the punishment against sin in human nature, 4 so that the just requirement of the Torah might be fulfilled in us who do not run our lives according to what our old

nature wants but according to what the Spirit wants.⁵ For those who identify with their old nature set their minds on the things of the old nature, but those who identify with the Spirit set their minds on the things of the Spirit.⁶ Having one's mind controlled by the old nature is death, but having one's mind controlled by the Spirit is life and shalom.⁷ For the mind controlled by the old nature is hostile to God, because it does not submit itself to God's Torah – indeed, it cannot.⁸ Thus, those who identify with their old nature cannot please God.

⁹ But you, you do not identify with your old nature but with the Spirit – provided the Spirit of God is living inside you, for anyone who doesn't have the Spirit of the Messiah doesn't belong to him.¹⁰ However, if the Messiah is in you, then, on the one hand, the body is dead because of sin; but, on the other hand, the Spirit is giving life because God considers you righteous.¹¹ And if the Spirit of the One who raised Yeshua from the dead is living in you, then the One who raised the Messiah Yeshua from the dead will also give life to your mortal bodies through his Spirit living in you.

¹² So then, brothers, we don't owe a thing to our old nature that would require us to live according to our old nature.¹³ For if you live according to your old nature, you will certainly die; but if, by the Spirit, you keep putting to death the practices of the body, you will live.

¹⁴ All who are led by God's Spirit are God's sons.¹⁵ For you did not receive a spirit of slavery to bring you back again into fear; on the contrary, you received the Spirit, who makes us sons and by whose power we cry out, "Abba!" (that is, "Dear Father!").¹⁶ The Spirit himself bears witness with our own spirits that we are children of God;¹⁷ and if we are children, then we are also heirs, heirs of God and joint-heirs with the Messiah – provided we are suffering with him in order also to be glorified with him.

¹⁸ I don't think the sufferings we are going through now are even worth comparing with the glory that will be revealed to us in the future.

¹⁹ The creation waits eagerly for the sons of God to be revealed;²⁰ for the creation was made subject to frustration – not willingly, but because of the one who subjected it. But it was given a reliable hope

²¹ that it too would be set free from its bondage to decay and would enjoy the freedom accompanying the glory that God's children will have.

²² We know that until now, the whole creation has been groaning as with the pains of childbirth;²³ and not only it, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we continue waiting eagerly to be made sons – that is, to have our whole bodies redeemed and set free.²⁴ It was in this hope that we were saved. But if we see what we hope for, it isn't hope – after all, who hopes for what he already sees?²⁵ But if we continue hoping for something we don't see, then we still wait eagerly for it, with perseverance.

²⁶ Similarly, the Spirit helps us in our weakness; for we don't know how to pray the way we should. But the Spirit himself pleads on our behalf with groanings too deep for words;²⁷ and the one who searches hearts knows exactly what the Spirit is thinking, because his pleadings for God's people accord with God's will.²⁸ Furthermore, we know that God causes everything to work together for the good of those who love God and are called in accordance with his purpose;²⁹ because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers;³⁰ and those whom he thus determined in advance, he also

called; and those whom he called, he also caused to be considered righteous; and those whom he caused to be considered righteous he also glorified!

I hope this remembrance of how to remember has not come across as tedious or boring or monotonous to you.

So, to *summarize* (another approach to repetition), *do* remember and *don't* forget by correctly *leveraging* repetition—that will take you far. But do not expect to accomplish that in the flesh; rather, keep in step with The Spirit and The LORD Himself will enable you to remember unfailingly as you find yourself obeying His commandments that facilitate remembering.

The next parashat is *Kohl HaMoed Succot* and spans Leviticus chapter 23 verses 33 through 44.