

Introduction:

The new generation of Israel is getting ready to cross over into the land promised to them via the Covenant with Abraham, Isaac and Jacob. Moses is now giving them a class review of the Torah and a rebuke, to remind them of where they came from, who they are and their walk of obedience to Torah in the Land of Israel.

Torah Study Outline Devarim 1:1-3:22

- I. Prologue ([1:1-5](#))
- II. Moses' First Speech: Historical Prologue ([1:6-4:43](#))
 - A. Introduction to first speech ([1:6-8](#))
 - B. Encouragement to trust in the land of promise ([1:9-18](#))
 - C. Israel's failure at Kadesh recalled ([1:19-46](#))
 - D. Israel passes through Edom, Moab, and Ammon ([2:1-23](#))
 - E. Israel defeats Heshbon ([2:24-37](#))
 - F. Israel defeats Bashan ([3:1-11](#))
 - G. Distribution of Transjordanian land ([3:12-17](#))
 - H. Command to all Israelites to fight ([3:18-22](#))

D'varim



	ם	י	ר	ב	ד
letter:	mem sofeet	yod	reish	vet	dalet
sound:	M	EE	Ree	Vah	D'

words = D'VARIM = דברים

Related Words

to say, speak	<i>davar</i>	דָּבַר
thing, matter, something, word, <i>davar</i> saying, message		דָּבָר
it doesn't matter, never mind, <i>ein davar</i> don't mention it		אֵין דָּבָר
in vain, don't mention it, you're <i>al lo davar</i> welcome		עַל לֹא דָּבָר
Chronicles, history (words of the days)	<i>divrei ha-yamim</i>	דְּבַרֵי הַיָּמִים
Ten Commandments, Decalogue	<i>aseret ha-dibroht</i>	עֲשֶׂרֶת הַדְּבָרוֹת
there's substance in it (there are legs to the thing)	<i>yesh raglayim la-davar</i>	לְדָבָר יֵשׁ רַגְלִים
So be it! (as your words)	<i>ki-dvareicha!</i>	כְּדַבְּרֶיךָ!

Feinberg, J. E., Ph.D., & Moudy, K. A. (2003). *Walk Deuteronomy!: Words*. Clarksville, MD: Messianic Jewish Publishers.

Key Words

Words H1697

דָּבָר

dâbâr

BDB Definition:

- 1) speech, word, speaking, thing
 - 1a) speech
 - 1b) saying, utterance
 - 1c) word, words
 - 1d) business, occupation, acts, matter, case, something, manner

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H1696](#)

Same Word by TWOT Number: 399a

Spoke H1696

דָּבָר

dâbar

BDB Definition:

- 1) to speak, declare, converse, command, promise, warn, threaten, sing
 - 1a) (Qal) to speak
 - 1b) (Niphal) to speak with one another, talk
 - 1c) (Piel)
 - 1c1) to speak
 - 1c2) to promise
 - 1d) (Pual) to be spoken
 - 1e) (Hithpael) to speak
 - 1f) (Hiphil) to lead away, put to flight

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 399

Commandment H668o

צוה

tsâvâh

BDB Definition:

1) to command, charge, give orders, lay charge, give charge to, order

1a) (Piel)

1a1) to lay charge upon

1a2) to give charge to, give command to

1a3) to give charge unto

1a4) to give charge over, appoint

1a5) to give charge, command

1a6) to charge, command

1a7) to charge, commission

1a8) to command, appoint, ordain (of divine act)

1b) (Pual) to be commanded

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1887

Law H8451

תורה / תורה

tôrâh

BDB Definition:

1) law, direction, instruction

1a) instruction, direction (human or divine)

1a1) body of prophetic teaching

1a2) instruction in Messianic age

1a3) body of priestly direction or instruction

1a4) body of legal directives

1b) law

1b1) law of the burnt offering

- 1b2) of special law, codes of law
- 1c) custom, manner
- 1d) the Deuteronomic or Mosaic Law

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H3384](#)

Same Word by TWOT Number: 910d

Devarim 1:1 – 2:1 (Complete Jewish Bible)

Deu 1:1 These are the words Moshe spoke to all Isra'el on the far side of the Yarden River, in the desert, in the `Aravah, across from Suf, between Pa'ran and Tofel, Lavan, Hatzerot and Di-Zahav.

Deu 1:2 It is eleven days' journey from Horev to Kadesh-Barnea by way of Mount Se`ir.

Deu 1:3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra'el, reviewing everything Adonai had ordered him to tell them.

Deu 1:4 This was after he had defeated Sichon, king of the Emori, who lived in Heshbon, and `Og, king of Bashan, who lived in `Ashtarot, at Edre`i.

Deu 1:5 There, beyond the Yarden, in the land of Mo'av, Moshe took it upon himself to expound this Torah and said:

Deu 1:6 "Adonai spoke to us in Horev. He said, 'You have lived long enough by this mountain.

Deu 1:7 Turn, get moving and go to the hill-country of the Emori and all the places near there in the `Aravah, the hill-country, the Sh'felah, the Negev and by the seashore—the land of the Kena`ani, and the L'vanon, as far as the great river, the Euphrates River.

Deu 1:8 I have set the land before you! Go in, and take possession of the land Adonai swore to give to your ancestors Avraham, Yitz'chak and Ya`akov, and their descendants after them.'

Deu 1:9 "At that time I told you, 'You are too heavy a burden for me to carry alone.

Deu 1:10 Adonai your God has multiplied your numbers, so that there are as many of you today as there are stars in the sky.

Deu 1:11 May Adonai, the God of your ancestors, increase you yet a thousand fold and bless you, as he has promised you!

Deu 1:12 But you are burdensome, bothersome and quarrelsome! How can I bear it by myself alone?

Deu 1:13 Pick for yourselves from each of your tribes men who are wise, understanding and knowledgeable; and I will make them heads over you.'

Deu 1:14 "You answered me, 'What you have said would be a good thing for us to do.'

Deu 1:15 So I took the heads of your tribes, men wise and knowledgeable, and made them heads over you—leaders in charge of thousands, of hundreds, of fifties and of tens, and officers, tribe by tribe.

Deu 1:16 At that time I commissioned your judges, 'Hear the cases that arise between your brothers; and judge fairly between a man and his brother, and the foreigner who is with him.

Deu 1:17 You are not to show favoritism when judging, but give equal attention to the small and to the great. No matter how a person presents himself, don't be afraid of him; because the decision is God's. The case that is too hard for you, bring to me and I will hear it.'

Deu 1:18 I also gave you orders at that time concerning all the things you were to do.

Deu 1:19 "So we left Horev and went through all that vast and fearsome desert which you saw on the way to the hill-country of the Emori, as Adonai our God ordered us; and we arrived at Kadesh-Barnea.

Deu 1:20 There I said to you, 'You have come to the hill-country of the Emori, which Adonai our God is giving to us.

Deu 1:21 Look! Adonai your God has placed the land before you. Go up, take possession, as Adonai, the God of your ancestors, has told you. Don't be afraid, don't be dismayed.'

Deu 1:22 "You approached me, every one of you, and said, 'Let's send men ahead of us to explore the country for us and bring back word concerning what route we should use in going up and what the cities we will encounter are like.'

Deu 1:23 The idea seemed good to me, so I took twelve of your men, one from each tribe;

Deu 1:24 and they set out, went up into the hills, came to the Eshkol Valley and reconnoitered it.

Deu 1:25 They took some of the produce of the land and brought it down to us; they also brought back word to us—"The land Adonai our God is giving to us is good.'

Deu 1:26 "But you would not go up. Instead you rebelled against the order of Adonai your God;

Deu 1:27 and in your tents you complained, 'It's because Adonai hated us that he has brought us out of the land of Egypt, only to hand us over to the Emori to destroy us.

Deu 1:28 What sort of place is it that we're heading for? Our brothers made our courage fail when they said, "The people are bigger and taller than we are; the cities are great and fortified up to the sky; and finally, we have seen `Anakim there." '

Deu 1:29 "I answered you, 'Don't be fearful, don't be afraid of them.

Deu 1:30 Adonai your God, who is going ahead of you, will fight on your behalf, just as he accomplished all those things for you in Egypt before your eyes,

Deu 1:31 and likewise in the desert, where you saw how Adonai your God carried you, like a man carries his child, along the entire way you traveled until you arrived at this place.

Deu 1:32 Yet in this matter you don't trust Adonai your God,

Deu 1:33 even though he went ahead of you, seeking out places for you to pitch your tents and showing you which way to go, by fire at night and by a cloud during the day.'

Deu 1:34 "Adonai heard what you were saying, became angry and swore,

Deu 1:35 'Not a single one of these people, this whole evil generation, will see the good land I swore to give to your ancestors,

Deu 1:36 except Kaleb the son of Y'funeh—he will see it; I will give him and his descendants the land he walked on, because he has fully followed Adonai.'

Deu 1:37 "Also, because of you Adonai was angry with me and said, 'You too will not go in there.

Deu 1:38 Y'hoshua the son of Nun, your assistant—he will go in there. So encourage him, because he will enable Isra'el to take possession of it.

Deu 1:39 Moreover, your little ones, who you said would be taken as booty, and your children who don't yet know good from bad—they will go in there; I will give it to them, and they will have possession of it.

Deu 1:40 But as for yourselves, turn around and head into the desert by the road to the Sea of Suf.'

Deu 1:41 "Then you answered me, 'We have sinned against Adonai. Now we will go up and fight, in accordance with everything Adonai our God ordered us.' And every man among you put on his arms, considering it an easy matter to go up into the hill-country.

Deu 1:42 But Adonai said to me, "Tell them, "Don't go up, and don't fight, because I am not there with you; if you do, your enemies will defeat you." "

Deu 1:43 So I told you, but you wouldn't listen. Instead, you rebelled against Adonai's order, took matters into your own hands and went up into the hill-country;

Deu 1:44 where the Emori living in that hill-country came out against you like bees, defeated you in Se`ir and chased you back all the way to Hormah.

Deu 1:45 You returned and cried before Adonai, but Adonai neither listened to what you said nor paid you any attention.

Deu 1:46 This is why you had to stay in Kadesh as long as you did.

Commentary Devarim 1:1-1:3

Deu 1:1 These are the words Moshe spoke to all Isra'el on the far side of the Yarden River, in the desert, in the `Aravah, across from Suf, between Pa'ran and Tofel, Lavan, Hatzerot and Di-Zahav.

Deu 1:2 It is eleven days' journey from Horev to Kadesh-Barnea by way of Mount Se`ir.

Deu 1:3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra'el, reviewing everything Adonai had ordered him to tell them.

These are the words which Moses spoke to all Israel on the other side of the Jordan, in the desert, in the Aravah, opposite Suf, between Paran and Tofel, and Lavan, and Chatzerot, and Di-Zahav (Deuteronomy 1:1)

According to the Sifri, the numerous place names listed here are not landmarks indicating where Moses spoke these words—indeed, some of these places do not even exist as geographical locations. Rather, these are words of rebuke by Moses to the people of Israel. Instead of mentioning their sins outright, he alluded to them with these place names:

“In the desert”—the time they complained: “If only we would have died in the desert” (Exodus 17:3).

Exo 17:3 However, the people were thirsty for water there and grumbled against Moshe, "For what did you bring us up from Egypt? To kill us, our children and our livestock with thirst?"

“In the Aravah (Plain)”—their worship of Baal Peor in the Plains of Moab (Numbers 25).

Num 25:1 Isra'el stayed at Sheetim, and there the people began whoring with the women of Mo'av.

Num 25:2 These women invited the people to the sacrifices of their gods, where the people ate and bowed down to their gods.

Num 25:3 With Isra'el thus joined to Ba`al-P`or, the anger of Adonai blazed up against Isra'el.

“Opposite Suf”—the trouble they made at the shores of Yam Suf, the Red Sea (see Exodus 14:11)

Exo 14:11 and said to Moshe, "Was it because there weren't enough graves in Egypt that you brought us out to die in the desert? Why have you done this to us, bringing us out of Egypt?"

“Paran”—the sin of the spies, who were dispatched from Paran (as recounted in Numbers 13 and later in our own Parshah).

Num 13:23 They came to the Eshkol Valley; and there they cut off a branch bearing one cluster of grapes, which they carried on a pole between two of them; they also took pomegranates and figs.

Num 13:24 That place was called the Valley of Eshkol [*cluster*], because of the cluster which the people of Isra'el cut down there.

Num 13:25 Forty days later, they returned from reconnoitering the land

Num 13:26 and went to Moshe, Aharon and the entire community of the people of Isra'el at Kadesh in the Pa'ran Desert, where they brought back word to them and to the entire community and showed them the fruit of the land.

Num 13:27 What they told him was this: "We entered the land where you sent us, and indeed it does flow with milk and honey—here is its fruit!"

Num 13:28 However the people living in the land are fierce, and the cities are fortified and very large. Moreover, we saw the `Anakim there.

Num 13:29 `Amalek lives in the area of the Negev; the Hitti, the Y'vusi and the Emori live in the hills; and the Kena`ani live by the sea and alongside the Yarden."

Num 13:30 Kalev silenced the people around Moshe and said, "We ought to go up immediately and take possession of it; there is no question that we can conquer it."

Num 13:31 But the men who had gone with him said, "We can't attack those people, because they are stronger than we are";

Num 13:32 and they spread a negative report about the land they had reconnoitered for the people of Isra'el by saying, "The land we passed through in order to spy it out is a land that devours its inhabitants. All the people we saw there were giant!"

“Tofel” and “Lavan” (meaning “libel” and “white”)—their libeling the white manna (Numbers 21:5).

Num 21:5 The people spoke against God and against Moshe: "Why did you bring us up out of Egypt? To die in the desert? There's no real food, there's no water, and we're sick of this miserable stuff we're eating!"

“Chatzerot”—where Korach’s mutiny against Moses took place.

Num 16:1 Now Korach the son of Yitz'har, the son of K'hat, the son of Levi, along with Datan and Aviram, the sons of Eli'av, and On, the son of Pelet, descendants of Re'uven, took men and

Num 16:2 rebelled against Moshe. Siding with them were 250 men of Isra'el, leaders of the community, key members of the council, men of reputation.

Num 16:3 They assembled themselves against Moshe and Aharon and said to them, "You take too much on yourselves! After all, the entire community is holy, every one of them, and Adonai is among them. So why do you lift yourselves up above Adonai's assembly?"

“Di-Zahav” (literally, “too much gold”)—the sin of the golden calf. (Sifri, Rashi, et al)

Exo 32:1 When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, "Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt—we don't know what has become of him."

Exo 32:2 Aharon said to them, "Have your wives, sons and daughters strip off their gold earrings; and bring them to me."

Exo 32:3 The people stripped off their gold earrings and brought them to Aharon.

Exo 32:4 He received what they gave him, melted it down, and made it into the shape of a calf. They said, "Isra'el! Here is your god, who brought you up from the land of Egypt!"

Exo 32:5 On seeing this, Aharon built an altar in front of it and proclaimed, "Tomorrow is to be a feast for Adonai."

Exo 32:6 Early the next morning they got up and offered burnt offerings and presented peace offerings. Afterwards, the people sat down to eat and drink; then they got up to indulge in revelry.

Exo 32:7 Adonai said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!"

Exo 32:8 So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!'

The Haftarah Isaiah 1:1-27

Here we see Isaiah rebuking Israel again for the sins that have caused them to backslide and stumble as in the days of Moses.

Isa 1:1 This is the vision of Yesha`yahu the son of Amotz, which he saw concerning Y'hudah and Yerushalayim during the days of `Uziyahu, Yotam, Achaz and Y'chizkiyahu, kings of Y'hudah:

Isa 1:2 "Hear, heaven! Listen, earth! For Adonai is speaking. "I raised and brought up children, but they rebelled against me.

Isa 1:3 An ox knows its owner and a donkey its master's stall, but Isra'el does not know, my people do not reflect.

Isa 1:4 "Oh, sinful nation, a people weighed down by iniquity, descendants of evildoers, immoral children! They have abandoned Adonai, spurned the Holy One of Isra'el, turned their backs on him!

Isa 1:5 "Where should I strike you next, as you persist in rebelling? The whole head is sick, the whole heart diseased.

Isa 1:6 From the sole of the foot to the head there is nothing healthy, only wounds, bruises and festering sores that haven't been dressed or bandaged or softened up with oil.

Isa 1:7 "Your land is desolate, your cities are burned to the ground; foreigners devour your land in your presence; it's as desolate as if overwhelmed by floods.

Isa 1:8 The daughter of Tziyon is left like a shack in a vineyard, like a shed in a cucumber field, like a city under siege."

Isa 1:9 If Adonai-Tzva'ot had not left us a tiny, tiny remnant, we would have become like S'dom, we would have resembled `Amora.

Isa 1:10 Hear what Adonai says, you rulers of S'dom! Listen to God's Torah, you people of `Amora!

Isa 1:11 "Why are all those sacrifices offered to me?" asks Adonai. "I'm fed up with burnt offerings of rams and the fat of fattened animals! I get no pleasure from the blood of bulls, lambs and goats!

Isa 1:12 Yes, you come to appear in my presence; but who asked you to do this, to trample through my courtyards?

Isa 1:13 Stop bringing worthless grain offerings! They are like disgusting incense to me! Rosh-Hodesh, Shabbat, calling convocations—I can't stand evil together with your assemblies!

Isa 1:14 Everything in me hates your Rosh-Hodesh and your festivals; they are a burden to me—I'm tired of putting up with them!

Isa 1:15 "When you spread out your hands, I will hide my eyes from you; no matter how much you pray, I won't be listening; because your hands are covered with blood.

Isa 1:16 "Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil,

Isa 1:17 learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.

Isa 1:18 "Come now," says Adonai, "let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool.

Isa 1:19 If you are willing and obedient, you will eat the good of the land;

Isa 1:20 but if you refuse and rebel, you will be eaten by the sword"; for the mouth of Adonai has spoken.

Isa 1:21 How the faithful city has become a whore! Once she was filled with justice, righteousness lodged in her; but now murderers!

Isa 1:22 Your silver is no longer pure, your wine is watered down.

Isa 1:23 Your leaders are rebels, friends of thieves. They all love bribes and run after gifts. They give no justice to orphans, the widow's complaint doesn't catch their attention.

Isa 1:24 "Therefore," says the Lord, Adonai-Tzva'ot, the Mighty One of Isra'el, "I will free myself of my adversaries, I will take vengeance on my enemies.

Isa 1:25 But I will also turn my hand against you! I will cleanse your impurities as with lye and remove all your alloyed base metal.

Isa 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.

Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

Y'shua describes our relationship with YHVH in Yochanan (John)15:1-11

- Joh 15:1** "I am the real vine, and my Father is the gardener.
Joh 15:2 Every branch which is part of me but fails to bear fruit, he cuts off; and every branch that does bear fruit, he prunes, so that it may bear more fruit.
Joh 15:3 Right now, because of the word which I have spoken to you, you are pruned.
Joh 15:4 Stay united with me, as I will with you—for just as the branch can't put forth fruit by itself apart from the vine, so you can't bear fruit apart from me.
Joh 15:5 "I am the vine and you are the branches. Those who stay united with me, and I with them, are the ones who bear much fruit; because apart from me you can't do a thing.
Joh 15:6 Unless a person remains united with me, he is thrown away like a branch and dries up. Such branches are gathered and thrown into the fire, where they are burned up.
Joh 15:7 "If you remain united with me, and my words with you, then ask whatever you want, and it will happen for you.
Joh 15:8 This is how my Father is glorified—in your bearing much fruit; this is how you will prove to be my talmidim.
Joh 15:9 "Just as my Father has loved me, I too have loved you; so stay in my love.
Joh 15:10 If you keep my commands, you will stay in my love—just as I have kept my Father's commands and stay in his love.
Joh 15:11 I have said this to you so that my joy may be in you, and your joy be complete.

It is in Messiah Yeshua that we need to abide and stay connected to avoid the pitfalls that Israel fell prey to in the Wilderness. Apart from Him we can do nothing.

We must be careful that we do not fall away and forget where God has brought us, out of Egypt to the promised land of Salvation in Messiah Yeshua.

- Heb 2:1** Therefore, we must pay much more careful heed to the things we have heard, so that we will not drift away.
Heb 2:2 For if the word God spoke through angels became binding, so that every violation and act of disobedience received its just deserts in full measure,
Heb 2:3 then how will we escape if we ignore such a great deliverance? This deliverance, which was first declared by the Lord, was confirmed to us by those who heard him;
Heb 2:4 while God also bore witness to it with various signs, wonders and miracles, and with gifts of the Ruach HaKodesh which he distributed as he chose.
Heb 2:5 For it was not to angels that God subjected the `olam haba—which is what we are talking about.

We must guard our hearts so that we do not find ourselves complaining against God and become ungrateful as Israel did by testing God 10x's with their Kavetching.

- Heb 3:7 Therefore, as the Ruach HaKodesh says, "Today, if you hear God's voice,
Heb 3:8 don't harden your hearts, as you did in the Bitter Quarrel on that day in the Wilderness when you put God to the test.
Heb 3:9 Yes, your fathers put me to the test; they challenged me, and they saw my work for forty years!

Heb 3:10 Therefore, I was disgusted with that generation—I said, 'Their hearts are always going astray, they have not understood how I do things';

Heb 3:11 in my anger, I swore that they would not enter my rest."

Heb 3:12 Watch out, brothers, so that there will not be in any one of you an evil heart lacking trust, which could lead you to apostatize from the living God!

We must rest in His promises and not harden our hearts and become ungrateful in our walk.

Heb 4:2 for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust.

Heb 4:3 For it is we who have trusted who enter the rest. It is just as he said, "And in my anger, I swore that they would not enter my rest." He swore this even though his works have been in existence since the founding of the universe.

Heb 4:4 For there is a place where it is said, concerning the seventh day, "And God rested on the seventh day from all his works."

Heb 4:5 And once more, our present text says, "They will not enter my rest."

Heb 4:6 Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter,

Heb 4:7 he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts."