

PaRDeS Radio Torah Portions: Eikev Read Along PDF

(Torah and Haftarah Scriptures in this PDF are from the Stone Edition Tanakh as well as the selected commentaries from Rashi)

(The New Testament Portions (and Notes) in this PDF are taken from The Aramaic English New Testament 4th Edition)

Pages 2-10: Deuteronomy 7:12-11:25 (w/o Rashi's Commentary)

Pages 11-29: Deuteronomy 7:12-11:25 (w/ Rashi's Commentary)

Pages 30-31: Isaiah 49:14-51:3; 52:1-15 (No Commentary)

Page 32: Luke 4:1-13 (with Textural Notes from the AENT)

Deuteronomy 7:12-11:25 (w/o Rashi's Commentary)

1st Portion

Chapter 7

12. And it will be, because you will heed these ordinances and keep them and perform, that the Lord, your God, will keep for you the covenant and the kindness that He swore to your forefathers.

13. And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks, in the land which He swore to your forefathers to give you.

14. You shall be blessed above all peoples: There will be no sterile male or barren female among you or among your livestock.

15. And the Lord will remove from you all illness, and all of the evil diseases of Egypt which you knew, He will not set upon you, but He will lay them upon all your enemies.

16. And you shall consume all the peoples which the Lord your God gives you; you shall not spare them, nor shall you worship their gods, for that will be a snare for you.

17. Will you say to yourself, "These nations are more numerous than I; how will I be able to drive them out"?

18. You shall not fear them. You shall surely remember what the Lord, your God, did to Pharaoh and to all of Egypt:

19. The great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm with which the Lord, your God, brought you out. So will the Lord, Your God, do to all the peoples you fear.

20. And also the tzir'ah, the Lord, your God, will incite against them, until the survivors and those who hide from you perish.

21. You shall not be terrified of them, for the Lord, your God, Who is in your midst, is a great and awesome God.

22. And the Lord, your God, will drive out those nations from before you, little by little. You will not be able to destroy them quickly, lest the beasts of the field outnumber you.

23. But the Lord, your God, will deliver them to you, and He will confound them with great confusion, until they are destroyed.

24. And He will deliver their kings into your hand, and you will destroy their name from beneath the heavens; no man will be able to stand up before you, until you have destroyed them.

יב. והיה | עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אתם ושמר יהוה אלהיך לך את הברית ואת החסד אשר נשבע לאבותיך:

יג. ואהבך וברכך והרבה וברך פרי בטןך ופרי אדמתך דגנך ותירשך ויצהרך שגר אלפיך ועשתרת צאנך על האדמה אשר נשבע לאבותיך לתת לך:

יד. ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה וברכה מתרבה:

טו. והסיר יהוה ממך כל חלי וכל מדוי מצרים הרעים אשר ידעת לא ישימם בך ונתנם בכל שנאיך:

טז. ואכלת את כל העמים אשר יהוה אלהיך נתן לך לא תחוס עינך עליהם ולא תעבד את אלהיהם כי מוקש הוא לך יז. כי תאמר בלבבך רבים הגוים האלה ממני איכה אוכל להורישם:

יח. לא תירא מהם זכר תזכר את אשר עשה יהוה אלהיך לפרעה ולכל מצרים יט. המסות הגדולות אשר ראו עיניך והאות והמפתים והיד החזקה והזרע הנטויה אשר הוצאך יהוה אלהיך כן יעשה יהוה אלהיך לכל העמים אשר אתה ירא מפניהם:

כ. וגם את הצרעה ישלח יהוה אלהיך בם עד אבד הנשארים והנסתרים מפניך כא. לא תערץ מפניהם כי יהוה אלהיך בקרבך אל גדול ונורא:

כב. ונשל יהוה אלהיך את הגוים האל מפניך מעט מעט לא תוכל פליתם מהר פן תרבה עליך חית השדה:

כג. ונתנם יהוה אלהיך לפניך והמם מהומה גדולה עד השמדם:

כד. ונתן מלכיהם בידיך והאבדת את שמם מתחת השמים לא יתיצב איש בפניך עד

25. The graven images of their gods you will burn with fire; you shall not covet the silver or gold that is upon them and take it for yourself, lest you be ensnared by it, for it is an abomination to the Lord, your God.

26. Nor should you bring an abomination into your house, lest you are to be destroyed like it, but you shall utterly detest it, and you shall utterly abhor it; for it is to be destroyed.

Chapter 8

1. Every commandment that I command you this day you shall keep to do, that you may live and multiply, and come and possess the land that the Lord swore to your forefathers.

2. And you shall remember the entire way on which the Lord, your God, led you these forty years in the desert, in order to afflict you to test you, to know what is in your heart, whether you would keep His commandments or not.

3. And He afflicted you and let you go hungry, and then fed you with manna, which you did not know, nor did your forefathers know, so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of the Lord does man live.

4. Your clothing did not wear out upon you, nor did your foot swell these forty years.

5. You shall know in your heart, that just as a man chastises his son, so does the Lord, your God, chastise you.

6. And you shall keep the commandments of the Lord your God, to go in His ways, and to fear Him.

7. For the Lord your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains,

8. a land of wheat and barley, vines and figs and pomegranates, a land of oil producing olives and honey,

9. a land in which you will eat bread without scarcity, you will lack nothing in it, a land whose stones are iron, and out of whose mountains you will hew copper.

10. And you will eat and be sated, and you shall bless the Lord, your God, for the good land He has given you.

2nd Portion

Chapter 8

11. Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day,

12. lest you eat and be sated, and build good houses and dwell

הַשְׂמֵדָךְ אֹתָם:

כה. פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ לֹא תַחַמַּד כֶּסֶף וְזָהָב עֲלֵיהֶם וְלִקְחַתָּ לָךְ פֶּן תִּתְנַקֵּשׁ בּוֹ כִּי תֹעֲבֹת יְהוָה אֱלֹהֶיךָ הוּא

כו. וְלֹא תָבִיא תֹעֲבָה אֶל בֵּיתְךָ וְהִיִּית חֲרָם כְּמֹהוּ שִׁקָץ | תִּשְׂקָצְנוּ וְתַעֲב | תִּתְעַבְנוּ כִּי חֲרָם הוּא

א. כָּל הַמִּצְוָה אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחֲיוּן וּרְבִיתֶם וּבִאתֶם וִירִשְׁתֶּם אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם

ב. וְזָכַרְתָּ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בְּמִדְבָּר לְמַעַן עֲנֹתְךָ לְנוֹסֹתְךָ לְדַעַת אֶת אֲשֶׁר בְּלִבְּךָ הִתְשַׁמֵּר מִצְוֹתָיו אִם לֹא

ג. וַיַּעֲנֶךָ וַיַּרְעֲבֶךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל הַלֶּחֶם לִבְדּוֹ יְחִיָּה הָאָדָם כִּי עַל כָּל מוֹצֵא פִי יְהוָה יְחִיָּה הָאָדָם

ד. שִׁמְלַתְךָ לֹא בִלְתָה מֵעֲלֶיךָ וְרַגְלֶךָ לֹא בִצְקָה זֶה אַרְבַּעִים שָׁנָה ה. וַיְדַעְתָּ עִם לִבְּךָ כִּי כֹאֲשֶׁר יִיָּסֵר אִישׁ אֶת בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶךָ

ו. וְשִׁמְרַתָּ אֶת מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַקֵּת בְּדַרְכֵיךָ וּלְרַאֲהָ אֶתוֹ

ז. כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֶךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְתֵהֱמַת יִצְאִים בְּבִקְעָה וּבְהָר

ח. אֶרֶץ חֹטָה וְשֹׁעֲרָה וְגִפְן וְתַאֲנָה וְרִמּוֹן אֶרֶץ זֵית וְדִבְשׁ

ט. אֶרֶץ אֲשֶׁר לֹא בְּמִסְכַּנֹּת תֹּאכַל בָּהּ לֶחֶם לֹא תַחֲסֹר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרָזָל וַיִּמְהַרְרֶיהָ תַחֲצַב נַחֲשֵׁת

י. וְאָכַלְתָּ וְשִׂבַעְתָּ וּבִרְכַתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ

יא. הַשְׁמֵר לָךְ פֶּן תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ לְבִלְתִּי שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם

יב. פֶּן תֹּאכַל וְשִׂבַעְתָּ וּבִתִּים וּבְתִיִם טֹבִים תִּבְנֶה

therein,

13. and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases,

14. and your heart grows haughty, and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage,

15. Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock,

16. Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end,

17. and you will say to yourself, "My strength and the might of my hand that has accumulated this wealth for me."

18. But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day.

19. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish.

20. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God.

Chapter 9

1. Hear, O Israel: Today, you are crossing the Jordan to come in to possess nations greater and stronger than you, great cities, fortified up to the heavens.

2. A great and tall people, the children of the 'Anakim, whom you know and of whom you have heard said, "Who can stand against the children of 'Anak?!"

3. You shall know this day, that it is the Lord your God Who passes over before you as a consuming fire He will destroy them, and He will subdue them before you; and you shall drive them out and destroy them quickly, as the Lord spoke to you.

3rd Portion

Chapter 9

4. Do not say to yourself, when the Lord, your God, has repelled them from before you, saying, "Because of my righteousness, the Lord has brought me to possess this land," and [that] because of the wickedness of these nations, the Lord drives them out from before you.

5. Not because of your righteousness or because of the honesty

וְיִשְׁבֹּת:

יג. וּבִקְרָךְ וּצְאֲנָךְ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבּוּ לְךָ וְכָל אֲשֶׁר לְךָ יִרְבֶּה:

יד. וְרָם לִבְבְּךָ וְשָׁכַחְתָּ אֶת יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבְּיַת עֲבָדִים:

טו. הַמוֹלִיכָךָ בַּמִּדְבָּר | הַגְּדֹל וְהַנּוֹרָא נָחֵשׁ | שָׂרָף וְעִקְרָב וּצְמָאוֹן אֲשֶׁר אֵין מַיִם הַמוֹצִיא לְךָ מִמַּיִם מִצּוֹר הַחֲלָמִישׁ:

טז. הַמֵּאֲכִלְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וְלְמַעַן נִסְתָּךְ לְהִיטִיבְךָ בְּאַחֲרֵיֶיךָ:

יז. וְאָמַרְתָּ בְּלִבְבְּךָ כַּחַי וְעַצְמִי יָדִי עָשָׂה לִי אֶת הַחֵיל הַזֶּה:

יח. וְזָכַרְתָּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כַּח לַעֲשׂוֹת חֵיל לְמַעַן הַקִּים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה:

יט. וְהָיָה אִם שָׁלַח תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הַעֲדוֹתֵי בְכֶם הַיּוֹם כִּי אָבִד תֵּאבְדוּן:

כ. כַּגֹּיִם אֲשֶׁר יְהוָה מֵאַבִּיד מִפְּנֵיכֶם כֵּן תֵּאבְדוּן עֵקֶב לֹא תִשְׁמַעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם:

א. שָׁמַע יִשְׂרָאֵל אֶתְּךָ עֵיבֵר הַיּוֹם אֶת הַיַּרְדֵּן לְבֹא לָרֶשֶׁת גֹּיִם גְּדֹלִים וְעַצְמִים מִמֶּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמַיִם:

ב. עַם גְּדוֹל וְרָם בְּנֵי עֲנָקִים אֲשֶׁר אֶתְּךָ יָדְעָתָּ וְאֶתְּךָ שָׁמַעְתָּ מִי יִתְיַצֵּב לִפְנֵי בְנֵי עֲנָק:

ג. וַיִּדְעָתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא הָעֵבֶר לִפְנֵיךָ אִשׁ אֲכָלָה הוּא יִשְׁמִידִם וְהוּא יִכְנִיעֵם לִפְנֵיךָ וְהוֹרֶשְׁתָּם וְהֵאבַדְתָּם מִהָרַץ כַּאֲשֶׁר דִּבֶּר יְהוָה לְךָ:

ד. אַל תֹּאמַר בְּלִבְבְּךָ בְּהִדְפֵי יְהוָה אֱלֹהֶיךָ אֲתָם | מִלִּפְנֵיךָ לֹאמַר בְּצַדִּיקוֹתֵי הַבִּיאֲנִי יְהוָה לָרֶשֶׁת אֶת הָאָרֶץ הַזֹּאת וּבִרְשָׁעוֹת הַגֹּיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךָ:

ה. לֹא בְצַדִּיקוֹתֶיךָ וּבִישׁוֹר לִבְבְּךָ אֶתְּךָ בָּא

of your heart, do you come to possess their land, but because of the wickedness of these nations, the Lord your God drives them out from before you, and in order to establish the matter that the Lord swore to your forefathers, Abraham, Isaac, and Jacob.

6. You shall know that, not because of your righteousness, the Lord, your God, gives you this land to possess it; for you are a stiffnecked people.

7. Remember do not forget, how you angered the Lord, your God, in the desert; from the day that you went out of the land of Egypt, until you came to this place, you have been rebelling against the Lord.

8. At Horeb, you angered the Lord, and the Lord was incensed with you to destroy you.

9. When I ascended the mountain to receive the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water;

10. and the Lord gave me two stone tablets, inscribed by the finger of God, and on them was [inscribed] according to all the words that the Lord spoke with you on the mountain from the midst of the fire on the day of the assembly.

11. And it came to pass at the end of forty days and forty nights, that the Lord gave me two stone tablets, the tablets of the covenant.

12. And the Lord said to me, "Arise, descend quickly from here, for your people whom you have brought out of Egypt have become corrupt; they have quickly deviated from the way which I commanded them; they have made for themselves a molten image."

13. And the Lord spoke to me [further], saying, "I have seen this people, and, behold, it is a stiffnecked people.

14. Leave Me alone, and I will destroy them and obliterate their name from beneath the heavens, and I will make you into a nation mightier and more numerous than they."

15. So I turned and came down from the mountain, and the mountain was burning with fire, and the two tablets of the covenant were on my two hands.

16. And I saw, and behold, you had sinned against the Lord, your God; you had made yourselves a molten calf; you had deviated quickly from the way which the Lord had commanded you.

17. So I grasped the two tablets, cast them out of my two hands, and shattered them before your eyes.

18. And I fell down before the Lord as before, forty days and forty nights; I neither ate bread nor drank water, because of all your sins you had committed, by doing evil in the eyes of the Lord to anger Him.

לְרִשֵׁת אֶת אֶרֶצָם כִּי בְרָשָׁעַת | הַגּוֹיִם הָאֵלֶּה
יְהוָה אֱלֹהֵיךָ מוֹרִישָׁם מִפְּנֵיךָ וְלִמְעַן הַקָּיִם
אֶת הַדְּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
לְאַבְרָהָם לְיִצְחָק וְלִיעֻקָּב

ו. וַיִּדְעַתְּ כִּי לֹא בְצַדִּיקוֹתֶיךָ יְהוָה אֱלֹהֵיךָ נָתַן
לְךָ אֶת הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עִם
קִשָּׁה עָרַף אֶתְּךָ

ז. זָכַר אֶל תְּשֻׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת
יְהוָה אֱלֹהֵיךָ בְּמִדְבָּר לְמַן הַיּוֹם אֲשֶׁר יֵצְאתָ |
מֵאֶרֶץ מִצְרַיִם עַד בְּאֶמְךָ עַד הַמְּקוֹם הַזֶּה
מִמְּרִים הֵייתָ עִם יְהוָה

ח. וּבְחָרַב הִקְצַפְתָּ אֶת יְהוָה וַיִּתְאַנֶּף יְהוָה
בְּכֶם לְהַשְׁמִיד אֶתְכֶם

ט. בְּעַלְתִּי הַהָרָה לְקַחַת לְוַחַת הָאֲבָנִים
לְוַחַת הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם וְאֲשֶׁב
בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא
אָכַלְתִּי וַיְמִים לֹא שָׁתִיתִי

י. וַיִּתֵּן יְהוָה אֵלַי אֶת שְׁנֵי לְוַחַת הָאֲבָנִים
כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים וְעַלֵיהֶם כָּכָל
הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ
הָאֵשׁ בַּיּוֹם הַהֵוא

יא. וַיְהִי מִקֶּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה
נָתַן יְהוָה אֵלַי אֶת שְׁנֵי לְוַחַת הָאֲבָנִים לְוַחַת
הַבְּרִית

יב. וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהָר מִזֶּה כִּי
שָׁחַת עִמָּךְ אֲשֶׁר הוֹצֵאת מִמִּצְרַיִם סָרוּ מִהָר
מִן הַדֶּרֶךְ אֲשֶׁר צִוִיתָם עֲשׂוּ לָהֶם מַסָּכָה

יג. וַיֹּאמֶר יְהוָה אֵלַי יֹאמֶר רְאִיתִי אֶת הָעָם
הַזֶּה וְהִנֵּה עִם קִשָּׁה עָרַף הוּא

יד. הֲרַף מִמֶּנִּי וְאַשְׁמִידֵם וְאַמְחָה אֶת שְׁמֵם
מִתַּחַת הַשָּׁמַיִם וְאַעֲשֵׂה אוֹתְךָ לְגוֹי עֲצוּם
וְרַב מְמֹנִי

טו. וְאַפֵּן וְאַרְדּ מִן הָהָר וְהָרַב בְּעַר בְּאֵשׁ
וַיִּשְׂנֵי לְוַחַת הַבְּרִית עַל שְׁתֵּי יָדַי

טז. וְאַרְא וְהִנֵּה חֻטְאתֶם לַיהוָה אֱלֹהֵיכֶם
עֲשִׂיתֶם לָכֶם עֵגֶל מַסָּכָה סָרְתֶם מִהָר מִן
הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֶתְכֶם

יז. וְאַתְּפֹשׁ בְּשֵׁנֵי הַלְּחַת וְאַשְׁלִיכֶם מֵעַל שְׁתֵּי
יָדַי וְאַשְׁבְּרֶם לְעֵינֵיכֶם

יח. וְאַתְּנַפֵּל לְפָנָי יְהוָה כְּרַאשְׁנָה אַרְבָּעִים
יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וַיְמִים לֹא
שָׁתִיתִי עַל כָּל חֻטְאתְכֶם אֲשֶׁר חֻטְאתֶם
לְעֲשׂוֹת הָרַע בְּעֵינַי יְהוָה לְהַכְעִיסוֹ

19. For I was frightened of the wrath and the fury that the Lord was angry with you to destroy you, and the Lord hearkened to me also at that time.

20. And with Aaron, the Lord was very furious, to destroy him; so I prayed also for Aaron at that time.

21. And I took your sin the calf, which you had made, and I burned it with fire, and I crushed it, grinding it well, until it was fine dust, and I cast its dust into the brook that descends from the mountain.

22. And at Tav'erah, and at Massah, and at Kivroth Hata'avah, you provoked the Lord to anger.

23. And when the Lord sent you from Kadesh Barnea, saying, "Go up and possess the land I have given you," you defied the word of the Lord your God, and you did not believe Him, nor did you obey Him.

24. You have been rebelling against the Lord since the day I became acquainted with you.

25. So I fell down before the Lord the forty days and the forty nights that I had fallen down; because the Lord had said to destroy you.

26. And I prayed to the Lord and said, "O Lord God, do not destroy Your people and Your inheritance, which You have redeemed in Your greatness, and which You have brought out of Egypt with mighty hand.

27. Remember your servants, Abraham, Isaac and Jacob; do not turn to the stubbornness of this people, to their wickedness, or to their sin.

28. Lest [the people of] the land from which you brought us out will say, 'Because of the Lord's inability to bring them to the land about which He spoke to them, and because of His hatred toward them, He has brought them out to slay them in the desert.'

29. But they are Your people and Your inheritance, which You brought out with Your great strength and with Your outstretched arm."

4th Portion

Chapter 10

1. At that time, the Lord said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,

2. And I shall inscribe on the tablets the words that were upon the first tablets which you shattered and you shall place them into the ark.

3. So I made an ark of acacia wood, and I hewed two stone tablets like the first ones, and I ascended the mountain, with the two tablets in my hand."

יט. כי יגרתני מפני האף והחמה אשר קצף יהוה עליכם להשמיד אתכם וישמע יהוה אלי גם בפעם ההוא

כ. ובאהרן התאנף יהוה מאד להשמידו ואתפלל גם בעד אהרן בעת ההוא כא. ואת חטאתכם אשר עשיתם את העגל לקחתי ואשרף אותו | באש ואכת אותו טחון היטב עד אשר דק לעפר ואשלך את עפרו אל הנחל היורד מן ההר

כב. ובתבערה ובמסה ובקברת התאוה מקצפים הייתם את יהוה כג. ובשלח יהוה אתכם מקדש ברנע לאמר עלו ורשו את הארץ אשר נתתי לכם ויתמרו את פי יהוה אלהיכם ולא האמנתם לו ולא ששמעתם בקולי

כד. ממרים הייתם עם יהוה מיום דעתי אתכם

כה. ואתנפל לפני יהוה את ארבעים היום ואת ארבעים הלילה אשר התנפלתי כי אמר יהוה להשמיד אתכם

כו. ואתפלל אל יהוה ואמר אדני יהוה אל תשחת עמך ונחלתך אשר פדית בגדלך אשר הוצאת ממצרים ביד חזקה

כז. זכר לעבדיך לאברהם ליצחק וליעקב אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו

כח. פן יאמרו הארץ אשר הוצאתנו משם מבלי יכלת יהוה להביאם אל הארץ אשר דבר להם ומשנאתו אותם הוציאם להמתם במדבר

כט. והם עמך ונחלתך אשר הוצאת בכחך הגדל ובזרעך הנטויה

א. בעת ההוא אמר יהוה אלי פסל לך שני לוחות אבנים כראשנים ועלה אלי ההרה ועשית לך ארון עץ

ב. ואכתב על הלחת את הדברים אשר היו על הלחת הראשנים אשר שברת ושמתם בארון

ג. ואעש ארון עצי שטים ואפסל שני לוחות אבנים כראשנים ואעל ההרה ושני

הַלַּחַת בְּיָדַי:

4. And He inscribed on the tablets, like the first writing, the Ten Commandments, which the Lord had spoken to you on the mountain, from the midst of the fire, on the day of the assembly, and the Lord gave them to me.

ד. וַיִּכְתֹּב עַל הַלַּחַת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֶשְׂרֵת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֵלֵיכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתֶּנֶם יְהוָה אֵלַי:

5. And I turned and came down from the mountain, and placed the tablets in the ark which I had made, and there they were, as the Lord had commanded me.

ה. וְאֶפֶן וְאָרַד מִן הָהָר וְאָשֵׁם אֶת הַלַּחַת בְּאָרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִיו שָׁם כַּאֲשֶׁר צִוִּינִי יְהוָה:

6. The children of Israel journeyed from the wells of B'nei Ya'akan to Moserah; there Aaron died, and there he was buried; and Eleazar his son served as kohen in his stead.

ו. וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֵת בְּנֵי יַעֲקֹן מוֹסֵרָה שָׁם מֵת אַהֲרֹן וַיִּקְבְּר שָׁם וַיִּכְהֵן אֶלְעָזָר בְּנוֹ תַּחֲתָיו:

7. From there, they journeyed to Gudgodah, and from Gudgodah to Yotvath, a land with streams of water.

ז. מִשָּׁם נָסְעוּ הַגְּדָדָה וּמִן הַגְּדָדָה יְטַבְתָּה אֶרֶץ נַחֲלֵי מִיָּם:

8. At that time, the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to serve Him, and to bless in His Name, to this day.

ח. בָּעֵת הַהִוא הִבְדִּיל יְהוָה אֶת שֵׁבֶט הַלְוִי לְשֵׂאת אֶת אֲרוֹן בְּרִית יְהוָה לְעַמֹּד לִפְנֵי יְהוָה לְשֵׂרְתוֹ וּלְבָרֵךְ בְּשֵׁמוֹ עַד הַיּוֹם הַזֶּה:

9. Therefore, Levi has no portion or inheritance with his brothers; the Lord is his inheritance, as the Lord, your God spoke to him.

ט. עַל כֵּן לֹא הָיָה לְלוֹוֵי חֵלֶק וְנַחֲלָה עִם אַחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לּוֹ:

10. And I remained on the mountain like the first days forty days and forty nights, and the Lord hearkened to me also at that time; the Lord did not wish to destroy you.

י. וְאֲנֹכִי עִמַּדְתִּי בְּהָר כְּפִימִים הָרִאשׁוֹנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא לֹא אָבָה יְהוָה הַשְׁחִיתֶךָ:

11. And the Lord said to me, "Arise, go to lead the travels before the people, so that they may come and possess the land I promised their forefathers to give them.

יא. וַיֹּאמֶר יְהוָה אֵלַי קוּם לֶךָ לְמַסַּע לִפְנֵי הָעָם וַיְבֹאוּ וַיִּירָשׁוּ אֶת הָאֶרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם לָתֵת לָהֶם:

5th Portion

Chapter 10

12. And now, O Israel, what does the Lord, your God, demand of you? Only to fear the Lord, your God, to walk in all His ways and to love Him, and to worship the Lord, your God, with all your heart and with all your soul,

יב. וְעַתָּה יִשְׂרָאֵל מַה יְהוָה אֱלֹהֶיךָ שֹׂאֵל מִעֲמֶךָ כִּי אִם לִירָאָה אֶת יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּכָל דַּרְכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבֹד אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ:

13. to keep the commandments of the Lord and His statutes, which I command you this day, for your good.

יג. לְשָׁמֵר אֶת מִצְוֹת יְהוָה וְאֶת חֻקֹּתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְטוֹב לְךָ:

14. Behold, to the Lord, your God, belong the heavens and the heavens of the heavens, the earth, and all that is on it.

יד. הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמַי הַשָּׁמַיִם הָאֶרֶץ וְכָל אֲשֶׁר בָּהּ:

15. Only your forefathers the Lord desired, to love them, and He chose their seed after them you, out of all peoples, as it is this day.

טו. רַק בְּאַבְתְּיָךָ חִשַּׁק יְהוָה לְאַהֲבָה אוֹתָם וַיַּבְחַר בְּזַרְעָם אַחֲרֵיהֶם בְּכֶם מִכָּל הָעַמִּים כִּי־וּם הַזֶּה:

16. You shall circumcise the foreskin of your heart, therefore, and be no more stiffnecked.

טז. וּמִלַּתְם אֶת עַרְלַת לִבְבְּכֶם וְעִרְפַּכֶם לֹא תִקְשׁוּ עוֹד:

17. For the Lord, your God, is God of gods and the Lord of the lords, the great mighty and awesome God, Who will show

יז. כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא

no favor, nor will He take a bribe.

18. He executes the judgment of the orphan and widow, and He loves the stranger, to give him bread and clothing.

19. You shall love the stranger, for you were strangers in the land of Egypt.

20. You shall fear the Lord, your God, worship Him, and cleave to Him and swear by His Name.

21. He is your praise and He is your God, Who did these great and awesome things for you, which your eyes have seen.

22. With seventy souls, Your forefathers descended to Egypt, and now the Lord, your God, has made you as the stars of heaven in abundance.

Chapter 11

1. [Therefore] you shall love the Lord, your God, keep His charge, His statutes, His ordinances, and His commandments, all the days.

2. And you shall know this day; that [I speak] not with your children, who did not know and who did not see the chastisement of the Lord, your God, His greatness, His mighty hand, and His outstretched arm,

3. His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his entire land,

4. and what He did to the army of Egypt, to its steeds, and to its chariots, that He caused the waters of the Red Sea to inundate them when they pursued you, and the Lord destroyed them, to this day,

5. and what He did for you in the desert, until you arrived at this place,

6. and what He did to Dathan and Abiram, sons of Eliab, the son of Reuben, that the earth opened its mouth and swallowed them up and their households and their tents, and all the possessions at their feet, in the midst of all Israel.

7. But your eyes, which have seen all the great work of the Lord, which He did.

8. [Therefore] keep all the commandments that I command you this day, in order that you may be strong and come and possess the land to which you are crossing, to possess it,

9. and in order that you may prolong your days on the land that the Lord swore to your forefathers to give to them and to their seed a land flowing with milk and honey.

6th Portion

Chapter 11

10. For the land to which you are coming to possess is not like the land of Egypt, out of which you came, where you sowed your

יִשָּׂא פְּנִים וְלֹא יִקַּח שֹׁחַד

יח. עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵב גֵּר לְתַתּוֹ לְלוֹ לֶחֶם וְשִׂמְלָה

יט. וְאַהֲבַתְּם אֶת הַגֵּר כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם

כ. אֶת יְהוָה אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וּבֹתְךָ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע

כא. הוּא תְהַלְתֶּךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר עָשָׂה אֶתְךָ אֶת הַגְּדֹלַת וְאֶת הַנּוֹרָאִת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ

כב. בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם וְעַתָּה שְׁמֶךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב

א. וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ וְשִׁמְרַתְּ מִשְׁמֵרְתוֹ וְחֻקְתָּיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל הַיָּמִים

ב. וַיִּדְעַתֶּם הַיּוֹם כִּי | לֹא אֶת בְּנֵיכֶם אֲשֶׁר לֹא יָדְעוּ וְאֲשֶׁר לֹא רָאוּ אֶת מוֹסַר יְהוָה אֱלֹהֵיכֶם אֶת גְּדֹלוֹ אֶת יְדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה

ג. וְאֶת אֲתֹנְתָיו וְאֶת מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעָה מֶלֶךְ מִצְרַיִם וְלִכְלֵ אֶרְצוֹ

ד. וְאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וְלַרְכָּבוֹ אֲשֶׁר הִצִּיף אֶת מֵי יַם סוּף עַל פְּנֵיהֶם בְּרֹדְפֵם אַחֲרֵיהֶם וַיֹּאבְדֵם יְהוָה עַד הַיּוֹם הַזֶּה

ה. וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד בְּאַכֶם עַד הַמִּקּוֹם הַזֶּה

ו. וְאֲשֶׁר עָשָׂה לְדָתְךָ וּלְאַבִּירֶם בְּנֵי אֱלִיאָב בֶּן רְאוּבֵן אֲשֶׁר פָּצְתָה הָאֶרֶץ אֶת פִּיהָ וַתִּבְלַעֵם וְאֶת בְּתֵיהֶם וְאֶת אֹהֲלֵיהֶם וְאֶת כָּל הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב כָּל יִשְׂרָאֵל

ז. כִּי עֵינֵיכֶם הָרִאת אֶת כָּל מַעֲשֵׂה יְהוָה הַגְּדֹל אֲשֶׁר עָשָׂה

ח. וְשִׁמְרַתֶּם אֶת כָּל הַמִּצְוָה אֲשֶׁר אֲנִי מְצַוֶּךָ הַיּוֹם לְמַעַן תִּחְזְקוּ וּבִאֲתֶם וּרְשַׁתֶּם אֶת הָאֶרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ

ט. וְלִמְעַן תִּאָּרְכוּ יָמִים עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְתַתּוֹ לָהֶם וּלְזָרְעוֹם אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ

י. כִּי הָאֶרֶץ אֲשֶׁר אַתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הוּא אֲשֶׁר יְצַאתֶם מִשָּׁם

seed and which you watered by foot, like a vegetable garden.

11. But the land, to which you pass to possess, is a land of mountains and valleys and absorbs water from the rains of heaven,

12. a land the Lord, your God, looks after; the eyes of Lord your God are always upon it, from the beginning of the year to the end of the year.

13. And it will be, if you hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul,

14. I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.

15. And I will give grass in your field for your livestock, and you will eat and be sated.

16. Beware, lest your heart be misled, and you turn away and worship strange gods and prostrate yourselves before them.

17. And the wrath of the Lord will be kindled against you, and He will close off the heavens, and there will be no rain, and the ground will not give its produce, and you will perish quickly from upon the good land that the Lord gives you.

18. And you shall set these words of Mine upon your heart and upon your soul, and bind them for a sign upon your hand and they shall be for ornaments between your eyes.

19. And you shall teach them to your sons to speak with them, when you sit in your house and when you walk on the way and when you lie down and when you rise.

20. And you shall inscribe them upon the doorposts of your house and upon your gates,

21. in order that your days may increase and the days of your children, on the land which the Lord swore to your forefathers to give them, as the days of heaven above the earth.

7th Portion

Chapter 11

22. For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,

23. then the Lord will drive out all these nations from before you, and you will possess nations greater and stronger than you.

24. Every place upon which the soles of your feet will tread,

אֲשֶׁר תִּזְרַע אֶת זְרַעוֹ וְהִשְׁקִיתָ בְּרַגְלְךָ כְּגַן הַיֵּרֶק:

יא. וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעוֹת לְמִטַּר הַשָּׁמַיִם תִּשְׁתָּה מַיִם:

יב. אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה:

יג. וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם:

יד. וְנָתַתִּי מִטַּר אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דָּגְנְךָ וְתִירֶשֶׁךָ וַיִּצְהַרְךָ:

טו. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:

טז. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

יז. וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטַּר וְהֶאֱדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

יח. וְשָׁמַתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם וְקִשְׁרַתֶּם אֹתָם לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:

יט. וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

כ. וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

כא. לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

כב. כִּי אִם שָׁמַרְתֶּם מִשְׁמְרוּן אֶת כָּל הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם לְלַכֵּת בְּכָל דְרָכַי וּלְדַבְּקָהּ בּוֹ:

כג. וְהוֹרִישׁ יְהוָה אֶת כָּל הַגּוֹיִם הָאֵלֶּה מִלְפְּנֵיכֶם וְיִרְשְׁתֶּם גּוֹיִם גְּדֹלִים וְעַצְמִים מִכֶּם:

כד. כָּל הַמְּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף רַגְלְךָ בּוֹ:

will be yours: from the desert and the Lebanon, from the river, the Euphrates River, and until the western sea, will be your boundary.

25. No man will stand up before you; the Lord your God will cast the fear of you and the dread of you on all the land upon which you tread, as He spoke to you.

לְכֶם יְהוָה מִן הַמִּדְבָּר וְהַלְבָנוֹן מִן הַנָּהָר נָהָר
פְּרַת וְעַד הַיָּם הָאֲחֵרוֹן יְהוָה גְּבֻלְכֶם

כֹּה. לֹא יִתְיַצֵּב אִישׁ בְּפָנֶיכֶם פִּחְדְּכֶם
וּמִוְרָאֲכֶם יִתֵּן | יְהוָה אֱלֹהֵיכֶם עַל פְּנֵי כָל
הָאָרֶץ אֲשֶׁר תִּדְרְכוּ בָּהּ כֹּאֲשֶׁר דִּבֶּר לְכֶם

Deuteronomy 7:12-11:25 (w/ Rashi's Commentary)

1st Portion

Chapter 7

12. And it will be, because you will heed these ordinances and keep them and perform, that the Lord, your God, will keep for you the covenant and the kindness that He swore to your forefathers.

יב. והיה | עקב תשמעו את
המשפטים האלה ושמרתם ועשיתם
אתם ושמר יהוה אלהיך לך את
הברית ואת החסד אשר נשבע
לאבותיך:

And it will be, because you will heed: Heb. עקב, lit. heel. If you will heed the minor commandments which one [usually] tramples with his heels [i.e., which a person treats as being of minor importance].

והיה עקב תשמעו: אם המצות הקלות
(ש)אדם דש בעקביו תשמעו (תנחומא א

That the Lord, your God, will keep: He will keep His promise to you.

ושמר ה' אלוהיך לך את הברית וגו': ישמור
לך הבטחתו

13. And He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your soil, your grain, your wine, and your oil, the offspring of your cattle and the choice of your flocks, in the land which He swore to your forefathers to give you.

יג. ואהבך וברכך והרבה וברך פרי
בטנך ופרי אדמתך דגנה ותירשך
וצהרה שגר אלפיך ועשתרת צאנך
על האדמה אשר נשבע לאבותיך
לתת לך:

The offspring of your cattle: Heb. שגר אלפיך, [meaning] the offspring born of your herd, which the female casts out מושגרת from her womb.

שגר אלפיך: ולדי בקרך, שהנקבה משגרת
ממעה:

and the choice of your flocks: Heb. ועשתרות צאנך. Menachem [ben Saruk] explains this expression as: אבירי בשן, "the strong rams of Bashan" (Ps. 22:13), [meaning] the choicest of the flock, similar to "Ashteroth-Karnaim" (Gen. 14:5), [עשתרת] being an expression for "strength." Onkelos translates it: "and the flocks of your sheep." Our Rabbis said: Why are they עשתרת? Because they enrich (מעשירות) their owners (Chul. 84b).

ועשתרות צאנך: מנחם פירש אבירי בשן
(תהלים כב, יג), מבחר הצאן. כמו
עשתרות קרנים (בראשית יד, ה), לשון
חוזק. ואונקלוס תרגם ועדרי ענך. ורבותינו
אמרו למה נקרא שמם עשתרות שמעשרות
(את בעליהן) (חולין פד

14. You shall be blessed above all peoples: There will be no sterile male or barren female among you or among your livestock.

יד. ברוך תהיה מכל העמים לא יהיה
בך עקר ועקרה ובבהמתך:

sterile male: Heb. עקר, [meaning] that does not beget children.

עקר: שאינו מוליד

15. And the Lord will remove from you all illness, and all of the evil diseases of Egypt which you knew, He will not set upon you, but He will lay them upon all your enemies.

טו. והסיר יהוה ממך כל חלי וכל מדוי
מצרים הרעים אשר ידעת לא ישמם
בך ונתנם בכל שנאיך

16. And you shall consume all the peoples which the Lord your God gives you; you shall not spare them, nor shall you worship their gods, for that will be a snare for you.

טז. ואכלת את כל העמים אשר יהוה
אלהיך נתן לך לא תחוס עינך עליהם
ולא תעבד את אלהיהם כי מוקש הוא
לך:

17. Will you say to yourself, "These nations are more numerous than I; how will I be able to drive them out"?

יז. כי תאמר בלבבך רבים הגוים
האלה ממני איכה אוכל להורישם

Will you say to yourself: Heb. כִּי תֹאמַר בְּלִבְבְּךָ. [The word כִּי here] must mean “perhaps.” [I.e.,] will you perhaps say to yourself, “Because they are many, I will be unable to drive them out”? Do not say this [but rather,] do not fear them. It is, however, impossible to explain this with one of the other [three] meanings of כִּי so that the statement “You shall not fear them” (verse 18) will appropriately follow it. [See Rashi on Gen. 18:15.]

18. You shall not fear them. You shall surely remember what the Lord, your God, did to Pharaoh and to all of Egypt:

19. The great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm with which the Lord, your God, brought you out. So will the Lord, Your God, do to all the peoples you fear.

the trials: הַמִּסֹּת, [meaning] the trials.

the signs: For example, “and it became a serpent” (Exod. 4:3), [and] “will become blood on the dry land” (Exod. 4:9).

the wonders: The wondrous plagues.

the mighty hand: This is the pestilence.

and the outstretched arm: This refers to the sword in the plague of the firstborn.

20. And also the tzir'ah, the Lord, your God, will incite against them, until the survivors and those who hide from you perish.

The tzir'ah: Heb. הַצִּרְעָה, a species of flying insect which injected poison into them [the Canaanites], making them impotent and blinding their eyes wherever they hid. — [Sotah 36a]

21. You shall not be terrified of them, for the Lord, your God, Who is in your midst, is a great and awesome God.

22. And the Lord, your God, will drive out those nations from before you, little by little. You will not be able to destroy them quickly, lest the beasts of the field outnumber you.

lest the beasts of the field outnumber you: But is it not so that if [the Israelites] obey the will of the Omnipresent, they need not fear the beasts? As it is said, “And the beasts of the field made peace with you” (Job 5:23). It was, however, revealed before him [Moses] that they would sin in the future.

23. But the Lord, your God, will deliver them to you, and He will confound them with great confusion, until they are destroyed.

And He will confound them: All of this [word] is vocalized with a “kamatz” because the last “mem” is not part of the root, [but it is a suffix,] and it is equivalent to וְהִם אוֹתָם, “And He will confound them.” But in “and the wheel of his wagon shall break” (Isa. 28:28), the [word] is all root [letters], therefore, half of it [one syllable] has a “kamatz” and half of it has a “pattach,” just like any other verb of three letters.

כִּי תֹאמַר בְּלִבְבְּךָ: על כרחך לשון דלמא הוא, שמא תאמר בלבבך מפני שהם רבים לא אוכל להורישם, אל תאמר כן, לא תירא מהם. ולא יתכן לפרשו באחת משאר לשונות של כי (גיטין ל) שיפול עליו שוב לא תירא מהם:

יח. לֹא תִירָא מֵהֶם זָכַר תִּזְכֹּר אֶת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעֹה וְלְכָל מִצְרַיִם:

יט. הַמִּסֹּת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֹתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרַע הַנְּטוּיָה אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ כִּן יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל הָעַמִּים אֲשֶׁר אַתָּה יֹרֵא מִפְּנֵיהֶם:

הַמִּסֹּת: נסיונות והאותות: כגון ויהי לנחש (שמות ד:ג), והיו (לדם) ביבשת (שמות ד:ט) והמופתים: המכות המופלאות והיד החזקה: זה הדבר והזרוע הנטויה: זה החרב של מכת בכורות

כ. וְגַם אֶת הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד אֲבַד הַנְּשָׂאִרִים וְהַנְּסֻתָרִים מִפְּנֵיךָ:

הצרעה: מין שרץ העוף, שהיתה זורקת בהם מרה ומסרסתן ומסמאה את עיניהם בכל מקום שהיו נסתרים שם

כא. לֹא תִתַּחַשׁ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת הַגְּוִיִּם הָאֵל מִפְּנֵיךָ מֵעַתָּה מֵעַתָּה לֹא תוּכַל כְּלֹתָם מִיָּה פֶן תִּרְבֶּה עֲלֶיךָ חַיַּת הַשָּׂדֶה

פן תרבה עליך חית השדה: והלא אם עושין רצונו של מקום אין מתיראין מן החיה, שנאמר (איוב ה, כג) וחית השדה השלמה לך, אלא גלוי היה לפניו שעתידין לחטוא

כג. וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִמָּם מִיְהוּמָה גְּדֹלָה עַד הַשְּׂמָדָם:

והמם: נקוד קמ"ץ כולו, לפי שאין מ"ם אחרונה מן היסוד, והרי הוא כמו והם אותם. אבל (ישעי' כח, כח) והמם גלגל עגלתו, כולו יסוד. לפיכך חציו קמ"ץ וחציו פת"ח, כשאר פעל של שלש אותיות

24. And He will deliver their kings into your hand, and you will destroy their name from beneath the heavens; no man will be able to stand up before you, until you have destroyed them.

25. The graven images of their gods you will burn with fire; you shall not covet the silver or gold that is upon them and take it for yourself, lest you be ensnared by it, for it is an abomination to the Lord, your God.

26. Nor should you bring an abomination into your house, lest you are to be destroyed like it, but you shall utterly detest it, and you shall utterly abhor it; for it is to be destroyed.

Chapter 8

1. Every commandment that I command you this day you shall keep to do, that you may live and multiply, and come and possess the land that the Lord swore to your forefathers.

Every commandment: [This is to be understood] according to its simple meaning. A midrashic explanation is [“the whole of the commandment... you shall keep”]: If you have started a mitzvah, finish it, because it is attributed only to the one who completes it, as it is said, “And the bones of Joseph, which the children of Israel had brought up from Egypt, they buried in Shechem” (Josh. 24:32). But did not Moses alone occupy himself with them to bring them up? [See Exod. 13:19.] However, since he did not complete the mitzvah [of burying the bones], and [the children of] Israel did, [this mitzvah] is accredited to their name. — [Tanchuma 6]

2. And you shall remember the entire way on which the Lord, your God, led you these forty years in the desert, in order to afflict you to test you, to know what is in your heart, whether you would keep His commandments or not.

whether you would keep His commandments: that you would not test Him or suspect Him [i.e., doubt His ways].

3. And He afflicted you and let you go hungry, and then fed you with manna, which you did not know, nor did your forefathers know, so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of the Lord does man live.

4. Your clothing did not wear out upon you, nor did your foot swell these forty years.

Your clothing did not wear out: The clouds of glory would rub their [the Israelites’] clothes and clean them so that they looked like freshly laundered clothes. And also their children, as they grew, their clothes grew along with them, like a snail’s shell, which grows along with it- [Pesikta d’Rav Kahana p. 92a]

כד. ונתן מלכיהם בידך והאבדת את שמם מתחת השמים לא יתיצב איש בפניך עד השמדך אתם

כה. פסילי אלהיהם תשרפון באש לא תחמד כסף וזהב עליהם ולקחת לך פן תוקש בו כי תועבת יהוה אלהיך הוא:

כו. ולא תביא תועבה אל ביתך והיית חרם כמוהו שקץ | תשקצנו ותעב | תתעבנו כי חרם הוא

א. כל המצוה אשר אנכי מצוך היום תשמרון לעשות למען תחיו ורבייתם ובאתם וירשתם את הארץ אשר נשבע יהוה לאבותיכם

כל המצוה: כפשוטו. ומדרש אגדה אם התחלת במצוה גמור אותה, שאינה נקראת המצוה אלא על שם הגומרה, שנאמר (יהושע כד, לב) ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם, והלא משה לבדו נתעסק בהם להעלותם, אלא לפי שלא הספיק לגמרה וגמרוה ישראל, נקראת על שמם

ב. וזכרת את כל הדרך אשר הוליכה יהוה אלהיך זה ארבעים שנה במדבר למען ענתך לנסתך לדעת את אשר בלבבך התשמר מצותיו אם לא

התשמר מצותיו: שלא תנסהו ולא תהרהר אחריו

ג. ויענך וירעבך ויאכלך את המן אשר לא ידעת ולא ידעון אבתיך למען הודיעך כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי יהוה יחיה האדם

ד. שמלתך לא בלתה מעליך ורגלך לא בצקה זה ארבעים שנה

שמלתך לא בלתה: עניי כבוד היו שפין בכסותם ומגהצים אותם כמין כלים מוגהצים, ואף קטניהם כמו שהיו גדלים היה גדל לבושן עמהם, כלבוש הזה של חומט שגדל עמו

nor did [your foot] swell: Heb. לא בִצְקָה [This means:] Neither [did your foot] swell like dough בִצֵק, as [usually happens] with those who walk barefoot, that their feet swell.

לא בצקה: לא נפחה כבצק, כדרך הולכי יחף שרגליהם נפוחות

5. You shall know in your heart, that just as a man chastises his son, so does the Lord, your God, chastise you.

ה. וַיֵּדַעְתָּ עִם לִבְבְּךָ כִּי כַאֲשֶׁר יִיָּסֵר אִישׁ אֶת בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיָּסְרֶךָ

6. And you shall keep the commandments of the Lord your God, to go in His ways, and to fear Him.

ו. וְשָׁמַרְתָּ אֶת מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַמֵּת בְּדַרְכָּיו וּלְיִרְאָה אֹתוֹ

7. For the Lord your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains,

ז. כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֶךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחְלֵי מַיִם עֵינֹת וַתְּהִמֹת יִצְאִים בְּבִקְעָה וּבְהָר

8. a land of wheat and barley, vines and figs and pomegranates, a land of oil producing olives and honey,

ח. אֶרֶץ חֹטֶה וְשִׁעֲרָה וְגֶפֶן וַתְּאֲנָה וְרִמּוֹן אֶרֶץ זֵית שֶׁמֶן וְדָבָשׁ

oil-producing olives: Heb. זֵית שֶׁמֶן, lit. olives of oil, [i.e.] olives that produce oil.

זית שמן: זיתים העושים שמן

9. a land in which you will eat bread without scarcity, you will lack nothing in it, a land whose stones are iron, and out of whose mountains you will hew copper.

ט. אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל בָּהּ לֶחֶם לֹא תִחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבֹנֶיהָ בְּרֹזֶל וּמְהַרְרֶיהָ תִּתְחַצֵּב נְחֹשֶׁת

10. And you will eat and be sated, and you shall bless the Lord, your God, for the good land He has given you.

י. וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ

2nd Portion

Chapter 8

11. Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day,

יא. הִשָּׁמֶר לְךָ פֶּן תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם

12. lest you eat and be sated, and build good houses and dwell therein,

יב. פֶּן תֹּאכַל וְשָׂבַעְתָּ וּבָנִיתָ טִבִּים תְּבָנֶה וַיִּשְׁבַּתָּ

13. and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases,

יג. וּבָקָרְךָ וּצְאֲנֶךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבּוּ לְךָ וְכֹל אֲשֶׁר לְךָ יִרְבּוּ

14. and your heart grows haughty, and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage,

יד. וְרָם לִבְבְּךָ וְשָׁכַחְתָּ אֶת יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֶךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

15. Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock,

טו. הַמּוֹלִיכֶךָ בְּמִדְבָּר | הַגָּדֹל וְהַנּוֹרָא נְחֹשׁ | שָׂרָף וְעֻקְרָב וְצִמְאוֹן אֲשֶׁר אֵין מַיִם הַמּוֹצִיא לְךָ מִמַּיִם מְצוֹר הַחֲלָמִישׁ

16. Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end,

טז. הַמְּאָכְלֶךָ מִן בְּמִדְבָּר אֲשֶׁר לֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וּלְמַעַן נִסְתָּךָ לְהִיטִבְךָ בְּאַחֲרֵיתֶךָ

17. and you will say to yourself, "My strength and the might of my hand that has accumulated this wealth for me."

יז. וְאָמַרְתָּ בְּלִבְבְּךָ כֹּחִי וְעֹצֶם יָדֵי עָשָׂה לִי אֶת הַחֵיל הַזֶּה

18. But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish

יח. וְזָכַרְתָּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חֵיל לְמַעַן הָקִים אֶת בְּרִיתוֹ אֲשֶׁר

His covenant which He swore to your forefathers, as it is this day.

19. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish.

20. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God.

Chapter 9

1. Hear, O Israel: Today, you are crossing the Jordan to come in to possess nations greater and stronger than you, great cities, fortified up to the heavens.

greater and mightier than you: You are mighty, but they are mightier than you. — [Sifrei on Deut. 11:24]

2. A great and tall people, the children of the 'Anakim, whom you know and of whom you have heard said, "Who can stand against the children of 'Anak?!"

3. You shall know this day, that it is the Lord your God Who passes over before you as a consuming fire He will destroy them, and He will subdue them before you; and you shall drive them out and destroy them quickly, as the Lord spoke to you.

3rd Portion

Chapter 9

4. Do not say to yourself, when the Lord, your God, has repelled them from before you, saying, "Because of my righteousness, the Lord has brought me to possess this land," and [that] because of the wickedness of these nations, the Lord drives them out from before you.

Do not say to yourself: "My righteousness and the nations' evil brought it about."

5. Not because of your righteousness or because of the honesty of your heart, do you come to possess their land, but because of the wickedness of these nations, the Lord your God drives them out from before you, and in order to establish the matter that the Lord swore to your forefathers, Abraham, Isaac, and Jacob.

for the wickedness of these nations: Here [the word] כִּי means "but." [See Rashi on Deut. 7:17.]

6. You shall know that, not because of your righteousness, the Lord, your God, gives you this land to possess it; for you are a stiffnecked people.

7. Remember do not forget, how you angered the Lord, your God, in

נִשְׁבַּע לְאַבְתָּיךָ כִּי־אֵתֶּנָּה

יט. וְהָיָה אִם־שָׁכַחְתָּ תִשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הֲעֵדֹתִי בְכֶם הַיּוֹם כִּי אֲבַדְתֶּם וְתִאבְדוּן

כ. כַּגֹּיִם אֲשֶׁר יְהוָה מַאֲבִיד מִפְּנֵיכֶם כֵּן תִּאבְדוּן עַקֵּב לֹא תִשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם

א. שָׁמַע יִשְׂרָאֵל אֶת־הַעֲבָרָה הַיּוֹם אֶת־הַיְרֵדָן לְבֹא לְרִשְׁתָּהּ גֹּיִם גְּדֹלִים וְעַצְמִים מִמֶּךָ עָרִים גְּדֹלוֹת וּבְצֻרֹת בְּשָׁמַיִם

גְּדֹלִים וְעַצְמוֹת מִמֶּךָ: אֶת־הַעֲבָרָה, וְהֵם עַצְמוֹת מִמֶּךָ

ב. עַם גְּדוֹל וָרֵם בְּנֵי עֲנָקִים אֲשֶׁר אֶת־יְדֹעַת וְאֶת־שִׁמְעֵת מִי יִתִּיצֵב לִפְנֵי בְנֵי עֲנָק

ג. וְיִדְעַת הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא הַעֲבִיר לִפְנֵיךָ אֵשׁ אֲכָלָה הוּא יִשְׁמִידֵם וְהוּא יִכְנִיעֵם לִפְנֵיךָ וְהוֹרִשְׁתֶּם וְהִאֲבַדְתֶּם מִהָרָק כַּאֲשֶׁר דִּבֶּר יְהוָה לְךָ

ד. אֵל תֹּאמַר בְּלִבִּי בַהֲדַף יְהוָה אֱלֹהֶיךָ אֶת־מִלְּפָנֶיךָ לֹא־מֵרַחֵם בְּצִדְקָתִי הִבִּיאֵנִי יְהוָה לְרִשְׁתָּהּ אֶת־הָאָרֶץ הַזֹּאת וּבְרִשְׁעַת הַגֹּיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךָ

אֵל תֹּאמַר בְּלִבִּי: צִדְקָתִי וְרִשְׁעַת הַגֹּיִם גִּרְמוּ

ה. לֹא בְצִדְקָתְךָ וּבִישׁוֹר לִבְבְּךָ אֶת־בָּא לְרִשְׁתָּהּ אֶת־אֶרֶץ כִּי בְרִשְׁעַת הַגֹּיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפְּנֵיךָ וְלִמְעַן הַקִּים אֶת־הַדְּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיךָ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב

לֹא בְצִדְקָתְךָ וְגו' אֶת־בָּא לְרִשְׁתָּהּ וְגו' כִּי בְרִשְׁעַת הַגֹּיִם: הָרִי כִי מִשְׁמַשׁ בְּלִשׁוֹן אֵל

ו. וְיִדְעַת כִּי לֹא בְצִדְקָתְךָ יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עִם קִשָּׁה עָרַף אֶת־

ז. זָכַר אֵל תִּשְׁכַּח אֶת־הַקְּצֻפָּת

the desert; from the day that you went out of the land of Egypt, until you came to this place, you have been rebelling against the Lord.

8. At Horeb, you angered the Lord, and the Lord was incensed with you to destroy you.

9. When I ascended the mountain to receive the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water;

I remained on the mountain: Heb. **ישיבה**. The word **ישיבה** means “staying” [i.e., I stayed on the mountain]. — [Meg. 21a]

10. and the Lord gave me two stone tablets, inscribed by the finger of God, and on them was [inscribed] according to all the words that the Lord spoke with you on the mountain from the midst of the fire on the day of the assembly.

tablets: [This word] is written **לוחת** [in a singular form, and not, **לוחות**, to indicate that] both of them were identical. — [Tanchuma 10]

11. And it came to pass at the end of forty days and forty nights, that the Lord gave me two stone tablets, the tablets of the covenant.

12. And the Lord said to me, "Arise, descend quickly from here, for your people whom you have brought out of Egypt have become corrupt; they have quickly deviated from the way which I commanded them; they have made for themselves a molten image."

13. And the Lord spoke to me [further], saying, "I have seen this people, and, behold, it is a stiffnecked people.

14. Leave Me alone, and I will destroy them and obliterate their name from beneath the heavens, and I will make you into a nation mightier and more numerous than they."

15. So I turned and came down from the mountain, and the mountain was burning with fire, and the two tablets of the covenant were on my two hands.

16. And I saw, and behold, you had sinned against the Lord, your God; you had made yourselves a molten calf; you had deviated quickly from the way which the Lord had commanded you.

17. So I grasped the two tablets, cast them out of my two hands, and shattered them before your eyes.

18. And I fell down before the Lord as before, forty days and forty nights; I neither ate bread nor drank water, because of all your sins you had committed, by doing evil in the eyes of the Lord to anger Him.

אֶת יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר לְמִן הַיּוֹם
אֲשֶׁר יָצָאתָ | מֵאֶרֶץ מִצְרַיִם עַד
בְּאַכְמֵךְ עַד הַמָּקוֹם הַזֶּה מִמְּרִים
הַיְיִתֶם עִם יְהוָה

ח. וּבַחֲרֹב הִקְצַפְתָּם אֶת יְהוָה
וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם
ט. בְּעַלְתִּי הָהָרָה לְקַחַת לֹחַת
הָאֲבָנִים לֹחַת הַבְּרִית אֲשֶׁר כָּרַת
יְהוָה עִמָּכֶם וְאֲשַׁב בְּהָר אֲרָבָעִים יוֹם
וְאֲרָבָעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וַיְמִים
לֹא שָׁתִיתִי

וְאֲשַׁב בְּהָר: אֵין יִשִּׁיבָה אֵלָא לְשׁוֹן עַכְבָּה

י. וַיִּתֵּן יְהוָה אֵלַי אֶת שְׁנֵי לֹחַת
הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים
וְעָלִיהֶם כָּל הַדְּבָרִים אֲשֶׁר דִּבֶּר
יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בַּיּוֹם
הַהֵוא

לֹחַת: לֹחַת כְּתִיב, שְׁשִׁתִּיהֶם שׁוֹת

יא. וַיְהִי מִקֵּץ אֲרָבָעִים יוֹם וְאֲרָבָעִים
לַיְלָה נָתַן יְהוָה אֵלַי אֶת שְׁנֵי לֹחַת
הָאֲבָנִים לֹחַת הַבְּרִית

יב. וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהָר
מִזֶּה כִּי שָׁחַת עִמָּךְ אֲשֶׁר הוֹצֵאתָ
מִמִּצְרַיִם סָרוּ מִהָר מִן הַדֶּרֶךְ אֲשֶׁר
צִוִּיתֶם עֲשׂוּ לָהֶם מַסֵּכָה

יג. וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת
הָעָם הַזֶּה וְהִנֵּה עִם קִשָּׁה עֶרְף הוּא
יד. הֶרֶף מִמְּנִי וְאֲשַׁמִּידֶם וְאִמְחָה אֶת
שְׁמֵם מִתַּחַת הַשָּׁמַיִם וְאֶעֱשֶׂה אוֹתְךָ
לְגוֹי עֲצוּם וְרַב מְמֹנִי

טו. וְאִפֹּן וְאִרַד מִן הָהָר וְהָהָר בֵּיעַר
בְּאֵשׁ וְשְׁנֵי לֹחַת הַבְּרִית עַל שְׁתֵּי יָדַי

טז. וְאַרְא וְהִנֵּה חֲטֵאתֶם לַיהוָה
אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֵגֶל מַסֵּכָה
סָרְתֶם מִהָר מִן הַדֶּרֶךְ אֲשֶׁר צִוֵּה
יְהוָה אֶתְכֶם

יז. וְאַתְּפֹשׁ בְּשְׁנֵי הַלְּחַת וְאֲשַׁלְּכֶם
מֵעַל שְׁתֵּי יָדַי וְאֲשַׁבְּרֶם לְעֵינֵיכֶם
יח. וְאַתְּנַפֵּל לִפְנֵי יְהוָה כְּרֹאשְׁנָה
אֲרָבָעִים יוֹם וְאֲרָבָעִים לַיְלָה לֶחֶם לֹא
אָכַלְתִּי וַיְמִים לֹא שָׁתִיתִי עַל כָּל

חֲטֵאתְכֶם אֲשֶׁר חֲטֵאתֶם לַעֲשׂוֹת

And I fell down before the Lord, as before, forty days: As it says, “And now I will go up to the Lord, perhaps I will atone [for the golden calf]” (Exod. 32:20). At that ascent, I stayed there forty days; consequently, these ended on the twenty-ninth of Av, since he [Moses] ascended on the eighteenth of Tammuz. On the same day, God was reconciled with Israel and He said to Moses, “Hew for yourself two tablets” (Exod. 34:1). He [Moses] remained there another forty days; consequently, these ended on Yom Kippur [the tenth of Tishri]. On that very day, the Holy One, blessed is He, was joyfully reconciled with Israel, and He said to Moses, “I have forgiven according to your words” (Num. 14:20). Therefore [Yom Kippur] was designated [as a day] for pardon and forgiveness. And from where do we know that [God] was reconciled [with Israel] in complete acceptance? Because it says referring to the forty [days] of the later tablets, “And I remained on the mountain as the first days” (Deut. 10:10). Just as the first [forty days] were with [God’s] good will, so too, the last [forty days] were with [God’s] good will. We may now deduce that the intermediate [forty days] were with [God’s] anger. — [Seder Olam , ch. 6]

19. For I was frightened of the wrath and the fury that the Lord was angry with you to destroy you, and the Lord hearkened to me also at that time.

20. And with Aaron, the Lord was very furious, to destroy him; so I prayed also for Aaron at that time.

And with Aaron, the Lord was very furious: Because he listened to you.

to destroy him: This refers to the destruction of [his] children. Similarly, it states, “And I destroyed his fruit [i.e., children] from above” (Amos 2:9). - [Pesikta Rabbathi, Acharei Moth]

so I prayed also for Aaron: And my prayer succeeded to atone for half, thus [only] two [of his sons] died, and two remained [alive].

21. And I took your sin the calf, which you had made, and I burned it with fire, and I crushed it, grinding it well, until it was fine dust, and I cast its dust into the brook that descends from the mountain.

grinding: Heb. טחון. This is the present tense [of the verb], like הלוחך וגדל, “continuously growing” (Gen. 26:13), moulant in French, grinding.

22. And at Tav'erah, and at Massah, and at Kivroth Hata'avah, you provoked the Lord to anger.

23. And when the Lord sent you from Kadesh Barnea, saying, "Go up and possess the land I have given you," you defied the word of the Lord your God, and you did not believe Him, nor did you obey Him.

הָרַע בְּעֵינַי יְהוָה לְהַכְעִיסוֹ

ואתנפל לפני ה' כראשונה ארבעים

יום: שנאמר (שמות לב, ל) ועתה אעלה אל ה' אולי אכפרה. באותה עלייה נתעכבתי ארבעים יום. נמצאו כלים בכ"ט באב. שהוא עלה בשמונה עשר בתמוז, בו ביום נתרצה הקדוש ברוך הוא לישראל ואמר לו למשה (דברים י, א) פסל לך שני לוחות, עשה עוד ארבעים יום, נמצאו כלים ביום הכפורים. בו ביום נתרצה הקב"ה לישראל בשמחה ואמר לו למשה (במדבר יד, כ) סלחתי כדברך. לכך הוקבע למחילה ולסליחה. ומנין שנתרצה ברצון שלם, שנאמר בארבעים של לוחות אחרונות (דברים י, י) ואנכי עמדתי בהר כימים הראשונים, מה הראשונים ברצון אף אחרונים ברצון, אמור מעתה אמצעיים היו בכעס

יט. כי יגרתני מפני האף והחמה אשר קצף יהוה עליכם להשמיד אתכם וישמע יהוה אלי גם בפעם ההוא:

כ. ובאהרן התאנף יהוה מאד להשמידו ואתפלל גם בעד אהרן: בעת ההוא

ובאהרן התאנף ה': לפי ששמע לכם

להשמידו: זה כלוי בנים. וכן הוא אומר (עמוס ב, ט) ואשמיד פריו ממעל

ואתפלל גם בעד אהרן: והועילה תפילתי: לכפר מחצה, ומתו שנים ונשארו השנים

כא. ואת חטאתכם אשר עשיתם את העגל לקחתי ואשרף אתו | באש ואת אתו טחון היטב עד אשר דק לעפר ואשלה את עפרו אל הנחל הירד מן ההר

טחון: לשון הווה כמו (בראשית כו, יג) [הלוך וגדל מולאנ"ט בלע"ז] [בטחנו

כב. ובתבערה ובמסה ובקברת

התאווה מקצפים הייתם את יהוה

כג. ובשלח יהוה אתכם מקדש ברנע לאמר עלו ורשו את הארץ אשר נתתי לכם ותמרו את פי יהוה

24. You have been rebelling against the Lord since the day I became acquainted with you.

25. So I fell down before the Lord the forty days and the forty nights that I had fallen down; because the Lord had said to destroy you.

And I fell down [before the Lord the forty days... which I had fallen down]: These are the same [forty days] mentioned above (verse 18). And it is repeated here because now the content of his prayer is written, as it is stated [in the next verse], "O Lord God, do not destroy Your people, etc."

26. And I prayed to the Lord and said, "O Lord God, do not destroy Your people and Your inheritance, which You have redeemed in Your greatness, and which You have brought out of Egypt with mighty hand.

27. Remember your servants, Abraham, Isaac and Jacob; do not turn to the stubbornness of this people, to their wickedness, or to their sin.

28. Lest [the people of] the land from which you brought us out will say, 'Because of the Lord's inability to bring them to the land about which He spoke to them, and because of His hatred toward them, He has brought them out to slay them in the desert.'

29. But they are Your people and Your inheritance, which You brought out with Your great strength and with Your outstretched arm."

4th Portion

Chapter 10

1. At that time, the Lord said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,

At that time: At the end of forty days [which was the first of Elul], God was reconciled with me and said to me, "Hew for yourself [two tablets]," and afterwards, "make for yourself a [wooden] ark." I, however (see verse 3), made the ark first (Tanchuma 10), because [I considered that] when I would come with the tablets in my hand, where would I put them? This was not the ark that Bezalel made, because the Israelites did not occupy themselves with the Mishkan until after Yom Kippur [which was forty days later], for when Moses descended the mountain, he commanded them regarding the construction of the Mishkan. [Then] Bezalel made the Mishkan first, and only afterwards the ark and the [other] furnishings (Ber. 55a). It follows, therefore, that this was another ark, and that was the one that went out with them to battle, but the one Bezalel made

אֱלֹהֵיכֶם וְלֹא הֶאֱמַנְתֶּם לּוֹ וְלֹא
שָׁמַעְתֶּם בְּקוֹלִי

כִּדּוּ מִמְרִים הֵייתֶם עִם יְהוָה מִיּוֹם
יָדַעְתִּי אֶתְכֶם

כֹּה וְאַתְּנַפֵּל לִפְנֵי יְהוָה אֶת אַרְבַּעַיִם
הַיּוֹם וְאֶת אַרְבַּעַיִם הַלַּיְלָה אֲשֶׁר
הִתְנַפַּלְתִּי כִּי אָמַר יְהוָה לְהַשְׁמִיד
אֶתְכֶם

ואתנפל וגו': אלו הן עצמם האמורים
למעלה (פסוק יח) וכפלן כאן, לפי שכתוב
כאן סדר תפלתו, שנאמר (פסוק כו) ה'
אלהים אל תשחת עמך וגו'

כֹּ. וְאַתְּפַלֵּל אֶל יְהוָה וְאָמַר אֲדֹנָי
יְהוָה אֵל תִּשְׁחַת עַמֶּךָ וְנַחֲלַתְךָ אֲשֶׁר
פָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם
בְּיַד חֲזָקָה

כז. זָכֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק
וּלְיַעֲקֹב אֵל תִּפְּן אֶל קִשֵׁי הָעָם הַזֶּה
וְאֵל רִשְׁעוֹ וְאֵל חַטָּאתוֹ

כח. פֶּן יֹאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ
מִשָּׁם מִבְּלִי יְכֹלֶת יְהוָה לְהַבְיֵאֵם אֶל
הָאָרֶץ אֲשֶׁר דִּבֶּר לָהֶם וּמִשְׁנֵאתוֹ
אוֹתָם הוֹצִיאֵם לְהַמָּתֵם בַּמִּדְבָּר
כט. וְהֵם עִמָּךָ וְנַחֲלַתְךָ אֲשֶׁר הוֹצֵאתָ
בְּכַחֲךָ הַגָּדֹל וּבְזַרְעֶךָ הַנְּטוּיָה

א. בָּעֵת הַהוּא אָמַר יְהוָה אֵלַי פְּסֹל
לָךְ שְׁנֵי לוחות אֲבָנִים כְּרִאשֹׁנִים
וְעֲלֵה אֵלַי הַהָרָה וְעָשִׂיתָ לָךְ אָרוֹן
עֹץ

בעת ההוא: לסוף ארבעים יום נתרצה לי
ואמר לי פסל לך, ואחר כך ועשית ארון,
ואני עשיתי ארון תחלה, שכשאבוא
והלוחות בידי היכן אתנם. ולא זה הוא
הארון שעשה בצלאל, שהרי משכן לא
נתעסקו בו עד לאחר יום הכפורים, כי
ברדתו מן ההר צוה להם על מלאכת
המשכן, ובצלאל עשה משכן תחלה ואחר
כך ארון וכלים, נמצא זה ארון אחר היה.
וזהו שהיה יוצא עמהם למלחמה. ואותו
שעשה בצלאל לא יצא למלחמה אלא בימי
עלי, ונענשו עליו ונשבה

did not go out to battle except in the days of Eli, and they were punished for it, and it [the ark] was captured [by the Philistines]. — [Yerushalmi Shekalim 6:1]

2. And I shall inscribe on the tablets the words that were upon the first tablets which you shattered and you shall place them into the ark.

3. So I made an ark of acacia wood, and I hewed two stone tablets like the first ones, and I ascended the mountain, with the two tablets in my hand."

4. And He inscribed on the tablets, like the first writing, the Ten Commandments, which the Lord had spoken to you on the mountain, from the midst of the fire, on the day of the assembly, and the Lord gave them to me.

5. And I turned and came down from the mountain, and placed the tablets in the ark which I had made, and there they were, as the Lord had commanded me.

6. The children of Israel journeyed from the wells of B'nei Ya'akan to Moserah; there Aaron died, and there he was buried; and Eleazar his son served as kohen in his stead.

And the children of Israel journeyed from the wells of B'nei Ya'akan to Moserah: What is the relevance of this here?

Furthermore, did they really journey from the wells of B'nei Ya'akan to Moserah? Was it not from Moserah that they came to the wells of B'nei Ya'akan, as it is said, "And they journeyed from Moseroth [and encamped in B'nei Ya'akan]" (Num. 33:31)? Moreover, [why does it say:] "there Aaron died"? Did he not die at Mount Hor? If you calculate it, you will find eight stations from Moseroth to Mount Hor! However, [the answer is that] this is also part of the reproof [introduced in Deut. 1:1 and continued through here]: [In effect Moses said,] This, also, you did. When Aaron died on Mount Hor at the end of the forty years and [consequently] the clouds of the Divine Glory departed, you were afraid of the [impending] war with the king of Arad. So you appointed a leader to return to Egypt, and you went back eight stations until B'nei Ya'akan, and from there to Moserah. There, the sons of Levi battled with you. They slew some of you, and you some of them, until they forced you to return by the way you had retreated. From there, you returned to Gudgodah, which is Hor Hagidgad (Num. 33:32).

7. From there, they journeyed to Gudgodah, and from Gudgodah to Yotvath, a land with streams of water.

And from Gudgodah [to Yotvath...]: And at Moserah, you made a great mourning for the death of Aaron, which was the cause of this [your retreat], and it seemed to you as though he had died there (Yerushalmi Sotah 1:10, Tanchuma, Chukath 18). Moses juxtaposed this reproof with the breaking of the tablets to indicate that the death of the righteous is as grievous to the Holy One, blessed is He, as the day the tablets were broken (Lev. Rabbah 2), and to inform you that when they said, "Let us appoint a leader [and return to Egypt]"

ב. וְאָכְתָב עַל הַלְּחֹת אֶת הַדְּבָרִים
אֲשֶׁר הָיוּ עַל הַלְּחֹת הָרִאשׁוֹנִים אֲשֶׁר
שִׁבַּרְתָּ וְשָׂמְתָם בְּאָרוֹן

ג. וְאֶעֱשֶׂה אָרוֹן עֲצֵי שִׁטִּים וְאֶפְסֹל
שְׁנֵי לְחֹת אֲבָנִים כְּרִאשׁוֹנִים וְאֶעַל
הֶהָרָה וְשְׁנֵי הַלְּחֹת בְּיָדֵי

ד. וְיִכְתֹּב עַל הַלְּחֹת כַּמִּכְתָּב
הָרִאשׁוֹן אֶת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר
דִּבֶּר יְהוָה אֵלֵיכֶם בְּהָר מְתוֹךְ הָאֵשׁ
בְּיוֹם הַקָּהֵל וַיִּתֶּנָּם יְהוָה אֵלַי
ה. וְאֶפֶן וְאֶרְדּ מִן הָהָר וְאֶשֶׂם אֶת
הַלְּחֹת בְּאָרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִי שֵׁם
כַּאֲשֶׁר צִוִּינִי יְהוָה

ו. וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֵת בְּנֵי
יַעֲקֹב מוֹסֵרָה שֵׁם מֵת אַהֲרֹן וַיִּקְבְּרוּ
שָׁם וַיִּכְהֶן אֶלְעָזָר בְּנוֹ תַחְתָּיו

ובני ישראל נסעו מבארות בני יעקן
מוסרה: מה ענין זה לכאן. ועוד, וכי
מבארות בני יעקן נסעו למוסרה, והלא
ממוסרות באו לבני יעקן, שנאמר (במדבר
לג, לא) ויסעו ממוסרות וגו'. ועוד, שם
מת אהרן, והלא בהר ההר מת, צא
וחשוב ותמצא שמונה מסעות ממוסרות
להר ההר, אלא אף זו מן התוכחה, ועוד
עשיתם זאת, כשמת אהרן בהר ההר
לסוף ארבעים שנה ונסתלקו ענני כבוד,
יראתם לכם ממלחמת מלך ערד, ונתתם
ראש לחזור למצרים, וחזרתם לאחוריים
שמונה מסעות עד בני יעקן ומשם
למוסרה, שם נלחמו בכם בני לוי והרגו
מכם ואתם מהם, עד שהחזירו אתכם
בדרך חזרתכם, ומשם חזרתם הגדגדה
הוא חור הגדגד

ז. מִשָּׁם נָסְעוּ הַגְּדַגְדָּה וּמִן הַגְּדַגְדָּה
יִטְבְּתָה אֶרֶץ נַחְלֵי מִים

ומן הגדגדה וגו': ובמוסרה עשיתם אבל
כבד על מיתתו של אהרן שגרמה לכם
זאת, ונדמה [וגרמה] לכם כאלו מת שם.
וסמך משה תוכחה זו לשבירת הלוחות,
לומר שקשה מיתתו של צדיקים לפני
הקב"ה, כיום שנשתברו בו הלוחות.
ולהודיעך שהוקשה לו מה שאמרו (במדבר

(Num. 14:4)-and divorce ourselves from him [Moses], was as grievous for him as was the day on which they made the golden calf.

יד, ד) נתנה ראש לפרוש ממנו, כיום שעשו בו את העגל

8. At that time, the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to serve Him, and to bless in His Name, to this day.

ח. בַּעַת הַהוּא הִבְדִּיל יְהוָה אֶת יִשְׁבֹּט הַלְוִי לְשִׂאת אֶת אֲרוֹן בְּרִית יְהוָה לְעַמֵּד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בְּשֵׁמוֹ עַד הַיּוֹם הַזֶּה

At that time, the Lord separated [the tribe of Levi]: This is connected to the previous context -

בעת ההוא הבדיל ה' וגו': מוסב לענין הראשון

At that time: During the first year of your departure from Egypt, when you erred [by making] the calf, and the sons of Levi did not thus err, the Omnipresent separated them from you. This verse is juxtaposed to the retreat to B'nei Ya'akan, to tell you that also in this matter, the sons of Levi did not err, but rather remained steadfast in their faith.

בעת ההוא: בשנה הראשונה לצאתכם ממצרים וטעיתם בעגל ובני לוי לא טעו, הבדילים המקום מכם. וסמך מקרא זה לחזרת בני יעקן לומר שאף בזה לא טעו בה בני לוי, אלא עמדו באמונתם

to bear the ark [of the covenant]: [Referring to] the Levites.

לשאת את ארון: הלויים

to stand before the Lord, to serve Him, and to bless in His

לעמוד לפני ה' לשרתו ולברך

Name:[Referring to] the kohanim , and this is the “raising of the hands” [when they bless the people]. — [Arachin 11 a]

בשמו:הכהנים, והוא נשיאת כפים

9. Therefore, Levi has no portion or inheritance with his brothers; the Lord is his inheritance, as the Lord, your God spoke to him.

ט. עַל כֵּן לֹא הָיָה לְלוֹוֵי חֵלֶק וְנַחֲלָה עִם אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כְּאִשֶּׁר דִּבֶּר יְהוָה אֶל־הֵיבֶּיךָ לוֹ

Therefore, Levi has no portion: since they were separated for the service of the altar, and therefore were not free to plow and sow.

על כן לא היה ללוי חלק: לפי שהובדלו לעבודת מזבח ואין פנויין לחרוש ולזרוע ה' הוא נחלתו: נוטל פרס מזומן מבית המלך

The Lord is his inheritance: Levi receives his daily fare, designated for him, from the King's house [i.e., with the gifts due the kohanim , granted them by God].

10. And I remained on the mountain like the first days forty days and forty nights, and the Lord hearkened to me also at that time; the Lord did not wish to destroy you.

י. וְאַנְכִי עֹמְדָתִי בְּהַר כְּנִימִים הָרְאשֹׁנִים אֲרַבְעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפְּעַם הַהוּא לֹא אָבָה יְהוָה הַשְׁחִיתֶךָ

And I remained on the mountain: to receive the latter tablets. Since Moses does not state above how long he remained on the mountain at this last ascent, he again begins with it.

ואנכי עמדתי בהר: לקבל הלוחות האחרונות. ולפי שלא פירש למעשה כמה עמד בהר בעליה אחרונה זו, חזר והתחיל בה

as the first days: I.e., those of the first tablets. Just as those days were with [God's] good will, so were these with good will. But the intermediate [forty days], when I remained to pray for you, were in anger.

כימים הראשונים: של לוחות הראשונות, מה הם ברצון אף אלו ברצון. אבל האמצעיים שעמדתי שם להתפלל עליכם: היו בכעס

11. And the Lord said to me, "Arise, go to lead the travels before the people, so that they may come and possess the land I promised their forefathers to give them.

יא. וַיֹּאמֶר יְהוָה אֵלַי קוּם לֶךְ לְמִסְעָ לִפְנֵי הָעָם וַיָּבֹאוּ וַיִּירְשׁוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם לָתֵת לָהֶם

And the Lord said to me, [Arise, go, lead before the people]: Although you [Israel] had turned away from following Him, and you had erred with the [golden] calf, He [nonetheless] said to me, “Go, lead the people” (Exod. 32:34).

ויאמר ה' אלי וגו': אף על פי שסרתם מאחריו וטעיתם בעגל, אמר לי (שמות לב, וגו') שמות לב, לד) לך נחה את העם :

5th Portion

Chapter 10

12. And now, O Israel, what does the Lord, your God, demand of you? Only to fear the Lord, your God, to walk in all His ways and to love Him, and to worship the Lord, your God, with all your heart and with all your soul,

And now, O Israel: Even though you did all this, His mercy and His affection are still upon you, and with all that you have sinned against Him, He demands nothing of you, except only to fear [the Lord, your God,...]

Only to fear [the Lord your God,...]: Our Rabbis derived from this verse [“And now... what does... God demand of you”] that everything is in the hands of Heaven except the fear of Heaven (Ber. 33b).

13. to keep the commandments of the Lord and His statutes, which I command you this day, for your good.

To keep the commandments of the Lord: and this too, is not for nothing, but-for your good-that you should receive a reward.

14. Behold, to the Lord, your God, belong the heavens and the heavens of the heavens, the earth, and all that is on it.

Behold, to the Lord your God belong: everything, and even so-“Only your forefathers the Lord desired”-out of everything [i.e., the whole universe].

15. Only your forefathers the Lord desired, to love them, and He chose their seed after them you, out of all peoples, as it is this day.

[And He chose...] you: Just as you see yourselves as the most beloved of all peoples, as it is this day.

16. You shall circumcise the foreskin of your heart, therefore, and be no more stiffnecked.

the foreskin of your heart: Heb. עֲרֵלֶת לִבְבְּכֶם, the blockage and covering of your heart.

17. For the Lord, your God, is God of gods and the Lord of the lords, the great mighty and awesome God, Who will show no favor, nor will He take a bribe.

and Lord of the lords: meaning that no lord will be able to deliver you from His hand.

Who will show no favor: if you cast off His yoke,

Nor will He take a bribe: -i.e., to appease Him with money.

18. He executes the judgment of the orphan and widow, and He loves the stranger, to give him bread and clothing.

He executes the judgment of the orphan and

widow: [previously, in verse 17,] we had a description of God’s power. Now alongside His power, we find [a description of] His

יב. וְעַתָּה יִשְׂרָאֵל מַה יְהוָה אֱלֹהֶיךָ שָׂאֵל מֵעֲמֶךָ כִּי אִם לִירְאָה אֶת יְהוָה אֱלֹהֶיךָ לְלַקֵּת בְּכָל דַּרְכָיו וְלֵאֱהָבָה אֹתוֹ וְלַעֲבֹד אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ

ועתה ישראל: אף על פי שעשיתם כל זאת, עודנו רחמיו וחבתו עליכם, ומכל מה שחטאתם לפניו אינו שואל מכם כי אם ליראה וגו'

כי אם ליראה וגו': רבותינו דרשו מכאן הכל בידי שמים חוץ מיראת שמים

יג. לְשָׁמֵר אֶת מִצְוֹת יְהוָה וְאֶת חֻקֹּתָיו אֲשֶׁר אָנֹכִי מִצְוֶיךָ הַיּוֹם לְטוֹב לָךְ

לשמור את מצות ה': ואף היא לא לחנם, אלא לטוב לך, שתקבלו שכר

יד. הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם הָאָרֶץ וְכָל אֲשֶׁר בָּהּ

הן לה' אלהיך: הכל ואף על פי כן רק באבותיך חשק ה' מן הכל

טו. רַק בְּאַבְתְּיךָ חָשַׁק יְהוָה לֵאֱהָבָה אוֹתָם וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם בְּכֶם מִכָּל הָעַמִּים כִּיּוֹם הַזֶּה

בכם: כמו שאתם (רואים אתכם) חשוקים: מכל העמים היום הזה

טז. וּמִלַּתְּם אֶת עַרְלַת לִבְבְּכֶם וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד

ערלת לבבכם: אוטם לבבכם וכיסויו

יז. כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגָּבֹר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד

ואדני האדנים: לא יוכל שום אדון להציל אתכם מידו

לא ישא פנים: אם תפרקו עולו

ולא יקח שחד: לפייסו בממון

יח. עֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבָה יִגְר לְתֵת לוֹ לֶחֶם וְשִׁמְלָה

עשה משפט יתום ואלמנה: הרי גבורה, ואצל גבורתו אתה מוצא ענותנותו

humility (Meg. 31a).

and He loves the stranger, to give him bread and clothing: and this [provision of bread and clothing] is a matter of great importance, for the very essence of our father Jacob prayed for this [as it says], “And if He will give me bread to eat and a garment to wear” (Gen. 28: 20). - [Gen. Rabbah 70:5]

ואהב גר לתת לו לחם ושמלה: ודבר חשוב הוא זה, שכל עצמו של יעקב אבינו על זה התפלל, (בראשית כח, כ) ונתן לי לחם לאכול ובגד ללבוש

19. You shall love the stranger, for you were strangers in the land of Egypt.

יט. וְאַהֲבַתֶּם אֶת הַגֵּר כִּי גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרַיִם

[You shall love the stranger] for you were strangers: Do not reproach others with your own defect. — [B. M. 59b]

כי גרים הייתם: מום שבך אל תאמר לחברך

20. You shall fear the Lord, your God, worship Him, and cleave to Him and swear by His Name.

כ. אֶת יְהוָה אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבֹק וּבְשִׁמּוֹ תִשָּׁבַע

You shall fear the Lord, your God: and worship Him and cleave to Him. After you have all these qualities, then you may swear by His Name.

את ה' אלהיך תירא: ותעבוד לו ותדבק בו ולאחר שיהיו ברך כל המדות הללו אז בשמו תשבע

21. He is your praise and He is your God, Who did these great and awesome things for you, which your eyes have seen.

כא. הוא תהלתך והוא אלהיך אשר עשה אתך את הגדלת ואת הנוראת: האלה אשר ראו עיניך

22. With seventy souls, Your forefathers descended to Egypt, and now the Lord, your God, has made you as the stars of heaven in abundance.

כב. בשבעים נפש ירדו אבותיך מצרימה ועתה שמך יהוה אלהיך: ככוכבי השמים לרב

Chapter 11

1. [Therefore] you shall love the Lord, your God, keep His charge, His statutes, His ordinances, and His commandments, all the days.

א. וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ וְשִׁמְרַתְּ מִשְׁמֵרֹתוֹ וְחֻקָּיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל הַיָּמִים

2. And you shall know this day; that [I speak] not with your children, who did not know and who did not see the chastisement of the Lord, your God, His greatness, His mighty hand, and His outstretched arm,

ב. וַיִּדְעֲתֶם הַיּוֹם כִּי | לֹא אֶת בְּנֵיכֶם אֲשֶׁר לֹא יָדְעוּ וְאֲשֶׁר לֹא רָאוּ אֶת מוֹסַר יְהוָה אֱלֹהֵיכֶם אֶת גְּדֻלּוֹ אֶת יְדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה

And you shall know this day: Set your attention to know, understand, and accept my reproof.

וידעתם היום: תנו לב לדעת ולהבין ולקבל תוכחתי

that not with your children: am I now speaking, who would be able to say, “We did not know or see all this.”

כי לא את בניכם: אני מדבר עכשיו שיוכלו לומר אנו לא ידענו ולא ראינו בכל זה

3. His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his entire land,

ג. וְאֶת אֹתוֹתָיו וְאֶת מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעוֹה מֶלֶךְ מִצְרַיִם וְלְכָל אֶרְצוֹ

4. and what He did to the army of Egypt, to its steeds, and to its chariots, that He caused the waters of the Red Sea to inundate them when they pursued you, and the Lord destroyed them, to this day,

ד. וְאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וְלָרֶכְבוֹ אֲשֶׁר הִצִּיף אֶת מַיִם סוּף עַל פְּנֵיהֶם בְּרֹדְפֵם אַחֲרֵיכֶם וַיֹּאבְדוּ יְהוָה עַד הַיּוֹם הַזֶּה

5. and what He did for you in the desert, until you arrived at this place,

ה. וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד בְּאֲכֶם עַד הַמָּקוֹם הַזֶּה

6. and what He did to Dathan and Abiram, sons of Eliab, the son of Reuben, that the earth opened its mouth and swallowed them up and their

ו. וְאֲשֶׁר עָשָׂה לְדָתָן וְלָאֲבִירָם בְּנֵי

households and their tents, and all the possessions at their feet, in the midst of all Israel.

אֶלְיָאֵב בֶּן רְאוּבֵן אֲשֶׁר פָּצְתָה
הָאָרֶץ אֶת פִּיהָ וַתְּבַלְעֵם וְאֶת
בְּתִיָּהֶם וְאֶת אֹהֲלֵיהֶם וְאֶת כָּל
הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב כָּל
יִשְׂרָאֵל:

[That the earth opened its mouth, and swallowed them up...] in the midst of all Israel: Wherever one of them fled, there the earth split under him and swallowed him up; these are the words of Rabbi Judah. Rabbi Nehemiah said to him: But has it not already been stated, “And the earth opened its mouth” (Num. 16:32), and not, “its mouths” [implying that the earth opened up at only one place]? Rabbi Judah said to him: How, then, do you [Reggio ed.] explain: “in the midst of all Israel” [implying it opened up in many areas]? Rabbi Nehemiah replied to him: The earth began to slope as a funnel, and wherever one of them happened to be, he rolled down until he reached the place where the earth was split (Tanchuma Buber, addendum to Korach 4).

בקרב כל ישראל: כל מקום שהיה אחד מהם בורח, הארץ נבקעת מתחתיו ובולעתו, אלו דברי רבי יהודה. אמר לו רבי נחמיה, והלא כבר נאמר (במדבר טז לב) ותפתח הארץ את פיה, ולא פיותיה. אמר לו, ומה אני מקיים בקרב כל ישראל. אמר לו שנעשית הארץ מדרון כמשפר, וכל מקום שהיה אחד מהם [בורח] היה מתגלגל ובא עד מקום הבקיעה

and all the possessions at their feet: Heb. וְאֶת כָּל-הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם This is a man’s money, which sets him on his feet. - [San. 110a]

ואת כל היקום אשר ברגליהם: זה ממנו של אדם שמעמידו על רגליו

7. But your eyes, which have seen all the great work of the Lord, which He did.

ז. כִּי עֵינֵיכֶם הִרְאִיתֶם אֶת כָּל מַעֲשֵׂי יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה:

But your eyes, which have seen: This is connected to the verse stated above (verse 2), “That [I speak] not with your children, who did not know...,” but rather with you-“your eyes, which have seen...” [i.e. to you, whose eyes have seen...]

כי עיניכם הוראות: מוסב המקרא על האמור למעלה, (פסוק ב) כי לא את בניכם אשר לא ידעו וגו' כי אם עמכם: אשר עיניכם הוראות וגו'

8. [Therefore] keep all the commandments that I command you this day, in order that you may be strong and come and possess the land to which you are crossing, to possess it,

ח. וּשְׁמַרְתֶּם אֶת כָּל הַמִּצְוָה אֲשֶׁר אֶנֶכִּי מִצְוֶה הַיּוֹם לְמַעַן תַּחֲזְקוּ וּבִאתֶם וִירְשֶׁתֶם אֶת הָאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ ט. וּלְמַעַן תִּאָּרִיכוּ יָמִים עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לָתֵת לָהֶם וּלְזָרְעָם אֶרֶץ זָבֵת חֶלֶב וְדָבָשׁ:

9. and in order that you may prolong your days on the land that the Lord swore to your forefathers to give to them and to their seed a land flowing with milk and honey.

6th Portion

Chapter 11

10. For the land to which you are coming to possess is not like the land of Egypt, out of which you came, where you sowed your seed and which you watered by foot, like a vegetable garden.

י. כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הוּא אֲשֶׁר יִצְאֶתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת זֶרְעֶךָ וְהִשְׁקִיתָ בְּרַגְלֶךָ כְּגֵן הַיֵּרֶק:

[The land to which you come...] is not like the land of Egypt: but better than it. This promise was made to Israel when they left Egypt, for they would say, “Perhaps we will not come to a land as good and beautiful as this one.” One might think that Scripture is speaking derogatorily of it [the Land of Israel], and so

לא כארץ מצרים הוא: אלא טובה הימנה. ונאמרה הבטחה זו לישראל ביציאתם ממצרים, שהיו אומרים שמא לא נבוא אל ארץ טובה ויפה כזו. יכול בגנותה הכתוב מדבר, וכך אמר להם, לא כארץ מצרים היא,

he said to them: It is not like the land of Egypt, but it is worse than it! Therefore, Scripture says, “And Hebron was built seven years before Zoan of Egypt...” (Num. 13:22): One man built [both of] them-Ham built Zoan for his son, Mizraim, and he built Hebron for Canaan [his other son]. It is customary that one first builds the better city and afterwards builds the inferior one, because the refuse [left over] from the first, he puts into the second, and in any case, the favorite one first. Thus we learn that Hebron was a more beautiful city than Zoan. Egypt was superior to all other lands, as is stated [of it], “like the garden of the Lord, like the land of Egypt” (Gen. 13:10), and Zoan was the best of the land of Egypt, as it was the seat of royalty, for so it is stated: “For his princes were in Zoan” (Isa. 30:4), and Hebron was the worst city of Eretz Israel. For this reason, they set it apart for a burial ground, and yet it was better than Zoan. In Tractate Kethuboth (112a), however, our Rabbis explained the above in another manner: Is it possible that a man would build a house for his younger son [here Canaan], and only afterwards for his older son [Mizraim]? We must therefore explain [the meaning of וְחֵבְרוֹן וְשִׁבְעַתְּהָ שָׁנִים נִבְנְתָה to be] that Hebron was built up seven times better than Zoan.

[The land of Egypt,] out of which you came: Even the land of Goshen and the land of Rameses in which you dwelt, and which is the best of the land of Egypt, as it is said, “in the best of the land, [in the land of Rameses]” (Gen. 47:11)-even that is not like the land of Israel.

[like the land of Egypt...] which you watered by foot: The land of Egypt required bringing water from the Nile by foot in order to water it; you had to rise from your sleep and toil. And only the low-lying areas were watered [i.e., were irrigated by the Nile], but not the high land, so you had to carry up water from the lower to the higher areas. But this [land, namely Canaan] “absorbs water from the rains of heaven.” While you sleep in your bed, the Holy One, blessed is He, waters both low and high areas, both areas that are exposed and those that are not, all at once [Sifrei]

like a vegetable garden: which does not have enough water from rain, and one has to water it by foot, [carrying water] upon one’s shoulder.

11. But the land, to which you pass to possess, is a land of mountains and valleys and absorbs water from the rains of heaven,

a land of mountains and valleys: The mountain land is superior to the land of the plain: On the plain, in an area of land that would produce a kor [a measure of grain], one would actually sow only [enough seed to produce] a kor. On the mountain, however, from an area of land that would produce a kor, one could take out of it five kor s, four from its four slopes and one on its summit. — [Sifrei 11:11]

אלא רעה הימנה, תלמוד לומר (במדבר יג, כב) וחברון שבע שנים נבנתה וגו', אדם אחד בנאן, וחם בנה צוען למצרים בנו, וחברון לכנען. דרך ארץ אדם בונה את הנאה ואחר כך בונה את הכעור שפסולתו של ראשון, הוא נותן בשני. ובכל מקום, החביב קודם. הא למדת שחברון יפה מצוען, ומצרים משובחת מכל הארצות, שנאמר (בראשית יג, י) כגן ה' כארץ מצרים, וצוען שבח מצרים היא, שהיתה מקום מלכות, שכן הוא אומר (ישעיה ל, ד) כי היו בצוען שריו. וחברון פסולתה של ארץ ישראל, לכך הקצוה לקבורת מתים, ואף על פי כן היא יפה מצוען. ובמסכת כתובות (ק"ב א) דרשו בענין אחר, אפשר אדם בונה בית לבנו הקטן ואחר כך לבנו הגדול, אלא שמבונה על אחד משבעה בצוען

אשר יצאתם משם: אפילו ארץ רעמסס [וארץ גושן] אשר ישבתם בה והיא במיטב ארץ מצרים שנאמר (בראשית מז, יא) במיטב הארץ וגו', אף היא אינה כארץ ישראל:

והשקית ברגלך: ארץ מצרים היתה צריכה להביא מים מנילוס ברגלך ולהשקותה וצריך אתה לנדד משנתך ולעמול, והנמוך שותה ולא הגבוה, ואתה מעלה המים מן הנמוך לגבוה. אבל זו (פסוק יא) למטר השמים תשתה מים אתה ישן על מטתך, והקב"ה משקה נמוך וגבוה, גלוי ושאינו גלוי, כאחת

כגן הירק: שאין די לו בגשמים ומשקין אותו ברגל ובכתף

יא. וְהָאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעוֹת לְמִטְרַת הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם:

ארץ הרים ובקעות: משובח ההר מן המישור, שהמישור, בבית כור אתה זורע כור, אבל ההר בבית כור ממנו חמשת כורין, ארבע מארבע שפועיו, ואחד בראשו

and valleys: Heb. וּבְקָעֹת. These are plains.

12. a land the Lord, your God, looks after; the eyes of Lord your God are always upon it, from the beginning of the year to the end of the year.

the Lord, your God, looks after: But does He not look after all lands, as it is said, “To rain on the earth where no man is” (Job 38:26) ? Rather, it is as if God cares only for it, and with that caring, which He cares for it, He cares for all the [other] lands along with it. — [Sifrei 11:12]

the eyes of the Lord, your God, are always upon it: to see what it requires and to make for it new decrees, sometimes for good and sometimes for bad, as is found in [Tractate] Rosh Hashanah (17b).

from the beginning of the year [to the end of the year]: At the beginning of the year [i.e., Rosh Hashanah], it is judged [by God] what will be at its conclusion (Rosh Hashanah 8a).

13. And it will be, if you hearken to My commandments that I command you this day to love the Lord, your God, and to serve Him with all your heart and with all your soul,

And it will be, if you hearken: [The word] וְהָיָה is referring to what is said above (verse 11): “and absorbs water from the rains of heaven”

And it will be, if you hearken: Heb. וְהָיָה אִם שָׁמַעְתֶּם lit., And it will be, if hearkening you will hearken. If you hearken to the old [i.e., if you study what you have already learned], you will hearken to the new [i.e., you will have a new and deeper understanding]. Similar is [the meaning of] “And it will be, if you forget” (אִם שָׁכַחְתָּ תִשְׁכַּח) (Deut. 8:19): If you have begun to forget [the Torah you have learned], eventually you will forget all of it, for so it is written in the Megillah 1: “If you leave Me for one day, I will leave you for two days.” - [Sifrei on Deut. 11:22, Yerushalmi Ber. 9:5, Midrash Shmuel 1]

command you this day: [“this day” suggests] that [the commandments] should [always] be to you as new, as though you had just heard them on this very day. — [Sifrei , 11:32]

to love the Lord: You should not say: “I will learn in order to become rich,” [or] “in order to be referred to as ‘Rabbi,’” [or] “in order that I receive a reward.” Rather, whatever you do, do out of love [for God], and ultimately, the honor will come.- [Sifrei]

and to serve Him with all your heart: i.e. with a service of the heart, and that is prayer, for prayer is called service, as it is said, “your God, Whom you serve regularly” (Dan. 6:17). But was there a [Temple] service in Babylon? Rather, [the term service is used] because he prayed, as it is said, “where there were open windows [in his upper chamber opposite Jerusalem, and three times a day he knelt on his knees and prayed...]” (Dan. 6:11). And so, too, it states regarding David, “My prayer shall be

ובקעות: הן מישור

יב. אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מֵרִשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה

אשר ה' אלהיך דורש אותה: והלא אף כל הארצות הוא דורש, שנאמר (איוב לח, כו) להמטיר על ארץ לא איש, אלא כביכול אינו דורש אלא אותה, ועל ידי אותה דרישה: שדורשה דורש את כל הארצות עמה **תמיד עיני ה' אלהיך בה:** לראות מה היא צריכה ולחדש בה גזרות, עתים לטובה עתים (לרעה וכו', כדאיתא בראש השנה (יז ב

מרשית השנה: מראש השנה נידון מה יהא בסופה

יג. וְהָיָה אִם שָׁמַעְתֶּם תִּשְׁמַעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם

והיה אם שמעו: והיה, מוסב על האמור למעלה, (פסוק יא) למטר השמים תשתה מים:

והיה אם שמעו תשמעו: אם תשמע בישן תשמע בחדש. וכן (דברים ח, יט) והיה אם שכוח תשכח, אם התחלת לשכוח סופך שתשכח כולה, שכן כתיב במגלה אם תעזבני יום יומים אעזבך

מצוה אתכם היום: שיהיו עליכם חדשים, כאלו שמעתם בו ביום

לאהבה את ה': שלא תאמר הרי אני לומד בשביל שאהיה עשיר, בשביל שאקרא רב, בשביל שאקבל שכר. אלא כל מה שתעשו עשו מאהבה וסוף הכבוד לבא

ולעבדו בכל לבבכם: עבודה שהיא בלב. וזו היא תפלה, שהתפלה קרויה עבודה, שנאמר (דניאל ו, יז) אלהך די אנת פלח ליה בתדירא, וכי יש פולחן בבבל, אלא על שהיה מתפלל, שנאמר (שם ו, יא) וכין פתיחן ליה וגו'. וכן בדוד הוא אומר (תהלים קמא, ב) תכון תפילתי קטרת לפניך

established like incense before You” (Ps. 141:2). - [Sifrei]

[To love the Lord...] with all your heart, and with all your soul: But did he not already admonish us, [by the words]“[And you shall love the Lord, your God,] with all your heart and with all your soul” (Deut. 6:5)? [That, however, was] an admonition addressed for the individual, [while this is] an admonition to the community. — [Sifrei]

14. I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.

I will give the rain of your land: You will have done what is [incumbent upon] you; [so] I will do what is [incumbent] upon Me. — [Sifrei]

at its time: At night, so it will not disturb you. Another explanation of “at its time” is: On Sabbath [Friday] nights, when everyone is at home.

the early rain: Heb. יוֹרֵה. This is the rain that falls after [the] sowing [season], which thoroughly sates (מְרִיָה) the soil and the seeds.

the latter rain: Heb. מִלְקוֹשׁ. The rain that falls just before the harvest time, to fill the grain on its stalks. The term מִלְקוֹשׁ refers to something that is late, as in the Targum [Onkelos], we translate to something that is late, as in the Targum [Onkelos], we translate “the ones that delayed were Laban’s” (Gen. 30:42) as לְקִישֵׁיָא. Another explanation: For this reason, it is called מִלְקוֹשׁ namely because it falls upon the ears (מְלִילוֹת) and the stalks (קִשִׁי) [i.e., just before the harvest, thus מִלְקוֹשׁ is a combination of these two words].

and you will gather in your grain: You will gather it into the house, and not your enemies, as it is said: “[The Lord swore...] 'I will no longer give your grain as food [to your enemies, and foreigners will no longer drink your wine...][But those who gather it in will eat it...’ (Isa. 62:8, 9), and not as it is said “And it was when Israel had sown, [that Midian came up... and they destroyed the produce of the earth]” (Jud. 6:3, 4).

15. And I will give grass in your field for your livestock, and you will eat and be sated.

And I will give grass in your field [for your livestock]: so that you will not have to lead them to distant pastures. Another explanation: That you will be able to trim your grain all through the winter and cast it before your livestock, and if you refrain from doing this thirty days before the harvest, it will not produce any less grain. - [Sifrei]

and you will eat and be sated: This is another blessing: That the bread will be blessed within the stomach, that you may eat and be sated.

16. Beware, lest your heart be misled, and you turn away and worship strange gods and prostrate yourselves before them.

בכל לבבכם ובכל נפשכם: והלא כבר הזהיר על כך (דברים ו, ה) בכל לבבך ובכל נפשך, אלא, אזהרה ליחיד אזהרה לצבור

יד. וְנָתַתִּי מָטַר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ

ונתתי מטר ארצכם: עשיתם מה שעליכם, אף אני אעשה מה שעלי

בעתו: בלילות שלא יטריחו אתכם. דבר אחר בעתו, בלילי שבתות שהכל מצויין בבתיהם

יורה: היא רביעה הנופלת לאחר הזריעה שמרחה את הארץ ואת הזרעים

ומלקוש: רביעה היוורדת סמוך לקציר למלאות התבואה בקשיה. ולשון מלקוש, דבר המאוחר. כדמתרגמינן (בראשית ל מב) והיה העטופים ללבן, לקשיא. דבר אחר לכך נקראת מלקוש שיוורדת על המלילות ועל הקשין

ואספת דגנך: אתה תאספנו אל הבית ולא אויבך. כענין שנאמר (ישעי' סב, ח - ט) אם אתן את דגנך וגו' כי מאספיו יאכלוהו, ולא כענין שנאמר (שופטים ו ג) והיה אם זרע יִשְׂרָאֵל וגו'

טו. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלָתָּ וְשִׂבַּעְתָּ

ונתתי עשב בשדך: שלא תצטרך להוליכם למדבריות. דבר אחר שתהיה גוזז תבואתך כל ימות הגשמים ומשליך לפני בהמתך ואתה מונע ירך ממנה שלשים יום קודם לקציר ואינה פוחתת מדגנה

ואכלת ושבעת: הרי זו ברכה אחרת, שתהא ברכה מצויה בפת בתוך המעים ואכלת ושבעת

טז. הִשְׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסָרְתֶם וְעַבַּדְתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם

Beware, [lest your heart be misled]: Since you will eat and be full, beware that you do not rebel [against the Holy One, blessed is He], for nobody rebels against the Holy One, blessed is He, except out of satiety, as it is said, “lest you eat and be sated... and your herds and your flocks multiply... What does he [Moses] say after this?” and your heart grows haughty, and you forget the Lord, your God" (Deut. 8:12-14).

and you turn away: to depart from the Torah, and as a result of this, “and worship strange gods,” for as soon as a man departs from the Torah, he goes and cleaves to idolatry. Similarly, David said, “for they have driven me today, from cleaving to the Lord’s heritage, saying, 'Go, worship [strange gods]’” (I Sam. 26:19). But who [actually] said this to him? [He meant to say,] Since I am driven from being occupied with the Torah, I am closer to the danger of worshipping strange gods. — [Sifrei]

strange gods: [Gods] that are strangers to those who worship them. The worshipper cries out to it, but it does not answer him; consequently, it becomes to him as a stranger.

17. And the wrath of the Lord will be kindled against you, and He will close off the heavens, and there will be no rain, and the ground will not give its produce, and you will perish quickly from upon the good land that the Lord gives you.

[The ground will not give] its produce: Heb. יְבוּלָהּ. It will not yield the quantity that you bring (מִמּוֹבֵיל) to it, as it said: “You have sown much, but you bring in little” (Hag. 1:6). - [Sifrei]

and you will perish quickly: In addition to all the other sufferings, I will exile you from the land that caused you to sin. This may be compared to a king who sent his son to a feast hall and admonished him, “Do not eat or drink more than necessary, so that you will arrive home clean.” The son, however, did not take heed. He ate and drank more than he needed, and he regurgitated and soiled all the guests. They took him by his hands and feet, and threw him behind the palace. — [Sifrei]

quickly: I will give you no extensions. And if you ask: Was not an extension given to the generation of the flood, as it is said, “and his days will be [i.e., an extension will be given to him for] one hundred and twenty years” (Gen. 6:3)? [The answer is that] the generation of the flood had no one to learn from, but you do have someone to learn from. - [Sifrei]

18. And you shall set these words of Mine upon your heart and upon your soul, and bind them for a sign upon your hand and they shall be for ornaments between your eyes.

And you shall set these words of Mine: Even after you have been exiled, make yourselves distinctive with My commandments: Put on tefillin and make mezuzoth, so that these will not be new to you when you return. Similarly, it is said, “Set up markers for yourself” (Jer. 31:20). - [Sifrei]

19. And you shall teach them to your sons to speak with them, when

השמרו לכם: כיון שתהיו אוכלים ושבעים, השמרו לכם שלא תבעטו, שאין אדם מורד בהקב"ה אלא מתוך שביעה, שנאמר (דברים ח, יב - יד) פן תאכל ושבעת ובקרך וצאנך ירביון, מה הוא אומר אחרי, ורם לבבך ושכחת

וסרתם: לפרוש מן התורה ומתוך כך ועבדתם אלהים אחרים. שכיון שאדם פורש מן התורה הולך ומדבק בעבודה זרה. וכן דוד אמר (שמואל א' כו, יט) כי גרשוני היום מהסתפח בנחלת ה' לאמר לך עבוד וגו', ומי אמר לו כן, אלא כיון שאני מגורש מלעסוק בתורה, הריני קרוב לעבוד אלהים אחרים

אלהים אחרים: שהם אחרים לעובדיהם, צועק אליו ואינו עונהו, נמצא עשוי לו כנכרי

יז. וְחָרָה אֵף יְהוָה בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִיתֵן אֶת יְבוּלָהּ וְאֲבִדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם אֶת יְבוּלָהּ: אף מה שאתה מוביל לה, כענין שנאמר (חגי א, ו) זרעתם הרבה והבא מעט

ואבדתם מהרה: על כל שאר היסורין אגלה אתכם מן האדמה, שגרמה לכם לחטוא. משל למלך ששלח בנו לבית המשתה והיה יושב ומפקידו אל תאכל יותר מצרכך שתבא נקי לביתך, ולא השגיח הבן ההוא. אכל ושתה יותר מצרכו והקיא וטנף את כל בני המסיבה. נטלוהו בידי וברגליו וזרקוהו אחורין פלטרין

מהרה: איני נותן לכם ארכא. ואם תאמרו והלא נתנה ארכא לדור המבול, שנאמר (בראשית ו, ג) והיו ימיו מאה ועשרים שנה, דור המבול לא היה להם ממי ללמוד ואתם יש לכם ממי ללמוד

יח. וּשְׁמַתֶם אֶת דְּבָרֵי אֱלֹהִים עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם

ושמתם את דברי: אף לאחר שתגלו היו מצויינים במצות, הניחו תפילין, עשו מזוזות כדי שלא יהיו לכם חדשים כשתחזרו. וכן הוא אומר (ירמיה לא, כ) הציבי לך ציונים

יט. וְלִמְדַתֶם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר

you sit in your house and when you walk on the way and when you lie down and when you rise.

[And you shall teach them to your sons,] to speak with them: From the moment your son knows how to speak, teach him, “Moses commanded us the Torah” (Deut. 33:4). Let him learn speech through this (Sukkah 42a). From this, our Rabbis taught: When the infant begins to talk, his father should speak to him in the Holy Tongue, and should teach him the Torah. If he does not do this, it is as though he buries him, as it is stated [here], “And you shall teach them to your sons to speak with them...” [in order that your days may increase, and the days of your children].

20. And you shall inscribe them upon the doorposts of your house and upon your gates,

21. in order that your days may increase and the days of your children, on the land which the Lord swore to your forefathers to give them, as the days of heaven above the earth.

in order that your days may increase and the days of your children: If you do so, they will increase, but if not, they will not increase, for the words of the Torah may be interpreted, so that we may deduce from a negative statement its positive inference, and from a positive statement, its negative inference. — [Sifrei]
[the land which the Lord swore to your forefathers] to give them: it is not written here “to give you,” but rather, “to give them.” From this, we learn that [the tenet of] the resurrection of the dead has its basis from the Torah. — [Sifrei]

7th Portion

Chapter 11

22. For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,

For if you keep [all these commandments]: Heb. שְׁמַר תִּשְׁמְרוּן [The repetition of שְׁמַר is to] admonish us many times to be careful with one’s learning, lest it be forgotten. - [Sifrei]
to walk in all His ways: God is merciful, so you, too, be merciful; He bestows loving-kindness, so you, too, bestow loving-kindness. — [Sifrei]
and to cleave to Him: Is it possible to say this? Is God not “a consuming fire” (Deut. 4:24)? Rather, it means: Cleave to the disciples and the Sages, and I will consider it as though you cleave to Me. — [Sifrei]

23. then the Lord will drive out all these nations from before you, and you will possess nations greater and stronger than you.

בַּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

לדבר בם: משעה שהבן יודע לדבר, למדהו תורה צוה לנו משה (דב' לג ד), שיהא זה למוד דבורו. מכאן אמרו, כשהתינוק מתחיל לדבר אביו מסיח עמו בלשון הקדש ומלמדו תורה, ואם לא עשה כן הרי הוא כאלו קוברו, שנאמר ולמדתם אותם את בניכם לדבר בם וגו':

כ. וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

כא. לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם
לֵאמֹר לְהֵם כִּי־יָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

למען ירבו ימיכם וימי בניכם: אם עשיתם כן ירבו, ואם לאו לא ירבו, שדברי תורה נדרשין מכלל לאו הן, ומכלל הן לאו

לתת להם: לתת לכם אין כתיב כאן, אלא לתת להם, מכאן נמצינו למדים תחיית המתים מן התורה

כב. כִּי אִם שָׁמַר תִּשְׁמְרוּן אֶת כָּל
הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מֵצִוֶּה
אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת יְהוָה
אֱלֹהֵיכֶם לְלַכֵּת בְּכָל דַּרְכָיו
וּלְדַבְּקָהּ בּוֹ:

שמור תשמרון: אזהרת שמירות הרבה להזהר בתלמודו שלא ישתכח

ללכת בכל דרכיו: הוא רחום ואתה תהא רחום, הוא גומל חסדים ואתה גומל חסדים

ולדבקה בו: אפשר לומר כן, והלא אש אוכלה הוא, אלא הדבק בתלמידים ובחכמים ומעלה אני עליך כאלו נדבקת בו

כג. וְהוֹרִישׁ יְהוָה אֶת כָּל הַגּוֹיִם
הָאֵלֶּה מִלְּפָנֶיכֶם וַיִּרְשְׁתֶּם גּוֹיִם
גְּדֹלִים וְעַצְמִים מִכֶּם:

Then the Lord will drive out [all these nations from before you]: Since you have fulfilled what is [incumbent] upon you, I will do what is [incumbent] upon Me. — [Sifrei]

stronger than you: You are strong, but they are stronger than you, for if it were not that the Israelites were strong, what is the praise that he [Moses] is praising the Amorites by saying of them that they are, “stronger than you”? But, [the answer is that] you are stronger than all other nations and they [the Amorites] are stronger than you. — [Sifrei]

24. Every place upon which the soles of your feet will tread, will be yours: from the desert and the Lebanon, from the river, the Euphrates River, and until the western sea, will be your boundary.

25. No man will stand up before you; the Lord your God will cast the fear of you and the dread of you on all the land upon which you tread, as He spoke to you.

No man will stand up [before you]: From this verse it is understood only [that] “a man” [will not be able to stand up before Israel]. How do we know that a nation, a family, or a woman with her witchcraft will also not be able to stand up before Israel? Therefore, it says: לא-לֹא-יִתְיַצֵּב, “there will be no standing up [before you]”-at all. If so, why does it say: “man”? [It means any man], even as [mighty as] Og, king of Bashan. - [Sifrei]

The Lord... will set] the fear of you and the dread of you [on all the land]: Heb. מוֹרָא וּמִיָּמִים רַבִּים. Is not פַּחַד the same as מוֹרָא [both meaning fear]? But [the answer is that] פַּחַד “the fear of you,” refers to those near by, and מוֹרָא “the dread of you,” to those distant, for פַּחַד denotes “sudden fear,” and מוֹרָא denotes anxiety enduring many days.

as He spoke to you: And where did He speak [about this]? “I will cast My terror before you” (Exod. 23:27). - [Sifrei]

והוריש ה': עשיתם מה שעליכם אף אני אעשה מה שעלי

ועצמים מכם: אתם גבורים, והם גבורים מכם, שאם לא שישאל גבורים, מה השבח שמשבח את האמוריים לומר ועצמים מכם, אלא אתם גבורים משאר אומות והם גבורים מכם:

כד. כָּל הַמְּקוֹם אֲשֶׁר תִּדְרֹךְ כֶּף רַגְלֶיךָ בּוֹ לְכֶם יְהִי מִן הַמִּדְבָּר וְהַלְבָּנוֹן מִן הַנְּהָר נְהַר פָּרַת וְעַד הַיָּם הָאֲחֵרוֹן יְהִי גְבֻלְכֶם כה. לא יתִיצֵב אִישׁ בְּפָנֶיךָ פַּחַדְכֶם וּמוֹרָאֲכֶם יִתֵּן | יְהוָה אֱלֹהֵיכֶם עַל פְּנֵי כָל הָאָרֶץ אֲשֶׁר תִּדְרֹכוּ בָּהּ כָּאֲשֶׁר דִּבֶּר לְכֶם

לא יתִיצֵב אִישׁ וּגו': אין לי אלא איש, אומה ומשפחה ואשה בכשפיה מנין, תלמוד לומר לא יתִיצֵב מכל מקום. אם כן מה תלמוד לומר איש, אפילו כעוג מלך הבשן

פחדכם ומוראכם: והלא פחד הוא מורא, אלא פחדכם על הקרובים ומוראכם על הרחוקים. פחד לשון בעייתת פתאום. מורא לשון דאגה מימים רבים

כאשר דבר לכם: והיכן דבר (שמות כג, כז) את אימתי אשלח לפניך וגו

Isaiah 49:14-51:3; 52:1-15

Chapter 49

14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."
15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.
16. Behold on [My] hands have I engraved you; your walls are before Me always.
17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you.
18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride.
19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away.
20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell."
21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?"
22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]."
23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed.
24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?"
25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save.
26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.

Chapter 50

1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.
2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst.
3. I clothe the heavens with darkness, and I make sackcloth their raiment.
4. The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.
5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards.
6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.
7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.
8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me.
9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.
10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who

has no light, let him trust in the name of the Lord and lean on his God.

11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down.

Chapter 51

1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug.

2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many.

3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song.

Luke 4:1-13

1. Now Y'shua while being filled with the Ruach haKodesh returned from the Yordanan and the Spirit led him into the wilderness **2.** For forty days that he might be tempted by the accuser. And he did not eat anything in those days. And when he had completed them, he hungered at the end. **3.** And the accuser said to him, "If you are the Son of Elohim, say to these rocks that they should become bread." **4.** Y'shua answered and said to him, "It is written that man should not live by bread alone, rather, by every Word of Elohim." **5.** And Satan took him up to a high mountain and showed him all the kingdoms of the earth in a short period of time. **6.** And the accuser said to him, "I will give all this authority and all its glory that is delivered to me, and I can give it to whomever I desire. **7.** All of it will be yours, if therefore you prostrate yourself before me." **8.** But Y'shua answered and said to him, "It is written that you should worship Master YHWH your Elohim, and you should serve Him alone." **9.** And he brought him to Urishlim and placed him upon the edge of the temple and said to him, "If you are the Son of Elohim, cast yourself down from here to below, **10.** For it is written that He will command to His Messengers that concerning you, to keep watch over you, **11.** And they will bear you upon their arms, or else you dash your foot against a stone." **12.** But Y'shua answered and said to him, "It is said that you should not test Master YHWH your Elohim." **13.** And when the accuser had finished all his temptations, he departed from His presence for a while.

AENT Textural Notes:

Verse 6: In this sentence the terms "satan" and "Akhel Khartzza" (the Accuser) are used interchangeably to refer to the same being.

Verse 8: Deuteronomy 6:13, 14. Also in this line: Khabouris has "but (*din*) answered Y'shua and said" whereas 1905 just has "answered Y'shua and said." 1905 is corrected according to Khabouris.