

## Deuteronomy 4:25-40

25. When you beget children and children's children, and you will be long established in the land, and you become corrupt and make a graven image, the likeness of anything, and do evil in the eyes of the Lord your God, to provoke Him to anger,

**and you will be long established:** Heb. וְנוֹשְׁנֶתֶם. He hinted to them that they would be exiled from it at the end of 852 years, the gematria, numerical value, of the word וְנוֹשְׁנֶתֶם, but He exiled them earlier, at the end of 850 years. He did this two years earlier than the numerical value of וְנוֹשְׁנֶתֶם in order that the prophecy about them should not be fulfilled “that you shall utterly perish.” (verse 26) This is the meaning of what is said: “And the Lord ‘hastened’ with the evil and brought it upon us, for the Lord our God is charitable (צַדִּיק)” (Dan. 9:14). He was charitable with us for He hastened to bring it [the exile] two years before its time (San. 38a; Gittin 88a).

26. I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the land to which you cross the Jordan, to possess; you will not prolong your days upon it, but will be utterly destroyed.

**I call as witness against you [... heaven and earth]:** I hereby summon them to be witnesses that I have warned you.

27. And the Lord will scatter you among the peoples, and you will remain few in number among the nations to where the Lord will lead you.

28. And there you will worship gods, man's handiwork, wood and stone, which neither see, hear, eat, nor smell.

**And there you will worship gods:** As the Targum [Onkelos] explains: Since you serve those who worship them [idols], it is as though you [yourselves] serve them [i.e., the idols].

29. And from there you will seek the Lord your God, and you will find Him, if you seek Him with all your heart and with all your soul.

30. When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your God and obey Him.

31. For the Lord your God is a merciful God; He will not let you loose or destroy you; neither will He forget the covenant of your fathers, which He swore to them.

**He will not let you loose:** He will not let go of you with His hands. The expression לֹא יִרְפָּךְ means that He will not cause something, i.e., He will not cause you looseness. He will not separate you from [being] near Him. Similarly, “I held him fast, and I would not let him

כה. כִּי תוֹלִיד בְּנִים וּבָנֵי בָנִים וְנוֹשְׁנֶתֶם בְּאֶרֶץ וְהִשְׁחַתְתֶּם וְעִשִׂיתֶם פְּסָל תְּמוּנַת כָּל וְעִשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה אֱלֹהֵיךָ לְהַכְעִיסוֹ:

**ונושנתם:** רמז להם שיגלו ממנה לוסף שמונה מאות וחמשים ושנים שנה, כמנין ונושנתם. והוא הקדים והגלם לוסף שמונה מאות וחמשים והקדים שתי שנים לזונושנתם, כדי שלא יתקיים בהם (פסוק כו) כי אבד תאבדון וזהו שנאמר (דניאל ט יד) וישקוד ה' על הרעה ויביאה עלינו כי צדיק ה' אלהינו, צדקה עשה עמנו שמהר להביאה שתי שנים לפני זמנה:

כו. הַעִידוּתִי בְכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ כִּי אָבַד תֵּאבְדוּן מֵהָרַע מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא תֵאָרִיכֶן יָמִים עֲלֶיהָ כִּי הַשָּׁמַד תִּשְׁמַדוּן:

**העידותי בכם:** הונוי מזמנים להיות עדים שהתרתני בכם

כז. וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מִתִּי מִסְפָּר בְּגוֹיִם אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה:

כח. וְעַבַדְתֶּם שֵׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא יֵרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאָכְלוּן וְלֹא יֵרִיחוּן:

**ועבדתם שם אלהים:** כתרגומו. משאתם עובדים לעובדיהם כאלו אתם עובדים להם

כט. וּבִקְשִׁיתֶם מִשָּׁם אֶת יְהוָה אֱלֹהֵיךָ וּמִצִּאתָ כִּי תִדְרֹשְׁנוּ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ:

ל. בְּצָר לְךָ וּמִצְאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וּשְׁבַת עַד יְהוָה אֱלֹהֵיךָ וּשְׁמַעַתָּ בְּקוֹלוֹ:

לא. כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפָּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:

**לא ירפך:** מלהחזיק בר בידיו. ולשון לא ירפך לשון לא יפעיל הוא, לא יתן לך רפיון, לא יפריש אותך מאצלו. וכן אחזתיו ולא ארפנו (שה"ש ג ד), שלא

loose (אַרְפָּנוּ) (Song of Songs 3:4), which is not vocalized [which would mean to heal]. The term רָפִיּוֹן “letting slack” always adopts the hif’il [causative conjugation, that is, causing someone else] or the hithpa’el [reflexive conjugation, that is, causing oneself]. For example: (II Kings 4:2), הִרְפָּהּ לָהּ, let her be, means literally “give her looseness [i.e., an example of causing to others]”; (Deut. 9:14) הִרְפֵּי מִמֶּנִּי, let Me be, means literally “Make yourself loose from me [i.e., an example of causing looseness to oneself].”

32. For ask now regarding the early days that were before you, since the day that God created man upon the earth, and from one end of the heavens to the other end of the heavens, whether there was anything like this great thing, or was the likes of it heard?

**regarding the early days:** Heb. לְיָמִים רִאשׁוֹנִים [the “lamed” of לְיָמִים here means] regarding the early days.

**and from the one end of the heavens:** And also ask of all the creatures from one end [of the heavens] to the other end. This is its simple meaning, but its midrashic explanation is: [This] teaches [us] about Adam’s height, that it was from the earth to the heavens, and that this is the very same measurement as from one end of the heavens to the other end (San. 38b).

**whether there was anything like this great thing:** And what is this great thing? “Did ever a people hear,” etc.

33. Did ever a people hear God's voice speaking out of the midst of the fire as you have heard, and live?

34. Or has any god performed miracles to come and take him a nation from the midst of a[nother] nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great awesome deeds, as all that the Lord your God did for you in Egypt before your eyes?

**Or has any god performed miracles:** Heb. הִנְסָה אֱלֹהִים. Has any god performed miracles (נִסִּים) ?

**to come and take him a nation...:** All the letters “hey” are in the interrogative form. Therefore, they are vocalized with a chataf patach הַהִנְהִיָּה has there been? הִנְשָׁמַע has it been heard? הִשָּׁמַע did there hear? הִנְסָה did... perform miracles?

**with trials:** Through tests, He let them know His might, for example: “[and Moses said to Pharaoh] ‘Boast of your superiority over me [to fix a time]’ (Exodus 8:5), whether I am able to do so. This is a test.

**with signs:** Heb. בְּאִתּוֹת. With signs, so that they should believe that he [Moses] was the messenger of the Omnipresent, as, e.g., “What is that in your hand?” (Exod. 4:2)

**and with wonders:** Heb. וּבְמוֹפְתֵימָם. These are wonders, [meaning]

נִקְדָּה אֲרַפְנוּ. כל לשון רפיון מוסב על לשון מפעיל ומתפעל, כמו (מלכים ב' ד כז) הרפה לה, תן לה רפיון (דברים ט, יד) הרף ממני, התרפה ממני

לב. כִּי שָׁאַל נָא לְיָמִים רִאשׁוֹנִים אֲשֶׁר הָיוּ לְפָנֶיךָ לְמַן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים | אָדָם עַל הָאָרֶץ וּלְמַקְצֵה הַשָּׁמַיִם וְעַד קִצְהַ הַשָּׁמַיִם הַנְּהִיָּה כְּדָבָר הַגְּדוֹל הַזֶּה אוֹ הַנְּשָׁמַע כְּמֹהוּ:

לְיָמִים רִאשׁוֹנִים: על ימים ראשונים

ולמקצה השמים: וגם שאל לכל הברואים אשר מקצה אל קצה זהו פשוטו. ומדרשו מלמד על קומתו של אדם שהיתה מן הארץ עד השמים והוא השיעור עצמו אשר מקצה אל קצה

הנהיה כדבר הגדול הזה: ומהו הדבר הַגְּדוֹל, השמע עם וגו

לג. הַשָּׁמַע עִם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ הָאֵשׁ כְּאֲשֶׁר שָׁמַעְתָּ אֹתָהּ יְיָ:

לד. או | הִנְסָה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בְּאֹתוֹת וּבְמוֹפְתֵימָם וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדֻלִים כְּכֹל אֲשֶׁר עָשָׂה לְכֶם יְהוָה: אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

הנסה אלהים: הכי עשה נסים שום אלוה

לבא לקחת לו גוי וגו': כל ההי"ן הללו תמיהות הן לכך נקודות הן בחט"ף פת"ח הנהיה, הנשמע, הנסה, השמע

במסות: על ידי נסיונות הודיעם גבורותיו, כגון (שמות ח, ה) התפאר עלי, אם אוכל לעשות כן, הרי זה נסיון

באותות: בסימנין להאמין שהוא שלוחו של מקום, כגון (שמות ד ב) מה זה בידיך

ובמופתים: הם נפלאות שהביא עליהם

that God brought upon them [the Egyptians] wondrous plagues.

**and with war:** At the Red Sea, as it is said: “because the Lord is fighting for them” (Exod. 14:25).

35. You have been shown, in order to know that the Lord He is God; there is none else besides Him.

**You have been shown:** Heb. הִרְאֵתְךָ. As the Targum [Onkelos] renders it: אֲתָתְךָ הִרְאֵתְךָ, you have been shown. When the Holy One, blessed is He, gave the Torah, He opened for Israel the seven heavens, and just as He tore open the upper regions, so did He tear open the lower regions, and they saw that He is One. Accordingly, it is stated, “You have been shown, in order to know [that the Lord He is God-there is none else besides Him].”

36. From the heavens, He let you hear His voice to instruct you, and upon the earth He showed you His great fire, and you heard His words out of the midst of the fire,

37. and because He loved your forefathers and chose their seed after them, and He brought you out of Egypt before Him with His great strength,

**And because He loved:** And all this was because He loved [your forefathers].

**and He brought you out... before Him:** like a man who leads his son before him, as it is stated (Exod. 14:19), “Then the angel of the Lord who had been going, who had been going [in front of the Israelite camp,] moved and went behind them.” Another explanation: And He brought you out before him-before his forefathers, as it is said: “Before their forefathers, He wrought wonders” (Ps. 78:12). And do not be astonished by the fact that [Scripture] refers to them in the singular [using בְּפָנָיו instead of בְּפָנֵיהֶם], for it has already written about them in the singular, “And he chose and chose their seed (בְּזָרְעוֹ) after them (אַחֲרָיו),” [lit. his. seed after him].

38. to drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day.

**from before you [nations greater and stronger] than you:** Heb. מִמֶּךָ מִפְּנֵיךָ, lit. than you from before you. The verse can be explained by transposing it: to drive out from before you מִפְּנֵיךָ מִמֶּךָ, nations greater and stronger than you מִמֶּךָ מִפְּנֵיךָ.

**as this day:** As you see today.

39. And you shall know this day and consider it in your heart, that the Lord He is God in heaven above, and upon the earth below; there is none else.

40. And you shall observe His statutes and His commandments, which I command you this day, that it may be well with you and your children after you, and that you may prolong your days upon the earth which the Lord your God gives you forever.

מכות מופלאות:

**ובמלחמה:** בים, שנאמר (שם יד כה)

כי ה' נלחם להם

**לה. אַתָּה הִרְאֵתָ לְדַעַת כִּי יְהוָה**

**הוא הָאֱלֹהִים אֵין עוֹד מִלְבְּדוֹ**

**הראת:** כתרגומו אתחזיתא. כשנתן

הקב"ה את התורה פתח להם שבעה

רקיעים. וכשם שקרע את העליונים כך

קרע את התחתונים. וראו שהוא יחידי,

לכך נאמר אתה הראת לדעת

**לו. מִן הַשָּׁמַיִם הִשְׁמִיעָךְ אֶת קוֹלוֹ**

**לִי־סִרְךָ וְעַל הָאָרֶץ הִרְאָךְ אֶת אִשׁוֹ**

**הַגְּדוֹלָה וְדַבְּרָיו שָׁמַעְתָּ מִתּוֹךְ**

**הָאֵשׁ**

**לז. וַתַּחַת כִּי אָהַב אֶת אֲבֹתֶיךָ**

**וַיַּבְחַר בְּזָרְעוֹ אַחֲרָיו וַיּוֹצֵאךָ בְּפָנָיו**

**בְּכַחוֹ הַגְּדֹל מִמִּצְרַיִם**

**ותחת כי אהב:** וכל זה תחת אשר אהב

**ויוצאך בפניו:** כאדם המנהיג בנו לפניו

שנאמר (שמות יד יט) ויסע מלאך

האלהים ההולך וגו' וילך מאחריהם.

דבר אחר ויוציאך בפניו בפני אבותיו,

כמו שנאמר (תהלים עח יב) נגד אבותם

עשה פלא. ואל תתמה על שהזכירם

בלשון יחיד, שהרי כתבם בלשון יחיד

:ויבחר בזרעו אחרי

**לח. לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים**

**מִמֶּךָ מִפְּנֵיךָ לְהַבְיֵאךָ לְתֵת לְךָ אֶת**

**אֶרֶצָם נְחֻלָּה כִּיּוֹם הַזֶּה**

**ממך מפניך:** סרסו ודרשהו להוריש

מפניך גוים גדולים ועצומים ממך

**כיום הזה:** כאשר אתה רואה היום

**לט. וַיִּדְעַתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל לְבָבְךָ**

**כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם**

**מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד**

**מ. וְשִׁמְרַתָּ אֶת חֻקָּיו וְאֶת מִצְוֹתָיו**

**אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם אֲשֶׁר יִיטַב**

**לְךָ וּלְבְנֵיךָ אַחֲרֶיךָ וְלִמְעַן תִּאָּרֶיךָ**

**יָמִים עַל הָאָדָמָה אֲשֶׁר יְהוָה**

**אֱלֹהֶיךָ נָתַן לְךָ כָּל הַיָּמִים**

- **Verse 25:** There was no danger that the generation entering the land would be enticed by Canaanite idols; they had seen too much of God's greatness to be so misled. But the "children and grandchildren", for whom the miracles would be history rather than experience, would be susceptible. (Chizkuni)
- The Sages in Sanhedrin 38a and Gittin 88a find in the phrase "and will have been long" an allusion to Jewish history. It's numerical value is 852, the number of years the Jews would be in the land before the prophecy of destruction (v.26) would be fulfilled. But God was compassionate and exiled the Jews two years before that dreaded promise could go into effect. (Rashi)
- The Temple was built 480 years after the Exodus (1 Kings 6:1) which was 440 years after they entered into the land, and it stood for 410 years (Yoma 9a) for a total of 850 years (Rashi to Daniel 9:14). Accordingly Rambam interprets this prophecy as an allusion to the destruction of the first Temple and the Babylonian Exile.
- **Verse 30:** According to Sforno and Yalkut verse 30 refers to the period just before the coming of Messiah, and this repentance is the same as which Moses would mention in Deuteronomy 30:1-2). Daniel prophesied about this period as well calling it "the end of days" (during the second coming of Messiah aka Messiah ben David) (Daniel 12:4-13)
- According to Rambam it refers to the end of the Babylonian Exile, when the Jews would return to rebuild the temple.
- **Verse 39:** "And take to your heart: ie., meditate intensely upon it (R. Bachya). The teachers of "Mussar" dwell on the human reality that there are many things that human reality that there are many things that people know intellectually, but do not take to heart. In the sense this knowledge controls their behavior. This is perhaps most pronounced in health habits, where people persist in doing things they enjoy even though they know them to be harmful. The same hold true for many people of faith who are remiss in their performance of commandments, because they lack sufficient emotional commitment. Thus, Moses exhorted the people that even though they know that there is only one Elohim and that he is abundant in Creation.

## Exodus 32:11-14, 34:1-10

11. Moses pleaded before the Lord, his God, and said: "Why, O Lord, should Your anger be kindled against Your people whom You have brought up from the land of Egypt with great power and with a strong hand?"

יא. וַיַּחַל מֹשֶׁה אֶת פְּנֵי יְהוָה אֱלֹהֵיו  
וַיֹּאמֶר לָמָּה יְהוָה יִסְרָה אֶפְדָּךְ בְּעַמֶּךָ  
אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַחַ  
גְּדוֹל וּבְיַד חֲזָקָה

**Why, O Lord:** Is anyone jealous of another, except a wise man of a wise man, or a strong man of a strong man? -[from Exod. Rabbah 43:6]

לָמָּה ה' יַחֲרֶה אִפְדָּךְ: כְּלוּם מִתְקַנָּא אֵלָּא  
חֲכָם בַּחכָּם, גְּבוּר בַּגְּבוּר

12. Why should the Egyptians say: 'He brought them out with evil [intent] to kill them in the mountains and to annihilate them from upon the face of the earth'? Retreat from the heat of Your anger and reconsider the evil [intended] for Your people.

יב. לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה  
הוֹצִיאָם לְהַרְגֵם אֶתֶם בְּהָרִים וּלְכַלְתֶּם  
מֵעַל פְּנֵי הָאָדָמָה שׁוֹב מִחֲרוֹן אֶפְדָּךְ  
וְהִנַּחֲתָם עַל הָרָעָה לְעַמֶּךָ

**and reconsider:** Heb. וְהִנַּחֲתָם, [i.e.,] formulate another thought to do good to them.

וְהִנַּחֲתָם: הַתְּעַשְׂתָּ מַחֲשֵׁבָה אַחֲרַת לְהַטִּיב  
לָהֶם

**the evil:** that You thought for them.

13. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your very Self, and to whom You said: 'I will multiply your seed like the stars of the heavens, and all this land which I said that I would give to your seed, they shall keep it as their possession forever.' "

**Remember Abraham:** If [You argue that] they have transgressed the Ten Commandments, [let me remind You that] their [fore]father Abraham was tested with ten tests and has not yet received his reward. Give this [reward] to him [Abraham] so that the ten will cancel out the ten. -[from Midrash Tanchuma 24, Exod. Rabbah 44:4]

**Abraham, Isaac, and Israel:** If they are condemned to be burnt [in a fire], remember Abraham, who gave himself over to be burned for Your sake in Ur of the Chaldees; if they are condemned to be killed by the sword, remember Isaac, who stretched out his neck when he was bound; if they are condemned to exile, remember Jacob, who was exiled to Haran (Midrash Tanchuma 24, Exod. Rabbah 44:5). If they [the children of Israel] will not be saved in their [the Patriarchs'] merit, why do You say to me, "and I will make you into a great nation" ? If a chair with three legs cannot stand up before You when You are angry, how much less will a chair with one leg (Ber. 32a) ?

**to whom You swore by Your very Self:** You did not swear to them by something finite-not by the heavens and not by the earth, not by the mountains and not by the hills, but by Your very Self [You swore], for You exist, and Your oath exists forever, as it was said [to Abraham]: "By Myself I have sworn, says the Lord" (Gen. 22:16). To Isaac was said: "and I will establish the oath that I swore to Abraham, your father" (Gen. 26:3). To Jacob was said: "I am the Almighty God; be fruitful and multiply" (Gen. 35:11). Here He swore to him [Jacob] by the [Name] Almighty God. -[from Ber. 32a, Midrash Tanchuma 24, Exod. Rabbah 44:10]

14. The Lord [then] reconsidered the evil He had said He would do to His people.

**על הרעה:** אשר חשבת להם

יג. זכר לאברהם ליצחק ולישׂראל עבדיך אשר נשבעת להם בך ותדבר אליהם ארבה את זרעכם ככוכבי השמים וכל הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעלם

**זכר לאברהם:** אם עברו על עשרת הדברות, אברהם אביהם נתנסה בעשרה נסיונות ועדיין לא קבל שכרו, תנהו לו, ויצאו עשרה בעשרה

**לאברהם ליצחק ולישראל:** אם לשרפה הם, זכור לאברהם שמסר עצמו לישרף עליך באור כשדים. אם להריגה, זכור ליצחק שפשט צוארו לעקידה. אם לגלות, זכור ליעקב שגלה לחרן, ואם אינן נצולין בזכותן, מה אתה אומר לי (פסוק י) ואעשה אותך לגוי גדול, ואם כסא של שלוש רגלים אינו עומד לפניך בשעת כעסך, קל וחומר לכסא של רגל אחת

**אשר נשבעת להם בך:** לא נשבעת להם בדבר שהוא כלה, לא בשמים ולא בארץ לא בהרים ולא בגבעות, אלא בך, שאתה קיים ושבעותך קיימת לעולם, שנאמר (בראשית כב טז) בי נשבעתי נאם ה', וליצחק נאמר (שם כו ג) והקימותי את השבועה אשר נשבעתי לאברהם אביך, וליעקב נאמר (שם לה יא) אני אל שדי פרה ורבה, נשבע לו באל שדי

יד. וינחם יהוה על הרעה אשר דבר לעשות לעמו

## Exodus 34:1-10

1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke.

**Hew for yourself:** Heb. [פסל ל]. He [God] showed him [Moses] a sapphire mine from within his tent, and He said to him, "The [sapphire] chips shall be yours," and from there Moses became very wealthy. -[from Tanchuma 29, Lev. Rabbah 32:2]

א. ויאמר יהוה אל משה פסל לך שני לוחות אבנים כראשנים וכתבתי על הלוחות את הדברים אשר היו על הלוחות הראשנים אשר שברת

**פסל לך:** הראהו מחצב ספיריבון מתוך אהלו, ואמר לו הפסולת יהיה שלך, ומשם נתעשר משה הרבה



**Hew for yourself:** You broke the first ones. You hew others for yourself. This can be compared to a king who went abroad and left his betrothed with the maidservants. Because of the immoral behavior of the maidservants, she acquired a bad reputation. Her bridesman [the person appointed to defend the bride should any problems arise] arose and tore up her marriage contract. He said, "If the king decides to kill her, I will say to him, 'She is not yet your wife.'" The king investigated and discovered that only the maidservants were guilty of immoral behavior. He [therefore] became appeased to her. So her bridesman said to him, "Write her another marriage contract because the first one was torn up." The king replied to him, "You tore it up. You buy yourself another [sheet of] paper, and I will write to her with my [personal] hand [writing]." Likewise, the king represents the Holy One, blessed is He. The maidservants represent the mixed multitude. The bridesman is Moses, and the betrothed of the Holy One, blessed is He, is Israel. That is why it says: "Hew for yourself." -[from Tanchuma 30]

2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain.

**prepared:** Heb. נָכוֹן, ready.

3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain."

**No one shall ascend with you:** Since the first ones [i.e., tablets] were accompanied by loud noises, sounds, and with a multitude, the evil eye affected them. [Our conclusion is that] there is nothing better than modesty. -[from Tanchuma 30]

4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand.

5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord.

**and He called out in the name of the Lord:** We render: וְקָרָא וְקָרָא, and he called out in the name of the Lord. [from Onkelos]

6. And the Lord passed before him and proclaimed: Lord, Lord, benevolent God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,

**Lord, Lord:** This is God's Attribute of Compassion. [It is repeated,] once for before the person sins, and once for after he sins and repents.

**God:** Heb. אֱלֹהִים. This too is an attribute of compassion [for God], and so he [the Psalmist] says: "My God, my God, why have You forsaken me?" (Ps. 22:2). One cannot say to the Divine attribute of justice, "Why have You forsaken me?" I found this in the Mechilta (Exod. 15:2).

**פסל לך:** אתה שברת הראשונות, אתה פסל לך אחרות. משל למלך שהלך למדינת הים והניח ארוסתו עם השפחות, מתוך קלקול השפחות יצא עליה שם רע, עמד שושבינה וקרע כתובתה, אמר אם יאמר המלך להורגה אומר לו עדיין אינה אשתך. בדק המלך ומצא, שלא היה הקלקול אלא מן השפחות, נתרצה לה. אמר לו שושבינה כתוב לה כתובה אחרת, שנקרעה הראשונה. אמר לו המלך אתה קרעת אותה, אתה קנה לך נייר אחר, ואני אכתוב לה בכתב ידי, כן המלך זה הקדוש ברוך הוא, השפחות אלו ערב רב, והשושבין זה משה, ארוסתו של הקדוש ברוך הוא אלו ישראל, לכך נאמר פסל לך

ב. וְהָיָה נְכוֹן לְבַקֵּר וְעֵלִיתָ בְּבַקֵּר אֶל הָהָר: וְנִצַּבְתָּ לִּי שָׁם עַל רֹאשׁ הָהָר:

נכון: מזומן

ג. וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרֵא בְּכָל הָהָר גַּם הַצֹּאן וְהַבְּקָר אֶל יָרְעוּ אֶל מוֹל הָהָר הַהוּא:

ואיש לא יעלה עמך: הראשונות על ידי שהיו בתשואות וקולות וקהלה, שלטה בהן: עין רעה, אין לך מדה יפה מן הצניעות

ד. וַיִּפְסֹל שְׁנֵי לַחַת אֲבָנִים כְּרִאשֹׁנִים וַיִּשְׁכֵּם מֹשֶׁה בְּבַקֵּר וַיַּעַל אֶל הָהָר: וַיִּקַּח בְּיָדוֹ שְׁנֵי לַחַת אֲבָנִים:

ה. וַיִּרְדּוּ יְהוָה בְּעֵנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה:

ויקרא בשם ה': מתרגמין וקרא בשמא ידה:

ו. וַיַּעֲבֹר יְהוָה | עַל פְּנֵי וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אֲרָךְ אַפִּים וְרַב חֶסֶד וְאֶמֶת:

ה' ה': מדת הרחמים היא, אחת קודם שיחטא, ואחת אחר שיחטא וישוב

אלי: אף זו מדת רחמים, וכן הוא אומר (תהלים כב ב) אלי אלי למה עזבתני, ואין לומר למדת הדין למה עזבתי כך מצאתי במכילתא

**slow to anger:** He puts off His anger and does not hasten to exact retribution, [hoping that] perhaps he [the sinner] will repent.

**and abundant in loving-kindness:** for those who need loving-kindness because they lack sufficient merits. -[from R.H. 17a]

**and truth:** to pay a good reward to those who do His will.

7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations."

**preserving loving-kindness:** that a person does before Him.

**for thousands:** For two thousand generations.

**[iniquity and rebellion]:** Iniquities (עוונות) are intentional sins.

פְּשָׁעִים are sins committed out of rebellion, which a person commits [in order] to anger [God]. -[from Yoma 36b]

**yet He does not completely clear [of sin]:** Heb. וְנִקְהָה לֹא יִנְקָה.

According to its simple interpretation, it means that He does not completely overlook the iniquity but exacts retribution for it little by little. Our Rabbis, however, interpreted [this expression to mean]: He clears those who repent, but does not clear those who do not repent (from Yoma 86a, targumim).

**He visits the iniquity of parents on the children:** when they hold onto the deeds of their parents in their hands [i.e., emulate their ways], for He already explained this in another verse, [that it means only] “of those who hate Me” (Exod. 20:5). -[from Ber. 7a]

**and fourth generations:** Heb. וְעַל רִבְעִים, the fourth generation. Thus, the [i.e., God’s] attribute of goodness exceeds the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: “preserving loving-kindness for thousands.” -[from Tosefta, Sotah 4:1]

8. And Moses hastened, bowed his head to the ground and prostrated himself,

**And Moses hastened:** When Moses saw the Shechinah passing [in front of him] and he heard the voice calling, he immediately prostrated himself.

9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff-necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession."

**let the Lord go now in our midst:** As You promised us, since You forgive iniquity. [Which means:] and if they are a stiff-necked people, and they rebelled against You, and You have said concerning this, “Lest I destroy you on the way” (Exod. 33:3), You [still] will forgive our iniquity, etc. There are [other instances where] כִּי [is used] instead of אִם if.

**and thus secure us as Your possession:** And You shall give us to Yourself as a special possession. (Other editions read: and You shall give us a special possession.) That is the [same] request of: “Then I and Your people will be distinguished” (Exod. 33:16),

אֲרַךְ אַפַּיִם: מאריך אפו ואינו ממחר ליפרע, שמא יעשה תשובה

וְרַב חֶסֶד: לצריכים חסד, שאין להם זכויות ככל כך

וְאִמְתָּ: לשלם שכר טוב לעושי רצונו

ז. נִצַּר חֶסֶד לְאֱלֹפִים נִשְׂא עֹן וּפְשָׁע וְחִטָּאָה וְנִקְהָה לֹא יִנְקָה פִקְדָן | עֹן אֲבוֹת עַל בְּנִים וְעַל בְּנֵי בְנֵים עַל שְׁלִשִׁים וְעַל רִבְעִים

נִצַּר חֶסֶד: שהאדם עושה לפניו

לְאֱלֹפִים: לשני אלפים דורות

עֹן וּפְשָׁע: עונות אלו הזדונות. פשעים אלו: המרדמים, שאדם עושה להכעיס

וְנִקְהָה לֹא יִנְקָה: לפי פשוטו משמע, שאינו מוותר על העון לגמרי, אלא נפרע ממנו מעט מעט. ורבתינו דרשו מנקה הוא לשבים ולא ינקה לשאינן שבים

פִקְדָן עֹן אֲבוֹת עַל בְּנִים: כשאוחזים מעשה אבותיהם בידיהם, שכבר פירש במקרא אחר (שמות כ ד) לשונאי

וְעַל רִבְעִים: דור רביעי, נמצאת מדה טובה מרובה על מדת פורענות אחת לחמש מאות, שבמדה טובה הוא אומר נוצר חסד לאלפים

ח. וַיִּמְהַר מֹשֶׁה וַיִּקְדֵּ אַרְצָה וַיִּשְׁתַּחֲוֶה

וַיִּמְהַר מֹשֶׁה: כשראה משה שכינה עוברת ושמע קול הקריאה, מיד וישתחו

ט. וַיֹּאמֶר אִם נָא מְצָאתִי חֵן בְּעֵינֶיךָ אֲדַנִּי יְיָ נָא אֲדַנִּי בְּקִרְבְּנוּ כִּי עִם קִשָּׁה עֲרַף הוּא וְסָלַחְתָּ לְעֹונֵנוּ וְלִחַטָּאתֵנוּ וְנִחַלְתָּנוּ

יֵלֶךְ נָא ה' בְּקִרְבְּנוּ: כמו שהבטחת, מאחר שאתה נושא עון, ואם עם קשה עורף הוא וימרו ברך, ואמרת על זאת פן אכלך בדרך, אתה תסלח לעונינו. ויש כי במקום אם

וְנִחַלְתָּנוּ: ותתננו לך לנחלה מיוחדת, זו היא בקשת ונפלינו אני ועמך, שלא תשרה שכינתך על האומות

[meaning] that the Shechinah should not rest upon the pagan nations.

**13.** I will utterly consume them, says the Lord. There shall be no grapes on the vine, nor figs on the fig tree; even the leaves will be withered, for what I gave them they transgressed. **יג. אָסַף אָסִיפִם נָאִם יְהוָה וְהָעֵלֶה נָבֵל וְאֶתֵן לָהֶם יַעֲבְרוּם:**

**I will utterly consume them:** This is an expression of destruction. Comp. (Zeph. 1:2) “I will utterly consume (אָסַף אָסִיפִם) everything from upon the face of the earth.” **There shall be no grapes on the vine:** Nothing will be left over. **even the leaves will be withered:** Heb. נבל, an expression of withering (fleirit in French). Comp. (Isa. 34:4) “and as a withered fig (וכנבלת) from a fig tree.” Also (ibid. 1:30), “like an elm whose leaves are wilting (נבלת).” **for what I gave them they transgressed:** All this shall befall them because I gave them statutes and they transgressed them.

**14.** Why do we sit still? Gather together, and let us go to the fortified cities, and there let us sit in silence, for the Lord our God has silenced us, and has given us poisoned water to drink because we have sinned against the Lord. **יד. עַל מָה אָנַחְנוּ יוֹשְׁבֵי הָאָרֶץ וְנִבּוֹא אֶל עֵרֵי הַמְּבָצָר וְנִדְמָה שָׁם כִּי יְהוָה אֱלֹהֵינוּ הִדְמָנוּ וַיִּשְׁקֵנוּ מִי רֹאשׁ כִּי חָטְאנוּ לַיהוָה:**

**and there let us sit in silence:** And let us be silent there. Let us sit there silent and mournful. **poisoned water:** Jonathan renders: the cup of the curse, like the venom of serpents. The venom of the serpents is the poison that is in his teeth

**15.** We hoped for peace, but no good came; for a time of healing, but behold, terror. **טו. קוֹה לְשָׁלוֹם:**

**16.** From Dan is heard the snorting of their horses, at the sound of the neighing of their stallions the whole land quakes; they come and devour the land and its produce, the city and those that dwell therein. **טז. מִדָּן נִשְׁמַע נַחֲרַת סוּסֵי מִקּוֹל מַצְהָלוֹת אַבִּירָיו רַעֲשָׁה כָּל הָאָרֶץ וַיִּבּוֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוֹאֵה עִיר וַיִּשְׁבִּי בָּהּ:**

**From Dan is heard:** Because they worshipped the calf that was in Dan. **the snorting of their horses:** The sneezing of his nostrils. **the neighing of their stallions:** The neighing of joy of his horses, and we find elsewhere that horses are called אבירים (Jud. 5:22) by reason of the prancings, “the prancings of their mighty ones (אביריו),” an expression of (Nahum 3:2) “a prancing horse.” And Jonathan renders: from the sound of the steps of their mighty ones.

**17.** For behold, I am sending you serpents, adders which cannot be charmed, and they shall bite you, says the Lord. **יז. כִּי הִנְנִי מְשַׁלַּח בְּכֶם נְחָשִׁים צְפַעְנִים אֲשֶׁר אֵין לָהֶם לְחַשׁ וְנִשְׁכּוּ אֶתְכֶם נָאִם יְהוָה:**



**:serpents, adders:** After seventy years, the snake becomes a צפע, which shuts its ear so that it will not hear the voice of the charmer who charms him, as it is stated ([Psalms 58:5](#)), “Like a deaf asp that shuts up its ear.” That is the meaning of “that cannot be charmed.”

**18.** Were I to suppress my grief, my heart is sick within me. יח. מְבִלִּיגִיתִי עָלַי יִגּוֹן עָלַי לְבִי דָוָי.

**Were I to suppress my grief:** Heb. מְבִלִּיגִיתִי, my suppression, and it is a noun, (mes estenimenc in O.F.). That is to say, if I said, I will suppress and keep in my grief. **my heart is sick within me:** From the voice of the prophecies that are revealed to me of the coming retributions.

**19.** Hark the voice from a distant land, the cry of the daughter of My people; is the Lord not in Zion? Is not her King therein? Why have they provoked Me with their graven images, with their strange vanities? יט. הֲיֵהְיֶה הַקּוֹל שְׁוֹעֵת בֵּת עַמִּי מֵאֶרֶץ מְרַחֲקִים הִיְהוּהוּ אֵין בְּצִיּוֹן אִם מַלְכָּה אֵין בָּהּ מִדּוֹעַ הַכְּעִסוֹנִי בְּפִסְלֵיהֶם בְּהַבְלִי נִכָּר:

**Hark the voice... the cry of the daughter of My people:** I hear that eventually they will cry from a distant land, but why is all this necessary? Is not the Lord in Zion? If they return to Him, He will allow Himself to be found by them.

**20.** The harvest is past, the summer is ended; and we are not saved. כ. עֵבֶר קָצִיר כָּלָה קִיץ וְאַנְחָנוּ. לוא נושענו:

**The harvest is past, the summer is ended:** We looked forward to the aid of Egypt, but it did not come. We said, “Let the harvest pass, and they will be free, and they will come.” Now behold, the time of harvest has passed in Iyar, and the summer season in Tammuz, and they have not come. **21.** For the wound of the daughter of my people, I am wounded (with grief); I mourn, (and) dismay has taken hold of me. כא. עַל שִׁבְרֵי בֵּת עַמִּי הַשְּׁבִרְתִּי קִדְרְתִּי שָׁמָה הַחֲזַקְתָּנִי:

**I mourn:** lit. I am darkened, an expression of blackness and darkness. **dismay:** Heb. שָׁמָה, wonder. **has taken hold of me:** Has held me.

**22.** Is there no balm in Gilead? Is there no physician there? Why then, has the health of the daughter of my people not been restored? כב. הֲצָרִי אֵין בְּגִלְעָד אִם רֹפֵא אֵין שָׁם כִּי מִדּוֹעַ לֹא עָלְתָה אֲרַכְתָּ בֵּת עַמִּי:

**Is there no balm in Gilead:** For balm comes from there, as it is said (infra 46: 11) “Go up to Gilead and take balm.” That is to say, Did they not have any righteous men from whom to learn so that they should improve their ways? **the health of:** lit. the cure of, (emplatre in O. F.), plaster, dressing.

**23.** O that my head were (full of) waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. כג. מִי יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מְקוֹר דְּמָעָה וְאַבְכָּה יוֹמָם וְלַיְלָה אֶת חַלְלֵי בֵּת עַמִּי:

1. O that I had in the desert a wayfarers' lodging-place, that I might leave my people and go away from them! For they are all adulterers, a company of traitors!

א. מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן  
אֲרָחִים וְאַעֲזֹבָה אֶת עַמִּי  
וְאִלְכָה מֵאַתֶּם כִּי כָל־  
מִנְאַפִּים עֲצַרְת בְּגַדִּים:

**a company of traitors:** Companies of traitors.

2. They have directed their tongue treacherously (as) their bows, and they have grown strong in the land not for the sake of truth; for they proceed from evil to evil, and they do not know Me, says the Lord.

ב. וַיִּדְרְכוּ אֶת לְשׁוֹנָם  
קִשְׁתָּם שִׁקְר וְלֹא לְאַמוּנָה  
גָּבְרוּ בְּאֶרֶץ כִּי מִרְעָה אֶל  
רְעָה | יֵצְאוּ וְאֶתִּי לֹא יִדְעוּ  
נָאִם יְהוָה:

**They have directed:** Lit. trodden. This expression is appropriate for the preparation of the bow to shoot an arrow, and a bow (קשת) is (arbalette in French), and they tread it with their feet. Therefore, he calls it treading, and the prophet compared their tongue to a treacherous bow, for they directed their tongue like a treacherous bow.

**from evil to evil:** From sin to sin.

3. Let each one beware of his neighbor, and do not trust any brother; for each brother forges plans, and every neighbor spreads slander.

ג. אִישׁ מִרְעֵהוּ הַשְּׂמֵרוֹ וְעַל  
כָּל אֶחָ אֶל תִּבְטְחוּ כִּי כָל  
אֶחָ עֵקוֹב יַעֲקֹב וְכָל רֵעַ  
רֵכִיל יִהְיֶה:

**forges plans:** He lays traps.

4. Indeed, they deceive one another and do not speak the truth; they have taught their tongue to speak lies, they commit iniquity (until) they are weary.

ד. וְאִישׁ בִּרְעֵהוּ יִהְיֶלּוּ  
וְאַמֶּת לֹא יִדְבְּרוּ לְמַדּוֹ  
לְשׁוֹנָם דִּבֶּר שִׁקְר הַעֲוִה  
נָלְאוּ:

**they commit iniquity [until] they are weary:** They wearied themselves and toiled to pervert their way. העוה is like (Exod. 8: 11) "and making heavy (והכבד) his heart," to commit iniquity.

5. Your habitation is in the midst of deceit; because of deceit they refuse to know Me, says the Lord.

ה. שְׁבַתְךָ בְּתוֹךְ מְרָמָה  
בְּמְרָמָה מֵאַנוּ דַּעַת אוֹתִי  
נָאִם יְהוָה:

**Your habitation is in the midst of deceit:** When they sit, they devise plans of deceit, and with deceit they have exchanged fear of Me and refused to know Me.

**because of deceit:** Heb. במרמה.

6. Therefore, thus says the Lord of Hosts, I will refine them and test them, for what else can I do because of (the wickedness of) the daughter of My people?

ו. לֵכֵן כֹּה אָמַר יְהוָה  
צְבָאוֹת הַנְּנִי צוּרְפָם  
וּבְחִנְנִיתִים כִּי אִיךָ אֶעֱשֶׂה  
מִפְּנֵי בַת עַמִּי:

**I will refine them:** with torments.

**because of the daughter of My people:** Because of the sins of the congregation of Israel.

7. Their tongue is a deadly arrow, it speaks deceit; each one speaks peaceably

ז. חֵץ שְׁחוּט לְשׁוֹנָם מְרָמָה

with his mouth to his neighbor, but in his heart he lays a trap for him.

דִּבֵּר בְּפִיו שְׁלוֹם אֶת רֵעֵהוּ  
וַיִּדְבֵּר וּבִקְרָבוֹ יִשִּׁים אֲרֻבוֹ

**Their tongue is a deadly arrow:** Heb. שחוט, drawn. Comp. (I Kings 10: 16) “malleable gold” (שחוט). Also, (Hos. 5:2) “And the extent of their turning away (ושחטה),” (tirer in French), pulling. Another explanation is that it is actually an expression of slaughter (tranchant in French, cutting). In this manner Menahem classified it (Machbereth Menahem p. 172), and in this manner Jonathan rendered it: כגיר די מחרף, like a sharpened arrow.

**but in his heart:** lit. in his midst. Jonathan renders: in his innards.

8. Shall I not punish them for these things, says the Lord, shall I not avenge Myself on a nation such as this?

ח. הֵעַל אֱלֹהִים לֹא אֶפְקֹד בָּם  
נְאֻם יְהוָה אִם בְּגוֹי אֲשֶׁר  
כָּזָה לֹא תִתְנַקֵּם נַפְשִׁי  
ט. עַל הַהָרִים אֲשֶׁא בְּכִי  
וְנָהִי וְעַל נְאוֹת מִדְבַּר קִינָה  
כִּי נִצְתּוּ מִבְּלִי אִישׁ עוֹבֵר  
וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעוֹף  
הַשָּׁמַיִם וְעַד בְּהֵמָה נִדְדוּ  
הַלְכוּ

9. I will take up weeping and wailing for the mountains, and a lamentation for the dwellings of the wilderness, because they are withered and without any one passing through, and the lowing of the cattle is not heard; both the fowl of the heavens and the beast have fled and are gone.

**for the mountains:** i.e., for the destruction of the mountains.

**for the dwellings of the wilderness:** The dwelling of the shepherds in the wilderness. נאות is an expression of a dwelling. Comp. (Psalms 83: 13) “the dwellings (נאות) of God,” also (ibid. 93:5) “to Your house, the dwelling (נאוה) of sanctity.”

**they are withered:** Heb. נצתו. An expression of aridness. Comp. (v. 11) “withered (נצתה).”

**have fled and are gone:** i.e., they are destined to go. For fifty- two years no one passed through Judah; from the exile of Zedekiah until the order of Cyrus, king of Persia, were fifty-two years. An allusion to the matter [is that the numerical value for] “and the beast” (בהמה) amounts to fifty-two, and the computation is exact, in Tractate Megillah [should read: Yoma 54a].

10. And I will make Jerusalem heaps (of ruin), a lair of jackals; and I will make the cities of Judah a desolation, without inhabitant.

י. וְנִתַּתִּי אֶת יְרוּשָׁלַם  
לְגִלְיִים מַעוֹן תַּנִּיִּים וְאֶת עָרֵי  
יְהוּדָה אֶתֵּן שְׁמָמָה מִבְּלִי  
יֹושֵׁב

**heaps:** Heb. דגורין heaps.

11. Who is the man so wise that he can understand this? And who is he to whom the mouth of the Lord has spoken, that he may declare it? Why is the land ruined (and) withered like a wilderness, without anyone passing through?

יא. מִי הָאִישׁ הַחֲכָם וַיִּבֶן  
אֶת זֹאת וְאֲשֶׁר דִּבֶּר פִּי  
יְהוָה אֵלָיו וַיִּגְדֶּה עַל מָה  
אֲבִדָה הָאָרֶץ נִצְתָה  
כַּמִּדְבַּר מִבְּלִי עֹבֵר

**Who is the man so wise:** Who will understand this, and who is the prophet to whom the mouth of the Lord has spoken, that he may declare it? And who will declare why the land is ruined and all

this retribution has come?

**12.** And the Lord said: (It is) because they have forsaken My Law, which I set before them, and have not hearkened to My voice, nor walked by it.

**13.** But they have followed the view of their own heart, and after the Baalim, which their fathers taught them (to worship).

**14.** Therefore, so thus said the Lord of Hosts, the God of Israel; Behold, I will feed them-this people-with wormwood, and will give them poisonous water to drink.

**with wormwood:** Bitter grass.  
**poisonous water:** Snake venom.

**15.** I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them, until I have consumed them.

**16.** Thus said the Lord of Hosts: Consider and call for the (hired) women mourners that they may come; and send for the skillful women, and let them come.

**17.** O let them make haste and raise a wailing over us, so that our eyes may shed tears, and our eyelids gush with water.

**18.** For a sound of wailing is heard from Zion: 'O how we are ruined! We are very much ashamed, because we have left the land, because they have cast down our dwellings!'

**they have cast down our dwellings:** Heb. השליכו משכנותינו, [our dwellings] have cast out their inhabitants. We can also explain: For the enemies have cast our dwellings to the ground.

**19.** Indeed hear, O women, the word of the Lord, and let your ear receive the word of His mouth; teach your daughters a lamentation, and each to her neighbor a dirge.

**20.** For death has penetrated our windows, it has entered our palaces; to cut off the infants from the streets, and the young men from the squares.

**from the streets:** Heb. ממוץ, from the street. Comp. ([1 Kings 20:34](#)) "And you shall make yourself streets in Damascus."

יב. וַיֹּאמֶר יְהוָה עַל עֲזָבָם  
אֶת תּוֹרַתִי אֲשֶׁר נָתַתִּי  
לְפָנֵיהֶם וְלֹא שָׁמְעוּ בְּקוֹלִי  
וְלֹא הִלְכוּ בָּהּ  
יג. וַיִּלְכוּ אַחֲרֵי שְׂרָרוֹת  
לִבָּם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר  
לְמַדּוּם אֲבוֹתָם  
יד. לִכֵּן כֹּה אָמַר יְהוָה  
צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי  
מֵאֲכִילִם אֶת הָעֵם הַזֶּה  
לְעֵנָה וְהִשְׁקִיתִם מִי רֹאשׁ

טו. וְהִפְצוּתִים בְּגוֹיִם אֲשֶׁר  
לֹא יָדְעוּ הֵמָּה וְאַבוֹתָם  
וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת  
הַחֶרֶב עַד כְּלוֹתִי אוֹתָם  
טז. כֹּה אָמַר יְהוָה צְבָאוֹת  
הַתְּבוֹנָנוּ וְקִרְאוּ לְמַקְוֵנוֹת  
וַתְּבוֹאֵינָה וְאֵל הַחֲכָמוֹת  
שְׁלַחוּ וַתְּבוֹאֵנָה  
יז. וַתִּמְהַרְרָה וַתִּשָּׁנָה עָלֵינוּ  
נְהִי וַתִּרְדָּנָה עֵינֵינוּ דַּמְעָה  
וְעַפְעֵפֵינוּ יִזְלוּ מֵיָם  
יח. כִּי קוֹל נְהִי נִשְׁמַע מִצִּיּוֹן  
אִיָּה שִׁדְדָנוּ בְּשָׁנוּ מָאֵד כִּי  
עֲזַבְנוּ אֶרֶץ כִּי הִשְׁלִיכוּ  
מִשְׁכְּנוֹתֵינוּ

יט. כִּי שָׁמְעָה נָשִׁים דְּבַר  
יְהוָה וַתִּקַּח אֲזַנָּקָם דְּבַר פִּי  
וְלִמְדָנָה בְּנוֹתֵיכֶם נְהִי  
וְאִשָּׁה רְעוּתָה קִינָה  
כ. כִּי עָלָה מוֹת בְּחַלּוֹנֵינוּ  
בָּא בְּאַרְמְנוֹתֵינוּ לְהַכְרִית  
עוֹלָל מְחוּץ בְּחוּרִים  
מִרְחֻבוֹת

**21.** Speak; Thus says the Lord: Indeed, the carcasses of men shall fall like dung on the open field, and like sheaves after the reaper, with none to gather them!

כא. דְּבַר כֹּה נֹאֵם יְהוָה  
וְנִפְלָה נְבֵלַת הָאָדָם כְּדֹמֶן  
עַל פְּנֵי הַשָּׂדֶה וּכְעֵמִיר  
מֵאַחֲרֵי הַקּוֹצֵר וַאֲיִן מְאַסֶּף  
כב. כֹּה | אָמַר יְהוָה אֵל  
יִתְהַלֵּל חֲכָם בְּחִכְמָתוֹ וְאֵל  
יִתְהַלֵּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֵל  
יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ

**22.** Thus says the Lord: Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches.

**Let not the wise man boast:** Do not boast, saying, “We are wise.” Behold, you have rejected My words, so what wisdom do you have? If you understand and know Me, then you can boast of your wisdom.

**23.** But let him that boasts exult in this, that he understands and knows me, for I am the Lord Who practices kindness, justice and righteousness on the earth; for in these things I delight, says the Lord.

כג. כִּי אִם בְּזֹאת יִתְהַלֵּל  
הַמִּתְהַלֵּל הַשֶּׁכֶל וַיִּדַע אוֹתִי  
כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד  
מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ כִּי  
בְּאֵלֶּה חִפְצֹתַי נֹאֵם יְהוָה

**that he understands:** Heb. השכיל, like (Exod. 8:11) “making heavy (הכבד)” (Enteliant in O. F.).