

Torah: D/varim (Deuteronomy) 3:23 – 7:11
Haftarah: Yesha'yahu (Isaiah) 40:1–26
B'rit Hadashah: Mark 12:28-34

	yr. 1 3:23-5:18	yr. 2 5:1-6:25	yr. 3 5:1-7:11
1	3:23 – 25	5:1 – 18	5:1 – 18
2	3:26 – 4:4	5:19 – 24	5:19 – 24
3	4:5 – 14	5:25 – 30	5:25 – 6:3
4	4:15 – 20	6:1 – 3	6:4 – 9
5	4:21 – 40	6:4 – 9	6:10 – 19
6	4:41 – 49	6:10 – 19	6:20 – 25
7	5:1 – 18	6:20 – 25	7:1 – 11

<p>and he called Moshe and to all Israel and he said to them / hear Israel the rules and the regulations / that I speak in your ears today / and you shall learn them and keep them and do them</p>	<p><i>va'yiqr'a Moshéh el-kol-Yis'raél vayómer alehém sh'ma Yis'raél et-ha'khuqiym ve'et-ha'mishpatiyim ashér anokiy dover b'oz'neykém ha'yom u'le'mad'tém otam ush'mar'tém la'asotam</i></p>	<p>וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנוֹיְכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשׂוֹתָם:</p>
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Moshe continues reviewing the journey of the children of Israel to the Promised Land, emphasizing the giving of the Torah at Horev also know as Mount Sinai. He expresses the importance of the commandments, especially the rules against idolatry and graven images. All of The Ten Words (Commandments) are reiterated. The portion includes the first paragraph of The Sh'ma - the most important Torah commandment.

The haftarah is the first of the Consolations of Isaiah, read after the fast of Tisha B'Av (9th of Av). Isaiah speaks of comfort, emphasizing the power of HaShem and the assurance that all that has been destroyed will most certainly be rebuilt.

Year 2 Aliyah Highlights

- De. 5:1-18 Moshe remembers the past.** Israel is obligated to hear (*sh'ma* – שְׁמַע), learn (*la-mad* – לָמַד) and keep (*shamar* – שָׁמַר) the rules (*khu-qeem* חֻקִּים) and judgments (*mish-pa-tiyim* – מִשְׁפָּטִים) of HaShem in order to do them. Covenant (*b'riyt* – בְּרִית) is the face-to-face (v.4) *relationship* that was established where Israel, past and present, agreed to do all that HaShem commands (Ex. 19:5, 8, 24:3, 7, 8).
- De. 5:19-24** The experience of “the day of the assembly” (*kahal* – קָהָל - De. 9:10, 10:4, 18:16) at Sinai taught the people to fear HaShem. They request Moshe be their intermediary – a key moment.
- De. 5:25-30** Moshe’s role is formalized as the institution of prophecy (De. 18:15-22) in a 40 day stay with HaShem (Ex. 24:18, De. 9:9), a pattern that will be repeated in Messiah.
- De. 6:1-3 Moshe shifts focus to the present.** A preamble to the second presentation of the exact same laws that Moshe received, with hope that Israel will always love HaShem and reverently follow his commandments
- De. 6:4-9 The beginning of the instruction HaShem gave to Moshe on Mt. Sinai.** Begins with the theme of teaching one’s children (A-D). Monotheism was established previously (De. 4:35, 39). The emphasis here is on the relationship – HaShem is *our* God – both now and in the future for all humanity (Zec. 14:9, Is. 2:11, 17, Zeph. 3:9). Love is commanded in action (De. 10:12-13, 11:1, 13, 19:9, 30:16). Heart=inclination/intention, being=life, resouces=property/might. Emphasis is on the concept of “all” – undivided devotion. (2Ki. 23:25)

6. **De. 6:10-19** Do not allow comfort/prosperity to cause you to forget HaShem and turn to other gods. Do not test HaShem, but obey his commandments.
7. **De. 6:20-25** See v.7. Teach generationally - Ex. 12:26-27, 13:14, Josh. 4:6-7, 21-24. Emphasis on life in *this* world – De. 4:1, 5:26, 6:2-3. To be light to all nations – De. 4:6, 8.

Thought Focus

Study and learning: A traditional understanding of the difference between *mishpatiyim* and *khuqiyim* is that *khuqiyim* are laws that do not have obvious explanation (e.g. kosher, the red heifer), and *mishpatiyim* are readily understandable for all time (don't murder/steal). The rabbi's legitimately feared that if people give reasons for laws, the laws would be ignored once the reason was no longer applicable. On the other hand, without seeking to understand HaShem's laws, we can miss the deeper wisdom and understanding they communicate (De. 4:6). The Psalmist repeats the phrase, "teach (*lamad*) me your statutes (*khuqiyim*)" Ps. 119:12, 26, 64. The Hebrew term "to teach" has the same root as the term for "oxgoad" (*malmed*) Judg. 3:31. Perhaps a better understanding is that *khuqiyim* are most often laws between man and HaShem, while *mishpatiyim* are between man and his neighbor. Both invite study and learning in the fear of HaShem.

Daily Devotional questions for reflection and application

- (3:23) Does God give you everything you ask? Do you have the freedom to express your desires to Him? Does He give freely? (Mat 7:7-11, Luk 11:13, Joh 1:16, Rom 8:32, Psa 1:1-3, Eph 1:7-14)
- (4:5) Did Moshe and Yeshua teach the same things? Are you sure about what you have learned? Are you teaching them to others? (Eze 2:1-7, Mat 5:17-19, Heb 3:2-6, Heb 4:15, Mat 28:19-20, Tit 2:1-10)
- (4:41) How are you at decision-making, and following through by taking action? (Isa 50:5-9, Luk 9:51, 12:50, Joh 17:4, acts 4:18-20)
- (5:1) Learning and doing are two different things. Are you taking care to "do" what you learn? (Joh 14:14-15, Rom 2:13, Jam 1:22-26)
- (5:19) Do you live your life based on every word spoken by God? (Mat 4:4, Mat 5:17-19, Rom 17:12, Isa 40:8, Deu 12:32, Pro 30:5-6, 1Ti 1:8, Jer 31:33, 2Co 3:2, 1Co 3:10-15, Rev 22:18-19)
- (6:4) Has Adonai revealed Himself to you? Is He your God? Do you call on His Name? (Mat 11:27, Phil 2:10-11, Zep 3:9, Zec 13:2, 14:9, Joh 1:14, Joh 14:8-10, Rom 10:12-13)
- (7:2) Are there things in your life that still need to be "driven out?" (Exo 33:21, Deu 20:16-17, Jos 11:11-15, Rom 6:1-2, 12-13, Col 3:8-10, Eph 4:17-24, 5:3)