

## Ha'azinu "Give Ear"

**Torah Reading: Deuteronomy 32**  
**Haftarah Reading: II Samuel 22:1-51**

### Study Notes

#### The Song of Moshe

1. In chapter 31 the Lord gave Moshe and Joshua a song to teach Israel to function as a witness to future generations when there would be a turning away from the Lord.
2. He opens the song by appealing to the two specified witnesses of the covenant: heaven and earth. (32:1)
3. The song is reminiscent of ancient Near Eastern covenantal forms. This specific form is called a riv. A riv was essentially an ancient lawsuit, which the great king would bring before his rebellious vassal with whom a treaty existed.
  - 3.1. It commences with an appeal to the accused to give heed to what is being announced and goes through steps to the declaration of guilt and the vassal ends it's ways or judgement is pronounced.
  - 3.2. There are some differences between the song and a secular riv.
    - 3.2.1. First, chapter 32 is a prophetic iv.
    - 3.2.2. Second, secular kings would essentially send in an army to decimate the vassals. God, in His mercy, chooses to bring Israel out of their rebellion back to Himself.

#### Moshe's Teaching

1. After appealing to these witnesses Moshe requests that "my teaching may drop like rain....' (32:2)
2. The word translated "teaching" is not regularly used for for teaching but means, "to take". It suggests that Moshe's teachings throughout the Torah did not originate with him.

#### Israel's Past - The loving-kindness of the Lord

1. The song is not necessarily directed to them but to an unspecified future generation, or generations.
2. When they went astray the first step of correction was for this song to be sung. The first feature of the song is to remind the rebellious generation to remember the relationship God had with their forefathers. (32:7)
  - 2.1. "Ask your father and he will relate it to you....." We all need people to turn to so we can be reminded of the Lords goodness.

3. Things to remember
  - 3.1. Our Abba. This God who made a sacred covenant with Israel is also their Abba (Father).
  - 3.2. Sovereign Over the Nations. God is in absolute control of all the nations, including the ones surrounding Israel. Thus, He has the complete right and power to use those nations as instruments of His discipline for Israel.
  - 3.3. God's Fatherly Care. We see God described as a kindly father, motherly eagle, and a shepherd.

#### The Generation of the Unfaithful

1. Read 32:15 again. Does this remind you of any other nation(s)?
2. God is referred to as Israel's "Rock". It will appear seven more times. This is a dominant theme throughout Jewish history.
3. God's Case Against Israel (32:16-20)
  - 3.1. They would worship idols. This is called 'sacrificing to demons'. Let us not fool ourselves as when we give our allegiance to anything but God it is directed to the things of the enemy.
  - 3.2. They would ignore the Rock.
  - 3.3. They would be a perverse generation.
4. God's Action Against Them (32:19-27)
  - 4.1. Hide His face.
  - 4.2. Bring on Israel's enemies. In Hebrew the words are "provoked Me with a non-god.". God plays on that and says he will "provoke Israel with a non-people".
  - 4.3. The blood specifics (32:23-25). Fire, famine, violent wars, wild beasts, etc.
  - 4.4. Down and out, but not destroyed. He will not destroy His people. One of the reasons given was that if He allowed a nation to destroy Israel that nation would take credit instead of recognizing God as sovereign. It is all about Him.

#### "O Nations, Sing the Praises of His People"

1. One of the glorious aspects of the future vengeance of God will be the ultimate vindication of His covenant remnant, Israel.
2. The nations of the world will give due honor to the Lord because of Israel.