

## פרשת האזינו

1. The Song
  - a. Introduction: Let the heavens and earth hear this song
    - i. Let it fall like the rain
    - ii. All of Hashem's deeds are true
      1. His people stray
  - b. Examine the history of Hashem's relationship to His people
    - i. Origins go back to the beginnings of nations
    - ii. He alone cared for them in the wilderness
  - c. Hashem will have given His people the finest in their land
    - i. But Israel will have grown fat and abandoned Hashem
    - ii. New idolatries
  - d. Hashem will react in anger
    - i. Invasion, war, famine, pestilence
    - ii. Hashem does not completely destroy, lest the enemy think that he, and not Hashem, has done this
  - e. If people were wise, they would understand this
    - i. Only Hashem can do all this
  - f. When they realize that the idolatries they had embraced would not save them
    - i. There is no other but Hashem
    - ii. Then will reconciliation come
2. Moshe taught the song to the people, and to Hoshea/Yehoshua
  - a. Take the words to heart
3. Hashem instructs Moshe to ascend Mount Nevo
  - a. Before he will die, he will see the land from the mountain

<p>For the LORD will vindicate His people          And take revenge for His servants,          When He sees that their might is gone,          And neither bond nor free is left.          He will say: Where are their gods, The rock          in whom they sought refuge,          Who ate the fat of their offerings          And drank their libation wine? Let them          rise up to your help,          And let them be a shield unto you!          See then, that I, I am He; there is no god          beside Me.</p>	<p>כִּי־יִדִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו          יִתְנַחֵם כִּי יִרְאֶה כִּי־אָזְלָת          יָד וְאָפֶס עָצוּר וְעִזּוּב:          וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיוֹ          בּוֹ:          אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ          יִשְׁתּוּ יַיִן נְסִיכָם יִקְוּמוּ          וַיַּעֲזְרֵכֶם יְהוֹי עֲלֵיכֶם סִתְרָה:          רְאוּ אֵת עֲתֵהּ כִּי אֲנִי הוּא          וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֱמִית</p>
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<p>I deal death and give life; I wounded and I will heal: none can deliver from My hand. Lo, I raise My hand to heaven And say: As I live forever.</p>	<p>וְאֶחָיָהּ מִחַצְתֵּי וְאֶנִּי אֶרְפָּא וְאֵין מִיָּדִי מִצִּיל: כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אֲנִי לְעֹלָם:</p>
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### Ramban

<p>. . . in this song there is no stipulation of repentance and worship. Rather it is written testimony that we will do evil; however, we will prevail. He, may He be blessed, will then deal with us with chastisements of wrath but He will not obliterate our memory, and He will eventually relent and exact punishment from our enemies with His harsh, great and mighty sword. He will pardon our sins for His name's sake. Therefore, this song is a clear promise of the future redemption, in defiance of the heretics.</p>	<p>והנה אין בשירה הזאת תנאי בתשובה ועבודה רק היא שטר עדות שנעשה הרעות ונוכל ושהוא יתברך יעשה בנו בתוכחות חימה אבל לא ישבית זכרנו וישוב ויתנחם ויפרע מן האויבים בחרבו הקשה והגדולה והחזקה וכפר על חטאתינו למען שמו אם כן השירה הזאת הבטחה מבוארת בגאולה העתידה על כרחן של מינין.</p>
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