

Torah: D'varim (Deuteronomy) 7:12 – 11:25
Haftarah: Yesha'yahu (Isaiah) 49:14-51:3
B'rit Hadashah: 1 Peter 2:1-12

| | yr. 1 7:12-9:3 | yr. 2 9:4-10:11 | yr. 3 10:12-11:25 |
|---|----------------|------------------|-------------------|
| 1 | 7:12 – 16 | 9:4 – 10 | 10:12 – 15 |
| 2 | 7:17 – 21 | 9:11 – 14 | 10:16 – 22 |
| 3 | 7:22 – 26 | 9:15 – 21 | 11:1 – 9 |
| 4 | 8:1 – 3 | 9:22 – 29 | 11:10 – 12 |
| 5 | 8:4 – 10 | 10:1 – 5 | 11:13 – 15 |
| 6 | 8:11 – 18 | 10:6 – 8 | 11:16 – 21 |
| 7 | 8:19 – 9:3 | 10:9 – 11 | 11:22 – 25 |

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| <p>do not say in your heart / when HaShem your God drives them out from before you, saying / in my righteousness HaShem brought me to take possession of this land / and because of the wickedness of these nations / HaShem is driving them out from before you</p> | <p><i>al-tomár bil'vav'kha ba'hadóf ADONÁI Elohéykha otam mil'fanéykha le'mor b'tzidqatiy hev'iy'aniy ADONÁI laréshet et-ha'áretz ha'zot uv'rish'at ha'goyím ha'eleh ADONÁI moriysham mipaneykha</i></p> | <p>אֶל-תֹּאמַר בְּלִבְבְּךָ בַּהֲדוֹף יְהוָה אֱלֹהֶיךָ אֲתָם מִלְּפָנֶיךָ לֵאמֹר בְּצִדְקָתִי הִבִּיאֵנִי יְהוָה לְרִשְׁתָּ אֶת- הָאָרֶץ הַזֹּאת וּבְרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךָ:</p> |
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This portion speaks about the positive consequences of following Torah, recalling the benefits that the Children of Israel received in their wilderness journey from Egypt. It also reminds us of the negative consequences of rebellion, like the Golden Calf incident. It recalls more of the journey, closing with the second paragraph of the Shema, the most central prayer in Judaism. To summarize in two words, it is *inspiration* and it is about *caution*.

The haftarah is the second Consolation of Isaiah. This passage promises that HaShem will not forget Israel, that the people will return to the Promised Land, and that the land that had become barren and empty will once again be overflowing and prosperous.

Year 2 Aliyah Highlights

1. **De. 9:4-10** Victory is not proof of righteous living (virtue) – do not mistakenly conclude that the help of HaShem is earned. Dispossession also not arbitrary, but based on 1) the wickedness of the inhabitants, and 2) his promise to Avraham, Yitz'khaq and Ya'aqov. Moshe reviews Yis'rael's rebelliousness. "40 days" represents the proper time for the completion of a significant process (e.g. Ge. 7:4, Jonah 3:4), to receive "all the words" (*k'kol ha d'va-riym* – כָּכֹל-הַדְּבָרִים) written in stone.
2. **De. 9:11-14** The phrase, "let me alone" (*he-ref mi-me-niy* – הִרְרֵף מִמֶּנִּי) invites Moshe to intercede for "his" people (1Sa. 12:23, Jer. 18:20, Eze. 22:30-31, Ps. 106:23), lest HaShem do to them what they were supposed to do to their opposition (De. 7:24, 25:19).
3. **De. 9:15-21** The golden calf incident occurred in full view of the mountain blazing with the presence of HaShem (De. 4:11-12, 36, 5:20). Moshe responds in anger, and another 40 days of interceding. Throwing idol dust into water symbolizes washing away impurity (2Ki. 23:12, Mic. 7:19). Drinking that water (Ex. 32:20) degrades the idol by turning it into human waste.
4. **De. 9:22-29** Additional rebellions are described. Moshe details his intercessory prayer: 1) they are God's people, in whom he has invested much, 2) on behalf of their loyal ancestors (Ex. 32:13), and 3) HaShem's reputation among the nations. None of these are virtues of the Israelites. His prayer is successful.

5. **De. 10:1-5** Replacement tablets, made jointly, represent a spared Israel and a restored relationship governed by that covenant. They are placed in “the ark that I had made” – likely referencing the ark that was placed in the holy of holies.
6. **De. 10:6-8** The death of Aharon occurred 40 years after the golden calf incident (Nu. 33:37-39). It is mentioned here to indicate that he did not escape punishment for his role. No mention of the role of Aharon and his sons is made here. “At that time...” refers to the time of the golden calf incident, not the death of Aharon. The role of the Levi'im is summarized, to serve HaShem and to “bless his name” (De. 21:5, Nu. 6:22-27, Le. 9:22)
7. **De. 10:9-11** The Levi'im receive no tribal territory, but are disbursed throughout the other tribes. HaShem told Moshe to “arise and go...” during the golden calf incident, now he tells them to arise and go take possession of the land.

Thought Focus

To swear or not to swear: The matter of the promised land is so significant that it was “sworn” (*sha-va* – עֲשָׂבָה) to the patriarchs (De. 9:5). The Hebrew root of the word, to swear, is identical to the word, “seven” (*she-va* – שֶׁבַע). In the incident in Ge. 21:22-34, Avraham seals the oath of ownership of a well with seven ewe lambs as a testimonial witness to Avimelekh, and the well is called Be'ersheva – Well of Seven. In Torah, to “swear” is to give one’s sacred unbreakable word in testimony - seven times over - that one would faithfully perform a promised act. The word of HaShem is entirely trustworthy – why would a simple “yes” not suffice (De. 6:13 vs. Mat. 5:33-37)? Perhaps the emphasis is give us confidence in the absolute certainty and immutability of his word (Heb. 6:13-19, Ge. 50:24-25)!

Daily Devotional questions for reflection and application

1. (7:12) Do you listen to God? Do you obey? What is the result of what you hear? (Joh 5:39, Jam 1:22, Joh 15:10, Rom 2:11-13, 2Ti 2:14-15)
2. (8:11) Do you remember God in your prosperity? In your poverty? What has He done for you? (Col 1:16-17, Ecc 11:9, Pro 5:11, Isa 1:28, Act 17:26-31)
3. (9:4) Do you take what God gives, or do you take credit for what God gives? (Gen 15:16, Eze 36:22, 32, Tit 3:3-5, Eph 2:8-9, Psa 115:1-3, 1Pe 1:3-5)
4. (10:1) Is God’s word only in the pages of a book, or is it written on your heart? (Exo 32:16, Exo 21:18, Deu 10:2, Eze 11:19-20, Eze 36:26-27, Jer 31:32, 2Co 3:3, 6, Rom 7:12, Pro 7:1-3)
5. (10:12) Is Adonai your God? What is He asking of you? (Mic 6:8, Isa 56:1, Hos 6:6, Isa 57:15 and Mat 11:28-30, Mat 13:45-46, Luk 1:51-53, 1Co 1:27, Luk 18:16-17, Isa 66:1-2, Mat 5:3-6)
6. (11:10) The Kingdom of Heaven is not like the kingdom of this world. Do you have one foot in both, or are both your feet firmly planted in One? (Rev 3:15-19, Act 17:26-27, Isa 58:11-12, Joh 17:14-16)
7. (11:22) How do you “cleave” to God? (Pro 3:6, Deu 6:7, Jos 23:7-8, 1Sa 25:29, 1Jo 5:11, Rom 8:11, 2Co 11:2)