

Torah: D/varim (Deuteronomy) 1:1 – 3:22
Haftarah: Yeshayahu (Isaiah) 1:1-27
B'rit Hadashah: Yochanan (John) 15:1-11

	<i>yr. 1 1:1-2:1</i>	<i>yr. 2 2:2-30</i>	<i>yr. 3 2:31-3:22</i>
1	1:1 – 3	2:2 – 5	2:31 – 34
2	1:4 – 7	2:6 – 12	2:35 – 37
3	1:8 – 10	2:13 – 16	3:1 – 3
4	1:11 – 21	2:17 – 19	3:4 – 7
5	1:22 – 28	2:20 – 22	3:8 – 11
6	1:29 – 38	2:23 – 25	3:12 – 14
7	1:39 – 2:1	2:26 – 30	3:15 – 22

these are the words that Moses spoke to all Israel beyond the Jordan in the wilderness in the plain

éleh ha'd'varim ashér diber Moshé el khol Yisraél b'éver ha'Yardén bamid'bar b'Aravah

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערבה

This is the first parshah of the Book of D'varim (דְּבָרִים), known in English as Deuteronomy. It begins with Moshe's words to the children of Israel at the border of the Promised Land, giving a summary of the 40-year journey that brought them to that point. All the adults who were present at the beginning of that journey are no longer alive, so these words are for, and to their children, now the adults, who were not born or were very young when this story began.

The haftarah is the 3rd and last Admonition before the fast of Tisha B'Av, which recalls the many tragedies that the Jewish people have suffered. Isaiah describes the people as rebellious and doers of evil, connecting the destroyed state of their land to their behavior. Sacrifices and offerings will not put everything right. The people must change their ways, do good, and act justly toward the oppressed, the widow and the orphan.

Year 1 Aliyah Highlights

- De. 1:1-3** Moshe is the speaker of this farewell address preparing the people for the future, reviewing all that HaShem had order him to tell all Israel. What should have taken 11 days, had they listened to and trusted HaShem, has taken most of 40 years.
- De. 1:4-7** Noting recent victories in battle prove HaShem's faithfulness to the people, a reversal of the disastrous effects of not trusting. Moshe expounds (be'er – בְּאֵר – from the root meaning well or cistern), or clarifies Torah as civil/ritual procedure (e.g. Ex. 18:6, Le. 6:2), prophetic teaching/reproof (e.g. Is. 1:10), moral encouragement (Pr. 1:8, 2:1), narrative (Ps. 78:1). Israel has had time to learn from failure and can now trust and obey. It's time to move into The Land.
- De. 1:8-10** HaShem had not only given Israel title to The Land, but now also delivers it into their control. They just have to take/possess it. He fulfills his promises to the generations, as shown by their fruitful growth "as there are stars in the sky" (Ge. 15:5, 22:17, 26:4)
- De. 1:11-21** Moshe hopes for even more increase to come. Tribal heads are to fit the standard triad to be wise (*khakam* – חָכָם), understanding (*biyn* – בֵּיַן – 1Ki. 3:9) and knowlegable/experienced (*yada* – יָדַע – Ecc. 9:11). Responsibilities include both judicial and military matters. Officers (*shotrim* – שׁוֹטְרִים) help enforce. The opposite of faith/trust is fear (v. 21).
- De. 1:22-28** Moshe reviews the events from the first attempt to enter the land, to see if it is good (tov - or bad, and the people's lack of trust, unable to see the Land as HaShem sees it.
- De. 1:29-38** Moshe reviews his response regarding the people's lack of trust in HaShem who went before them. The generation that came up from Egypt are sentenced to die in the wilderness. Moshe, too, will not enter the Land. Y'hoshua will lead the people into The Land.

7. **De. 1:39-2:1** Moshe reviews how the children of the first generation, “who don’t know good and evil,” would become the ones who take possession of the land. But the people rebelled, acting presumptuously (*ziyd* – זַיִד), and tried to enter the land anyway. Without HaShem, they were defeated.

Thought Focus

Moshe “Explains” Torah: To explain/expound is like digging a well – it requires effort to access water that is already present, and discovery is occasion for rejoicing. Water was drawn by women, Rivkah in Ge. 24:11ff, Rachel in Ge. 29:2ff, Tziporah in Ex. 2:15ff. Torah, like a well, is a source of life (Song 4:15, Pr. 5:15)

A “Tree of Life” experience? Being like HaShem was the temptation in the Garden of Eden. Themes of knowing good and evil, a death sentence for disobedience, and exile are repeated in the first attempt to enter the land, and throughout the history of Israel. Trusting HaShem as the One who defines good and evil is the key to living fruitful lives.

Daily Devotional questions for reflection and application

1. (1:6) What has God entrusted to you? Is it time to share it with others? (Deu 7:7-9, Rom 11:29, Rom 3:1-2, Rom 9:3-5, Mat 28:19-20, 2Co 4:6-7)
2. (1:12) How do you view “God’s people?” Are you willing to work through the “muck” to reap a great harvest? It can only be done as a team! (Pro 14:4, Luk 17:1, Eph 4:11-13, 1Co 12:12-31, 1Ki 19:14-18)
3. (1:22) Do you follow the crowd, or do you listen for God’s still, small voice among the clamor of those around you? (1Sa 8:4-7, Joh 6:14-15, Mat 26:47, 1Ki 19:11-13, Zec 4:6)
4. (1:39) Too much knowledge and information can muddy the waters of a simple choice between good and evil. Are you making the right choices today? (Deu 30:15-19, Jer 2:34-35, 1Jo 1:6, Jam 4:17, Joh 9:39-41)
5. (2:3) God told the people twice to enter the land - the second time almost 40 years after the first time! Is “now” the time for a decision to move on in your spiritual life? (Deu 1:6-7, Deu 2:2-4, Isa 50:5-7, Luk 9:51, Luk 9:62)
6. (2:31) God is always preparing the way ahead of us. Do you see what he has begun for you so that you can move on in Him? (Deu 2:25, Jos 2:9-11, Luk 17:21, Heb 11:1, Joh 4:35, Phil 1:6, 2Th 1:11, Hab 2:14, 2Ki 6:15-17, Phil 1:9-11)
7. (3:18) God’s purposes go far beyond our individual world. Has He revealed your greater role in His Kingdom? Have you asked Him about this? (Gen 15:16, Lev 18:25, Ecc 3:11, Gal 5:1, Joh 20:31, Luk 9:22, Act 2:23, Mat 10:29-31, Deu 32:4, Rom 1:18-20, Isa 43:1-2)