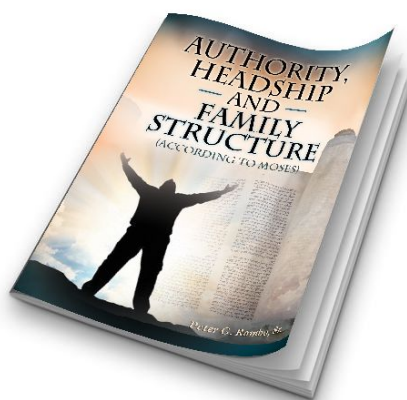


Torah Portion: Vayelech (Deuteronomy 31:1-30)

[The focus of this Torah portion series is family structure and function as revealed in Scripture. I.e., headship, patriarchy, marriage, etc, graduating to understanding the community and Israel as a whole. If you have not read other portions up to this point, you may want to, as parts build on previous lessons in Torah, available at: <https://natsab.com/torah-portion-series/>]



The entire series, plus more than 100 pages of extra material now available in print or on Kindle at: <https://www.amazon.com/dp/B08HSQ9QNC>

Deuteronomy 31:¹ So Moses went and spoke these words to all Israel.

Who is ‘all Israel?’

Multiple times in this portion, the phrase ‘all Israel,’ כָּל־יִשְׂרָאֵל, or ‘kol Israel’ occurs. To whom is this referring, exactly? Well, the term is defined for us.

Deuteronomy 31:¹⁰ Then Moses commanded them, saying, “At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, ¹¹ when **all Israel** comes to appear before the Lord your God at the place which He will choose, you shall

read this law in front of **all Israel** in their hearing. ¹² Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law.

Kol Israel includes every human being that is part of the family, whether native born or ingrafted - as is the alien. Two important side notes regarding the alien. First, this is the ger, one who has joined himself to Israel, not a mere visitor or passerby. Second, the literal translation is 'your alien.' The alien who has bound himself to Israel is to be treated as one of the family, exactly echoing what other parts of the Torah say regarding the alien who sojourns with Israel.

Moshe, in this chapter, charges Joshua (Yehoshua) with specific commands to be strong and courageous before he commissions him. These same words should be spoken to every man reading this commentary from the perspective that you have been given a huge amount of information regarding the Biblical authority structure and the importance of implementing it in your home, family, and fellowship. Further, you have an understanding of what the Messiah expects and will do as He gathers and reconstitutes His people. Consider,

Deuteronomy 31:⁷ Then Moses called to Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. ⁸ The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed."

Indeed, some of the things we have learned in this series are less than comfortable as they strongly oppose the feminist dominated culture we have been reared in. Pursuing the righteousness of a Biblical authority structure in your homes and fellowships will be very challenging, even drawing the ire of well meaning Godly people who simply haven't studied this or do not yet understand. You *must* be strong and courageous!

Later in the chapter, Moshe commissions Yehoshua for the task at hand. It is significant to note that the visible Presence of the Lord, Yeshua, appeared in the tent for this event.

Deuteronomy 31:¹⁴ Then the Lord said to Moses, "Behold, the time for you to die is near; call Joshua, and present yourselves at the tent of meeting, that I may commission him." So Moses and Joshua went and presented themselves at the tent of meeting. ¹⁵ The Lord appeared

in the tent in a pillar of cloud, and the pillar of cloud stood at the doorway of the tent.

Previously we have considered the importance of a man blessing his sons and charging them with carrying out the vision of the father or fathers. We especially consider this with Isaac and Jacob as well as Israel and his twelve sons. Here we see the Lord charging Yehoshua,

Deuteronomy 31:²³ Then He commissioned Joshua the son of Nun, and said, "Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you."

One of Moshe's final acts is to write a song, commanded by God, to be taught to the sons of Israel. Verse 19 specifies the sons and then at the end of the chapter it specifies that Moshe spoke to the elders of the tribes and the officers and charged them before speaking the song in the hearing of the assembly which previously we have demonstrated to be the men of Israel.

This again reinforces the fact that men have a leadership role that carries huge responsibility within Israel. We'll see the whole Song of Moses in the next portion, but much has been given in this short chapter to chew on regarding charging and commissioning our sons, being strong and courageous leaders, and being careful not to have stiff necks and hard hearts that lead us and our charges away from YHVH.

Shabbat Shalom!!