

Torah: D'varim (Deuteronomy) 32:1-52
Haftarah: Hoshea (Hosea) 14:2-10, Mikah (Micah) 7:18-20, Yo'el (Joel) 2:11-27
B'rit Hadashah: Yokhanon (John) 6:26-39

	<i>Every Year 32:1-52</i>
1	<i>32:1 - 6</i>
2	<i>32:7 - 12</i>
3	<i>32:13 - 18</i>
4	<i>32:19 - 28</i>
5	<i>32:29 - 39</i>
6	<i>32:40 - 43</i>
7	<i>32:44 - 52</i>

give ear, the heavens, and I will speak and let earth hear the word of my mouth	<i>ha'azinu ha'shamayim va'adabérah v'tishma ha'áretz imréy-fiy</i>	הַאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי-פִי:
---	---	---

This portion is one of the *Ten Shirot*, the ten great Songs of the Bible. written in Torah scrolls in a special way, for easy recognition. This one is written with the lines split down the middle, aligned in left/ right pairs in the column. The Song speaks of the greatness of HaShem as the father of his sometimes fickle children. After the Song, Moshe is called by HaShem to ascend a mountain, from where he will see but not enter the Promised Land. Moshe will be “gathered to his people” there.

The Sabbath of Return is between Rosh Hashanah and Yom Kippur. We read several short passages about returning to HaShem after sin and forgiveness. The Hoshea passage begins "Shuva Yisrael!" (Return, Israel!) and the Micah passage contains "Yashuv y'rachameinu" (He will return in compassion). The Joel passage talks about blowing a shofar (Rosh Hashanah tradition) and solemnizing a fast (Yom Kippur tradition).

Aliyah Highlights

- De. 32:1-6** Heaven and earth are called to pay attention to this precious teaching – not as witnesses to a covenant, but as objective on-lookers. HaShem is just in his relationship with Israel, and his teaching bring life even as dew/showers/rain fall from the heavens to the earth. “The Name” means his qualities – see Ex.34:5, Ps. 105:1-2. He is a faithful (*emunah* – אֱמוּנָה) father to his children, a rich metaphor also filled out by the prophets (inheritance, obedience, punishment, etc.).
- De. 32:7-12** Remembering the past proves HaShem’s faithfulness, beginning with the division of humanity after The Flood and the Tower of Babel – 70 represents the nations (Ge. 10, De. 10:22, Ex. 1:1-5), LXX translates v. 8 as “according to the number of the angels of God.” Israel is his people in the wilderness. Ex. 19:4 also uses the “eagle” imagery.
- De. 32:13-18** HaShem’s care continues into the promised land (De. 8:8). Prosperity and comfort lead to rebellion and worshiping non-divine beings that lack power and are unworthy of worship, forgetting HaShem the true parent.
- De. 32:19-28** Punishment is fitting and just, measure for measure. War from enemies (v. 21) will be followed by its consequences (Eze. 14:21, Job 5:19). HaShem will protect his reputation.
- De. 32:29-39** Evaluating “circumstances” parallels remembering blessings and curses experienced in the past. Vengeance (*naqam* – נִקָּם) balanced by the mercy of HaShem is required for holiness and justice, and a necessary aspect of the history of redemption. Just as sure is security for those who belong to him (John 10:28). Judgment (v. 36) can be “in favor of” as quoted in Ps. 135:14. HaShem will point out that other “gods” are not trustworthy (Judg. 10:14, Jer. 2:28). None can protect from his punishment, and none can snatch away those in his hand! He alone is trustworthy!

6. **De. 32:40-43** HaShem's deliverance of Israel will be celebrated. The nations will be invited to worship HaShem and be treated the same way.
7. **De. 32:44-52** The words of Torah are "your life" (v. 47) including future generations. HaShem summons Moshe to his departure echoing Nu. 27:12-14. The incident in Nu. 20:1-13 is again given as reason for Moshe's transition to join Aharon, to be "gathered to your people."

Thought Focus

HaShem is your father: He chose the nation of Israel as his children (De. 32:6b) to proclaim his name and to be a conduit of his abundant blessing for all nations (Ge. 12:3), the only nation to be directly guided by him. Commentators suggest that the "us" in Ge. 11:7 were seventy angelic princes assigned to all the other nations. The numbers "twelve" and "seventy" could be interpreted as demographic and geographic markers of the nations of the world (12 families of Kena'an, 70 names of the nations) that parallel the 12 tribes of Israel and the 70 people of the house of Ya'aqov that descended into Egypt.

HaShem will hide his face (De. 32:20): Punishment is simply the withdrawal of protection. Perhaps this is why the most egregious offense is not to protect the vulnerable, the fatherless (e.g. Ex. 22:21(22)-23(24), Zec. 7:10, Is. 1:17, etc.).

Daily Devotional questions for reflection and application

1. (32:1) If God's word is universally eternal, how does it affect the circumstances of your life? (Isa 40:6-8, Mat 24:35, Jer 31:34(35)-35(36), Isa 55:8-11, 1Pe 1:22-25)
2. (32:7) How is remembering the "days of old" relevant for today in your life? (Isa 46:8-9, Luke 21:29-33, Mat 24:32-33, 1Th 5:4-5)
3. (32:13) What are "the heights of the land?" Does God rule the "heights" in your life? (Isa 58:13-14, 1Ki 12:25-31, Hab 3:16-19, 2Co 6:14-16, 2Co 10:4-6)
4. (32:19) What is your perspective on the role of the female gender in the body of Messiah? (Isa 43:5-7, Jer 44:9-19, Gal 3:28, Rom 10:11-13, Joh 5:24)
5. (32:29) Does God speak to you? What are you hearing? Are you responding? (Mat 11:15, Mat 13:43, Luk 14:35, Mar 8:18, Mat 13:16, Isa 6:9-10, 1Co 2:14, Luk 12:54-56, Mar 11:28-29, Psa 107:43, Jer 5:21-23, Act 3:24-26)
6. (32:40) Do you rely on the promises of God? Do you proclaim them to others? (Dan 12:7, Isa 49:22, Heb 6:13-18, Psa 110:4, Lev 19:12, Deu 23:22, Ttt 1:2, 1Pe 1:3-4, Isa 5:19)
7. (32:47) How seriously do you take God's word? How is this reflected in your actions? (Joh 5:39-40, 2Pe 1:21, 1Co 10:11, Rom 15:4, 2Ti 3:16, Pro 3:13-18)