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| דברים | **ת** | **Deuteronomy** |

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Introduction

The essential theme of *Deuteronomy* (meaning the *Second Law* – the Hebrew title means ‘*Words*’) is a reaffirmation of the Covenant between God and the people of Israel. Herein, the laws and statutes of the Books of Exodus, Leviticus and Numbers (including the Ten Commandments) are not just repeated but re-assessed in terms more suitable to settled life in the Promised Land, rather than to the nomadic style of desert life.

There are numerous differences between the *Masoretic Text* and that represented by the *Septuagint*, most of which are minor or even trivial; the most significant divergences are mentioned in the footnotes. The Qumran Scroll, *4Q41* (*4QDeutn*) is the oldest known copy of the Ten Commandments.

Authorship and Dates

The composition, authorship, and date of origin of the Torah (Pentateuch) have become the subjects of much debate between (and among) scholars and religious leaders. There are, essentially, two vastly different (and seemingly irreconcilable) opinions.

Since at least the early Christian era, the traditional, Jewish/Christian view is that the entire work was written by Moses, having been dictated to him by God during the Israelites’ 40-year sojourn in the desert, and neither Jesus nor his apostles question this (Jn 1:45, 5:45–47, Rm 10:5). Indeed, it is an article of faith for Rabbinic Jews that the current, ‘received text’ of the Torah is letter-prefect to that originally given/written.

However, many (if not most) biblical scholars today accept (to varying extents) the so-called, ‘Documentary Hypothesis’, first proposed in the 19th Century. According to this theory, the Pentateuch is an amalgam of four documents, issuing from different places and times (but all much later than Moses). The first two documents are the Yahwistic Source (J) and the Elohistic Source (E); the former uses the Divine Name, ‘Yahweh’ and was supposedly written in Judah in the 10th Century BCE; the latter uses ‘Elohim’ and originates in Israel, a little later. After the fall of the Northern Kingdom, these two documents were combined into what is generally now known as the Old Epic Tradition (JE). After the reign of Josiah, the Deuteronomic Source (D) was added and, after the Exile, the Priestly Code (P) was further added, to give the work form and sinew. Though we do not, in this project, necessarily subscribe to this documentary hypothesis, we nevertheless colour the English text according to the source assigned by those scholars who do so: the Old Epic (JE) sections are in blue text, the Deuteronomic (D) in brown and the Priestly Code (P) in purple.

Even within the strict, ‘Mosaic Authorship’ school-of-thought, many accept that the last chapter (an epilogue recounting the death of Moses) was probably written by Joshua, or one of his associates.

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| דברים פרק א | Deuteronomy [[1]](#footnote-1)1 |
| **א**אֵ֣לֶּה הַדְּבָרִ֗ים אֲשֶׁ֨ר דִּבֶּ֤ר מֹשֶׁה֙ אֶל־כׇּל־יִשְׂרָאֵ֔ל בְּעֵ֖בֶר הַיַּרְדֵּ֑ן בַּמִּדְבָּ֡ר בָּֽעֲרָבָה֩ מ֨וֹל ס֜וּף בֵּֽין־פָּארָ֧ן וּבֵֽין־תֹּ֛פֶל וְלָבָ֥ן וַחֲצֵרֹ֖ת וְדִ֥י זָהָֽב׃ **ב**אַחַ֨ד עָשָׂ֥ר יוֹם֙ מֵֽחֹרֵ֔ב דֶּ֖רֶךְ הַר־שֵׂעִ֑יר עַ֖ד קָדֵ֥שׁ בַּרְנֵֽעַ׃ **ג**וַֽיְהִי֙ בְּאַרְבָּעִ֣ים שָׁנָ֔ה בְּעַשְׁתֵּֽי־עָשָׂ֥ר חֹ֖דֶשׁ בְּאֶחָ֣ד לַחֹ֑דֶשׁ דִּבֶּ֤ר מֹשֶׁה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֹת֖וֹ אֲלֵהֶֽם׃ **ד**אַחֲרֵ֣י הַכֹּת֗וֹ אֵ֚ת סִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר יוֹשֵׁ֖ב בְּחֶשְׁבּ֑וֹן וְאֵ֗ת ע֚וֹג מֶ֣לֶךְ הַבָּשָׁ֔ן אֲשֶׁר־יוֹשֵׁ֥ב בְּעַשְׁתָּרֹ֖ת בְּאֶדְרֶֽעִי׃ **ה**בְּעֵ֥בֶר הַיַּרְדֵּ֖ן בְּאֶ֣רֶץ מוֹאָ֑ב הוֹאִ֣יל מֹשֶׁ֔ה בֵּאֵ֛ר אֶת־הַתּוֹרָ֥ה הַזֹּ֖את לֵאמֹֽר׃ | [[2]](#footnote-2) These are the words that Moses spoke to all Israel beyond the Jordan, in the desert, in the Arabah, opposite Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di Zahab. [[3]](#footnote-3) Now, it is an eleven-day journey from Horeb by way of Mount Seir to Kadesh-Barnea. [[4]](#footnote-4) However, it was in the fortieth year, in the eleventh month, on the first day of the month, that Moses told the Israelites everything that Yahweh had ordered him to tell them. [[5]](#footnote-5) This took place after he had defeated Sihon, the king of the Amorites, who lived at Heshbon, and Og, the king of Bashan, who lived at Ashtaroth and Edrei. [[6]](#footnote-6) There, in the land of Moab beyond the Jordan, Moses took it upon himself to expound this law. He said: |
| **ו**יְהֹוָ֧ה אֱלֹהֵ֛ינוּ דִּבֶּ֥ר אֵלֵ֖ינוּ בְּחֹרֵ֣ב לֵאמֹ֑ר רַב־לָכֶ֥ם שֶׁ֖בֶת בָּהָ֥ר הַזֶּֽה׃ **ז**פְּנ֣וּ׀ וּסְע֣וּ לָכֶ֗ם וּבֹ֨אוּ הַ֥ר הָֽאֱמֹרִי֮ וְאֶל־כׇּל־שְׁכֵנָיו֒ בָּעֲרָבָ֥ה בָהָ֛ר וּבַשְּׁפֵלָ֥ה וּבַנֶּ֖גֶב וּבְח֣וֹף הַיָּ֑ם אֶ֤רֶץ הַֽכְּנַעֲנִי֙ וְהַלְּבָנ֔וֹן עַד־הַנָּהָ֥ר הַגָּדֹ֖ל נְהַר־פְּרָֽת׃ **ח**רְאֵ֛ה נָתַ֥תִּי לִפְנֵיכֶ֖ם אֶת־הָאָ֑רֶץ בֹּ֚אוּ וּרְשׁ֣וּ אֶת־הָאָ֔רֶץ אֲשֶׁ֣ר נִשְׁבַּ֣ע יְ֠הֹוָ֠ה לַאֲבֹ֨תֵיכֶ֜ם לְאַבְרָהָ֨ם לְיִצְחָ֤ק וּֽלְיַעֲקֹב֙ לָתֵ֣ת לָהֶ֔ם וּלְזַרְעָ֖ם אַחֲרֵיהֶֽם׃ | [[7]](#footnote-7) “Yahweh our God said to us at Horeb, “You have stayed long enough at this mountain. [[8]](#footnote-8) Get up, resume your journey; go to the highlands of the Amorites and to all the places near there; in the Arabah, in the highlands, in the lowlands, in the Negeb and in the coastlands; the land of Canaan and Lebanon, as far as the great river Euphrates. [[9]](#footnote-9) Look, this is the land I have given to you; go and take possession of the land that Yahweh promised on oath to give to your fathers, Abraham, Isaac, and Jacob, and to their seed after them.” |
| **ט**וָאֹמַ֣ר אֲלֵכֶ֔ם בָּעֵ֥ת הַהִ֖וא לֵאמֹ֑ר לֹא־אוּכַ֥ל לְבַדִּ֖י שְׂאֵ֥ת אֶתְכֶֽם׃ **י**יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם הִרְבָּ֣ה אֶתְכֶ֑ם וְהִנְּכֶ֣ם הַיּ֔וֹם כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם לָרֹֽב׃ **יא**יְהֹוָ֞ה אֱלֹהֵ֣י אֲבֽוֹתֵכֶ֗ם יֹסֵ֧ף עֲלֵיכֶ֛ם כָּכֶ֖ם אֶ֣לֶף פְּעָמִ֑ים וִיבָרֵ֣ךְ אֶתְכֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר לָכֶֽם׃ **יב**אֵיכָ֥ה אֶשָּׂ֖א לְבַדִּ֑י טׇרְחֲכֶ֥ם וּמַֽשַּׂאֲכֶ֖ם וְרִֽיבְכֶֽם׃ **יג**הָב֣וּ לָ֠כֶ֠ם אֲנָשִׁ֨ים חֲכָמִ֧ים וּנְבֹנִ֛ים וִידֻעִ֖ים לְשִׁבְטֵיכֶ֑ם וַאֲשִׂימֵ֖ם בְּרָאשֵׁיכֶֽם׃ **יד**וַֽתַּעֲנ֖וּ אֹתִ֑י וַתֹּ֣אמְר֔וּ טֽוֹב־הַדָּבָ֥ר אֲשֶׁר־דִּבַּ֖רְתָּ לַעֲשֽׂוֹת׃ **טו**וָאֶקַּ֞ח אֶת־רָאשֵׁ֣י שִׁבְטֵיכֶ֗ם אֲנָשִׁ֤ים חֲכָמִים֙ וִֽידֻעִ֔ים וָאֶתֵּ֥ן אוֹתָ֛ם רָאשִׁ֖ים עֲלֵיכֶ֑ם שָׂרֵ֨י אֲלָפִ֜ים וְשָׂרֵ֣י מֵא֗וֹת וְשָׂרֵ֤י חֲמִשִּׁים֙ וְשָׂרֵ֣י עֲשָׂרֹ֔ת וְשֹׁטְרִ֖ים לְשִׁבְטֵיכֶֽם׃ **טז**וָאֲצַוֶּה֙ אֶת־שֹׁ֣פְטֵיכֶ֔ם בָּעֵ֥ת הַהִ֖וא לֵאמֹ֑ר שָׁמֹ֤עַ בֵּין־אֲחֵיכֶם֙ וּשְׁפַטְתֶּ֣ם צֶ֔דֶק בֵּֽין־אִ֥ישׁ וּבֵין־אָחִ֖יו וּבֵ֥ין גֵּרֽוֹ׃ **יז**לֹֽא־תַכִּ֨ירוּ פָנִ֜ים בַּמִּשְׁפָּ֗ט כַּקָּטֹ֤ן כַּגָּדֹל֙ תִּשְׁמָע֔וּן לֹ֤א תָג֙וּרוּ֙ מִפְּנֵי־אִ֔ישׁ כִּ֥י הַמִּשְׁפָּ֖ט לֵאלֹהִ֣ים ה֑וּא וְהַדָּבָר֙ אֲשֶׁ֣ר יִקְשֶׁ֣ה מִכֶּ֔ם תַּקְרִב֥וּן אֵלַ֖י וּשְׁמַעְתִּֽיו׃ **יח**וָאֲצַוֶּ֥ה אֶתְכֶ֖ם בָּעֵ֣ת הַהִ֑וא אֵ֥ת כׇּל־הַדְּבָרִ֖ים אֲשֶׁ֥ר תַּעֲשֽׂוּן׃ | [[10]](#footnote-10) “It was at that time that I spoke to you, saying: I am unable to carry the burden of you by myself. [[11]](#footnote-11) Yahweh your God has multiplied you, so that, today, you are like the stars of heaven in number; [[12]](#footnote-12) indeed, may Yahweh, the God of your fathers, make you a thousand times more numerous, and bless you just as he promised. [[13]](#footnote-13) Therefore, how can I cope by myself with the bitter burden that you are, and with your bickering? [[14]](#footnote-14) Bring me wise men, shrewd and tested, out of each of your tribes, therefore, and I will make them your leaders. [[15]](#footnote-15) And you answered me, “The plan you have proposed is a good one.” [[16]](#footnote-16) Therefore, I selected tribal leaders for you, wise, experienced men, and I appointed them to lead you: captains of thousands, captains of hundreds, captains of fifties, captains of tens, and scribes for your tribes too. [[17]](#footnote-17) At that same time, I told your judges: You must give your brothers a fair hearing and see justice done between a man and his brother or the stranger who lives with him. [[18]](#footnote-18) You must be impartial in judgement and give an equal hearing to small and great alike. Do not be afraid of any human person, for the verdict is God’s. Should a case be too difficult, bring it to me and I will hear it; [[19]](#footnote-19) and I charged you at that time for everything you were to do. |
| **יט**וַנִּסַּ֣ע מֵחֹרֵ֗ב וַנֵּ֡לֶךְ אֵ֣ת כׇּל־הַמִּדְבָּ֣ר הַגָּדוֹל֩ וְהַנּוֹרָ֨א הַה֜וּא אֲשֶׁ֣ר רְאִיתֶ֗ם דֶּ֚רֶךְ הַ֣ר הָֽאֱמֹרִ֔י כַּאֲשֶׁ֥ר צִוָּ֛ה יְהֹוָ֥ה אֱלֹהֵ֖ינוּ אֹתָ֑נוּ וַנָּבֹ֕א עַ֖ד קָדֵ֥שׁ בַּרְנֵֽעַ׃ **כ**וָאֹמַ֖ר אֲלֵכֶ֑ם בָּאתֶם֙ עַד־הַ֣ר הָאֱמֹרִ֔י אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵ֖ינוּ נֹתֵ֥ן לָֽנוּ׃ **כא**רְ֠אֵ֠ה נָתַ֨ן יְהֹוָ֧ה אֱלֹהֶ֛יךָ לְפָנֶ֖יךָ אֶת־הָאָ֑רֶץ עֲלֵ֣ה רֵ֗שׁ כַּאֲשֶׁר֩ דִּבֶּ֨ר יְהֹוָ֜ה אֱלֹהֵ֤י אֲבֹתֶ֙יךָ֙ לָ֔ךְ אַל־תִּירָ֖א וְאַל־תֵּחָֽת׃ | [[20]](#footnote-20) “So, we left Horeb and came to the vast and terrible desert you have seen. We made for the highlands of the Amorites, as Yahweh our God had ordered, and arrived at Kadesh-Barnea. [[21]](#footnote-21) Then I said to you: Now you have reached these Amorite highlands that Yahweh our God is giving to us. [[22]](#footnote-22) See, Yahweh your God has made over this land to you. March in, take possession of it as Yahweh, the God of your ancestors, has said; do not be afraid or discouraged. |
| **כב**וַתִּקְרְב֣וּן אֵלַי֮ כֻּלְּכֶם֒ וַתֹּאמְר֗וּ נִשְׁלְחָ֤ה אֲנָשִׁים֙ לְפָנֵ֔ינוּ וְיַחְפְּרוּ־לָ֖נוּ אֶת־הָאָ֑רֶץ וְיָשִׁ֤בוּ אֹתָ֙נוּ֙ דָּבָ֔ר אֶת־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר נַעֲלֶה־בָּ֔הּ וְאֵת֙ הֶֽעָרִ֔ים אֲשֶׁ֥ר נָבֹ֖א אֲלֵיהֶֽן׃ **כג**וַיִּיטַ֥ב בְּעֵינַ֖י הַדָּבָ֑ר וָאֶקַּ֤ח מִכֶּם֙ שְׁנֵ֣ים עָשָׂ֣ר אֲנָשִׁ֔ים אִ֥ישׁ אֶחָ֖ד לַשָּֽׁבֶט׃ **כד**וַיִּפְנוּ֙ וַיַּעֲל֣וּ הָהָ֔רָה וַיָּבֹ֖אוּ עַד־נַ֣חַל אֶשְׁכֹּ֑ל וַֽיְרַגְּל֖וּ אֹתָֽהּ׃ **כה**וַיִּקְח֤וּ בְיָדָם֙ מִפְּרִ֣י הָאָ֔רֶץ וַיּוֹרִ֖דוּ אֵלֵ֑ינוּ וַיָּשִׁ֨בוּ אֹתָ֤נוּ דָבָר֙ וַיֹּ֣אמְר֔וּ טוֹבָ֣ה הָאָ֔רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵ֖ינוּ נֹתֵ֥ן לָֽנוּ׃ | [[23]](#footnote-23) “Then you all came to me and said, “Let us send men ahead of us to explore the country for us; they will bring back a report to us regarding the route by which we must go and what towns we shall come to.” [[24]](#footnote-24) This plan seemed good to me and I selected twelve of your men, one from each tribe. [[25]](#footnote-25) They made towards the highlands and went up into them; they reached the valley of Eshcol and reconnoitred it. [[26]](#footnote-26) They collected some of the fruit of the country and brought it down to us; and they made us this report, “It is a prosperous land that Yahweh our God has given us.” |
| **כו**וְלֹ֥א אֲבִיתֶ֖ם לַעֲלֹ֑ת וַתַּמְר֕וּ אֶת־פִּ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **כז**וַתֵּרָגְנ֤וּ בְאׇהֳלֵיכֶם֙ וַתֹּ֣אמְר֔וּ בְּשִׂנְאַ֤ת יְהֹוָה֙ אֹתָ֔נוּ הוֹצִיאָ֖נוּ מֵאֶ֣רֶץ מִצְרָ֑יִם לָתֵ֥ת אֹתָ֛נוּ בְּיַ֥ד הָאֱמֹרִ֖י לְהַשְׁמִידֵֽנוּ׃ **כח**אָנָ֣ה׀ אֲנַ֣חְנוּ עֹלִ֗ים אַחֵ֩ינוּ֩ הֵמַ֨סּוּ אֶת־לְבָבֵ֜נוּ לֵאמֹ֗ר עַ֣ם גָּד֤וֹל וָרָם֙ מִמֶּ֔נּוּ עָרִ֛ים גְּדֹלֹ֥ת וּבְצוּרֹ֖ת בַּשָּׁמָ֑יִם וְגַם־בְּנֵ֥י עֲנָקִ֖ים רָאִ֥ינוּ שָֽׁם׃ | [[27]](#footnote-27) “Yet, you refused to go up; you rebelled against Yahweh your God. [[28]](#footnote-28) You grumbled in your tents, saying “Because Yahweh hates us, he brought us out of the land of Egypt to hand us over to the Amorites to destroy us. [[29]](#footnote-29) Where are we headed? Our brothers have made us lose heart, saying: The people are stronger and taller than we are; the cities are huge, with walls up to the sky; and we saw Anakim there too.” |
| **כט**וָאֹמַ֖ר אֲלֵכֶ֑ם לֹא־תַעַרְצ֥וּן וְלֹא־תִֽירְא֖וּן מֵהֶֽם׃ **ל**יְהֹוָ֤ה אֱלֹֽהֵיכֶם֙ הַהֹלֵ֣ךְ לִפְנֵיכֶ֔ם ה֖וּא יִלָּחֵ֣ם לָכֶ֑ם כְּ֠כֹ֠ל אֲשֶׁ֨ר עָשָׂ֧ה אִתְּכֶ֛ם בְּמִצְרַ֖יִם לְעֵינֵיכֶֽם׃ **לא**וּבַמִּדְבָּר֙ אֲשֶׁ֣ר רָאִ֔יתָ אֲשֶׁ֤ר נְשָׂאֲךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ כַּאֲשֶׁ֥ר יִשָּׂא־אִ֖ישׁ אֶת־בְּנ֑וֹ בְּכׇל־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר הֲלַכְתֶּ֔ם עַד־בֹּאֲכֶ֖ם עַד־הַמָּק֥וֹם הַזֶּֽה׃ **לב**וּבַדָּבָ֖ר הַזֶּ֑ה אֵֽינְכֶם֙ מַאֲמִינִ֔ם בַּיהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **לג**הַהֹלֵ֨ךְ לִפְנֵיכֶ֜ם בַּדֶּ֗רֶךְ לָת֥וּר לָכֶ֛ם מָק֖וֹם לַחֲנֹֽתְכֶ֑ם בָּאֵ֣שׁ׀ לַ֗יְלָה לַרְאֹֽתְכֶם֙ בַּדֶּ֙רֶךְ֙ אֲשֶׁ֣ר תֵּֽלְכוּ־בָ֔הּ וּבֶעָנָ֖ן יוֹמָֽם׃ | [[30]](#footnote-30) “And I responded to you: Do not tremble and do not be afraid of them. [[31]](#footnote-31) Yahweh your God, who is about to go in front of you, will be fighting on your side, according to all that he did for you in Egypt before your very eyes. [[32]](#footnote-32) You have seen him in the desert, too: Yahweh your God continued to support you, as a man supports his son, all along the road you followed until you reached this place. [[33]](#footnote-33) Nevertheless, through all of this, you have put no faith in Yahweh your God, [[34]](#footnote-34) who had gone in front of you on the journey to find you a place to pitch your tents, by night in the fire, by day in the cloud, to show you the route you ought to take. |
| **לד**וַיִּשְׁמַ֥ע יְהֹוָ֖ה אֶת־ק֣וֹל דִּבְרֵיכֶ֑ם וַיִּקְצֹ֖ף וַיִּשָּׁבַ֥ע לֵאמֹֽר׃ **לה**אִם־יִרְאֶ֥ה אִישׁ֙ בָּאֲנָשִׁ֣ים הָאֵ֔לֶּה הַדּ֥וֹר הָרָ֖ע הַזֶּ֑ה אֵ֚ת הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁ֣ר נִשְׁבַּ֔עְתִּי לָתֵ֖ת לַאֲבֹתֵיכֶֽם׃ **לו**זֽוּלָתִ֞י כָּלֵ֤ב בֶּן־יְפֻנֶּה֙ ה֣וּא יִרְאֶ֔נָּה וְלֽוֹ־אֶתֵּ֧ן אֶת־הָאָ֛רֶץ אֲשֶׁ֥ר דָּֽרַךְ־בָּ֖הּ וּלְבָנָ֑יו יַ֕עַן אֲשֶׁ֥ר מִלֵּ֖א אַחֲרֵ֥י יְהֹוָֽה׃ **לז**גַּם־בִּי֙ הִתְאַנַּ֣ף יְהֹוָ֔ה בִּגְלַלְכֶ֖ם לֵאמֹ֑ר גַּם־אַתָּ֖ה לֹא־תָבֹ֥א שָֽׁם׃ **לח**יְהוֹשֻׁ֤עַ בִּן־נוּן֙ הָעֹמֵ֣ד לְפָנֶ֔יךָ ה֖וּא יָ֣בֹא שָׁ֑מָּה אֹת֣וֹ חַזֵּ֔ק כִּי־ה֖וּא יַנְחִלֶ֥נָּה אֶת־יִשְׂרָאֵֽל׃ **לט**וְטַפְּכֶם֩ אֲשֶׁ֨ר אֲמַרְתֶּ֜ם לָבַ֣ז יִהְיֶ֗ה וּ֠בְנֵיכֶ֠ם אֲשֶׁ֨ר לֹא־יָדְע֤וּ הַיּוֹם֙ ט֣וֹב וָרָ֔ע הֵ֖מָּה יָבֹ֣אוּ שָׁ֑מָּה וְלָהֶ֣ם אֶתְּנֶ֔נָּה וְהֵ֖ם יִירָשֽׁוּהָ׃ **מ**וְאַתֶּ֖ם פְּנ֣וּ לָכֶ֑ם וּסְע֥וּ הַמִּדְבָּ֖רָה דֶּ֥רֶךְ יַם־סֽוּף׃ | [[35]](#footnote-35) “Yahweh heard this talk of yours and, was angry, and swore: [[36]](#footnote-36) “Not one of these men, this evil generation, shall see the rich land that I swore to give to your fathers, [[37]](#footnote-37) except Caleb son of Jephunneh. He shall see it. To him and to his sons I will give the land he has set foot on; for, he has fully followed Yahweh.” [[38]](#footnote-38) Yahweh was angry with me too, on your account. “You shall not go in either,” he said. [[39]](#footnote-39) “Your assistant Joshua son of Nun, he shall be the one to enter. Give him encouragement, for he is the one who shall bring Israel to take possession of the land. [[40]](#footnote-40) But your little ones who, you said, would be seized as booty, these children of yours who do not yet know good from evil, these shall go in there; I will give it to them and they shall possess it. [[41]](#footnote-41) As for you, turn round, go back into the desert, towards the Sea of Suph.” |
| **מא**וַֽתַּעֲנ֣וּ׀ וַתֹּאמְר֣וּ אֵלַ֗י חָטָ֘אנוּ֮ לַיהֹוָה֒ אֲנַ֤חְנוּ נַעֲלֶה֙ וְנִלְחַ֔מְנוּ כְּכֹ֥ל אֲשֶׁר־צִוָּ֖נוּ יְהֹוָ֣ה אֱלֹהֵ֑ינוּ וַֽתַּחְגְּר֗וּ אִ֚ישׁ אֶת־כְּלֵ֣י מִלְחַמְתּ֔וֹ וַתָּהִ֖ינוּ לַעֲלֹ֥ת הָהָֽרָה׃ **מב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלַ֗י אֱמֹ֤ר לָהֶם֙ לֹ֤א תַֽעֲלוּ֙ וְלֹא־תִלָּ֣חֲמ֔וּ כִּ֥י אֵינֶ֖נִּי בְּקִרְבְּכֶ֑ם וְלֹא֙ תִּנָּ֣גְפ֔וּ לִפְנֵ֖י אֹיְבֵיכֶֽם׃ **מג**וָאֲדַבֵּ֥ר אֲלֵיכֶ֖ם וְלֹ֣א שְׁמַעְתֶּ֑ם וַתַּמְרוּ֙ אֶת־פִּ֣י יְהֹוָ֔ה וַתָּזִ֖דוּ וַתַּעֲל֥וּ הָהָֽרָה׃ **מד**וַיֵּצֵ֨א הָאֱמֹרִ֜י הַיֹּשֵׁ֨ב בָּהָ֤ר הַהוּא֙ לִקְרַאתְכֶ֔ם וַיִּרְדְּפ֣וּ אֶתְכֶ֔ם כַּאֲשֶׁ֥ר תַּעֲשֶׂ֖ינָה הַדְּבֹרִ֑ים וַֽיַּכְּת֥וּ אֶתְכֶ֛ם בְּשֵׂעִ֖יר עַד־חׇרְמָֽה׃ **מה**וַתָּשֻׁ֥בוּ וַתִּבְכּ֖וּ לִפְנֵ֣י יְהֹוָ֑ה וְלֹֽא־שָׁמַ֤ע יְהֹוָה֙ בְּקֹ֣לְכֶ֔ם וְלֹ֥א הֶאֱזִ֖ין אֲלֵיכֶֽם׃ **מו**וַתֵּשְׁב֥וּ בְקָדֵ֖שׁ יָמִ֣ים רַבִּ֑ים כַּיָּמִ֖ים אֲשֶׁ֥ר יְשַׁבְתֶּֽם׃ | [[42]](#footnote-42) “You answered me then, “We have sinned against Yahweh our God. We will go up and fight as Yahweh our God has ordered us.” So, each one of you buckled on his arms and blithely marched up into the highlands. [[43]](#footnote-43) But Yahweh said to me, “Tell them this: Do not go up and fight. I am not among you. You will be defeated by your enemies.” [[44]](#footnote-44) I told you, but you would not listen, and you rebelled against Yahweh: you still dared to go up into the highlands. [[45]](#footnote-45) The Amorites, who live in that country of hills, came swarming out against you like bees, pursued you and struck you down in Seir and as far away as Hormah. [[46]](#footnote-46) When you returned you shed tears in the presence of Yahweh, but he did not listen to your cries and paid no heed to you. [[47]](#footnote-47) That was why you had to stay at Kadesh as long as you did. |

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| דברים פרק ב | Deuteronomy [[48]](#footnote-48)2 |
| **א**וַנֵּ֜פֶן וַנִּסַּ֤ע הַמִּדְבָּ֙רָה֙ דֶּ֣רֶךְ יַם־ס֔וּף כַּאֲשֶׁ֛ר דִּבֶּ֥ר יְהֹוָ֖ה אֵלָ֑י וַנָּ֥סׇב אֶת־הַר־שֵׂעִ֖יר יָמִ֥ים רַבִּֽים׃ {ס} | [[49]](#footnote-49) “We then turned and made for the desert, by way of the Sea of Suph, as Yahweh had ordered me. For many days, we skirted Mount Seir. |
| **ב**וַיֹּ֥אמֶר יְהֹוָ֖ה אֵלַ֥י לֵאמֹֽר׃ **ג**רַב־לָכֶ֕ם סֹ֖ב אֶת־הָהָ֣ר הַזֶּ֑ה פְּנ֥וּ לָכֶ֖ם צָפֹֽנָה׃ **ד**וְאֶת־הָעָם֮ צַ֣ו לֵאמֹר֒ אַתֶּ֣ם עֹֽבְרִ֗ים בִּגְבוּל֙ אֲחֵיכֶ֣ם בְּנֵי־עֵשָׂ֔ו הַיֹּשְׁבִ֖ים בְּשֵׂעִ֑יר וְיִֽירְא֣וּ מִכֶּ֔ם וְנִשְׁמַרְתֶּ֖ם מְאֹֽד׃ **ה**אַל־תִּתְגָּר֣וּ בָ֔ם כִּ֠י לֹֽא־אֶתֵּ֤ן לָכֶם֙ מֵֽאַרְצָ֔ם עַ֖ד מִדְרַ֣ךְ כַּף־רָ֑גֶל כִּֽי־יְרֻשָּׁ֣ה לְעֵשָׂ֔ו נָתַ֖תִּי אֶת־הַ֥ר שֵׂעִֽיר׃ **ו**אֹ֣כֶל תִּשְׁבְּר֧וּ מֵֽאִתָּ֛ם בַּכֶּ֖סֶף וַאֲכַלְתֶּ֑ם וְגַם־מַ֜יִם תִּכְר֧וּ מֵאִתָּ֛ם בַּכֶּ֖סֶף וּשְׁתִיתֶֽם׃ **ז**כִּי֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ בֵּֽרַכְךָ֗ בְּכֹל֙ מַעֲשֵׂ֣ה יָדֶ֔ךָ יָדַ֣ע לֶכְתְּךָ֔ אֶת־הַמִּדְבָּ֥ר הַגָּדֹ֖ל הַזֶּ֑ה זֶ֣ה׀ אַרְבָּעִ֣ים שָׁנָ֗ה יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ עִמָּ֔ךְ לֹ֥א חָסַ֖רְתָּ דָּבָֽר׃ **ח**וַֽנַּעֲבֹ֞ר מֵאֵ֧ת אַחֵ֣ינוּ בְנֵי־עֵשָׂ֗ו הַיֹּֽשְׁבִים֙ בְּשֵׂעִ֔יר מִדֶּ֙רֶךְ֙ הָֽעֲרָבָ֔ה מֵאֵילַ֖ת וּמֵעֶצְיֹ֣ן גָּ֑בֶר {ס} | [[50]](#footnote-50) “Yahweh then said to me, [[51]](#footnote-51) “You have wandered in these highlands long enough: Go north; [[52]](#footnote-52) and give the people this order: You are about to pass through the territory of your kinsmen, the sons of Esau who live in Seir. They are frightened of you; but take care [[53]](#footnote-53) not to provoke them, for I will not give you even so much as a foot’s length of their land. I have given Mount Seir to Esau as his domain. [[54]](#footnote-54) Pay them in money for what food you eat and pay them in money for all the water you drink. [[55]](#footnote-55) Yahweh your God has blessed you in all you do; he has watched over your journeying through this vast desert. Yahweh your God has been with you these forty years and you have never been in want.” [[56]](#footnote-56) So, we passed beyond those kinsmen of ours, the sons of Esau who live in Seir, by the Arabah and Elath and Ezion-Geber road. |
| וַנֵּ֙פֶן֙ וַֽנַּעֲבֹ֔ר דֶּ֖רֶךְ מִדְבַּ֥ר מוֹאָֽב׃ **ט**וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלַ֗י אַל־תָּ֙צַר֙ אֶת־מוֹאָ֔ב וְאַל־תִּתְגָּ֥ר בָּ֖ם מִלְחָמָ֑ה כִּ֠י לֹֽא־אֶתֵּ֨ן לְךָ֤ מֵֽאַרְצוֹ֙ יְרֻשָּׁ֔ה כִּ֣י לִבְנֵי־ל֔וֹט נָתַ֥תִּי אֶת־עָ֖ר יְרֻשָּֽׁה׃ **י**הָאֵמִ֥ים לְפָנִ֖ים יָ֣שְׁבוּ בָ֑הּ עַ֣ם גָּד֥וֹל וְרַ֛ב וָרָ֖ם כָּעֲנָקִֽים׃ **יא**רְפָאִ֛ים יֵחָשְׁב֥וּ אַף־הֵ֖ם כָּעֲנָקִ֑ים וְהַמֹּ֣אָבִ֔ים יִקְרְא֥וּ לָהֶ֖ם אֵמִֽים׃ **יב**וּבְשֵׂעִ֞יר יָשְׁב֣וּ הַחֹרִים֮ לְפָנִים֒ וּבְנֵ֧י עֵשָׂ֣ו יִֽירָשׁ֗וּם וַיַּשְׁמִידוּם֙ מִפְּנֵיהֶ֔ם וַיֵּשְׁב֖וּ תַּחְתָּ֑ם כַּאֲשֶׁ֧ר עָשָׂ֣ה יִשְׂרָאֵ֗ל לְאֶ֙רֶץ֙ יְרֻשָּׁת֔וֹ אֲשֶׁר־נָתַ֥ן יְהֹוָ֖ה לָהֶֽם׃ **יג**עַתָּ֗ה קֻ֛מוּ וְעִבְר֥וּ לָכֶ֖ם אֶת־נַ֣חַל זָ֑רֶד וַֽנַּעֲבֹ֖ר אֶת־נַ֥חַל זָֽרֶד׃ **יד**וְהַיָּמִ֞ים אֲשֶׁר־הָלַ֣כְנוּ׀ מִקָּדֵ֣שׁ בַּרְנֵ֗עַ עַ֤ד אֲשֶׁר־עָבַ֙רְנוּ֙ אֶת־נַ֣חַל זֶ֔רֶד שְׁלֹשִׁ֥ים וּשְׁמֹנֶ֖ה שָׁנָ֑ה עַד־תֹּ֨ם כׇּל־הַדּ֜וֹר אַנְשֵׁ֤י הַמִּלְחָמָה֙ מִקֶּ֣רֶב הַֽמַּחֲנֶ֔ה כַּאֲשֶׁ֛ר נִשְׁבַּ֥ע יְהֹוָ֖ה לָהֶֽם׃ **טו**וְגַ֤ם יַד־יְהֹוָה֙ הָ֣יְתָה בָּ֔ם לְהֻמָּ֖ם מִקֶּ֣רֶב הַֽמַּחֲנֶ֑ה עַ֖ד תֻּמָּֽם׃ **טז**וַיְהִ֨י כַאֲשֶׁר־תַּ֜מּוּ כׇּל־אַנְשֵׁ֧י הַמִּלְחָמָ֛ה לָמ֖וּת מִקֶּ֥רֶב הָעָֽם׃ {ס} | “Then, changing direction, we took the road towards the Plains of Moab. [[57]](#footnote-57) Yahweh said to me, “Make no attack on Moab and do not provoke him to fight, for I will give you none of his land. I have given Ar into the possession of the sons of Lot.” ([[58]](#footnote-58) At one time the Emim lived there, a great and numerous people, tall as the Anakim; [[59]](#footnote-59) and, like the Anakim, they were accounted Rephaim, though the Moabites call them Emim. [[60]](#footnote-60) And the Horim lived in Seir at one time; but they were dispossessed and destroyed by the sons of Esau who settled there in place of them, just as Israel did in their own land, the heritage they received from Yahweh.) [[61]](#footnote-61) “Forward, then! Cross the Wadi Zered!” So, we crossed the Wadi Zered. [[62]](#footnote-62) Now from Kadesh-Barnea to the Wadi Zered, our wanderings had taken thirty-eight years, so that the whole generation of warriors was lost to the camp, as Yahweh had sworn to them. [[63]](#footnote-63) The hand of Yahweh fell upon them in the camp until they had perished entirely. [[64]](#footnote-64) “When all the warriors had been carried off by death from among the people, down to the last man, |
| **יז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֵלַ֥י לֵאמֹֽר׃ **יח**אַתָּ֨ה עֹבֵ֥ר הַיּ֛וֹם אֶת־גְּב֥וּל מוֹאָ֖ב אֶת־עָֽר׃ **יט**וְקָרַבְתָּ֗ מ֚וּל בְּנֵ֣י עַמּ֔וֹן אַל־תְּצֻרֵ֖ם וְאַל־תִּתְגָּ֣ר בָּ֑ם כִּ֣י לֹֽא־אֶ֠תֵּ֠ן מֵאֶ֨רֶץ בְּנֵי־עַמּ֤וֹן לְךָ֙ יְרֻשָּׁ֔ה כִּ֥י לִבְנֵי־ל֖וֹט נְתַתִּ֥יהָ יְרֻשָּֽׁה׃ **כ**אֶֽרֶץ־רְפָאִ֥ים תֵּחָשֵׁ֖ב אַף־הִ֑וא רְפָאִ֤ים יָֽשְׁבוּ־בָהּ֙ לְפָנִ֔ים וְהָֽעַמֹּנִ֔ים יִקְרְא֥וּ לָהֶ֖ם זַמְזֻמִּֽים׃ **כא**עַ֣ם גָּד֥וֹל וְרַ֛ב וָרָ֖ם כָּעֲנָקִ֑ים וַיַּשְׁמִידֵ֤ם יְהֹוָה֙ מִפְּנֵיהֶ֔ם וַיִּירָשֻׁ֖ם וַיֵּשְׁב֥וּ תַחְתָּֽם׃ **כב**כַּאֲשֶׁ֤ר עָשָׂה֙ לִבְנֵ֣י עֵשָׂ֔ו הַיֹּשְׁבִ֖ים בְּשֵׂעִ֑יר אֲשֶׁ֨ר הִשְׁמִ֤יד אֶת־הַחֹרִי֙ מִפְּנֵיהֶ֔ם וַיִּֽירָשֻׁם֙ וַיֵּשְׁב֣וּ תַחְתָּ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **כג**וְהָֽעַוִּ֛ים הַיֹּשְׁבִ֥ים בַּחֲצֵרִ֖ים עַד־עַזָּ֑ה כַּפְתֹּרִים֙ הַיֹּצְאִ֣ים מִכַּפְתֹּ֔ר הִשְׁמִידֻ֖ם וַיֵּשְׁב֥וּ תַחְתָּֽם׃ **כד**ק֣וּמוּ סְּע֗וּ וְעִבְרוּ֮ אֶת־נַ֣חַל אַרְנֹן֒ רְאֵ֣ה נָתַ֣תִּי בְ֠יָדְךָ֠ אֶת־סִיחֹ֨ן מֶֽלֶךְ־חֶשְׁבּ֧וֹן הָֽאֱמֹרִ֛י וְאֶת־אַרְצ֖וֹ הָחֵ֣ל רָ֑שׁ וְהִתְגָּ֥ר בּ֖וֹ מִלְחָמָֽה׃ **כה**הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙ תֵּ֤ת פַּחְדְּךָ֙ וְיִרְאָ֣תְךָ֔ עַל־פְּנֵי֙ הָֽעַמִּ֔ים תַּ֖חַת כׇּל־הַשָּׁמָ֑יִם אֲשֶׁ֤ר יִשְׁמְעוּן֙ שִׁמְעֲךָ֔ וְרָגְז֥וּ וְחָל֖וּ מִפָּנֶֽיךָ׃ | [[65]](#footnote-65) “Yahweh said this to me, [[66]](#footnote-66) “You are now about to cross Ar, the land of Moab, [[67]](#footnote-67) and to approach the frontier of the Ammonites. Do not attack or provoke them, for I will give you none of the land belonging to the Ammonites. I have given it to the children of Lot as their domain.” ([[68]](#footnote-68) This also was accounted a land of Rephaim; at one time, the Rephaim lived there, though the Ammonites call them Zamzummim, [[69]](#footnote-69) a great and numerous people, tall as the Anakim. Yahweh destroyed them before the Ammonites, who settled there in place of them, [[70]](#footnote-70) as he had destroyed the Horim in front of the children of Esau who live in Seir, so they could dispossess them and settle there in place of them to this day. [[71]](#footnote-71) As for the Avvim who had their encampments as far as Gaza: the Caphtorim, coming from Caphtor, destroyed them, settling there in place of them.) [[72]](#footnote-72) “Break camp, set out and cross the Wadi Arnon. See, I am putting Sihon the Amorite, king of Heshbon, at your mercy, and his country too. Conquer it and engage him in battle. [[73]](#footnote-73) Today I will begin to put the dread and fear of you among all the peoples under heaven: all who hear the sound will tremble and fear your coming.” |
| **כו**וָאֶשְׁלַ֤ח מַלְאָכִים֙ מִמִּדְבַּ֣ר קְדֵמ֔וֹת אֶל־סִיח֖וֹן מֶ֣לֶךְ חֶשְׁבּ֑וֹן דִּבְרֵ֥י שָׁל֖וֹם לֵאמֹֽר׃ **כז**אֶעְבְּרָ֣ה בְאַרְצֶ֔ךָ בַּדֶּ֥רֶךְ בַּדֶּ֖רֶךְ אֵלֵ֑ךְ לֹ֥א אָס֖וּר יָמִ֥ין וּשְׂמֹֽאול׃ **כח**אֹ֣כֶל בַּכֶּ֤סֶף תַּשְׁבִּרֵ֙נִי֙ וְאָכַ֔לְתִּי וּמַ֛יִם בַּכֶּ֥סֶף תִּתֶּן־לִ֖י וְשָׁתִ֑יתִי רַ֖ק אֶעְבְּרָ֥ה בְרַגְלָֽי׃ **כט**כַּאֲשֶׁ֨ר עָֽשׂוּ־לִ֜י בְּנֵ֣י עֵשָׂ֗ו הַיֹּֽשְׁבִים֙ בְּשֵׂעִ֔יר וְהַמּ֣וֹאָבִ֔ים הַיֹּשְׁבִ֖ים בְּעָ֑ר עַ֤ד אֲשֶֽׁר־אֶֽעֱבֹר֙ אֶת־הַיַּרְדֵּ֔ן אֶל־הָאָ֕רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵ֖ינוּ נֹתֵ֥ן לָֽנוּ׃ **ל**וְלֹ֣א אָבָ֗ה סִיחֹן֙ מֶ֣לֶךְ חֶשְׁבּ֔וֹן הַעֲבִרֵ֖נוּ בּ֑וֹ כִּֽי־הִקְשָׁה֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ אֶת־רוּח֗וֹ וְאִמֵּץ֙ אֶת־לְבָב֔וֹ לְמַ֛עַן תִּתּ֥וֹ בְיָדְךָ֖ כַּיּ֥וֹם הַזֶּֽה׃ {ס} | [[74]](#footnote-74) “So, from the desert of Kedemoth I sent envoys to Sihon king of Heshbon with the following terms of peace: [[75]](#footnote-75) I mean to pass through your land. I will travel only along the road; I will stray neither to the right nor to the left. [[76]](#footnote-76) What food I eat, sell me in return for money; and I will pay money for all the water I drink. Only give me leave to march through, [[77]](#footnote-77) just as the children of Esau who live in Seir gave me leave, and likewise the Moabites who live in Ar, until I cross the Jordan into the land that Yahweh our God is giving us. [[78]](#footnote-78) But Sihon king of Heshbon would not give us leave to pass through his land: Yahweh your God has made his spirit obstinate and his heart stubborn, so as to leave him at your mercy, as he still is. |
| **לא**וַיֹּ֤אמֶר יְהֹוָה֙ אֵלַ֔י רְאֵ֗ה הַֽחִלֹּ֙תִי֙ תֵּ֣ת לְפָנֶ֔יךָ אֶת־סִיחֹ֖ן וְאֶת־אַרְצ֑וֹ הָחֵ֣ל רָ֔שׁ לָרֶ֖שֶׁת אֶת־אַרְצֽוֹ׃ **לב**וַיֵּצֵא֩ סִיחֹ֨ן לִקְרָאתֵ֜נוּ ה֧וּא וְכׇל־עַמּ֛וֹ לַמִּלְחָמָ֖ה יָֽהְצָה׃ **לג**וַֽיִּתְּנֵ֛הוּ יְהֹוָ֥ה אֱלֹהֵ֖ינוּ לְפָנֵ֑ינוּ וַנַּ֥ךְ אֹת֛וֹ וְאֶת־בנו [בָּנָ֖יו] וְאֶת־כׇּל־עַמּֽוֹ׃ **לד**וַנִּלְכֹּ֤ד אֶת־כׇּל־עָרָיו֙ בָּעֵ֣ת הַהִ֔וא וַֽנַּחֲרֵם֙ אֶת־כׇּל־עִ֣יר מְתִ֔ם וְהַנָּשִׁ֖ים וְהַטָּ֑ף לֹ֥א הִשְׁאַ֖רְנוּ שָׂרִֽיד׃ **לה**רַ֥ק הַבְּהֵמָ֖ה בָּזַ֣זְנוּ לָ֑נוּ וּשְׁלַ֥ל הֶעָרִ֖ים אֲשֶׁ֥ר לָכָֽדְנוּ׃ **לו**מֵֽעֲרֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנֹ֜ן וְהָעִ֨יר אֲשֶׁ֤ר בַּנַּ֙חַל֙ וְעַד־הַגִּלְעָ֔ד לֹ֤א הָֽיְתָה֙ קִרְיָ֔ה אֲשֶׁ֥ר שָׂגְבָ֖ה מִמֶּ֑נּוּ אֶת־הַכֹּ֕ל נָתַ֛ן יְהֹוָ֥ה אֱלֹהֵ֖ינוּ לְפָנֵֽינוּ׃ **לז**רַ֛ק אֶל־אֶ֥רֶץ בְּנֵי־עַמּ֖וֹן לֹ֣א קָרָ֑בְתָּ כׇּל־יַ֞ד נַ֤חַל יַבֹּק֙ וְעָרֵ֣י הָהָ֔ר וְכֹ֥ל אֲשֶׁר־צִוָּ֖ה יְהֹוָ֥ה אֱלֹהֵֽינוּ׃ | [[79]](#footnote-79) “Yahweh said to me, “You see, I have begun to deliver Sihon and his land over to you. Set about the conquest; seize his land.” [[80]](#footnote-80) Sihon then, with all his people, marched out against us to give battle at Jahaz; [[81]](#footnote-81) and Yahweh our God delivered him over to us: we defeated him, with all his sons and all his people. [[82]](#footnote-82) Then we captured all his cities and laid whole towns under ban, men, women and children; we spared nothing [[83]](#footnote-83) but the livestock that we took as our spoil, as also the plunder from the towns we captured. [[84]](#footnote-84) From Aroer on the height above the Wadi Arnon, and from the town at the bottom of the ravine, as far as Gilead, not one town was beyond our reach; Yahweh our God delivered them all over to us. [[85]](#footnote-85) The country of the Ammonites alone you did not go near, neither the region of Wadi Jabbok nor the towns of the hill country, nor anywhere forbidden us by Yahweh our God. |

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| דברים פרק ג | Deuteronomy [[86]](#footnote-86)3 |
| **א**וַנֵּ֣פֶן וַנַּ֔עַל דֶּ֖רֶךְ הַבָּשָׁ֑ן וַיֵּצֵ֣א עוֹג֩ מֶֽלֶךְ־הַבָּשָׁ֨ן לִקְרָאתֵ֜נוּ ה֧וּא וְכׇל־עַמּ֛וֹ לַמִּלְחָמָ֖ה אֶדְרֶֽעִי׃ **ב**וַיֹּ֨אמֶר יְהֹוָ֤ה אֵלַי֙ אַל־תִּירָ֣א אֹת֔וֹ כִּ֣י בְיָדְךָ֞ נָתַ֧תִּי אֹת֛וֹ וְאֶת־כׇּל־עַמּ֖וֹ וְאֶת־אַרְצ֑וֹ וְעָשִׂ֣יתָ לּ֔וֹ כַּאֲשֶׁ֣ר עָשִׂ֗יתָ לְסִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר יוֹשֵׁ֖ב בְּחֶשְׁבּֽוֹן׃ **ג**וַיִּתֵּן֩ יְהֹוָ֨ה אֱלֹהֵ֜ינוּ בְּיָדֵ֗נוּ גַּ֛ם אֶת־ע֥וֹג מֶֽלֶךְ־הַבָּשָׁ֖ן וְאֶת־כׇּל־עַמּ֑וֹ וַנַּכֵּ֕הוּ עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִֽיד׃ **ד**וַנִּלְכֹּ֤ד אֶת־כׇּל־עָרָיו֙ בָּעֵ֣ת הַהִ֔וא לֹ֤א הָֽיְתָה֙ קִרְיָ֔ה אֲשֶׁ֥ר לֹא־לָקַ֖חְנוּ מֵֽאִתָּ֑ם שִׁשִּׁ֥ים עִיר֙ כׇּל־חֶ֣בֶל אַרְגֹּ֔ב מַמְלֶ֥כֶת ע֖וֹג בַּבָּשָֽׁן׃ **ה**כׇּל־אֵ֜לֶּה עָרִ֧ים בְּצֻרֹ֛ת חוֹמָ֥ה גְבֹהָ֖ה דְּלָתַ֣יִם וּבְרִ֑יחַ לְבַ֛ד מֵעָרֵ֥י הַפְּרָזִ֖י הַרְבֵּ֥ה מְאֹֽד׃ **ו**וַנַּחֲרֵ֣ם אוֹתָ֔ם כַּאֲשֶׁ֣ר עָשִׂ֔ינוּ לְסִיחֹ֖ן מֶ֣לֶךְ חֶשְׁבּ֑וֹן הַחֲרֵם֙ כׇּל־עִ֣יר מְתִ֔ם הַנָּשִׁ֖ים וְהַטָּֽף׃ **ז**וְכׇל־הַבְּהֵמָ֛ה וּשְׁלַ֥ל הֶעָרִ֖ים בַּזּ֥וֹנוּ לָֽנוּ׃ | [[87]](#footnote-87) “We then turned towards Bashan and went up there; and Og king of Bashan marched out against us, he and all his people, to give battle at Edrei. [[88]](#footnote-88) Yahweh said to me, “Do not fear him, for I have put him at your mercy, with all his people and his land. Deal with him as you dealt with Sihon the king of the Amorites who lives in Heshbon.” [[89]](#footnote-89) So, Yahweh our God put Og king of Bashan at our mercy too, with all his people. We struck him down and not a thing remained to him. [[90]](#footnote-90) We captured all his towns at that time; there was not a town of theirs we did not take: sixty towns, the whole confederation of Argob, Og’s capital in Bashan, [[91]](#footnote-91) all the strongholds enclosed in high walls and fortified with gates and bars, besides a great many villages. [[92]](#footnote-92) We laid them under ban as we had done with Sihon king of Heshbon, laying each occupied town, men, women and children, under the ban; [[93]](#footnote-93) but we seized the livestock and the plunder from these towns as spoil for ourselves. |
| **ח**וַנִּקַּ֞ח בָּעֵ֤ת הַהִוא֙ אֶת־הָאָ֔רֶץ מִיַּ֗ד שְׁנֵי֙ מַלְכֵ֣י הָאֱמֹרִ֔י אֲשֶׁ֖ר בְּעֵ֣בֶר הַיַּרְדֵּ֑ן מִנַּ֥חַל אַרְנֹ֖ן עַד־הַ֥ר חֶרְמֽוֹן׃ **ט**צִידֹנִ֛ים יִקְרְא֥וּ לְחֶרְמ֖וֹן שִׂרְיֹ֑ן וְהָ֣אֱמֹרִ֔י יִקְרְאוּ־ל֖וֹ שְׂנִֽיר׃ **י**כֹּ֣ל׀ עָרֵ֣י הַמִּישֹׁ֗ר וְכׇל־הַגִּלְעָד֙ וְכׇל־הַבָּשָׁ֔ן עַד־סַלְכָ֖ה וְאֶדְרֶ֑עִי עָרֵ֛י מַמְלֶ֥כֶת ע֖וֹג בַּבָּשָֽׁן׃ **יא**כִּ֣י רַק־ע֞וֹג מֶ֣לֶךְ הַבָּשָׁ֗ן נִשְׁאַר֮ מִיֶּ֣תֶר הָרְפָאִים֒ הִנֵּ֤ה עַרְשׂוֹ֙ עֶ֣רֶשׂ בַּרְזֶ֔ל הֲלֹ֣ה הִ֔וא בְּרַבַּ֖ת בְּנֵ֣י עַמּ֑וֹן תֵּ֧שַׁע אַמּ֣וֹת אׇרְכָּ֗הּ וְאַרְבַּ֥ע אַמּ֛וֹת רׇחְבָּ֖הּ בְּאַמַּת־אִֽישׁ׃ | [[94]](#footnote-94) “Thus, by then we had taken the country of the two Amorite kings that were beyond the Jordan, stretching from the Wadi Arnon to Mount Hermon [[95]](#footnote-95) (the Sidonians call Hermon ‘Sirion’ and the Amorites call it ‘Senir’); [[96]](#footnote-96) all the towns of the tableland, and all Gilead and all Bashan, as far as Salecah and Edrei, the capital cities of the kingdom of Og in Bashan. [[97]](#footnote-97) (For Og king of Bashan was the last survivor of the Rephaim; and his bedstead was the bedstead of iron that can still be seen at Rabbah of the Ammonites, nine cubits in length and four cubits in width, in the common cubit.) |
| **יב**וְאֶת־הָאָ֧רֶץ הַזֹּ֛את יָרַ֖שְׁנוּ בָּעֵ֣ת הַהִ֑וא מֵעֲרֹעֵ֞ר אֲשֶׁר־עַל־נַ֣חַל אַרְנֹ֗ן וַחֲצִ֤י הַֽר־הַגִּלְעָד֙ וְעָרָ֔יו נָתַ֕תִּי לָרֽאוּבֵנִ֖י וְלַגָּדִֽי׃ **יג**וְיֶ֨תֶר הַגִּלְעָ֤ד וְכׇל־הַבָּשָׁן֙ מַמְלֶ֣כֶת ע֔וֹג נָתַ֕תִּי לַחֲצִ֖י שֵׁ֣בֶט הַֽמְנַשֶּׁ֑ה כֹּ֣ל חֶ֤בֶל הָֽאַרְגֹּב֙ לְכׇל־הַבָּשָׁ֔ן הַה֥וּא יִקָּרֵ֖א אֶ֥רֶץ רְפָאִֽים׃ **יד**יָאִ֣יר בֶּן־מְנַשֶּׁ֗ה לָקַח֙ אֶת־כׇּל־חֶ֣בֶל אַרְגֹּ֔ב עַד־גְּב֥וּל הַגְּשׁוּרִ֖י וְהַמַּֽעֲכָתִ֑י וַיִּקְרָא֩ אֹתָ֨ם עַל־שְׁמ֤וֹ אֶת־הַבָּשָׁן֙ חַוֺּ֣ת יָאִ֔יר עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **טו**וּלְמָכִ֖יר נָתַ֥תִּי אֶת־הַגִּלְעָֽד׃ **טז**וְלָראוּבֵנִ֨י וְלַגָּדִ֜י נָתַ֤תִּי מִן־הַגִּלְעָד֙ וְעַד־נַ֣חַל אַרְנֹ֔ן תּ֥וֹךְ הַנַּ֖חַל וּגְבֻ֑ל וְעַד֙ יַבֹּ֣ק הַנַּ֔חַל גְּב֖וּל בְּנֵ֥י עַמּֽוֹן׃ **יז**וְהָֽעֲרָבָ֖ה וְהַיַּרְדֵּ֣ן וּגְבֻ֑ל מִכִּנֶּ֗רֶת וְעַ֨ד יָ֤ם הָֽעֲרָבָה֙ יָ֣ם הַמֶּ֔לַח תַּ֛חַת אַשְׁדֹּ֥ת הַפִּסְגָּ֖ה מִזְרָֽחָה׃ | [[98]](#footnote-98) “At that time, we occupied this land; to the Reubenites and Gadites, I gave from Aroer on the Wadi Arnon and half the highlands of Gilead with its towns. [[99]](#footnote-99) To the half-tribe of Manasseh, I gave the rest of Gilead and all of Bashan, Og’s kingdom. (The whole region of Argob, and the whole of Bashan, is called the land of the Rephaim. [[100]](#footnote-100) Jair the Manassite took all the region of Argob to the border of the Gesh­urites and Maaca­thites and gave his name to those towns, Havvoth-Jair, to this day.) [[101]](#footnote-101) To Machir I gave Gilead. [[102]](#footnote-102) To the Reubenites and the Gadites I gave from Gilead to the Wadi Arnon, the middle of the wadi marking the border, and up to the wadi Jabbok, which is the border of the Ammonites. [[103]](#footnote-103) The Arabah also, the Jordan being the border, from Chinnereth to the Sea of the Arabah (the Salt Sea), under the slopes of Pisgah on the east. |
| **יח**וָאֲצַ֣ו אֶתְכֶ֔ם בָּעֵ֥ת הַהִ֖וא לֵאמֹ֑ר יְהֹוָ֣ה אֱלֹהֵיכֶ֗ם נָתַ֨ן לָכֶ֜ם אֶת־הָאָ֤רֶץ הַזֹּאת֙ לְרִשְׁתָּ֔הּ חֲלוּצִ֣ים תַּֽעַבְר֗וּ לִפְנֵ֛י אֲחֵיכֶ֥ם בְּנֵֽי־יִשְׂרָאֵ֖ל כׇּל־בְּנֵי־חָֽיִל׃ **יט**רַ֠ק נְשֵׁיכֶ֣ם וְטַפְּכֶם֮ וּמִקְנֵכֶם֒ יָדַ֕עְתִּי כִּֽי־מִקְנֶ֥ה רַ֖ב לָכֶ֑ם יֵֽשְׁבוּ֙ בְּעָ֣רֵיכֶ֔ם אֲשֶׁ֥ר נָתַ֖תִּי לָכֶֽם׃ **כ**עַ֠ד אֲשֶׁר־יָנִ֨יחַ יְהֹוָ֥ה׀  לַֽאֲחֵיכֶם֮ כָּכֶם֒ וְיָרְשׁ֣וּ גַם־הֵ֔ם אֶת־הָאָ֕רֶץ אֲשֶׁ֨ר יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם נֹתֵ֥ן לָהֶ֖ם בְּעֵ֣בֶר הַיַּרְדֵּ֑ן וְשַׁבְתֶּ֗ם אִ֚ישׁ לִֽירֻשָּׁת֔וֹ אֲשֶׁ֥ר נָתַ֖תִּי לָכֶֽם׃ **כא**וְאֶת־יְהוֹשׁ֣וּעַ צִוֵּ֔יתִי בָּעֵ֥ת הַהִ֖וא לֵאמֹ֑ר עֵינֶ֣יךָ הָרֹאֹ֗ת אֵת֩ כׇּל־אֲשֶׁ֨ר עָשָׂ֜ה יְהֹוָ֤ה אֱלֹהֵיכֶם֙ לִשְׁנֵי֙ הַמְּלָכִ֣ים הָאֵ֔לֶּה כֵּֽן־יַעֲשֶׂ֤ה יְהֹוָה֙ לְכׇל־הַמַּמְלָכ֔וֹת אֲשֶׁ֥ר אַתָּ֖ה עֹבֵ֥ר שָֽׁמָּה׃ **כב**לֹ֖א תִּֽירָא֑וּם כִּ֚י יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֖וּא הַנִּלְחָ֥ם לָכֶֽם׃ {ס} | [[104]](#footnote-104) “And I gave you this command at that time, saying: although Yahweh your God has given you this land for your own, all you fighting men must take up arms and march at the head of your brothers, the Israelites. [[105]](#footnote-105) Only your wives, your children and your livestock (I know that you have much livestock) shall stay behind in the towns I have given you. [[106]](#footnote-106) When Yahweh gives rest to your brothers, as he has to you, and they too have occupied the land that Yahweh your God is giving them beyond the Jordan, then you shall return, each to the property I have given to you. [[107]](#footnote-107) I then gave Joshua this order: You have seen with your own eyes everything that Yahweh has done to these two kings; Yahweh will do the same to all the kingdoms into which you are about to pass. [[108]](#footnote-108) Do not be afraid of them: Yahweh your God himself is fighting for you. |
| **כג**וָאֶתְחַנַּ֖ן אֶל־יְהֹוָ֑ה בָּעֵ֥ת הַהִ֖וא לֵאמֹֽר׃ **כד**אֲדֹנָ֣י יֱהֹוִ֗ה אַתָּ֤ה הַֽחִלּ֙וֹתָ֙ לְהַרְא֣וֹת אֶֽת־עַבְדְּךָ֔ אֶ֨ת־גׇּדְלְךָ֔ וְאֶת־יָדְךָ֖ הַחֲזָקָ֑ה אֲשֶׁ֤ר מִי־אֵל֙ בַּשָּׁמַ֣יִם וּבָאָ֔רֶץ אֲשֶׁר־יַעֲשֶׂ֥ה כְמַעֲשֶׂ֖יךָ וְכִגְבוּרֹתֶֽךָ׃ **כה**אֶעְבְּרָה־נָּ֗א וְאֶרְאֶה֙ אֶת־הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁ֖ר בְּעֵ֣בֶר הַיַּרְדֵּ֑ן הָהָ֥ר הַטּ֛וֹב הַזֶּ֖ה וְהַלְּבָנֹֽן׃ **כו**וַיִּתְעַבֵּ֨ר יְהֹוָ֥ה בִּי֙ לְמַ֣עַנְכֶ֔ם וְלֹ֥א שָׁמַ֖ע אֵלָ֑י וַיֹּ֨אמֶר יְהֹוָ֤ה אֵלַי֙ רַב־לָ֔ךְ אַל־תּ֗וֹסֶף דַּבֵּ֥ר אֵלַ֛י ע֖וֹד בַּדָּבָ֥ר הַזֶּֽה׃ **כז**עֲלֵ֣ה׀ רֹ֣אשׁ הַפִּסְגָּ֗ה וְשָׂ֥א עֵינֶ֛יךָ יָ֧מָּה וְצָפֹ֛נָה וְתֵימָ֥נָה וּמִזְרָ֖חָה וּרְאֵ֣ה בְעֵינֶ֑יךָ כִּי־לֹ֥א תַעֲבֹ֖ר אֶת־הַיַּרְדֵּ֥ן הַזֶּֽה׃ **כח**וְצַ֥ו אֶת־יְהוֹשֻׁ֖עַ וְחַזְּקֵ֣הוּ וְאַמְּצֵ֑הוּ כִּי־ה֣וּא יַעֲבֹ֗ר לִפְנֵי֙ הָעָ֣ם הַזֶּ֔ה וְהוּא֙ יַנְחִ֣יל אוֹתָ֔ם אֶת־הָאָ֖רֶץ אֲשֶׁ֥ר תִּרְאֶֽה׃ **כט**וַנֵּ֣שֶׁב בַּגָּ֔יְא מ֖וּל בֵּ֥ית פְּעֽוֹר׃ {פ} | [[109]](#footnote-109) “And I pleaded at that time with Yahweh, [[110]](#footnote-110) saying, “My Lord Yahweh, you that have begun to reveal your greatness and your power to your servant, you whose works and mighty deeds no one in heaven or on earth can rival, [[111]](#footnote-111) please permit me to go across and see this pros­perous land beyond the Jordan, this prosperous country of hills and the Lebanon?” [[112]](#footnote-112) But, on your account, Yahweh was angry with me and would not listen to me. He said, “Enough of that! Speak to me no more of this matter. [[113]](#footnote-113) Climb to the top of Pisgah; turn your eyes towards the west, the north, the south and the east. Look well, for across this Jordan you shall not go. [[114]](#footnote-114) But give Joshua your instructions; and encourage him and strengthen him; for, it is he who shall go across at the head of his people; and it is he who shall put them in possession of the land that you will see.” [[115]](#footnote-115) We then stayed in the valley, close to Beth-Peor. |

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| --- | --- |
| דברים פרק ד | Deuteronomy [[116]](#footnote-116)4 |
| **א**וְעַתָּ֣ה יִשְׂרָאֵ֗ל שְׁמַ֤ע אֶל־הַֽחֻקִּים֙ וְאֶל־הַמִּשְׁפָּטִ֔ים אֲשֶׁ֧ר אָֽנֹכִ֛י מְלַמֵּ֥ד אֶתְכֶ֖ם לַעֲשׂ֑וֹת לְמַ֣עַן תִּֽחְי֗וּ וּבָאתֶם֙ וִֽירִשְׁתֶּ֣ם אֶת־הָאָ֔רֶץ אֲשֶׁ֧ר יְהֹוָ֛ה אֱלֹהֵ֥י אֲבֹתֵיכֶ֖ם נֹתֵ֥ן לָכֶֽם׃ **ב**לֹ֣א תֹסִ֗פוּ עַל־הַדָּבָר֙ אֲשֶׁ֤ר אָנֹכִי֙ מְצַוֶּ֣ה אֶתְכֶ֔ם וְלֹ֥א תִגְרְע֖וּ מִמֶּ֑נּוּ לִשְׁמֹ֗ר אֶת־מִצְוֺת֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם אֲשֶׁ֥ר אָנֹכִ֖י מְצַוֶּ֥ה אֶתְכֶֽם׃ **ג**עֵֽינֵיכֶם֙ הָֽרֹא֔וֹת אֵ֛ת אֲשֶׁר־עָשָׂ֥ה יְהֹוָ֖ה בְּבַ֣עַל פְּע֑וֹר כִּ֣י כׇל־הָאִ֗ישׁ אֲשֶׁ֤ר הָלַךְ֙ אַחֲרֵ֣י בַֽעַל־פְּע֔וֹר הִשְׁמִיד֛וֹ יְהֹוָ֥ה אֱלֹהֶ֖יךָ מִקִּרְבֶּֽךָ׃ **ד**וְאַתֶּם֙ הַדְּבֵקִ֔ים בַּיהֹוָ֖ה אֱלֹהֵיכֶ֑ם חַיִּ֥ים כֻּלְּכֶ֖ם הַיּֽוֹם׃ **ה**רְאֵ֣ה׀ לִמַּ֣דְתִּי אֶתְכֶ֗ם חֻקִּים֙ וּמִשְׁפָּטִ֔ים כַּאֲשֶׁ֥ר צִוַּ֖נִי יְהֹוָ֣ה אֱלֹהָ֑י לַעֲשׂ֣וֹת כֵּ֔ן בְּקֶ֣רֶב הָאָ֔רֶץ אֲשֶׁ֥ר אַתֶּ֛ם בָּאִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **ו**וּשְׁמַרְתֶּם֮ וַעֲשִׂיתֶם֒ כִּ֣י הִ֤וא חׇכְמַתְכֶם֙ וּבִ֣ינַתְכֶ֔ם לְעֵינֵ֖י הָעַמִּ֑ים אֲשֶׁ֣ר יִשְׁמְע֗וּן אֵ֚ת כׇּל־הַחֻקִּ֣ים הָאֵ֔לֶּה וְאָמְר֗וּ רַ֚ק עַם־חָכָ֣ם וְנָב֔וֹן הַגּ֥וֹי הַגָּד֖וֹל הַזֶּֽה׃ **ז**כִּ֚י מִי־ג֣וֹי גָּד֔וֹל אֲשֶׁר־ל֥וֹ אֱלֹהִ֖ים קְרֹבִ֣ים אֵלָ֑יו כַּיהֹוָ֣ה אֱלֹהֵ֔ינוּ בְּכׇל־קׇרְאֵ֖נוּ אֵלָֽיו׃ **ח**וּמִי֙ גּ֣וֹי גָּד֔וֹל אֲשֶׁר־ל֛וֹ חֻקִּ֥ים וּמִשְׁפָּטִ֖ים צַדִּיקִ֑ם כְּכֹל֙ הַתּוֹרָ֣ה הַזֹּ֔את אֲשֶׁ֧ר אָנֹכִ֛י נֹתֵ֥ן לִפְנֵיכֶ֖ם הַיּֽוֹם׃ | [[117]](#footnote-117) “And now, Israel, take notice of the statutes and ordinances that I am teaching you today and observe them, so that you may have life and may enter and possess the land that Yahweh, the God of your fathers, gives you. [[118]](#footnote-118) You must neither add anything to the word that I command you, nor must you take anything away from it, but keep the commandments of Yahweh your God just as I lay them down for you. [[119]](#footnote-119) You can see with your own eyes what Yahweh has done at Baal-Peor; all the followers of the Baal of Peor have been wiped out from among you by Yahweh your God; [[120]](#footnote-120) but you who stayed faithful to Yahweh your God are still alive today, every one of you. [[121]](#footnote-121) Look: as Yahweh my God commanded me, I have taught you statutes and ordinances, for you to observe in the country which you are about to enter and occupy. [[122]](#footnote-122) Keep them, therefore, and put them into practice, and they will demonstrate your wisdom and understanding to the peoples, who, when they come to know of all these laws, they will exclaim, “No other people is as wise and prudent as this great nation.” [[123]](#footnote-123) Indeed, what great nation is there that has its gods so near to them as Yahweh our God is to us whenever we call him? [[124]](#footnote-124) And what great nation is there that has statutes and ordinances as just as this entire Law that I put before you today? |
| **ט**רַ֡ק הִשָּׁ֣מֶר לְךָ֩ וּשְׁמֹ֨ר נַפְשְׁךָ֜ מְאֹ֗ד פֶּן־תִּשְׁכַּ֨ח אֶת־הַדְּבָרִ֜ים אֲשֶׁר־רָא֣וּ עֵינֶ֗יךָ וּפֶן־יָס֙וּרוּ֙ מִלְּבָ֣בְךָ֔ כֹּ֖ל יְמֵ֣י חַיֶּ֑יךָ וְהוֹדַעְתָּ֥ם לְבָנֶ֖יךָ וְלִבְנֵ֥י בָנֶֽיךָ׃ **י**י֗וֹם אֲשֶׁ֨ר עָמַ֜דְתָּ לִפְנֵ֨י יְהֹוָ֣ה אֱלֹהֶ֘יךָ֮ בְּחֹרֵב֒ בֶּאֱמֹ֨ר יְהֹוָ֜ה אֵלַ֗י הַקְהֶל־לִי֙ אֶת־הָעָ֔ם וְאַשְׁמִעֵ֖ם אֶת־דְּבָרָ֑י אֲשֶׁ֨ר יִלְמְד֜וּן לְיִרְאָ֣ה אֹתִ֗י כׇּל־הַיָּמִים֙ אֲשֶׁ֨ר הֵ֤ם חַיִּים֙ עַל־הָ֣אֲדָמָ֔ה וְאֶת־בְּנֵיהֶ֖ם יְלַמֵּדֽוּן׃ **יא**וַתִּקְרְב֥וּן וַתַּֽעַמְד֖וּן תַּ֣חַת הָהָ֑ר וְהָהָ֞ר בֹּעֵ֤ר בָּאֵשׁ֙ עַד־לֵ֣ב הַשָּׁמַ֔יִם חֹ֖שֶׁךְ עָנָ֥ן וַעֲרָפֶֽל׃ **יב**וַיְדַבֵּ֧ר יְהֹוָ֛ה אֲלֵיכֶ֖ם מִתּ֣וֹךְ הָאֵ֑שׁ ק֤וֹל דְּבָרִים֙ אַתֶּ֣ם שֹׁמְעִ֔ים וּתְמוּנָ֛ה אֵינְכֶ֥ם רֹאִ֖ים זוּלָתִ֥י קֽוֹל׃ **יג**וַיַּגֵּ֨ד לָכֶ֜ם אֶת־בְּרִית֗וֹ אֲשֶׁ֨ר צִוָּ֤ה אֶתְכֶם֙ לַעֲשׂ֔וֹת עֲשֶׂ֖רֶת הַדְּבָרִ֑ים וַֽיִּכְתְּבֵ֔ם עַל־שְׁנֵ֖י לֻח֥וֹת אֲבָנִֽים׃ **יד**וְאֹתִ֞י צִוָּ֤ה יְהֹוָה֙ בָּעֵ֣ת הַהִ֔וא לְלַמֵּ֣ד אֶתְכֶ֔ם חֻקִּ֖ים וּמִשְׁפָּטִ֑ים לַעֲשֹׂתְכֶ֣ם אֹתָ֔ם בָּאָ֕רֶץ אֲשֶׁ֥ר אַתֶּ֛ם עֹבְרִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ | [[125]](#footnote-125) “But take care what you do and be on your guard. Do not forget the things your eyes saw, lest they slip from your heart, all the days of your life; tell them to your children and to your children’s children. [[126]](#footnote-126) The day you stood at Horeb in the presence of Yahweh your God, Yahweh said to me, “Assemble the people round me that I may let them hear my words, that they may learn to fear me all the days they live on earth and teach this to their children.” [[127]](#footnote-127) Therefore, you came and stood at the foot of the mountain, while the mountain was blazing up to the very sky, shrouded by dark clouds. [[128]](#footnote-128) And then Yahweh spoke to you from out of the midst of the fire; you heard the sound of words but saw no shape, there was only a voice; [[129]](#footnote-129) and Yahweh revealed his Covenant to you and commanded you to observe it, the Ten Words, which he inscribed on two tablets of stone. [[130]](#footnote-130) And Yahweh ordered me then to teach you the statutes and ordinances that you might observe them in the land towards which you are going to enter and make it your own. |
| **טו**וְנִשְׁמַרְתֶּ֥ם מְאֹ֖ד לְנַפְשֹׁתֵיכֶ֑ם כִּ֣י לֹ֤א רְאִיתֶם֙ כׇּל־תְּמוּנָ֔ה בְּי֗וֹם דִּבֶּ֨ר יְהֹוָ֧ה אֲלֵיכֶ֛ם בְּחֹרֵ֖ב מִתּ֥וֹךְ הָאֵֽשׁ׃ **טז**פֶּ֨ן־תַּשְׁחִת֔וּן וַעֲשִׂיתֶ֥ם לָכֶ֛ם פֶּ֖סֶל תְּמוּנַ֣ת כׇּל־סָ֑מֶל תַּבְנִ֥ית זָכָ֖ר א֥וֹ נְקֵבָֽה׃ **יז**תַּבְנִ֕ית כׇּל־בְּהֵמָ֖ה אֲשֶׁ֣ר בָּאָ֑רֶץ תַּבְנִית֙ כׇּל־צִפּ֣וֹר כָּנָ֔ף אֲשֶׁ֥ר תָּע֖וּף בַּשָּׁמָֽיִם׃ **יח**תַּבְנִ֕ית כׇּל־רֹמֵ֖שׂ בָּאֲדָמָ֑ה תַּבְנִ֛ית כׇּל־דָּגָ֥ה אֲשֶׁר־בַּמַּ֖יִם מִתַּ֥חַת לָאָֽרֶץ׃ **יט**וּפֶן־תִּשָּׂ֨א עֵינֶ֜יךָ הַשָּׁמַ֗יְמָה וְֽ֠רָאִ֠יתָ אֶת־הַשֶּׁ֨מֶשׁ וְאֶת־הַיָּרֵ֜חַ וְאֶת־הַכּֽוֹכָבִ֗ים כֹּ֚ל צְבָ֣א הַשָּׁמַ֔יִם וְנִדַּחְתָּ֛ וְהִשְׁתַּחֲוִ֥יתָ לָהֶ֖ם וַעֲבַדְתָּ֑ם אֲשֶׁ֨ר חָלַ֜ק יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֹתָ֔ם לְכֹל֙ הָֽעַמִּ֔ים תַּ֖חַת כׇּל־הַשָּׁמָֽיִם׃ **כ**וְאֶתְכֶם֙ לָקַ֣ח יְהֹוָ֔ה וַיּוֹצִ֥א אֶתְכֶ֛ם מִכּ֥וּר הַבַּרְזֶ֖ל מִמִּצְרָ֑יִם לִהְי֥וֹת ל֛וֹ לְעַ֥ם נַחֲלָ֖ה כַּיּ֥וֹם הַזֶּֽה׃ | [[131]](#footnote-131) “Therefore, be very careful what you do. Since you saw no shape that day at Horeb when Yahweh spoke to you from the heart of the fire, [[132]](#footnote-132) see that you do not corrupt yourselves by making an image in the shape of anything whatever: be it statue of man or woman, [[133]](#footnote-133) or a statue of any animal on the earth, or a statue of any bird that flies in the heavens, [[134]](#footnote-134) or a statue of anything that crawls on the ground, or a statue of any fish in the waters under the earth. [[135]](#footnote-135) And, when you raise your eyes to heaven, and when you see the sun, and the moon, and the stars, and all the array of heaven, lest you be tempted to worship them and serve them. Yahweh your God has allotted them to all the peoples under heaven. [[136]](#footnote-136) But as for you, Yahweh has taken you, and brought you out from the iron-smelter, out from Egypt, to be for him a people of inheritance, as you still are today. |
| **כא**וַֽיהֹוָ֥ה הִתְאַנַּף־בִּ֖י עַל־דִּבְרֵיכֶ֑ם וַיִּשָּׁבַ֗ע לְבִלְתִּ֤י עׇבְרִי֙ אֶת־הַיַּרְדֵּ֔ן וּלְבִלְתִּי־בֹא֙ אֶל־הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָֽה׃ **כב**כִּ֣י אָנֹכִ֥י מֵת֙ בָּאָ֣רֶץ הַזֹּ֔את אֵינֶ֥נִּי עֹבֵ֖ר אֶת־הַיַּרְדֵּ֑ן וְאַתֶּם֙ עֹֽבְרִ֔ים וִֽירִשְׁתֶּ֕ם אֶת־הָאָ֥רֶץ הַטּוֹבָ֖ה הַזֹּֽאת׃ **כג**הִשָּׁמְר֣וּ לָכֶ֗ם פֶּֽן־תִּשְׁכְּחוּ֙ אֶת־בְּרִ֤ית יְהֹוָה֙ אֱלֹ֣הֵיכֶ֔ם אֲשֶׁ֥ר כָּרַ֖ת עִמָּכֶ֑ם וַעֲשִׂיתֶ֨ם לָכֶ֥ם פֶּ֙סֶל֙ תְּמ֣וּנַת כֹּ֔ל אֲשֶׁ֥ר צִוְּךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **כד**כִּ֚י יְהֹוָ֣ה אֱלֹהֶ֔יךָ אֵ֥שׁ אֹכְלָ֖ה ה֑וּא אֵ֖ל קַנָּֽא׃ {פ} | [[137]](#footnote-137) “Now, Yahweh has been angry with me on your account; and he has sworn that I shall not cross over the Jordan, and that I shall not enter the prosperous land that Yahweh your God is giving you as an inheritance. [[138]](#footnote-138) Yes, I am to die in this country; I shall not go across this Jordan; but you will go over and take possession of that rich land. [[139]](#footnote-139) Take care therefore not to forget the Covenant that Yahweh your God has made with you, by making a carved image of anything that Yahweh your God has forbidden you; [[140]](#footnote-140) for Yahweh your God is a consuming fire, a jealous God. |
| **כה**כִּֽי־תוֹלִ֤יד בָּנִים֙ וּבְנֵ֣י בָנִ֔ים וְנוֹשַׁנְתֶּ֖ם בָּאָ֑רֶץ וְהִשְׁחַתֶּ֗ם וַעֲשִׂ֤יתֶם פֶּ֙סֶל֙ תְּמ֣וּנַת כֹּ֔ל וַעֲשִׂיתֶ֥ם הָרַ֛ע בְּעֵינֵ֥י יְהֹוָה־אֱלֹהֶ֖יךָ לְהַכְעִיסֽוֹ׃ **כו**הַעִידֹ֩תִי֩ בָכֶ֨ם הַיּ֜וֹם אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ כִּֽי־אָבֹ֣ד תֹּאבֵדוּן֮ מַהֵר֒ מֵעַ֣ל הָאָ֔רֶץ אֲשֶׁ֨ר אַתֶּ֜ם עֹבְרִ֧ים אֶת־הַיַּרְדֵּ֛ן שָׁ֖מָּה לְרִשְׁתָּ֑הּ לֹֽא־תַאֲרִיכֻ֤ן יָמִים֙ עָלֶ֔יהָ כִּ֥י הִשָּׁמֵ֖ד תִּשָּׁמֵדֽוּן׃ **כז**וְהֵפִ֧יץ יְהֹוָ֛ה אֶתְכֶ֖ם בָּעַמִּ֑ים וְנִשְׁאַרְתֶּם֙ מְתֵ֣י מִסְפָּ֔ר בַּגּוֹיִ֕ם אֲשֶׁ֨ר יְנַהֵ֧ג יְהֹוָ֛ה אֶתְכֶ֖ם שָֽׁמָּה׃ **כח**וַעֲבַדְתֶּם־שָׁ֣ם אֱלֹהִ֔ים מַעֲשֵׂ֖ה יְדֵ֣י אָדָ֑ם עֵ֣ץ וָאֶ֔בֶן אֲשֶׁ֤ר לֹֽא־יִרְאוּן֙ וְלֹ֣א יִשְׁמְע֔וּן וְלֹ֥א יֹֽאכְל֖וּן וְלֹ֥א יְרִיחֻֽן׃ | [[141]](#footnote-141) “When you have fathered children and grandchildren and you have grown old in the land, if you act perversely, making a carved image in one shape or another, doing what is evil in the sight of Yahweh and angers him, [[142]](#footnote-142) on that day I will call heaven and earth to witness against you; and at once you will vanish from the land that you are crossing the Jordan to possess. You shall not prolong your days there; you shall be utterly destroyed. [[143]](#footnote-143) Yahweh will scatter you among the peoples and only a small number of you will remain among the nations where Yahweh will have driven you. [[144]](#footnote-144) There you will pay service to gods that human hands have made, of wood and of stone, which cannot see or hear, eat or smell. |
| **כט**וּבִקַּשְׁתֶּ֥ם מִשָּׁ֛ם אֶת־יְהֹוָ֥ה אֱלֹהֶ֖יךָ וּמָצָ֑אתָ כִּ֣י תִדְרְשֶׁ֔נּוּ בְּכׇל־לְבָבְךָ֖ וּבְכׇל־נַפְשֶֽׁךָ׃ **ל**בַּצַּ֣ר לְךָ֔ וּמְצָא֕וּךָ כֹּ֖ל הַדְּבָרִ֣ים הָאֵ֑לֶּה בְּאַחֲרִית֙ הַיָּמִ֔ים וְשַׁבְתָּ֙ עַד־יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְשָׁמַעְתָּ֖ בְּקֹלֽוֹ׃ **לא**כִּ֣י אֵ֤ל רַחוּם֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לֹ֥א יַרְפְּךָ֖ וְלֹ֣א יַשְׁחִיתֶ֑ךָ וְלֹ֤א יִשְׁכַּח֙ אֶת־בְּרִ֣ית אֲבֹתֶ֔יךָ אֲשֶׁ֥ר נִשְׁבַּ֖ע לָהֶֽם׃ | [[145]](#footnote-145) “But you will seek Yahweh your God from there, and if you seek him with all your heart and with all your soul, you shall find him. [[146]](#footnote-146) You shall suffer; everything I have said will befall you, but in the final days, you will return to Yahweh your God and listen to his voice. [[147]](#footnote-147) For, Yahweh your God is a merciful God and will not desert or destroy you or forget the Covenant he made on oath with your fathers |
| **לב**כִּ֣י שְׁאַל־נָא֩ לְיָמִ֨ים רִֽאשֹׁנִ֜ים אֲשֶׁר־הָי֣וּ לְפָנֶ֗יךָ לְמִן־הַיּוֹם֙ אֲשֶׁר֩ בָּרָ֨א אֱלֹהִ֤ים׀  אָדָם֙ עַל־הָאָ֔רֶץ וּלְמִקְצֵ֥ה הַשָּׁמַ֖יִם וְעַד־קְצֵ֣ה הַשָּׁמָ֑יִם הֲנִֽהְיָ֗ה כַּדָּבָ֤ר הַגָּדוֹל֙ הַזֶּ֔ה א֖וֹ הֲנִשְׁמַ֥ע כָּמֹֽהוּ׃ **לג**הֲשָׁ֣מַֽע עָם֩ ק֨וֹל אֱלֹהִ֜ים מְדַבֵּ֧ר מִתּוֹךְ־הָאֵ֛שׁ כַּאֲשֶׁר־שָׁמַ֥עְתָּ אַתָּ֖ה וַיֶּֽחִי׃ **לד**א֣וֹ׀ הֲנִסָּ֣ה אֱלֹהִ֗ים לָ֠ב֠וֹא לָקַ֨חַת ל֣וֹ גוֹי֮ מִקֶּ֣רֶב גּוֹי֒ בְּמַסֹּת֩ בְּאֹתֹ֨ת וּבְמוֹפְתִ֜ים וּבְמִלְחָמָ֗ה וּבְיָ֤ד חֲזָקָה֙ וּבִזְר֣וֹעַ נְטוּיָ֔ה וּבְמוֹרָאִ֖ים גְּדֹלִ֑ים כְּ֠כֹ֠ל אֲשֶׁר־עָשָׂ֨ה לָכֶ֜ם יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם בְּמִצְרַ֖יִם לְעֵינֶֽיךָ׃ | [[148]](#footnote-148) “Put this question, then, about the ages that are past, which went before you, from the time God created man on earth, and ask from one end of heaven to the other: has anything as great as this ever happened, or has its like ever been heard of? [[149]](#footnote-149) Did ever a people hear the voice of a god speaking from the heart of the fire, as you heard it, and remain alive? [[150]](#footnote-150) Or, has God ventured to take to himself one nation from the midst of another by ordeals, by signs, and wonders, by war with mighty hand and outstretched arm, by fearsome terrors – all this that Yahweh your God did for you before your very eyes in Egypt? |
| **לה**אַתָּה֙ הׇרְאֵ֣תָ לָדַ֔עַת כִּ֥י יְהֹוָ֖ה ה֣וּא הָאֱלֹהִ֑ים אֵ֥ין ע֖וֹד מִלְּבַדּֽוֹ׃ **לו**מִן־הַשָּׁמַ֛יִם הִשְׁמִֽיעֲךָ֥ אֶת־קֹל֖וֹ לְיַסְּרֶ֑ךָּ וְעַל־הָאָ֗רֶץ הֶרְאֲךָ֙ אֶת־אִשּׁ֣וֹ הַגְּדוֹלָ֔ה וּדְבָרָ֥יו שָׁמַ֖עְתָּ מִתּ֥וֹךְ הָאֵֽשׁ׃ **לז**וְתַ֗חַת כִּ֤י אָהַב֙ אֶת־אֲבֹתֶ֔יךָ וַיִּבְחַ֥ר בְּזַרְע֖וֹ אַחֲרָ֑יו וַיּוֹצִֽאֲךָ֧ בְּפָנָ֛יו בְּכֹח֥וֹ הַגָּדֹ֖ל מִמִּצְרָֽיִם׃ **לח**לְהוֹרִ֗ישׁ גּוֹיִ֛ם גְּדֹלִ֧ים וַעֲצֻמִ֛ים מִמְּךָ֖ מִפָּנֶ֑יךָ לַהֲבִֽיאֲךָ֗ לָֽתֶת־לְךָ֧ אֶת־אַרְצָ֛ם נַחֲלָ֖ה כַּיּ֥וֹם הַזֶּֽה׃ **לט**וְיָדַעְתָּ֣ הַיּ֗וֹם וַהֲשֵׁבֹתָ֮ אֶל־לְבָבֶ֒ךָ֒ כִּ֤י יְהֹוָה֙ ה֣וּא הָֽאֱלֹהִ֔ים בַּשָּׁמַ֣יִם מִמַּ֔עַל וְעַל־הָאָ֖רֶץ מִתָּ֑חַת אֵ֖ין עֽוֹד׃ **מ**וְשָׁמַרְתָּ֞ אֶת־חֻקָּ֣יו וְאֶת־מִצְוֺתָ֗יו אֲשֶׁ֨ר אָנֹכִ֤י מְצַוְּךָ֙ הַיּ֔וֹם אֲשֶׁר֙ יִיטַ֣ב לְךָ֔ וּלְבָנֶ֖יךָ אַחֲרֶ֑יךָ וּלְמַ֨עַן תַּאֲרִ֤יךְ יָמִים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר יְהֹוָ֧ה אֱלֹהֶ֛יךָ נֹתֵ֥ן לְךָ֖ כׇּל־הַיָּמִֽים׃ {פ} | [[151]](#footnote-151) “This he showed you so that you might know that Yahweh is God indeed and that there is no other. [[152]](#footnote-152) He let you hear his voice out of heaven for your instruction; on earth, he let you see his great fire, and from the heart of the fire, you heard his word. [[153]](#footnote-153) Because he loved your fathers and chose their descendants after them, he brought you out from Egypt, openly showing his presence and his great power, [[154]](#footnote-154) driving out in front of you nations greater and more powerful than yourself, and brought you into their land to give it you for your inheritance, as it is still today. [[155]](#footnote-155) Understand this today, therefore, and take it to heart: Yahweh is God indeed, in heaven above as on earth beneath, he and no other. [[156]](#footnote-156) Keep his laws and commandments as I am commanding you today, so that you and your children may prosper and live long in the land that Yahweh your God gives you forever.” |
| **מא**אָ֣ז יַבְדִּ֤יל מֹשֶׁה֙ שָׁלֹ֣שׁ עָרִ֔ים בְּעֵ֖בֶר הַיַּרְדֵּ֑ן מִזְרְחָ֖ה שָֽׁמֶשׁ׃ **מב**לָנֻ֨ס שָׁ֜מָּה רוֹצֵ֗חַ אֲשֶׁ֨ר יִרְצַ֤ח אֶת־רֵעֵ֙הוּ֙ בִּבְלִי־דַ֔עַת וְה֛וּא לֹא־שֹׂנֵ֥א ל֖וֹ מִתְּמֹ֣ל שִׁלְשֹׁ֑ם וְנָ֗ס אֶל־אַחַ֛ת מִן־הֶעָרִ֥ים הָאֵ֖ל וָחָֽי׃ **מג**אֶת־בֶּ֧צֶר בַּמִּדְבָּ֛ר בְּאֶ֥רֶץ הַמִּישֹׁ֖ר לָרֽאוּבֵנִ֑י וְאֶת־רָאמֹ֤ת בַּגִּלְעָד֙ לַגָּדִ֔י וְאֶת־גּוֹלָ֥ן בַּבָּשָׁ֖ן לַֽמְנַשִּֽׁי׃ | [[157]](#footnote-157) Then Moses set apart three cities to the east, beyond the Jordan, [[158]](#footnote-158) where a man might find refuge who had killed his fellow unwittingly and with no feud against him previously: by taking flight to one of these cities he could save his life. [[159]](#footnote-159) These were, for the Reubenites, Bezer in the desert on the tableland; for the Gadites, Ramoth in Gilead; for the Manassehites, Golan in Bashan. |
| **מד**וְזֹ֖את הַתּוֹרָ֑ה אֲשֶׁר־שָׂ֣ם מֹשֶׁ֔ה לִפְנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **מה**אֵ֚לֶּה הָֽעֵדֹ֔ת וְהַֽחֻקִּ֖ים וְהַמִּשְׁפָּטִ֑ים אֲשֶׁ֨ר דִּבֶּ֤ר מֹשֶׁה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל בְּצֵאתָ֖ם מִמִּצְרָֽיִם׃ **מו**בְּעֵ֨בֶר הַיַּרְדֵּ֜ן בַּגַּ֗יְא מ֚וּל בֵּ֣ית פְּע֔וֹר בְּאֶ֗רֶץ סִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר יוֹשֵׁ֖ב בְּחֶשְׁבּ֑וֹן אֲשֶׁ֨ר הִכָּ֤ה מֹשֶׁה֙ וּבְנֵ֣י יִשְׂרָאֵ֔ל בְּצֵאתָ֖ם מִמִּצְרָֽיִם׃ **מז**וַיִּֽירְשׁ֨וּ אֶת־אַרְצ֜וֹ וְאֶת־אֶ֣רֶץ׀ ע֣וֹג מֶֽלֶךְ־הַבָּשָׁ֗ן שְׁנֵי֙ מַלְכֵ֣י הָֽאֱמֹרִ֔י אֲשֶׁ֖ר בְּעֵ֣בֶר הַיַּרְדֵּ֑ן מִזְרַ֖ח שָֽׁמֶשׁ׃ **מח**מֵעֲרֹעֵ֞ר אֲשֶׁ֨ר עַל־שְׂפַת־נַ֧חַל אַרְנֹ֛ן וְעַד־הַ֥ר שִׂיאֹ֖ן ה֥וּא חֶרְמֽוֹן׃ **מט**וְכׇל־הָ֨עֲרָבָ֜ה עֵ֤בֶר הַיַּרְדֵּן֙ מִזְרָ֔חָה וְעַ֖ד יָ֣ם הָעֲרָבָ֑ה תַּ֖חַת אַשְׁדֹּ֥ת הַפִּסְגָּֽה׃ {פ} | [[160]](#footnote-160) And this is the Law that Moses presented to the Israelites. [[161]](#footnote-161) These are the stipulations, the statutes and the ordinances that Moses gave the Israelites after they had come forth out of Egypt, [[162]](#footnote-162) beyond the Jordan in the valley near Beth-Peor, in the land of Sihon king of the Amorites, who lived at Heshbon. Moses and the Israelites had defeated him when they came forth out of Egypt. [[163]](#footnote-163) They had taken possession of his land and of the land of Og king of Bashan – two kings of the Amorites who were to the east beyond Jordan, [[164]](#footnote-164) from Aroer, which is on the height above the Wadi Arnon as far as Mount Siyon (which is Hermon) – [[165]](#footnote-165) and of all the Arabah east of the Jordan as far as the Sea of the Arabah, at the foot of the slopes of Pisgah. |

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| דברים פרק ה | Deuteronomy [[166]](#footnote-166)5 |
| **א**וַיִּקְרָ֣א מֹשֶׁה֮ אֶל־כׇּל־יִשְׂרָאֵל֒ וַיֹּ֣אמֶר אֲלֵהֶ֗ם שְׁמַ֤ע יִשְׂרָאֵל֙ אֶת־הַחֻקִּ֣ים וְאֶת־הַמִּשְׁפָּטִ֔ים אֲשֶׁ֧ר אָנֹכִ֛י דֹּבֵ֥ר בְּאׇזְנֵיכֶ֖ם הַיּ֑וֹם וּלְמַדְתֶּ֣ם אֹתָ֔ם וּשְׁמַרְתֶּ֖ם לַעֲשֹׂתָֽם׃ **ב**יְהֹוָ֣ה אֱלֹהֵ֗ינוּ כָּרַ֥ת עִמָּ֛נוּ בְּרִ֖ית בְּחֹרֵֽב׃ **ג**לֹ֣א אֶת־אֲבֹתֵ֔ינוּ כָּרַ֥ת יְהֹוָ֖ה אֶת־הַבְּרִ֣ית הַזֹּ֑את כִּ֣י אִתָּ֔נוּ אֲנַ֨חְנוּ אֵ֥לֶּה פֹ֛ה הַיּ֖וֹם כֻּלָּ֥נוּ חַיִּֽים׃ **ד**פָּנִ֣ים׀ בְּפָנִ֗ים דִּבֶּ֨ר יְהֹוָ֧ה עִמָּכֶ֛ם בָּהָ֖ר מִתּ֥וֹךְ הָאֵֽשׁ׃ **ה**אָ֠נֹכִ֠י עֹמֵ֨ד בֵּין־יְהֹוָ֤ה וּבֵֽינֵיכֶם֙ בָּעֵ֣ת הַהִ֔וא לְהַגִּ֥יד לָכֶ֖ם אֶת־דְּבַ֣ר יְהֹוָ֑ה כִּ֤י יְרֵאתֶם֙ מִפְּנֵ֣י הָאֵ֔שׁ וְלֹֽא־עֲלִיתֶ֥ם בָּהָ֖ר לֵאמֹֽר׃ {ס} | [[167]](#footnote-167) Then Moses called the whole of Israel together and said to them: “Listen, O Israel, to the statutes and ordinances that I proclaim in your hearing today, so that you may learn them and take care to observe them. [[168]](#footnote-168) Yahweh our God made a Covenant with us at Horeb. [[169]](#footnote-169) It was not with our fathers that Yahweh made this Covenant, but with us, with us who are here, all living today. [[170]](#footnote-170) On the mountain, from the heart of the fire, Yahweh spoke to you face to face, [[171]](#footnote-171) and I stood all the time between Yahweh and yourselves to tell you of Yahweh’s words, because you were afraid of the fire and had not gone up the mountain. And he said: |
| **ו**אָֽנֹכִ֖י֙ יְהֹוָ֣ה אֱלֹהֶ֑֔יךָ אֲשֶׁ֧ר הוֹצֵאתִ֛יךָ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣֥ית עֲבָדִ֑͏ֽים׃ לֹ֣א־יִהְיֶ֥͏ֽה־לְךָ֛֩ אֱלֹהִ֥֨ים אֲחֵרִ֖֜ים עַל־פָּנָֽ֗͏ַי׃ **ז**לֹֽ֣א־תַעֲשֶֽׂ֨ה־לְךָ֥֣ פֶ֣֙סֶל֙ ׀  כׇּל־תְּמוּנָ֔֡ה אֲשֶׁ֤֣ר בַּשָּׁמַ֣֙יִם֙׀ מִמַּ֔֡עַל וַאֲשֶׁ֥ר֩ בָּאָ֖֨רֶץ מִתָּ֑֜͏ַחַת וַאֲשֶׁ֥ר בַּמַּ֖֣יִם׀ מִתַּ֥֣חַת לָאָֽ֗רֶץ׃ **ח**לֹא־תִשְׁתַּחֲוֶ֥֣ה לָהֶ֖ם֮ וְלֹ֣א תׇעׇבְדֵ֑ם֒ כִּ֣י אָנֹכִ֞י יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּ֠קֵ֠ד עֲוֺ֨ן אָב֧וֹת עַל־בָּנִ֛ים וְעַל־שִׁלֵּשִׁ֥ים וְעַל־רִבֵּעִ֖ים לְשֹׂנְאָֽ֑י׃ **ט**וְעֹ֥֤שֶׂה חֶ֖֙סֶד֙ לַֽאֲלָפִ֑֔ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מצותו מִצְוֺתָֽי׃ {ס} | [[172]](#footnote-172) “I am Yahweh your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no gods before me. [[173]](#footnote-173) You shall not make yourself any image or likeness of anything in heaven above or on earth beneath or in the waters under the earth. [[174]](#footnote-174) You shall not bow down to them or serve them; for I, Yahweh your God, am a jealous God, punishing the fathers’ fault in the sons, the grandsons and the great-grandsons, of those who hate me; [[175]](#footnote-175) but I show faithful love to thousands of those who love me and keep my commandments. |
| **י**לֹ֥א תִשָּׂ֛א אֶת־שֵֽׁם־יְהֹוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהֹוָ֔ה אֵ֛ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃ {ס} | [[176]](#footnote-176) “You shall not misuse the Name of Yahweh your God, for Yahweh will not leave unpunished anyone who uses his Name for what is false. |
| **יא**שָׁמ֛֣וֹר אֶת־י֥וֹם֩ הַשַּׁבָּ֖֨ת לְקַדְּשׁ֑֜וֹ כַּאֲשֶׁ֥ר צִוְּךָ֖֣׀ יְהֹוָ֥֣ה אֱלֹהֶֽ֗יךָ׃ **יב**שֵׁ֤֣שֶׁת יָמִ֣ים֙ תַּֽעֲבֹ֔ד֮ וְעָשִׂ֖֣יתָ כׇּֿל־מְלַאכְתֶּֽךָ֒׃ **יג**וְי֨וֹם֙ הַשְּׁבִיעִ֔֜י שַׁבָּ֖֣ת׀ לַיהֹוָ֣ה אֱלֹהֶ֑֗יךָ לֹ֣א תַעֲשֶׂ֣ה כׇל־מְלָאכָ֡ה אַתָּ֣ה וּבִנְךָֽ־וּבִתֶּ֣ךָ וְעַבְדְּךָֽ־וַ֠אֲמָתֶ֠ךָ וְשׁוֹרְךָ֨ וַחֲמֹֽרְךָ֜ וְכׇל־בְּהֶמְתֶּ֗ךָ וְגֵֽרְךָ֙ אֲשֶׁ֣ר בִּשְׁעָרֶ֔יךָ לְמַ֗עַן יָנ֛וּחַ עַבְדְּךָ֥ וַאֲמָתְךָ֖ כָּמֽ֑וֹךָ׃ **יד**וְזָכַרְתָּ֗֞ כִּ֣י־עֶ֤֥בֶד הָיִ֣֙יתָ֙׀ בְּאֶ֣רֶץ מִצְרַ֔֗יִם וַיֹּצִ֨אֲךָ֜֩ יְהֹוָ֤֨ה אֱלֹהֶ֤֙יךָ֙ מִשָּׁ֔ם֙ בְּיָ֥֤ד חֲזָקָ֖ה֙ וּבִזְרֹ֣עַ נְטוּיָ֑֔ה עַל־כֵּ֗ן צִוְּךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לַעֲשׂ֖וֹת אֶת־י֥וֹם הַשַּׁבָּֽת׃ {ס} | [[177]](#footnote-177) “Observe the Sabbath day, to keep it holy, as Yahweh your God has commanded you. [[178]](#footnote-178) Six days you shall labour and do all your work [[179]](#footnote-179) but the seventh is a Sabbath for Yahweh your God; you shall do no work, you, your son, your daughter, your servants, male or female, nor your ox, your donkey, any or your animals, nor the alien in your towns; so, your servants, male and female, may rest as you do. [[180]](#footnote-180) Remember that you were a slave in Egypt, and that Yahweh your God brought you out from there with mighty hand and outstretched arm; therefore, Yahweh your God commanded you to keep the Sabbath day. |
| **טו**כַּבֵּ֤ד אֶת־אָבִ֙יךָ֙ וְאֶת־אִמֶּ֔ךָ כַּאֲשֶׁ֥ר צִוְּךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ לְמַ֣עַן׀ יַאֲרִיכֻ֣ן יָמֶ֗יךָ וּלְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ {ס} | [[181]](#footnote-181) “Honour your father and your mother, as Yahweh your God has commanded you, so that you may have long life and may prosper in the country that Yahweh your God is giving you. |
| **טז**לֹ֥֖א תִּֿרְצָ֖͏ֽח׃ {ס}וְלֹ֣֖א תִּֿנְאָ֑͏ֽף׃ {ס}וְלֹ֣֖א תִּֿגְנֹֽ֔ב׃ {ס}וְלֹֽא־תַעֲנֶ֥ה בְרֵֽעֲךָ֖ עֵ֥ד שָֽׁוְא׃ {ס} | [[182]](#footnote-182) “You shall not kill.  “You shall not commit adultery.  “You shall not steal.  “You shall not give false evidence against your fellow. |
| **יז**וְלֹ֥א תַחְמֹ֖ד אֵ֣שֶׁת רֵעֶ֑ךָ {ס}וְלֹ֨א תִתְאַוֶּ֜ה בֵּ֣ית רֵעֶ֗ךָ שָׂדֵ֜הוּ וְעַבְדּ֤וֹ וַאֲמָתוֹ֙ שׁוֹר֣וֹ וַחֲמֹר֔וֹ וְכֹ֖ל אֲשֶׁ֥ר לְרֵעֶֽךָ׃ {ס} | [[183]](#footnote-183) “You shall not covet your neighbour’s spouse.  “You shall not covet your neighbour’s house, or field, or servant – man or woman – or ox, or donkey or anything of your neighbour’s.” |
| **יח**אֶֽת־הַדְּבָרִ֣ים הָאֵ֡לֶּה דִּבֶּר֩ יְהֹוָ֨ה אֶל־כׇּל־קְהַלְכֶ֜ם בָּהָ֗ר מִתּ֤וֹךְ הָאֵשׁ֙ הֶֽעָנָ֣ן וְהָֽעֲרָפֶ֔ל ק֥וֹל גָּד֖וֹל וְלֹ֣א יָסָ֑ף וַֽיִּכְתְּבֵ֗ם עַל־שְׁנֵי֙ לֻחֹ֣ת אֲבָנִ֔ים וַֽיִּתְּנֵ֖ם אֵלָֽי׃ **יט**וַיְהִ֗י כְּשׇׁמְעֲכֶ֤ם אֶת־הַקּוֹל֙ מִתּ֣וֹךְ הַחֹ֔שֶׁךְ וְהָהָ֖ר בֹּעֵ֣ר בָּאֵ֑שׁ וַתִּקְרְב֣וּן אֵלַ֔י כׇּל־רָאשֵׁ֥י שִׁבְטֵיכֶ֖ם וְזִקְנֵיכֶֽם׃ **כ**וַתֹּאמְר֗וּ הֵ֣ן הֶרְאָ֜נוּ יְהֹוָ֤ה אֱלֹהֵ֙ינוּ֙ אֶת־כְּבֹד֣וֹ וְאֶת־גׇּדְל֔וֹ וְאֶת־קֹל֥וֹ שָׁמַ֖עְנוּ מִתּ֣וֹךְ הָאֵ֑שׁ הַיּ֤וֹם הַזֶּה֙ רָאִ֔ינוּ כִּֽי־יְדַבֵּ֧ר אֱלֹהִ֛ים אֶת־הָֽאָדָ֖ם וָחָֽי׃ **כא**וְעַתָּה֙ לָ֣מָּה נָמ֔וּת כִּ֣י תֹֽאכְלֵ֔נוּ הָאֵ֥שׁ הַגְּדֹלָ֖ה הַזֹּ֑את אִם־יֹסְפִ֣ים׀ אֲנַ֗חְנוּ לִ֠שְׁמֹ֠עַ אֶת־ק֨וֹל יְהֹוָ֧ה אֱלֹהֵ֛ינוּ ע֖וֹד וָמָֽתְנוּ׃ **כב**כִּ֣י מִ֣י כׇל־בָּשָׂ֡ר אֲשֶׁ֣ר שָׁמַ֣ע קוֹל֩ אֱלֹהִ֨ים חַיִּ֜ים מְדַבֵּ֧ר מִתּוֹךְ־הָאֵ֛שׁ כָּמֹ֖נוּ וַיֶּֽחִי׃ **כג**קְרַ֤ב אַתָּה֙ וּֽשְׁﬞמָ֔ע אֵ֛ת כׇּל־אֲשֶׁ֥ר יֹאמַ֖ר יְהֹוָ֣ה אֱלֹהֵ֑ינוּ וְאַ֣תְּ׀ תְּדַבֵּ֣ר אֵלֵ֗ינוּ אֵת֩ כׇּל־אֲשֶׁ֨ר יְדַבֵּ֜ר יְהֹוָ֧ה אֱלֹהֵ֛ינוּ אֵלֶ֖יךָ וְשָׁמַ֥עְנוּ וְעָשִֽׂינוּ׃ **כד**וַיִּשְׁמַ֤ע יְהֹוָה֙ אֶת־ק֣וֹל דִּבְרֵיכֶ֔ם בְּדַבֶּרְכֶ֖ם אֵלָ֑י וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלַ֗י שָׁ֠מַ֠עְתִּי אֶת־ק֨וֹל דִּבְרֵ֜י הָעָ֤ם הַזֶּה֙ אֲשֶׁ֣ר דִּבְּר֣וּ אֵלֶ֔יךָ הֵיטִ֖יבוּ כׇּל־אֲשֶׁ֥ר דִּבֵּֽרוּ׃ | [[184]](#footnote-184) “These words Yahweh spoke with a loud voice to your whole assembly on the mountain, from the heart of the fire, in cloud and thick darkness. He added nothing, but wrote them on two tablets of stone, which he gave to me. [[185]](#footnote-185) Now when you had heard this voice coming out of the darkness, while the mountain was all on fire, you approached me, your heads of tribes and elders, [[186]](#footnote-186) and said, “See, Yahweh our God has shown us his glory and his greatness and we have heard his voice from the middle of the fire. Today we have seen that God can speak with man and man still live. [[187]](#footnote-187) Why should we die now, when this great fire is ready to devour us, and when we are sure to perish if we hear the voice of Yahweh our God a second time? [[188]](#footnote-188) For what creature of flesh, after hearing, as we have heard, the voice of the living God, speaking from the heart of the fire, could possibly live? [[189]](#footnote-189) You then, go near and hear everything Yahweh our God will say and tell us all that Yahweh our God says to you; we will listen and observe it.” [[190]](#footnote-190) And Yahweh heard the voice of your words, when you spoke to me, and Yahweh said to me, “I have heard the voice of this people’s words. They are right in all that they have spoken. |
| **כה**מִֽי־יִתֵּ֡ן וְהָיָה֩ לְבָבָ֨ם זֶ֜ה לָהֶ֗ם לְיִרְאָ֥ה אֹתִ֛י וְלִשְׁמֹ֥ר אֶת־כׇּל־מִצְוֺתַ֖י כׇּל־הַיָּמִ֑ים לְמַ֨עַן יִיטַ֥ב לָהֶ֛ם וְלִבְנֵיהֶ֖ם לְעֹלָֽם׃ **כו**לֵ֖ךְ אֱמֹ֣ר לָהֶ֑ם שׁ֥וּבוּ לָכֶ֖ם לְאׇהֳלֵיכֶֽם׃ **כז**וְאַתָּ֗ה פֹּה֮ עֲמֹ֣ד עִמָּדִי֒ וַאֲדַבְּרָ֣ה אֵלֶ֗יךָ אֵ֧ת כׇּל־הַמִּצְוָ֛ה וְהַחֻקִּ֥ים וְהַמִּשְׁפָּטִ֖ים אֲשֶׁ֣ר תְּלַמְּדֵ֑ם וְעָשׂ֣וּ בָאָ֔רֶץ אֲשֶׁ֧ר אָנֹכִ֛י נֹתֵ֥ן לָהֶ֖ם לְרִשְׁתָּֽהּ׃ **כח**וּשְׁמַרְתֶּ֣ם לַעֲשׂ֔וֹת כַּאֲשֶׁ֥ר צִוָּ֛ה יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם אֶתְכֶ֑ם לֹ֥א תָסֻ֖רוּ יָמִ֥ין וּשְׂמֹֽאל׃ **כט**בְּכׇל־הַדֶּ֗רֶךְ אֲשֶׁ֨ר צִוָּ֜ה יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם אֶתְכֶ֖ם תֵּלֵ֑כוּ לְמַ֤עַן תִּֽחְיוּן֙ וְט֣וֹב לָכֶ֔ם וְהַאֲרַכְתֶּ֣ם יָמִ֔ים בָּאָ֖רֶץ אֲשֶׁ֥ר תִּֽירָשֽׁוּן׃ | [[191]](#footnote-191) “If only their heart were always so, set on the fear of me and the keeping of my commandments, so that they and their children might prosper forever! [[192]](#footnote-192) Go and say to them: Return to your tents. [[193]](#footnote-193) But as for you, stand here by me and I shall tell you all the commandments, the statutes and the ordinances, which you must teach them, and which they must observe in the land I am giving them for their possession.” [[194]](#footnote-194) Keep this, therefore, and observe it. This is what Yahweh our God has commanded you. Stray neither to right hand nor to left. [[195]](#footnote-195) You must follow the whole way that Yahweh has marked for you and you shall live, you shall prosper, and you shall live long in the land that you are to possess. |

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| דברים פרק ו | Deuteronomy [[196]](#footnote-196)6 |
| **א**וְזֹ֣את הַמִּצְוָ֗ה הַֽחֻקִּים֙ וְהַמִּשְׁפָּטִ֔ים אֲשֶׁ֥ר צִוָּ֛ה יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם לְלַמֵּ֣ד אֶתְכֶ֑ם לַעֲשׂ֣וֹת בָּאָ֔רֶץ אֲשֶׁ֥ר אַתֶּ֛ם עֹבְרִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **ב**לְמַ֨עַן תִּירָ֜א אֶת־יְהֹוָ֣ה אֱלֹהֶ֗יךָ לִ֠שְׁמֹ֠ר אֶת־כׇּל־חֻקֹּתָ֣יו וּמִצְוֺתָיו֮ אֲשֶׁ֣ר אָנֹכִ֣י מְצַוֶּ֒ךָ֒ אַתָּה֙ וּבִנְךָ֣ וּבֶן־בִּנְךָ֔ כֹּ֖ל יְמֵ֣י חַיֶּ֑יךָ וּלְמַ֖עַן יַאֲרִכֻ֥ן יָמֶֽיךָ׃ **ג**וְשָׁמַעְתָּ֤ יִשְׂרָאֵל֙ וְשָׁמַרְתָּ֣ לַעֲשׂ֔וֹת אֲשֶׁר֙ יִיטַ֣ב לְךָ֔ וַאֲשֶׁ֥ר תִּרְבּ֖וּן מְאֹ֑ד כַּאֲשֶׁר֩ דִּבֶּ֨ר יְהֹוָ֜ה אֱלֹהֵ֤י אֲבֹתֶ֙יךָ֙ לָ֔ךְ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ {פ} | [[197]](#footnote-197) These then are the commandments, the laws and the customs that Yahweh your God has charged me to teach you to observe in the land you are going to make your own. [[198]](#footnote-198) So, if, all your lives, you fear Yahweh your God and keep all his statutes and command­ments, which I am laying down for you today, you will live long, you, your child, and your grandchild. [[199]](#footnote-199) Listen then, Israel, keep and observe what will make you prosper and give you great increase, as Yahweh the God of your fathers has promised you, giving you a land where milk and honey flow. |
| **ד**שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהֹוָ֥ה אֱלֹהֵ֖ינוּ יְהֹוָ֥ה׀ אֶחָֽד׃ **ה**וְאָ֣הַבְתָּ֔ אֵ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ בְּכׇל־לְבָבְךָ֥ וּבְכׇל־נַפְשְׁךָ֖ וּבְכׇל־מְאֹדֶֽךָ׃ **ו**וְהָי֞וּ הַדְּבָרִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם עַל־לְבָבֶֽךָ׃ **ז**וְשִׁנַּנְתָּ֣ם לְבָנֶ֔יךָ וְדִבַּרְתָּ֖ בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשׇׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃ **ח**וּקְשַׁרְתָּ֥ם לְא֖וֹת עַל־יָדֶ֑ךָ וְהָי֥וּ לְטֹטָפֹ֖ת בֵּ֥ין עֵינֶֽיךָ׃ **ט**וּכְתַבְתָּ֛ם עַל־מְזֻז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃ {ס} | [[200]](#footnote-200) “Hear, Israel: Yahweh our God is the one, the only Yahweh. [[201]](#footnote-201) You shall love Yahweh your God with all your heart, with all your soul, with all your strength. [[202]](#footnote-202) Keep these words, which I urge on you today, in your heart. [[203]](#footnote-203) Recite them to your children and say them over to them whether at rest in your house or walking abroad, at your lying down or at your rising. [[204]](#footnote-204) Fasten them on your hand as a sign and on your forehead as a headband, [[205]](#footnote-205) and write them on the doorposts of your house and on your gates. |
| **י**וְהָיָ֞ה כִּ֥י יְבִיאֲךָ֣׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ אֶל־הָאָ֜רֶץ אֲשֶׁ֨ר נִשְׁבַּ֧ע לַאֲבֹתֶ֛יךָ לְאַבְרָהָ֛ם לְיִצְחָ֥ק וּֽלְיַעֲקֹ֖ב לָ֣תֶת לָ֑ךְ עָרִ֛ים גְּדֹלֹ֥ת וְטֹבֹ֖ת אֲשֶׁ֥ר לֹא־בָנִֽיתָ׃ **יא**וּבָ֨תִּ֜ים מְלֵאִ֣ים כׇּל־טוּב֮ אֲשֶׁ֣ר לֹא־מִלֵּ֒אתָ֒ וּבֹרֹ֤ת חֲצוּבִים֙ אֲשֶׁ֣ר לֹא־חָצַ֔בְתָּ כְּרָמִ֥ים וְזֵיתִ֖ים אֲשֶׁ֣ר לֹא־נָטָ֑עְתָּ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃ **יב**הִשָּׁ֣מֶר לְךָ֔ פֶּן־תִּשְׁכַּ֖ח אֶת־יְהֹוָ֑ה אֲשֶׁ֧ר הוֹצִֽיאֲךָ֛ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֥ית עֲבָדִֽים׃ **יג**אֶת־יְהֹוָ֧ה אֱלֹהֶ֛יךָ תִּירָ֖א וְאֹת֣וֹ תַעֲבֹ֑ד וּבִשְׁמ֖וֹ תִּשָּׁבֵֽעַ׃ **יד**לֹ֣א תֵֽלְכ֔וּן אַחֲרֵ֖י אֱלֹהִ֣ים אֲחֵרִ֑ים מֵאֱלֹהֵי֙ הָֽעַמִּ֔ים אֲשֶׁ֖ר סְבִיבוֹתֵיכֶֽם׃ **טו**כִּ֣י אֵ֥ל קַנָּ֛א יְהֹוָ֥ה אֱלֹהֶ֖יךָ בְּקִרְבֶּ֑ךָ פֶּן־יֶ֠חֱרֶ֠ה אַף־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ בָּ֔ךְ וְהִשְׁמִ֣ידְךָ֔ מֵעַ֖ל פְּנֵ֥י הָאֲדָמָֽה׃ {ס} | [[206]](#footnote-206) “When Yahweh has brought you into the country which he swore to your ancestors Abraham, to Isaac and to Jacob that he would give you, with great and prosperous cities you have not built, [[207]](#footnote-207) and houses full of good things you have not provided, with wells that you have not dug, with vineyards and olive trees that you have not planted, and then, when you have eaten as much as you want, [[208]](#footnote-208) be careful you do not forget Yahweh who has brought you out of the land of Egypt, out of the house of slavery. [[209]](#footnote-209) You shall fear Yahweh your God, you shall serve him, and by his name alone, you shall swear. [[210]](#footnote-210) Do not follow other gods, any of the gods of the peoples round you; [[211]](#footnote-211) for, Yahweh your God who dwells among you is a jealous God; his anger could blaze out against you and wipe you from the face of the earth. |
| **טז**לֹ֣א תְנַסּ֔וּ אֶת־יְהֹוָ֖ה אֱלֹהֵיכֶ֑ם כַּאֲשֶׁ֥ר נִסִּיתֶ֖ם בַּמַּסָּֽה׃ **יז**שָׁמ֣וֹר תִּשְׁמְר֔וּן אֶת־מִצְוֺ֖ת יְהֹוָ֣ה אֱלֹהֵיכֶ֑ם וְעֵדֹתָ֥יו וְחֻקָּ֖יו אֲשֶׁ֥ר צִוָּֽךְ׃ **יח**וְעָשִׂ֛יתָ הַיָּשָׁ֥ר וְהַטּ֖וֹב בְּעֵינֵ֣י יְהֹוָ֑ה לְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ וּבָ֗אתָ וְיָֽרַשְׁתָּ֙ אֶת־הָאָ֣רֶץ הַטֹּבָ֔ה אֲשֶׁר־נִשְׁבַּ֥ע יְהֹוָ֖ה לַאֲבֹתֶֽיךָ׃ **יט**לַהֲדֹ֥ף אֶת־כׇּל־אֹיְבֶ֖יךָ מִפָּנֶ֑יךָ כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ {ס} | [[212]](#footnote-212) “Do not put Yahweh your God to the test as you tested him at Massah. [[213]](#footnote-213) You must diligently keep the commandments of Yahweh your God and his decrees and laws that he has given you. [[214]](#footnote-214) Do what is right and good in the eyes of Yahweh so that you may prosper and take possession of the rich land that Yahweh swore to give to your fathers, [[215]](#footnote-215) driving out your enemies before you, as Yahweh has spoken. |
| **כ**כִּֽי־יִשְׁאָלְךָ֥ בִנְךָ֛ מָחָ֖ר לֵאמֹ֑ר מָ֣ה הָעֵדֹ֗ת וְהַֽחֻקִּים֙ וְהַמִּשְׁפָּטִ֔ים אֲשֶׁ֥ר צִוָּ֛ה יְהֹוָ֥ה אֱלֹהֵ֖ינוּ אֶתְכֶֽם׃ **כא**וְאָמַרְתָּ֣ לְבִנְךָ֔ עֲבָדִ֛ים הָיִ֥ינוּ לְפַרְעֹ֖ה בְּמִצְרָ֑יִם וַיֹּצִיאֵ֧נוּ יְהֹוָ֛ה מִמִּצְרַ֖יִם בְּיָ֥ד חֲזָקָֽה׃ **כב**וַיִּתֵּ֣ן יְהֹוָ֡ה אוֹתֹ֣ת וּ֠מֹפְתִ֠ים גְּדֹלִ֨ים וְרָעִ֧ים׀  בְּמִצְרַ֛יִם בְּפַרְעֹ֥ה וּבְכׇל־בֵּית֖וֹ לְעֵינֵֽינוּ׃ **כג**וְאוֹתָ֖נוּ הוֹצִ֣יא מִשָּׁ֑ם לְמַ֙עַן֙ הָבִ֣יא אֹתָ֔נוּ לָ֤תֶת לָ֙נוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖ע לַאֲבֹתֵֽינוּ׃ **כד**וַיְצַוֵּ֣נוּ יְהֹוָ֗ה לַעֲשׂוֹת֙ אֶת־כׇּל־הַחֻקִּ֣ים הָאֵ֔לֶּה לְיִרְאָ֖ה אֶת־יְהֹוָ֣ה אֱלֹהֵ֑ינוּ לְט֥וֹב לָ֙נוּ֙ כׇּל־הַיָּמִ֔ים לְחַיֹּתֵ֖נוּ כְּהַיּ֥וֹם הַזֶּֽה׃ **כה**וּצְדָקָ֖ה תִּֽהְיֶה־לָּ֑נוּ כִּֽי־נִשְׁמֹ֨ר לַעֲשׂ֜וֹת אֶת־כׇּל־הַמִּצְוָ֣ה הַזֹּ֗את לִפְנֵ֛י יְהֹוָ֥ה אֱלֹהֵ֖ינוּ כַּאֲשֶׁ֥ר צִוָּֽנוּ׃ {ס} | [[216]](#footnote-216) “In times to come, when your son asks you, “What is the meaning of the decrees and statutes and ordinances that Yahweh our God has laid down for you?” [[217]](#footnote-217) you shall tell your son, “Once we were Pharaoh’s slaves in Egypt, and Yahweh brought us out of Egypt by his mighty hand. [[218]](#footnote-218) Before our eyes, Yahweh worked great and terrible signs and wonders against Egypt, against Pharaoh and his entire House. [[219]](#footnote-219) He brought us out from there to lead us into the land he swore to our fathers he would give to us. [[220]](#footnote-220) Yahweh has commanded us to observe all these laws and to fear Yahweh our God, so as to be happy forever and to survive, as we do to this day. [[221]](#footnote-221) For us, right living will mean this: to keep and observe all these commandments in obedience to Yahweh our God, as he has commanded us.” |

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| דברים פרק ז | Deuteronomy [[222]](#footnote-222)7 |
| **א**כִּ֤י יְבִֽיאֲךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ אֶל־הָאָ֕רֶץ אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּ֑הּ וְנָשַׁ֣ל גּֽוֹיִם־רַבִּ֣ים ׀  מִפָּנֶ֡יךָ הַֽחִתִּי֩ וְהַגִּרְגָּשִׁ֨י וְהָאֱמֹרִ֜י וְהַכְּנַעֲנִ֣י וְהַפְּרִזִּ֗י וְהַֽחִוִּי֙ וְהַיְבוּסִ֔י שִׁבְעָ֣ה גוֹיִ֔ם רַבִּ֥ים וַעֲצוּמִ֖ים מִמֶּֽךָּ׃ **ב**וּנְתָנָ֞ם יְהֹוָ֧ה אֱלֹהֶ֛יךָ לְפָנֶ֖יךָ וְהִכִּיתָ֑ם הַחֲרֵ֤ם תַּחֲרִים֙ אֹתָ֔ם לֹא־תִכְרֹ֥ת לָהֶ֛ם בְּרִ֖ית וְלֹ֥א תְחׇנֵּֽם׃ **ג**וְלֹ֥א תִתְחַתֵּ֖ן בָּ֑ם בִּתְּךָ֙ לֹא־תִתֵּ֣ן לִבְנ֔וֹ וּבִתּ֖וֹ לֹא־תִקַּ֥ח לִבְנֶֽךָ׃ **ד**כִּֽי־יָסִ֤יר אֶת־בִּנְךָ֙ מֵֽאַחֲרַ֔י וְעָבְד֖וּ אֱלֹהִ֣ים אֲחֵרִ֑ים וְחָרָ֤ה אַף־יְהֹוָה֙ בָּכֶ֔ם וְהִשְׁמִידְךָ֖ מַהֵֽר׃ **ה**כִּֽי־אִם־כֹּ֤ה תַעֲשׂוּ֙ לָהֶ֔ם מִזְבְּחֹתֵיהֶ֣ם תִּתֹּ֔צוּ וּמַצֵּבֹתָ֖ם תְּשַׁבֵּ֑רוּ וַאֲשֵֽׁירֵהֶם֙ תְּגַדֵּע֔וּן וּפְסִילֵיהֶ֖ם תִּשְׂרְפ֥וּן בָּאֵֽשׁ׃ **ו**כִּ֣י עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַיהֹוָ֖ה אֱלֹהֶ֑יךָ בְּךָ֞ בָּחַ֣ר׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ לִהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה מִכֹּל֙ הָֽעַמִּ֔ים אֲשֶׁ֖ר עַל־פְּנֵ֥י הָאֲדָמָֽה׃ | [[223]](#footnote-223) When Yahweh your God has led you into the land you are entering to possess, many nations will fall before you: Hittites, Girgashites, Amor­ites, Canaanites, Perizzites, Hivites and Jebusites, seven nations greater and stronger than you. [[224]](#footnote-224) And when Yahweh your God delivers them over to you and you conquer them, you must utterly destroy them. Make no covenant with them and show them no pity. [[225]](#footnote-225) Do not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, [[226]](#footnote-226) for this would turn away your sons from following me to serve other gods, and the anger of Yahweh would erupt against you and soon destroy you. [[227]](#footnote-227) Instead, deal with them like this: tear down their altars, smash their standing-stones, cut down their sacred poles and set fire to their idols. [[228]](#footnote-228) For, you are a people consecrated to Yahweh your God; of all the peoples on earth, you have been chosen by Yahweh your God to be his own people. |
| **ז**לֹ֣א מֵֽרֻבְּכֶ֞ם מִכׇּל־הָֽעַמִּ֗ים חָשַׁ֧ק יְהֹוָ֛ה בָּכֶ֖ם וַיִּבְחַ֣ר בָּכֶ֑ם כִּֽי־אַתֶּ֥ם הַמְעַ֖ט מִכׇּל־הָעַמִּֽים׃ **ח**כִּי֩ מֵאַהֲבַ֨ת יְהֹוָ֜ה אֶתְכֶ֗ם וּמִשׇּׁמְר֤וֹ אֶת־הַשְּׁבֻעָה֙ אֲשֶׁ֤ר נִשְׁבַּע֙ לַאֲבֹ֣תֵיכֶ֔ם הוֹצִ֧יא יְהֹוָ֛ה אֶתְכֶ֖ם בְּיָ֣ד חֲזָקָ֑ה וַֽיִּפְדְּךָ֙ מִבֵּ֣ית עֲבָדִ֔ים מִיַּ֖ד פַּרְעֹ֥ה מֶֽלֶךְ־מִצְרָֽיִם׃ **ט**וְיָ֣דַעְתָּ֔ כִּֽי־יְהֹוָ֥ה אֱלֹהֶ֖יךָ ה֣וּא הָֽאֱלֹהִ֑ים הָאֵל֙ הַֽנֶּאֱמָ֔ן שֹׁמֵ֧ר הַבְּרִ֣ית וְהַחֶ֗סֶד לְאֹהֲבָ֛יו וּלְשֹׁמְרֵ֥י מִצְוֺתָ֖ו לְאֶ֥לֶף דּֽוֹר׃ **י**וּמְשַׁלֵּ֧ם לְשֹׂנְאָ֛יו אֶל־פָּנָ֖יו לְהַאֲבִיד֑וֹ לֹ֤א יְאַחֵר֙ לְשֹׂ֣נְא֔וֹ אֶל־פָּנָ֖יו יְשַׁלֶּם־לֽוֹ׃ **יא**וְשָׁמַרְתָּ֨ אֶת־הַמִּצְוָ֜ה וְאֶת־הַֽחֻקִּ֣ים וְאֶת־הַמִּשְׁפָּטִ֗ים אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם לַעֲשׂוֹתָֽם׃ {פ} | [[229]](#footnote-229) “It was not because you outnumbered other people that Yahweh set his heart on you and chose you: you were the least of all peoples. [[230]](#footnote-230) It was for love of you and to keep the oath he swore to your fathers that Yahweh brought you out with his mighty hand and redeemed you from the house of slavery, from the power of Pharaoh, king of Egypt. [[231]](#footnote-231) So, realise that Yahweh your God is the true God, the faithful God who keeps his covenant loyally, with those who love him and keep his commandments, for a thousand generations, [[232]](#footnote-232) but repays in their own persons those who hate him. He destroys anyone who hates him, imm­ediately; and he repays them in their own persons. [[233]](#footnote-233) So, keep the commandments, laws and customs that I lay down for you today. |
| **יב**וְהָיָ֣ה׀ עֵ֣קֶב תִּשְׁמְע֗וּן אֵ֤ת הַמִּשְׁפָּטִים֙ הָאֵ֔לֶּה וּשְׁמַרְתֶּ֥ם וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְשָׁמַר֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ לְךָ֗ אֶֽת־הַבְּרִית֙ וְאֶת־הַחֶ֔סֶד אֲשֶׁ֥ר נִשְׁבַּ֖ע לַאֲבֹתֶֽיךָ׃ **יג**וַאֲהֵ֣בְךָ֔ וּבֵרַכְךָ֖ וְהִרְבֶּ֑ךָ וּבֵרַ֣ךְ פְּרִֽי־בִטְנְךָ֣ וּפְרִֽי־אַ֠דְמָתֶ֠ךָ דְּגָ֨נְךָ֜ וְתִירֹשְׁךָ֣ וְיִצְהָרֶ֗ךָ שְׁגַר־אֲלָפֶ֙יךָ֙ וְעַשְׁתְּרֹ֣ת צֹאנֶ֔ךָ עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁר־נִשְׁבַּ֥ע לַאֲבֹתֶ֖יךָ לָ֥תֶת לָֽךְ׃ **יד**בָּר֥וּךְ תִּֽהְיֶ֖ה מִכׇּל־הָעַמִּ֑ים לֹא־יִהְיֶ֥ה בְךָ֛ עָקָ֥ר וַֽעֲקָרָ֖ה וּבִבְהֶמְתֶּֽךָ׃ **טו**וְהֵסִ֧יר יְהֹוָ֛ה מִמְּךָ֖ כׇּל־חֹ֑לִי וְכׇל־מַדְוֵי֩ מִצְרַ֨יִם הָרָעִ֜ים אֲשֶׁ֣ר יָדַ֗עְתָּ לֹ֤א יְשִׂימָם֙ בָּ֔ךְ וּנְתָנָ֖ם בְּכׇל־שֹׂנְאֶֽיךָ׃ **טז**וְאָכַלְתָּ֣ אֶת־כׇּל־הָֽעַמִּ֗ים אֲשֶׁ֨ר יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ נֹתֵ֣ן לָ֔ךְ לֹא־תָח֥וֹס עֵֽינְךָ֖ עֲלֵיהֶ֑ם וְלֹ֤א תַעֲבֹד֙ אֶת־אֱלֹ֣הֵיהֶ֔ם כִּֽי־מוֹקֵ֥שׁ ה֖וּא לָֽךְ׃ {ס} | [[234]](#footnote-234) “If you heed to these ordinances, by diligently observing them, Yahweh your God will keep the covenant loyally he promised to your fathers solemnly. [[235]](#footnote-235) He will love you, bless you and increase your numbers; he will bless the fruit of your body and the produce of your soil, your corn, your wine, your oil, the issue of your cattle, the young of your flock, in the land he swore to your fathers he would give you. [[236]](#footnote-236) You will be the most blessed of peoples. No man or woman among you shall be barren, no male or female of your beasts shall be infertile. [[237]](#footnote-237) Yahweh will keep all sickness far from you; he will not afflict you with those evil plagues of Egypt that you have known but will save them for all those who hate you. [[238]](#footnote-238) Devour, then, all the peoples whom Yahweh your God delivers over to you, show them no pity, do not serve their gods, for otherwise you would be ensnared. |
| **יז**כִּ֤י תֹאמַר֙ בִּלְבָ֣בְךָ֔ רַבִּ֛ים הַגּוֹיִ֥ם הָאֵ֖לֶּה מִמֶּ֑נִּי אֵיכָ֥ה אוּכַ֖ל לְהוֹרִישָֽׁם׃ **יח**לֹ֥א תִירָ֖א מֵהֶ֑ם זָכֹ֣ר תִּזְכֹּ֗ר אֵ֤ת אֲשֶׁר־עָשָׂה֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לְפַרְעֹ֖ה וּלְכׇל־מִצְרָֽיִם׃ **יט**הַמַּסֹּ֨ת הַגְּדֹלֹ֜ת אֲשֶׁר־רָא֣וּ עֵינֶ֗יךָ וְהָאֹתֹ֤ת וְהַמֹּֽפְתִים֙ וְהַיָּ֤ד הַחֲזָקָה֙ וְהַזְּרֹ֣עַ הַנְּטוּיָ֔ה אֲשֶׁ֥ר הוֹצִֽאֲךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ כֵּֽן־יַעֲשֶׂ֞ה יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ לְכׇל־הָ֣עַמִּ֔ים אֲשֶׁר־אַתָּ֥ה יָרֵ֖א מִפְּנֵיהֶֽם׃ **כ**וְגַם֙ אֶת־הַצִּרְעָ֔ה יְשַׁלַּ֛ח יְהֹוָ֥ה אֱלֹהֶ֖יךָ בָּ֑ם עַד־אֲבֹ֗ד הַנִּשְׁאָרִ֛ים וְהַנִּסְתָּרִ֖ים מִפָּנֶֽיךָ׃ | [[239]](#footnote-239) “If you should say in your heart, “These nations outnumber me; how shall I be able to dispossess them?” [[240]](#footnote-240) You shall not be afraid of them: carefully recall how Yahweh your God dealt with Pharaoh and all Egypt, [[241]](#footnote-241) the great ordeals your own eyes have seen, and the signs, and the wonders, and the mighty hand, and the outstretched arm, with which Yahweh your God has brought you out. Thus, Yahweh your God will deal with all the peoples whom you fear to face. [[242]](#footnote-242) What is more, Yahweh your God will send hornets among them, to destroy those who remain and hide from you. |
| **כא**לֹ֥א תַעֲרֹ֖ץ מִפְּנֵיהֶ֑ם כִּֽי־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ בְּקִרְבֶּ֔ךָ אֵ֥ל גָּד֖וֹל וְנוֹרָֽא׃ **כב**וְנָשַׁל֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ אֶת־הַגּוֹיִ֥ם הָאֵ֛ל מִפָּנֶ֖יךָ מְעַ֣ט מְעָ֑ט לֹ֤א תוּכַל֙ כַּלֹּתָ֣ם מַהֵ֔ר פֶּן־תִּרְבֶּ֥ה עָלֶ֖יךָ חַיַּ֥ת הַשָּׂדֶֽה׃ **כג**וּנְתָנָ֛ם יְהֹוָ֥ה אֱלֹהֶ֖יךָ לְפָנֶ֑יךָ וְהָמָם֙ מְהוּמָ֣ה גְדֹלָ֔ה עַ֖ד הִשָּׁמְדָֽם׃ **כד**וְנָתַ֤ן מַלְכֵיהֶם֙ בְּיָדֶ֔ךָ וְהַאֲבַדְתָּ֣ אֶת־שְׁמָ֔ם מִתַּ֖חַת הַשָּׁמָ֑יִם לֹֽא־יִתְיַצֵּ֥ב אִישׁ֙ בְּפָנֶ֔יךָ עַ֥ד הִשְׁמִֽדְךָ֖ אֹתָֽם׃ | [[243]](#footnote-243) “Do not fear them, for Yahweh your God is among you, a great and awesome God. [[244]](#footnote-244) Little by little, Yahweh your God will destroy these nations before you; you cannot make a quick end of them, lest the wild beasts overrun you. [[245]](#footnote-245) But Yahweh your God will deliver them up to you and will harass them until they are destroyed. [[246]](#footnote-246) He will hand their kings over to you and you will erase their very names from memory; none shall withstand you, until you have destroyed them. |
| **כה**פְּסִילֵ֥י אֱלֹהֵיהֶ֖ם תִּשְׂרְפ֣וּן בָּאֵ֑שׁ לֹֽא־תַחְמֹד֩ כֶּ֨סֶף וְזָהָ֤ב עֲלֵיהֶם֙ וְלָקַחְתָּ֣ לָ֔ךְ פֶּ֚ן תִּוָּקֵ֣שׁ בּ֔וֹ כִּ֧י תוֹעֲבַ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ הֽוּא׃ **כו**וְלֹא־תָבִ֤יא תֽוֹעֵבָה֙ אֶל־בֵּיתֶ֔ךָ וְהָיִ֥יתָ חֵ֖רֶם כָּמֹ֑הוּ שַׁקֵּ֧ץ׀  תְּשַׁקְּצֶ֛נּוּ וְתַעֵ֥ב׀  תְּֽתַעֲבֶ֖נּוּ כִּי־חֵ֥רֶם הֽוּא׃ {פ} | [[247]](#footnote-247) “You must burn all the carved images of their gods, not coveting the gold and silver that covers them, lest you are caught in a snare: it is detestable to Yahweh your God. [[248]](#footnote-248) Do not bring any detestable thing into your house or you, like it, will come under the ban too. You must utterly detest and abhor them, for they are under the ban. |

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| דברים פרק ח | Deuteronomy [[249]](#footnote-249)8 |
| **א**כׇּל־הַמִּצְוָ֗ה אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם תִּשְׁמְר֣וּן לַעֲשׂ֑וֹת לְמַ֨עַן תִּֽחְי֜וּן וּרְבִיתֶ֗ם וּבָאתֶם֙ וִֽירִשְׁתֶּ֣ם אֶת־הָאָ֔רֶץ אֲשֶׁר־נִשְׁבַּ֥ע יְהֹוָ֖ה לַאֲבֹתֵיכֶֽם׃ **ב**וְזָכַרְתָּ֣ אֶת־כׇּל־הַדֶּ֗רֶךְ אֲשֶׁ֨ר הוֹלִֽיכְﬞךָ֜ יְהֹוָ֧ה אֱלֹהֶ֛יךָ זֶ֛ה אַרְבָּעִ֥ים שָׁנָ֖ה בַּמִּדְבָּ֑ר לְמַ֨עַן עַנֹּֽתְךָ֜ לְנַסֹּֽתְךָ֗ לָדַ֜עַת אֶת־אֲשֶׁ֧ר בִּֽלְבָבְךָ֛ הֲתִשְׁמֹ֥ר מִצְוֺתָ֖ו אִם־לֹֽא׃ **ג**וַֽיְעַנְּךָ֮ וַיַּרְעִבֶ֒ךָ֒ וַיַּאֲכִֽלְךָ֤ אֶת־הַמָּן֙ אֲשֶׁ֣ר לֹא־יָדַ֔עְתָּ וְלֹ֥א יָדְע֖וּן אֲבֹתֶ֑יךָ לְמַ֣עַן הוֹדִֽיעֲךָ֗ כִּ֠י לֹ֣א עַל־הַלֶּ֤חֶם לְבַדּוֹ֙ יִחְיֶ֣ה הָֽאָדָ֔ם כִּ֛י עַל־כׇּל־מוֹצָ֥א פִֽי־יְהֹוָ֖ה יִחְיֶ֥ה הָאָדָֽם׃ **ד**שִׂמְלָ֨תְךָ֜ לֹ֤א בָֽלְתָה֙ מֵֽעָלֶ֔יךָ וְרַגְלְךָ֖ לֹ֣א בָצֵ֑קָה זֶ֖ה אַרְבָּעִ֥ים שָׁנָֽה׃ | [[250]](#footnote-250) “All the commandments I enjoin on you today you must keep and observe so that you may live and increase in numbers and enter into the land that Yahweh promised on oath to your fathers, and make it your own. [[251]](#footnote-251) Remember how Yahweh your God led you for forty years in the desert, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. [[252]](#footnote-252) He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of Yahweh. [[253]](#footnote-253) The clothes on your back did not wear out and your feet did not swell, all those forty years. |
| **ה**וְיָדַעְתָּ֖ עִם־לְבָבֶ֑ךָ כִּ֗י כַּאֲשֶׁ֨ר יְיַסֵּ֥ר אִישׁ֙ אֶת־בְּנ֔וֹ יְהֹוָ֥ה אֱלֹהֶ֖יךָ מְיַסְּרֶֽךָּ׃ **ו**וְשָׁ֣מַרְתָּ֔ אֶת־מִצְוֺ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ לָלֶ֥כֶת בִּדְרָכָ֖יו וּלְיִרְאָ֥ה אֹתֽוֹ׃ **ז**כִּ֚י יְהֹוָ֣ה אֱלֹהֶ֔יךָ מְבִֽיאֲךָ֖ אֶל־אֶ֣רֶץ טוֹבָ֑ה אֶ֚רֶץ נַ֣חֲלֵי מָ֔יִם עֲיָנֹת֙ וּתְהֹמֹ֔ת יֹצְאִ֥ים בַּבִּקְעָ֖ה וּבָהָֽר׃ **ח**אֶ֤רֶץ חִטָּה֙ וּשְׂעֹרָ֔ה וְגֶ֥פֶן וּתְאֵנָ֖ה וְרִמּ֑וֹן אֶֽרֶץ־זֵ֥ית שֶׁ֖מֶן וּדְבָֽשׁ׃ **ט**אֶ֗רֶץ אֲשֶׁ֨ר לֹ֤א בְמִסְכֵּנֻת֙ תֹּֽאכַל־בָּ֣הּ לֶ֔חֶם לֹֽא־תֶחְסַ֥ר כֹּ֖ל בָּ֑הּ אֶ֚רֶץ אֲשֶׁ֣ר אֲבָנֶ֣יהָ בַרְזֶ֔ל וּמֵהֲרָרֶ֖יהָ תַּחְצֹ֥ב נְחֹֽשֶׁת׃ **י**וְאָכַלְתָּ֖ וְשָׂבָ֑עְתָּ וּבֵֽרַכְתָּ֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ עַל־הָאָ֥רֶץ הַטֹּבָ֖ה אֲשֶׁ֥ר נָֽתַן־לָֽךְ׃ | [[254]](#footnote-254) “Learn from this that Yahweh your God was training you as a man trains his child, [[255]](#footnote-255) and keep the commandments of Yahweh your God, and so walk in his ways and reverence him. [[256]](#footnote-256) But Yahweh your God is bringing you into a fine country, a land of flowing streams and springs, of waters that well up from the deep in valleys and hills, [[257]](#footnote-257) a land of wheat and barley, of vines, of figs, of pomegranates, a land of olive trees, of honey, [[258]](#footnote-258) a land where you will eat bread without stint, where you will want nothing, a land where the stones are of iron, where the hills may be quarried for copper. [[259]](#footnote-259) You will eat and will have all you want and will bless Yahweh your God in the rich land he has given you. |
| **יא**הִשָּׁ֣מֶר לְךָ֔ פֶּן־תִּשְׁכַּ֖ח אֶת־יְהֹוָ֣ה אֱלֹהֶ֑יךָ לְבִלְתִּ֨י שְׁמֹ֤ר מִצְוֺתָיו֙ וּמִשְׁפָּטָ֣יו וְחֻקֹּתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּֽוֹם׃ **יב**פֶּן־תֹּאכַ֖ל וְשָׂבָ֑עְתָּ וּבָתִּ֥ים טֹבִ֛ים תִּבְנֶ֖ה וְיָשָֽׁבְתָּ׃ **יג**וּבְקָֽרְךָ֤ וְצֹֽאנְךָ֙ יִרְבְּיֻ֔ן וְכֶ֥סֶף וְזָהָ֖ב יִרְבֶּה־לָּ֑ךְ וְכֹ֥ל אֲשֶׁר־לְךָ֖ יִרְבֶּֽה׃ **יד**וְרָ֖ם לְבָבֶ֑ךָ וְשָֽׁכַחְתָּ֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ הַמּוֹצִיאֲךָ֛ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֥ית עֲבָדִֽים׃ **טו**הַמּוֹלִ֨יכְﬞךָ֜ בַּמִּדְבָּ֣ר׀ הַגָּדֹ֣ל וְהַנּוֹרָ֗א נָחָ֤שׁ׀  שָׂרָף֙ וְעַקְרָ֔ב וְצִמָּא֖וֹן אֲשֶׁ֣ר אֵֽין־מָ֑יִם הַמּוֹצִ֤יא לְךָ֙ מַ֔יִם מִצּ֖וּר הַֽחַלָּמִֽישׁ׃ **טז**הַמַּאֲכִ֨לְךָ֥ מָן֙ בַּמִּדְבָּ֔ר אֲשֶׁ֥ר לֹא־יָדְע֖וּן אֲבֹתֶ֑יךָ לְמַ֣עַן עַנֹּֽתְךָ֗ וּלְמַ֙עַן֙ נַסֹּתֶ֔ךָ לְהֵיטִֽבְךָ֖ בְּאַחֲרִיתֶֽךָ׃ **יז**וְאָמַרְתָּ֖ בִּלְבָבֶ֑ךָ כֹּחִי֙ וְעֹ֣צֶם יָדִ֔י עָ֥שָׂה לִ֖י אֶת־הַחַ֥יִל הַזֶּֽה׃ **יח**וְזָֽכַרְתָּ֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ כִּ֣י ה֗וּא הַנֹּתֵ֥ן לְךָ֛ כֹּ֖חַ לַעֲשׂ֣וֹת חָ֑יִל לְמַ֨עַן הָקִ֧ים אֶת־בְּרִית֛וֹ אֲשֶׁר־נִשְׁבַּ֥ע לַאֲבֹתֶ֖יךָ כַּיּ֥וֹם הַזֶּֽה׃ {פ} | [[260]](#footnote-260) “Take care not to forget Yahweh your God, neglecting his command­ments and customs and laws that I give you today. [[261]](#footnote-261) When you have eaten your fill, when you have built fine houses to live in, [[262]](#footnote-262) when you have seen your flocks and herds increase, your silver and gold abound and all you have grow great, [[263]](#footnote-263) do not exalt yourselves. Do not then forget Yahweh your God who brought you out of the land of Egypt, out of the house of slavery; [[264]](#footnote-264) who led you through this vast and dreadful desert, a land of fiery serpents, scorpions, and thirst. He, in this waterless place, brought you water from the hardest rock; [[265]](#footnote-265) who, in this desert, fed you with manna that your fathers had not known, to humble you and test you and so make you better in the future. [[266]](#footnote-266) Beware of saying in your heart, “My strength and the might of my hand won this power for me.” [[267]](#footnote-267) Remember Yahweh your God, who gave you this strength and won you this power, so keeping the Covenant that he swore to your fathers, as it is today. |
| **יט**וְהָיָ֗ה אִם־שָׁכֹ֤חַ תִּשְׁכַּח֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְהָֽלַכְתָּ֗ אַחֲרֵי֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וַעֲבַדְתָּ֖ם וְהִשְׁתַּחֲוִ֣יתָ לָהֶ֑ם הַעִדֹ֤תִי בָכֶם֙ הַיּ֔וֹם כִּ֥י אָבֹ֖ד תֹּאבֵדֽוּן׃ **כ**כַּגּוֹיִ֗ם אֲשֶׁ֤ר יְהֹוָה֙ מַאֲבִ֣יד מִפְּנֵיכֶ֔ם כֵּ֖ן תֹּאבֵד֑וּן עֵ֚קֶב לֹ֣א תִשְׁמְע֔וּן בְּק֖וֹל יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {פ} | [[268]](#footnote-268) Be sure that if you forget Yahweh your God, if you follow other gods, if you serve them and bow down before them – I warn you today – you will most certainly perish. [[269]](#footnote-269) Like the nations Yahweh is to destroy before you, so you yourselves shall perish, for not having listened to the voice of Yahweh your God. |

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| דברים פרק ט | Deuteronomy [[270]](#footnote-270)9 |
| **א**שְׁמַ֣ע יִשְׂרָאֵ֗ל אַתָּ֨ה עֹבֵ֤ר הַיּוֹם֙ אֶת־הַיַּרְדֵּ֔ן לָבֹא֙ לָרֶ֣שֶׁת גּוֹיִ֔ם גְּדֹלִ֥ים וַעֲצֻמִ֖ים מִמֶּ֑ךָּ עָרִ֛ים גְּדֹלֹ֥ת וּבְצֻרֹ֖ת בַּשָּׁמָֽיִם׃ **ב**עַֽם־גָּד֥וֹל וָרָ֖ם בְּנֵ֣י עֲנָקִ֑ים אֲשֶׁ֨ר אַתָּ֤ה יָדַ֙עְתָּ֙ וְאַתָּ֣ה שָׁמַ֔עְתָּ מִ֣י יִתְיַצֵּ֔ב לִפְנֵ֖י בְּנֵ֥י עֲנָֽק׃ **ג**וְיָדַעְתָּ֣ הַיּ֗וֹם כִּי֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ הֽוּא־הָעֹבֵ֤ר לְפָנֶ֙יךָ֙ אֵ֣שׁ אֹֽכְלָ֔ה ה֧וּא יַשְׁמִידֵ֛ם וְה֥וּא יַכְנִיעֵ֖ם לְפָנֶ֑יךָ וְהֽוֹרַשְׁתָּ֤ם וְהַֽאֲבַדְתָּם֙ מַהֵ֔ר כַּאֲשֶׁ֛ר דִּבֶּ֥ר יְהֹוָ֖ה לָֽךְ׃ **ד**אַל־תֹּאמַ֣ר בִּלְבָבְךָ֗ בַּהֲדֹ֣ף יְהֹוָה֩ אֱלֹהֶ֨יךָ אֹתָ֥ם׀  מִלְּפָנֶ֘יךָ֮ לֵאמֹר֒ בְּצִדְקָתִי֙ הֱבִיאַ֣נִי יְהֹוָ֔ה לָרֶ֖שֶׁת אֶת־הָאָ֣רֶץ הַזֹּ֑את וּבְרִשְׁעַת֙ הַגּוֹיִ֣ם הָאֵ֔לֶּה יְהֹוָ֖ה מוֹרִישָׁ֥ם מִפָּנֶֽיךָ׃ **ה**לֹ֣א בְצִדְקָתְךָ֗ וּבְיֹ֙שֶׁר֙ לְבָ֣בְךָ֔ אַתָּ֥ה בָ֖א לָרֶ֣שֶׁת אֶת־אַרְצָ֑ם כִּ֞י בְּרִשְׁעַ֣ת׀ הַגּוֹיִ֣ם הָאֵ֗לֶּה יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ מוֹרִישָׁ֣ם מִפָּנֶ֔יךָ וּלְמַ֜עַן הָקִ֣ים אֶת־הַדָּבָ֗ר אֲשֶׁ֨ר נִשְׁבַּ֤ע יְהֹוָה֙ לַאֲבֹתֶ֔יךָ לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹֽב׃ **ו**וְיָדַעְתָּ֗ כִּ֠י לֹ֤א בְצִדְקָֽתְךָ֙ יְהֹוָ֣ה אֱ֠לֹהֶ֠יךָ נֹתֵ֨ן לְךָ֜ אֶת־הָאָ֧רֶץ הַטּוֹבָ֛ה הַזֹּ֖את לְרִשְׁתָּ֑הּ כִּ֥י עַם־קְשֵׁה־עֹ֖רֶף אָֽתָּה׃ | [[271]](#footnote-271) “Listen, Israel; today you are about to cross the Jordan, to go and dispossess nations greater and stronger than yourself, to capture great cities fortified to the sky. [[272]](#footnote-272) A people great and tall, these Anakim, as you know, having heard the saying: Who can stand up to the sons of Anak? [[273]](#footnote-273) Be therefore sure today that Yahweh your God himself will go in front of you, a devouring fire that will destroy them, and he will subdue them for you; so, you will drive them out and kill them quickly as Yahweh has promised you. [[274]](#footnote-274) Do not say in your heart, when Yahweh your God has driven them before you, “It is for my own goodness that Yahweh has brought me to possess this land;” when it is for their wickedness that Yahweh drives out these nations for you. [[275]](#footnote-275) It is not for any goodness or sincerity of yours that you are entering their land to possess it; but, because of the wickedness of these nations, Yahweh your God is dispossessing them for you, and to keep the word that he swore to your fathers, Abraham, Isaac and Jacob. [[276]](#footnote-276) Be in fact sure, then, that it is not for any goodness of yours that Yahweh gives you this rich land to possess, for you are a stubborn people. |
| **ז**זְכֹר֙ אַל־תִּשְׁכַּ֔ח אֵ֧ת אֲשֶׁר־הִקְצַ֛פְתָּ אֶת־יְהֹוָ֥ה אֱלֹהֶ֖יךָ בַּמִּדְבָּ֑ר לְמִן־הַיּ֞וֹם אֲשֶׁר־יָצָ֣אתָ׀ מֵאֶ֣רֶץ מִצְרַ֗יִם עַד־בֹּֽאֲכֶם֙ עַד־הַמָּק֣וֹם הַזֶּ֔ה מַמְרִ֥ים הֱיִיתֶ֖ם עִם־יְהֹוָֽה׃ **ח**וּבְחֹרֵ֥ב הִקְצַפְתֶּ֖ם אֶת־יְהֹוָ֑ה וַיִּתְאַנַּ֧ף יְהֹוָ֛ה בָּכֶ֖ם לְהַשְׁמִ֥יד אֶתְכֶֽם׃ **ט**בַּעֲלֹתִ֣י הָהָ֗רָה לָקַ֜חַת לוּחֹ֤ת הָֽאֲבָנִים֙ לוּחֹ֣ת הַבְּרִ֔ית אֲשֶׁר־כָּרַ֥ת יְהֹוָ֖ה עִמָּכֶ֑ם וָאֵשֵׁ֣ב בָּהָ֗ר אַרְבָּעִ֥ים יוֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה לֶ֚חֶם לֹ֣א אָכַ֔לְתִּי וּמַ֖יִם לֹ֥א שָׁתִֽיתִי׃ **י**וַיִּתֵּ֨ן יְהֹוָ֜ה אֵלַ֗י אֶת־שְׁנֵי֙ לוּחֹ֣ת הָֽאֲבָנִ֔ים כְּתֻבִ֖ים בְּאֶצְבַּ֣ע אֱלֹהִ֑ים וַעֲלֵיהֶ֗ם כְּֽכׇל־הַדְּבָרִ֡ים אֲשֶׁ֣ר דִּבֶּר֩ יְהֹוָ֨ה עִמָּכֶ֥ם בָּהָ֛ר מִתּ֥וֹךְ הָאֵ֖שׁ בְּי֥וֹם הַקָּהָֽל׃ **יא**וַיְהִ֗י מִקֵּץ֙ אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָ֑יְלָה נָתַ֨ן יְהֹוָ֜ה אֵלַ֗י אֶת־שְׁנֵ֛י לֻחֹ֥ת הָאֲבָנִ֖ים לֻח֥וֹת הַבְּרִֽית׃ **יב**וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלַ֗י ק֣וּם רֵ֤ד מַהֵר֙ מִזֶּ֔ה כִּ֚י שִׁחֵ֣ת עַמְּךָ֔ אֲשֶׁ֥ר הוֹצֵ֖אתָ מִמִּצְרָ֑יִם סָ֣רוּ מַהֵ֗ר מִן־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר צִוִּיתִ֔ם עָשׂ֥וּ לָהֶ֖ם מַסֵּכָֽה׃ **יג**וַיֹּ֥אמֶר יְהֹוָ֖ה אֵלַ֣י לֵאמֹ֑ר רָאִ֙יתִי֙ אֶת־הָעָ֣ם הַזֶּ֔ה וְהִנֵּ֥ה עַם־קְשֵׁה־עֹ֖רֶף הֽוּא׃ **יד**הֶ֤רֶף מִמֶּ֙נִּי֙ וְאַשְׁמִידֵ֔ם וְאֶמְחֶ֣ה אֶת־שְׁמָ֔ם מִתַּ֖חַת הַשָּׁמָ֑יִם וְאֶֽעֱשֶׂה֙ אֽוֹתְךָ֔ לְגוֹי־עָצ֥וּם וָרָ֖ב מִמֶּֽנּוּ׃ | [[277]](#footnote-277) “Remember: never forget how you provoked Yahweh your God in the desert. From the day you came out of the land of Egypt, you have been rebels against Yahweh. [[278]](#footnote-278) At Horeb also, you provoked Yahweh, and Yahweh was so angry with you that he was ready to destroy you. [[279]](#footnote-279) I had gone up the mountain to receive the tablets of stone, the tablets of the Covenant that Yahweh was making with you. I stayed forty days and forty nights on the mountain, eating no bread, and drinking no water. [[280]](#footnote-280) Yahweh gave me the two stone tablets inscribed by the finger of God, and all the words on them that Yahweh had spoken to you on the mountain from the midst of the fire on the day of the Assembly. [[281]](#footnote-281) At the end of the forty days and forty nights, Yahweh had given me the two tablets of stone, the tablets of the Covenant, [[282]](#footnote-282) and Yahweh said to me, “Leave this place, go down quickly, for your people whom you brought out of Egypt have broken faith. They have been quick to turn aside from the way I marked out for them; they have made themselves an idol of cast metal.” [[283]](#footnote-283) Then Yahweh said to me, “I have seen this people, and what a stubborn people they are! [[284]](#footnote-284) Let me alone that I may destroy them, and wipe out their name from under heaven, and make out of you a nation mightier and greater than they.” |
| **טו**וָאֵ֗פֶן וָֽאֵרֵד֙ מִן־הָהָ֔ר וְהָהָ֖ר בֹּעֵ֣ר בָּאֵ֑שׁ וּשְׁנֵי֙ לוּחֹ֣ת הַבְּרִ֔ית עַ֖ל שְׁתֵּ֥י יָדָֽי׃ **טז**וָאֵ֗רֶא וְהִנֵּ֤ה חֲטָאתֶם֙ לַיהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם עֲשִׂיתֶ֣ם לָכֶ֔ם עֵ֖גֶל מַסֵּכָ֑ה סַרְתֶּ֣ם מַהֵ֔ר מִן־הַדֶּ֕רֶךְ אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶתְכֶֽם׃ **יז**וָאֶתְפֹּשׂ֙ בִּשְׁנֵ֣י הַלֻּחֹ֔ת וָֽאַשְׁלִכֵ֔ם מֵעַ֖ל שְׁתֵּ֣י יָדָ֑י וָאֲשַׁבְּרֵ֖ם לְעֵינֵיכֶֽם׃ **יח**וָֽאֶתְנַפַּל֩ לִפְנֵ֨י יְהֹוָ֜ה כָּרִאשֹׁנָ֗ה אַרְבָּעִ֥ים יוֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה לֶ֚חֶם לֹ֣א אָכַ֔לְתִּי וּמַ֖יִם לֹ֣א שָׁתִ֑יתִי עַ֤ל כׇּל־חַטַּאתְכֶם֙ אֲשֶׁ֣ר חֲטָאתֶ֔ם לַעֲשׂ֥וֹת הָרַ֛ע בְּעֵינֵ֥י יְהֹוָ֖ה לְהַכְעִיסֽוֹ׃ **יט**כִּ֣י יָגֹ֗רְתִּי מִפְּנֵ֤י הָאַף֙ וְהַ֣חֵמָ֔ה אֲשֶׁ֨ר קָצַ֧ף יְהֹוָ֛ה עֲלֵיכֶ֖ם לְהַשְׁמִ֣יד אֶתְכֶ֑ם וַיִּשְׁמַ֤ע יְהֹוָה֙ אֵלַ֔י גַּ֖ם בַּפַּ֥עַם הַהִֽוא׃ **כ**וּֽבְאַהֲרֹ֗ן הִתְאַנַּ֧ף יְהֹוָ֛ה מְאֹ֖ד לְהַשְׁמִיד֑וֹ וָֽאֶתְפַּלֵּ֛ל גַּם־בְּעַ֥ד אַהֲרֹ֖ן בָּעֵ֥ת הַהִֽוא׃ **כא**וְֽאֶת־חַטַּאתְכֶ֞ם אֲשֶׁר־עֲשִׂיתֶ֣ם אֶת־הָעֵ֗גֶל לָקַ֘חְתִּי֮ וָאֶשְׂרֹ֣ף אֹת֣וֹ׀  בָּאֵשׁ֒ וָאֶכֹּ֨ת אֹת֤וֹ טָחוֹן֙ הֵיטֵ֔ב עַ֥ד אֲשֶׁר־דַּ֖ק לְעָפָ֑ר וָֽאַשְׁלִךְ֙ אֶת־עֲפָר֔וֹ אֶל־הַנַּ֖חַל הַיֹּרֵ֥ד מִן־הָהָֽר׃ | [[285]](#footnote-285) “So, I turned and went down the mountain, and the mountain burned with fire, and in my two hands were the two tablets of the Covenant; [[286]](#footnote-286) and I looked and there you were, you had sinned against Yahweh your God. You had made yourself a calf of cast metal; you had been quick to leave the way Yahweh had marked out for you. [[287]](#footnote-287) So, I seized the two tablets, and with my two hands threw them down and shattered them before your eyes. [[288]](#footnote-288) Then I fell prostrate before Yahweh; as before, I passed forty days and forty nights eating no bread and drinking no water, for all the sin you had committed, provoking the anger of Yahweh by doing what was evil in his sight. [[289]](#footnote-289) For I was terrified of this anger and fury, which so roused Yahweh against you, that he was ready to destroy you and, once more, Yahweh heard my prayer. [[290]](#footnote-290) Yahweh was enraged with Aaron too and was ready to destroy him, and I pleaded for Aaron. [[291]](#footnote-291) That work of sin, the calf you had made, I took it, burned it with fire and crushed it and, grinding it to fine dust, I threw its dust into the stream that comes down from the mountain. |
| **כב**וּבְתַבְעֵרָה֙ וּבְמַסָּ֔ה וּבְקִבְרֹ֖ת הַֽתַּאֲוָ֑ה מַקְצִפִ֥ים הֱיִיתֶ֖ם אֶת־יְהֹוָֽה׃ **כג**וּבִשְׁלֹ֨חַ יְהֹוָ֜ה אֶתְכֶ֗ם מִקָּדֵ֤שׁ בַּרְנֵ֙עַ֙ לֵאמֹ֔ר עֲלוּ֙ וּרְשׁ֣וּ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נָתַ֖תִּי לָכֶ֑ם וַתַּמְר֗וּ אֶת־פִּ֤י יְהֹוָה֙ אֱלֹ֣הֵיכֶ֔ם וְלֹ֤א הֶֽאֱמַנְתֶּם֙ ל֔וֹ וְלֹ֥א שְׁמַעְתֶּ֖ם בְּקֹלֽוֹ׃ **כד**מַמְרִ֥ים הֱיִיתֶ֖ם עִם־יְהֹוָ֑ה מִיּ֖וֹם דַּעְתִּ֥י אֶתְכֶֽם׃ | [[292]](#footnote-292) “At Taberah too, and at Massah and Kibroth-ha-Taavah, you provoked Yahweh. [[293]](#footnote-293) When Yahweh wanted you to leave Kadesh-Barnea, saying, “Go up and take possession of the land I have given you,” you rebelled against the command of Yahweh your God and did not believe him or listen to his voice. [[294]](#footnote-294) You have been rebels against Yahweh from the day I first knew you. |
| **כה**וָֽאֶתְנַפַּ֞ל לִפְנֵ֣י יְהֹוָ֗ה אֵ֣ת אַרְבָּעִ֥ים הַיּ֛וֹם וְאֶת־אַרְבָּעִ֥ים הַלַּ֖יְלָה אֲשֶׁ֣ר הִתְנַפָּ֑לְתִּי כִּֽי־אָמַ֥ר יְהֹוָ֖ה לְהַשְׁמִ֥יד אֶתְכֶֽם׃ **כו**וָאֶתְפַּלֵּ֣ל אֶל־יְהֹוָה֮ וָאֹמַר֒ אֲדֹנָ֣י יֱהֹוִ֗ה אַל־תַּשְׁחֵ֤ת עַמְּךָ֙ וְנַחֲלָ֣תְךָ֔ אֲשֶׁ֥ר פָּדִ֖יתָ בְּגׇדְלֶ֑ךָ אֲשֶׁר־הוֹצֵ֥אתָ מִמִּצְרַ֖יִם בְּיָ֥ד חֲזָקָֽה׃ **כז**זְכֹר֙ לַעֲבָדֶ֔יךָ לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹ֑ב אַל־תֵּ֗פֶן אֶל־קְשִׁי֙ הָעָ֣ם הַזֶּ֔ה וְאֶל־רִשְׁע֖וֹ וְאֶל־חַטָּאתֽוֹ׃ **כח**פֶּן־יֹאמְר֗וּ הָאָ֘רֶץ֮ אֲשֶׁ֣ר הוֹצֵאתָ֣נוּ מִשָּׁם֒ מִבְּלִי֙ יְכֹ֣לֶת יְהֹוָ֔ה לַהֲבִיאָ֕ם אֶל־הָאָ֖רֶץ אֲשֶׁר־דִּבֶּ֣ר לָהֶ֑ם וּמִשִּׂנְאָת֣וֹ אוֹתָ֔ם הוֹצִיאָ֖ם לַהֲמִתָ֥ם בַּמִּדְבָּֽר׃ **כט**וְהֵ֥ם עַמְּךָ֖ וְנַחֲלָתֶ֑ךָ אֲשֶׁ֤ר הוֹצֵ֙אתָ֙ בְּכֹחֲךָ֣ הַגָּדֹ֔ל וּבִֽזְרֹעֲךָ֖ הַנְּטוּיָֽה׃ {פ} | [[295]](#footnote-295) “So, I fell down before Yahweh and lay there these forty days and forty nights; for, Yahweh had said he would destroy you; [[296]](#footnote-296) and I prayed to Yahweh, saying, “My Lord Yahweh, do not destroy your people, your heritage whom you have redeemed in your greatness, whom you have brought out of Egypt with your mighty hand. [[297]](#footnote-297) Remember your servants, Abraham, Isaac, and Jacob; take no notice of this people’s stubbornness, their wickedness, and their sin, [[298]](#footnote-298) lest the land you brought us out of should say, “Yahweh was not able to bring them to the land he promised them; because he hated them, he brought them out to kill them in the desert.” [[299]](#footnote-299) Yet, they are your people, your heritage, whom you brought out by your great power and outstretched arm.” |

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| דברים פרק י | Deuteronomy [[300]](#footnote-300)10 |
| **א**בָּעֵ֨ת הַהִ֜וא אָמַ֧ר יְהֹוָ֣ה אֵלַ֗י פְּסׇל־לְךָ֞ שְׁנֵֽי־לוּחֹ֤ת אֲבָנִים֙ כָּרִ֣אשֹׁנִ֔ים וַעֲלֵ֥ה אֵלַ֖י הָהָ֑רָה וְעָשִׂ֥יתָ לְּךָ֖ אֲר֥וֹן עֵֽץ׃ **ב**וְאֶכְתֹּב֙ עַל־הַלֻּחֹ֔ת אֶ֨ת־הַדְּבָרִ֔ים אֲשֶׁ֥ר הָי֛וּ עַל־הַלֻּחֹ֥ת הָרִאשֹׁנִ֖ים אֲשֶׁ֣ר שִׁבַּ֑רְתָּ וְשַׂמְתָּ֖ם בָּאָרֽוֹן׃ **ג**וָאַ֤עַשׂ אֲרוֹן֙ עֲצֵ֣י שִׁטִּ֔ים וָאֶפְסֹ֛ל שְׁנֵי־לֻחֹ֥ת אֲבָנִ֖ים כָּרִאשֹׁנִ֑ים וָאַ֣עַל הָהָ֔רָה וּשְׁנֵ֥י הַלֻּחֹ֖ת בְּיָדִֽי׃ **ד**וַיִּכְתֹּ֨ב עַֽל־הַלֻּחֹ֜ת כַּמִּכְתָּ֣ב הָרִאשׁ֗וֹן אֵ֚ת עֲשֶׂ֣רֶת הַדְּבָרִ֔ים אֲשֶׁ֣ר דִּבֶּר֩ יְהֹוָ֨ה אֲלֵיכֶ֥ם בָּהָ֛ר מִתּ֥וֹךְ הָאֵ֖שׁ בְּי֣וֹם הַקָּהָ֑ל וַיִּתְּנֵ֥ם יְהֹוָ֖ה אֵלָֽי׃ **ה**וָאֵ֗פֶן וָֽאֵרֵד֙ מִן־הָהָ֔ר וָֽאָשִׂם֙ אֶת־הַלֻּחֹ֔ת בָּאָר֖וֹן אֲשֶׁ֣ר עָשִׂ֑יתִי וַיִּ֣הְיוּ שָׁ֔ם כַּאֲשֶׁ֥ר צִוַּ֖נִי יְהֹוָֽה׃ | [[301]](#footnote-301) “Yahweh then said to me, “Cut two stone tablets like the first, and come up to me on the mountain. Make an ark of wood; [[302]](#footnote-302) on the tablets I shall inscribe the words that were on the first tablets, which you broke, and you will put them in the Ark.” [[303]](#footnote-303) Therefore, I made an ark of acacia wood, cut two stone tablets like the first and went up the mountain with the two tablets in my hand. [[304]](#footnote-304) He inscribed the tablets as he had inscribed them before with the Ten Words that Yahweh had spoken to you on the mountain from the middle of the fire on the day of the Assembly. Then Yahweh gave them to me. [[305]](#footnote-305) I came down the mountain again and put the tablets in the Ark I had made, and there they stayed as Yahweh had commanded me. |
| **ו**וּבְנֵ֣י יִשְׂרָאֵ֗ל נָ֥סְע֛וּ מִבְּאֵרֹ֥ת בְּנֵי־יַעֲקָ֖ן מוֹסֵרָ֑ה שָׁ֣ם מֵ֤ת אַהֲרֹן֙ וַיִּקָּבֵ֣ר שָׁ֔ם וַיְכַהֵ֛ן אֶלְעָזָ֥ר בְּנ֖וֹ תַּחְתָּֽיו׃ **ז**מִשָּׁ֥ם נָסְע֖וּ הַגֻּדְגֹּ֑דָה וּמִן־הַגֻּדְגֹּ֣דָה יׇטְבָ֔תָה אֶ֖רֶץ נַ֥חֲלֵי מָֽיִם׃ **ח**בָּעֵ֣ת הַהִ֗וא הִבְדִּ֤יל יְהֹוָה֙ אֶת־שֵׁ֣בֶט הַלֵּוִ֔י לָשֵׂ֖את אֶת־אֲר֣וֹן בְּרִית־יְהֹוָ֑ה לַעֲמֹד֩ לִפְנֵ֨י יְהֹוָ֤ה לְשָֽׁרְתוֹ֙ וּלְבָרֵ֣ךְ בִּשְׁמ֔וֹ עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **ט**עַל־כֵּ֞ן לֹֽא־הָיָ֧ה לְלֵוִ֛י חֵ֥לֶק וְנַחֲלָ֖ה עִם־אֶחָ֑יו יְהֹוָה֙ ה֣וּא נַחֲלָת֔וֹ כַּאֲשֶׁ֥ר דִּבֶּ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ לֽוֹ׃ | [[306]](#footnote-306) “The Israelites left Beeroth-Bene-Jaakan for Moserah, where Aaron died; he was buried there, and his son Eleazar succeeded him as priest. [[307]](#footnote-307) From there, they set out for Gudgodah and from Gudgodah for Jotbathah, a land of water streams. [[308]](#footnote-308) Yahweh then set apart the tribe of Levi to carry the Ark of Yahweh’s Covenant, to stand in the presence of Yahweh, to do him service and in his name to pronounce blessing as they still do today. [[309]](#footnote-309) Levi therefore has no share or inheritance with his brothers: Yahweh is his inheritance, as Yahweh your God told him. |
| **י**וְאָנֹכִ֞י עָמַ֣דְתִּי בָהָ֗ר כַּיָּמִים֙ הָרִ֣אשֹׁנִ֔ים אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָ֑יְלָה וַיִּשְׁמַ֨ע יְהֹוָ֜ה אֵלַ֗י גַּ֚ם בַּפַּ֣עַם הַהִ֔וא לֹא־אָבָ֥ה יְהֹוָ֖ה הַשְׁחִיתֶֽךָ׃ **יא**וַיֹּ֤אמֶר יְהֹוָה֙ אֵלַ֔י ק֛וּם לֵ֥ךְ לְמַסַּ֖ע לִפְנֵ֣י הָעָ֑ם וְיָבֹ֙אוּ֙ וְיִֽירְשׁ֣וּ אֶת־הָאָ֔רֶץ אֲשֶׁר־נִשְׁבַּ֥עְתִּי לַאֲבֹתָ֖ם לָתֵ֥ת לָהֶֽם׃ {פ} | [[310]](#footnote-310) “Now, I stayed on the mountain for forty days and forty nights, as I had done the first time; and, once again, Yahweh listened to me and agreed not to destroy you. [[311]](#footnote-311) Yahweh said to me, “Now go on your way at the head of this people, so that they may go and take possession of the land I swore to their fathers I would give them.” |
| **יב**וְעַתָּה֙ יִשְׂרָאֵ֔ל מָ֚ה יְהֹוָ֣ה אֱלֹהֶ֔יךָ שֹׁאֵ֖ל מֵעִמָּ֑ךְ כִּ֣י אִם־לְ֠יִרְאָ֠ה אֶת־יְהֹוָ֨ה אֱלֹהֶ֜יךָ לָלֶ֤כֶת בְּכׇל־דְּרָכָיו֙ וּלְאַהֲבָ֣ה אֹת֔וֹ וְלַֽעֲבֹד֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכׇל־לְבָבְךָ֖ וּבְכׇל־נַפְשֶֽׁךָ׃ **יג**לִשְׁמֹ֞ר אֶת־מִצְוֺ֤ת יְהֹוָה֙ וְאֶת־חֻקֹּתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לְט֖וֹב לָֽךְ׃ | [[312]](#footnote-312) “And now, Israel, what does Yahweh your God ask of you? Only this: to fear Yahweh your God, to follow all his ways, to love him, to serve Yahweh your God with all your heart and all your soul, [[313]](#footnote-313) to keep the commandments and laws of Yahweh your God that, for your good, I lay down for you today. |
| **יד**הֵ֚ן לַיהֹוָ֣ה אֱלֹהֶ֔יךָ הַשָּׁמַ֖יִם וּשְׁמֵ֣י הַשָּׁמָ֑יִם הָאָ֖רֶץ וְכׇל־אֲשֶׁר־בָּֽהּ׃ **טו**רַ֧ק בַּאֲבֹתֶ֛יךָ חָשַׁ֥ק יְהֹוָ֖ה לְאַהֲבָ֣ה אוֹתָ֑ם וַיִּבְחַ֞ר בְּזַרְעָ֣ם אַחֲרֵיהֶ֗ם בָּכֶ֛ם מִכׇּל־הָעַמִּ֖ים כַּיּ֥וֹם הַזֶּֽה׃ **טז**וּמַלְתֶּ֕ם אֵ֖ת עׇרְלַ֣ת לְבַבְכֶ֑ם וְעׇ֨רְפְּכֶ֔ם לֹ֥א תַקְשׁ֖וּ עֽוֹד׃ **יז**כִּ֚י יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֚וּא אֱלֹהֵ֣י הָֽאֱלֹהִ֔ים וַאֲדֹנֵ֖י הָאֲדֹנִ֑ים הָאֵ֨ל הַגָּדֹ֤ל הַגִּבֹּר֙ וְהַנּוֹרָ֔א אֲשֶׁר֙ לֹא־יִשָּׂ֣א פָנִ֔ים וְלֹ֥א יִקַּ֖ח שֹֽׁחַד׃ **יח**עֹשֶׂ֛ה מִשְׁפַּ֥ט יָת֖וֹם וְאַלְמָנָ֑ה וְאֹהֵ֣ב גֵּ֔ר לָ֥תֶת ל֖וֹ לֶ֥חֶם וְשִׂמְלָֽה׃ **יט**וַאֲהַבְתֶּ֖ם אֶת־הַגֵּ֑ר כִּֽי־גֵרִ֥ים הֱיִיתֶ֖ם בְּאֶ֥רֶץ מִצְרָֽיִם׃ **כ**אֶת־יְהֹוָ֧ה אֱלֹהֶ֛יךָ תִּירָ֖א אֹת֣וֹ תַעֲבֹ֑ד וּב֣וֹ תִדְבָּ֔ק וּבִשְׁמ֖וֹ תִּשָּׁבֵֽעַ׃ **כא**ה֥וּא תְהִלָּתְךָ֖ וְה֣וּא אֱלֹהֶ֑יךָ אֲשֶׁר־עָשָׂ֣ה אִתְּךָ֗ אֶת־הַגְּדֹלֹ֤ת וְאֶת־הַנּֽוֹרָאֹת֙ הָאֵ֔לֶּה אֲשֶׁ֥ר רָא֖וּ עֵינֶֽיךָ׃ **כב**בְּשִׁבְעִ֣ים נֶ֔פֶשׁ יָרְד֥וּ אֲבֹתֶ֖יךָ מִצְרָ֑יְמָה וְעַתָּ֗ה שָֽׂמְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם לָרֹֽב׃ | [[314]](#footnote-314) “Heaven and the heaven of heavens belong to Yahweh your God, and the earth and all it contains; [[315]](#footnote-315) yet Yahweh set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. [[316]](#footnote-316) Circumcise your heart then and be obstinate no longer: [[317]](#footnote-317) for Yahweh your God is God of gods and Lord of lords, the great God, triumphant and terrible, free of favouritism, never to be bribed. [[318]](#footnote-318) He it is who sees justice done for the orphan and the widow, who loves the strangers and gives them food and clothing. [[319]](#footnote-319) Love the stranger then, for you were strangers in the land of Egypt. [[320]](#footnote-320) You shall fear Yahweh your God; you must fear and serve; you must cling to him; in his name take your oaths. [[321]](#footnote-321) He it is you must praise; he is your God: for you he has done these great and terrible things you have seen with your own eyes; [[322]](#footnote-322) and though your fathers numbered only seventy when they went down to Egypt, Yahweh your God has made you as many as the stars of heaven. |

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| דברים פרק יא | Deuteronomy [[323]](#footnote-323)11 |
| **א**וְאָ֣הַבְתָּ֔ אֵ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ וְשָׁמַרְתָּ֣ מִשְׁמַרְתּ֗וֹ וְחֻקֹּתָ֧יו וּמִשְׁפָּטָ֛יו וּמִצְוֺתָ֖יו כׇּל־הַיָּמִֽים׃ **ב**וִֽידַעְתֶּם֮ הַיּוֹם֒ כִּ֣י׀ לֹ֣א אֶת־בְּנֵיכֶ֗ם אֲשֶׁ֤ר לֹֽא־יָדְעוּ֙ וַאֲשֶׁ֣ר לֹא־רָא֔וּ אֶת־מוּסַ֖ר יְהֹוָ֣ה אֱלֹהֵיכֶ֑ם אֶת־גׇּדְל֕וֹ אֶת־יָדוֹ֙ הַחֲזָקָ֔ה וּזְרֹע֖וֹ הַנְּטוּיָֽה׃ **ג**וְאֶת־אֹֽתֹתָיו֙ וְאֶֽת־מַעֲשָׂ֔יו אֲשֶׁ֥ר עָשָׂ֖ה בְּת֣וֹךְ מִצְרָ֑יִם לְפַרְעֹ֥ה מֶֽלֶךְ־מִצְרַ֖יִם וּלְכׇל־אַרְצֽוֹ׃ **ד**וַאֲשֶׁ֣ר עָשָׂה֩ לְחֵ֨יל מִצְרַ֜יִם לְסוּסָ֣יו וּלְרִכְבּ֗וֹ אֲשֶׁ֨ר הֵצִ֜יף אֶת־מֵ֤י יַם־סוּף֙ עַל־פְּנֵיהֶ֔ם בְּרׇדְפָ֖ם אַחֲרֵיכֶ֑ם וַיְאַבְּדֵ֣ם יְהֹוָ֔ה עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **ה**וַאֲשֶׁ֥ר עָשָׂ֛ה לָכֶ֖ם בַּמִּדְבָּ֑ר עַד־בֹּאֲכֶ֖ם עַד־הַמָּק֥וֹם הַזֶּֽה׃ **ו**וַאֲשֶׁ֨ר עָשָׂ֜ה לְדָתָ֣ן וְלַאֲבִירָ֗ם בְּנֵ֣י אֱלִיאָב֮ בֶּן־רְאוּבֵן֒ אֲשֶׁ֨ר פָּצְתָ֤ה הָאָ֙רֶץ֙ אֶת־פִּ֔יהָ וַתִּבְלָעֵ֥ם וְאֶת־בָּתֵּיהֶ֖ם וְאֶת־אׇהֳלֵיהֶ֑ם וְאֵ֤ת כׇּל־הַיְקוּם֙ אֲשֶׁ֣ר בְּרַגְלֵיהֶ֔ם בְּקֶ֖רֶב כׇּל־יִשְׂרָאֵֽל׃ **ז**כִּ֤י עֵֽינֵיכֶם֙ הָֽרֹאֹ֔ת אֶת־כׇּל־מַעֲשֵׂ֥ה יְהֹוָ֖ה הַגָּדֹ֑ל אֲשֶׁ֖ר עָשָֽׂה׃ **ח**וּשְׁמַרְתֶּם֙ אֶת־כׇּל־הַמִּצְוָ֔ה אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לְמַ֣עַן תֶּחֶזְק֗וּ וּבָאתֶם֙ וִֽירִשְׁתֶּ֣ם אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר אַתֶּ֛ם עֹבְרִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **ט**וּלְמַ֨עַן תַּאֲרִ֤יכוּ יָמִים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁר֩ נִשְׁבַּ֨ע יְהֹוָ֧ה לַאֲבֹתֵיכֶ֛ם לָתֵ֥ת לָהֶ֖ם וּלְזַרְעָ֑ם אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ {ס} | [[324]](#footnote-324) “Therefore, you must love Yahweh your God and always keep his injunctions, his statutes, his ordinances and his commandments. [[325]](#footnote-325) And mark you, this day, that it is not your sons (for, they have not known or seen the lessons of Yahweh your God), but it is you who must acknowledge his greatness, the might of his hand, and the strength of his outstretched arm, [[326]](#footnote-326) and the signs and the deeds that he performed in Egypt itself against Pharaoh the king of Egypt and all his land. [[327]](#footnote-327) What he did to the armies of Egypt, to their horses and to their chariots, and how Yahweh poured the waters of the Sea of Reeds over them as they pursued you, so that Yahweh left no trace of them to this day; [[328]](#footnote-328) and what he did for you in the desert before you reached this place; [[329]](#footnote-329) and what he did to Dathan and Abiram, the sons of Eliab the Reubenite: how, right in the midst of all Israel, the earth opened its mouth and swallowed them up, along with their households, their tents and every living being in their company. [[330]](#footnote-330) For your own eyes have seen all this great work of Yahweh, which he has done. [[331]](#footnote-331) Therefore, you must keep the commandments that I enjoin on you today, so that you may have the strength to conquer the land into which you are to cross to make it your own, [[332]](#footnote-332) and to live long in the land which Yahweh swore to your ancestors to give to them and to their descendants, a land where milk and honey flow. |
| **י**כִּ֣י הָאָ֗רֶץ אֲשֶׁ֨ר אַתָּ֤ה בָא־שָׁ֙מָּה֙ לְרִשְׁתָּ֔הּ לֹ֣א כְאֶ֤רֶץ מִצְרַ֙יִם֙ הִ֔וא אֲשֶׁ֥ר יְצָאתֶ֖ם מִשָּׁ֑ם אֲשֶׁ֤ר תִּזְרַע֙ אֶֽת־זַרְעֲךָ֔ וְהִשְׁקִ֥יתָ בְרַגְלְךָ֖ כְּגַ֥ן הַיָּרָֽק׃ **יא**וְהָאָ֗רֶץ אֲשֶׁ֨ר אַתֶּ֜ם עֹבְרִ֥ים שָׁ֙מָּה֙ לְרִשְׁתָּ֔הּ אֶ֥רֶץ הָרִ֖ים וּבְקָעֹ֑ת לִמְטַ֥ר הַשָּׁמַ֖יִם תִּשְׁתֶּה־מָּֽיִם׃ **יב**אֶ֕רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ דֹּרֵ֣שׁ אֹתָ֑הּ תָּמִ֗יד עֵינֵ֨י יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ בָּ֔הּ מֵֽרֵשִׁית֙ הַשָּׁנָ֔ה וְעַ֖ד אַחֲרִ֥ית שָׁנָֽה׃ {ס} | [[333]](#footnote-333) “For, the land you are about to enter and make your own is not like the land of Egypt from which you have come, where, having done your sowing, you had to water the seed by foot, as though in a vegetable garden. [[334]](#footnote-334) No, the land into which you are to cross to possess it is a land of hills and valleys that drinks the water of the rain from heaven. [[335]](#footnote-335) Yahweh your God takes care of this land, the eyes of Yahweh your God are on it always, from the year’s beginning to its end. |
| **יג**וְהָיָ֗ה אִם־שָׁמֹ֤עַ תִּשְׁמְעוּ֙ אֶל־מִצְוֺתַ֔י אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־יְהֹוָ֤ה אֱלֹֽהֵיכֶם֙ וּלְעׇבְד֔וֹ בְּכׇל־לְבַבְכֶ֖ם וּבְכׇל־נַפְשְׁכֶֽם׃ **יד**וְנָתַתִּ֧י מְטַֽר־אַרְצְכֶ֛ם בְּעִתּ֖וֹ יוֹרֶ֣ה וּמַלְק֑וֹשׁ וְאָסַפְתָּ֣ דְגָנֶ֔ךָ וְתִירֹֽשְׁךָ֖ וְיִצְהָרֶֽךָ׃ **טו**וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖ לִבְהֶמְתֶּ֑ךָ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃ **טז**הִשָּֽׁמְר֣וּ לָכֶ֔ם פֶּ֥ן יִפְתֶּ֖ה לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃ **יז**וְחָרָ֨ה אַף־יְהֹוָ֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙ וְלֹֽא־יִהְיֶ֣ה מָטָ֔ר וְהָ֣אֲדָמָ֔ה לֹ֥א תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַאֲבַדְתֶּ֣ם מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה אֲשֶׁ֥ר יְהֹוָ֖ה נֹתֵ֥ן לָכֶֽם׃ **יח**וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה עַל־לְבַבְכֶ֖ם וְעַֽל־נַפְשְׁכֶ֑ם וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙ עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת בֵּ֥ין עֵינֵיכֶֽם׃ **יט**וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשׇׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃ **כ**וּכְתַבְתָּ֛ם עַל־מְזוּז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃ **כא**לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙ וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֨ר נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֵיכֶ֖ם לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃ {ס} | [[336]](#footnote-336) “And it is most sure that, if you faithfully obey the commandments I enjoin on you today, loving Yahweh your God and serving him with all your heart and all your soul, [[337]](#footnote-337) I will give your land rain in season, autumn rain and spring, so that you may harvest your corn, your wine and your oil. [[338]](#footnote-338) I shall provide grass in the fields for your livestock, and you will eat and have all you want.” [[339]](#footnote-339) Take care your heart is not seduced, that you do not go astray, serving other gods and worshipping them. [[340]](#footnote-340) For then the anger of Yahweh will blaze out against you, he will shut up the heavens and there will be no rain, the land will not yield its produce and you will quickly die in the prosperous land that Yahweh is giving you. [[341]](#footnote-341) Let these words of mine remain in your heart and in your soul; fasten them on your hand as a sign and on your forehead as a headband. [[342]](#footnote-342) Teach them to your children and say them over to them, whether at rest in your house or walking abroad, at your lying down or at your rising. [[343]](#footnote-343) Write them on the doorposts of your house and on your gates, [[344]](#footnote-344) so that you and your children may live long in the land that Yahweh swore to your fathers he would give them for as long as there is a sky above the earth. |
| **כב**כִּי֩ אִם־שָׁמֹ֨ר תִּשְׁמְר֜וּן אֶת־כׇּל־הַמִּצְוָ֣ה הַזֹּ֗את אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם לַעֲשֹׂתָ֑הּ לְאַהֲבָ֞ה אֶת־יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם לָלֶ֥כֶת בְּכׇל־דְּרָכָ֖יו וּלְדׇבְקָה־בֽוֹ׃ **כג**וְהוֹרִ֧ישׁ יְהֹוָ֛ה אֶת־כׇּל־הַגּוֹיִ֥ם הָאֵ֖לֶּה מִלִּפְנֵיכֶ֑ם וִֽירִשְׁתֶּ֣ם גּוֹיִ֔ם גְּדֹלִ֥ים וַעֲצֻמִ֖ים מִכֶּֽם׃ **כד**כׇּל־הַמָּק֗וֹם אֲשֶׁ֨ר תִּדְרֹ֧ךְ כַּֽף־רַגְלְכֶ֛ם בּ֖וֹ לָכֶ֣ם יִהְיֶ֑ה מִן־הַמִּדְבָּ֨ר וְהַלְּבָנ֜וֹן מִן־הַנָּהָ֣ר נְהַר־פְּרָ֗ת וְעַד֙ הַיָּ֣ם הָאַֽחֲר֔וֹן יִהְיֶ֖ה גְּבֻלְכֶֽם׃ **כה**לֹא־יִתְיַצֵּ֥ב אִ֖ישׁ בִּפְנֵיכֶ֑ם פַּחְדְּכֶ֨ם וּמוֹרַֽאֲכֶ֜ם יִתֵּ֣ן׀ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם עַל־פְּנֵ֤י כׇל־הָאָ֙רֶץ֙ אֲשֶׁ֣ר תִּדְרְכוּ־בָ֔הּ כַּאֲשֶׁ֖ר דִּבֶּ֥ר לָכֶֽם׃ {ס} | [[345]](#footnote-345) “For, if you should faithfully keep and observe all these command­ments that I enjoin on you today, loving Yahweh your God, following all his ways and clinging to him, [[346]](#footnote-346) then Yahweh will dispossess all these nations for you, and you shall dispossess nations greater and more powerful than yourselves. [[347]](#footnote-347) Wherever the sole of your foot treads shall be yours; your territory shall stretch from the desert all the way to the Lebanon; and from the River, the River Euphrates, as far as the Western Sea. [[348]](#footnote-348) No one will be able to resist you; Yahweh your God will make you feared and dreaded throughout the land that you tread, just as he promised you. |
| **כו**רְאֵ֗ה אָנֹכִ֛י נֹתֵ֥ן לִפְנֵיכֶ֖ם הַיּ֑וֹם בְּרָכָ֖ה וּקְלָלָֽה׃ **כז**אֶֽת־הַבְּרָכָ֑ה אֲשֶׁ֣ר תִּשְׁמְע֗וּ אֶל־מִצְוֺת֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּֽוֹם׃ **כח**וְהַקְּלָלָ֗ה אִם־לֹ֤א תִשְׁמְעוּ֙ אֶל־מִצְוֺת֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם וְסַרְתֶּ֣ם מִן־הַדֶּ֔רֶךְ אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּ֑וֹם לָלֶ֗כֶת אַחֲרֵ֛י אֱלֹהִ֥ים אֲחֵרִ֖ים אֲשֶׁ֥ר לֹֽא־יְדַעְתֶּֽם׃ {ס} | [[349]](#footnote-349) “Take note, I am setting before you today both a blessing and a curse: [[350]](#footnote-350) the blessing, if you will listen to the commandments of Yahweh your God, which I am commanding you today; [[351]](#footnote-351) and the curse, if you will not listen to the commandments of Yahweh your God but turn aside from the way that I have marked out for you today, by going after other gods you have not known. |
| **כט**וְהָיָ֗ה כִּ֤י יְבִֽיאֲךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ אֶל־הָאָ֕רֶץ אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּ֑הּ וְנָתַתָּ֤ה אֶת־הַבְּרָכָה֙ עַל־הַ֣ר גְּרִזִ֔ים וְאֶת־הַקְּלָלָ֖ה עַל־הַ֥ר עֵיבָֽל׃ **ל**הֲלֹא־הֵ֜מָּה בְּעֵ֣בֶר הַיַּרְדֵּ֗ן אַֽחֲרֵי֙ דֶּ֚רֶךְ מְב֣וֹא הַשֶּׁ֔מֶשׁ בְּאֶ֙רֶץ֙ הַֽכְּנַעֲנִ֔י הַיֹּשֵׁ֖ב בָּעֲרָבָ֑ה מ֚וּל הַגִּלְגָּ֔ל אֵ֖צֶל אֵלוֹנֵ֥י מֹרֶֽה׃ **לא**כִּ֤י אַתֶּם֙ עֹבְרִ֣ים אֶת־הַיַּרְדֵּ֔ן לָבֹא֙ לָרֶ֣שֶׁת אֶת־הָאָ֔רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם נֹתֵ֣ן לָכֶ֑ם וִֽירִשְׁתֶּ֥ם אֹתָ֖הּ וִֽישַׁבְתֶּם־בָּֽהּ׃ **לב**וּשְׁמַרְתֶּ֣ם לַעֲשׂ֔וֹת אֵ֥ת כׇּל־הַֽחֻקִּ֖ים וְאֶת־הַמִּשְׁפָּטִ֑ים אֲשֶׁ֧ר אָנֹכִ֛י נֹתֵ֥ן לִפְנֵיכֶ֖ם הַיּֽוֹם׃ | [[352]](#footnote-352) “And it shall happen that, when Yahweh your God brings you into the land, which you are to enter and possess, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal. [[353]](#footnote-353) These mountains, as everyone knows, are on the other side of the Jordan on the westward road, in the territory of the Canaanites that dwell in the Arabah, opposite Gilgal, near the Terebinths of Moreh. [[354]](#footnote-354) For you shall indeed cross the Jordan to enter and make the land your own that Yahweh your God is giving you; and you shall possess it and you shall live in it, [[355]](#footnote-355) and you must keep and observe all the statutes and ordinances that I set before you today. |

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| דברים פרק יב | Deuteronomy [[356]](#footnote-356)12 |
| **א**אֵ֠לֶּה הַֽחֻקִּ֣ים וְהַמִּשְׁפָּטִים֮ אֲשֶׁ֣ר תִּשְׁמְר֣וּן לַעֲשׂוֹת֒ בָּאָ֕רֶץ אֲשֶׁר֩ נָתַ֨ן יְהֹוָ֜ה אֱלֹהֵ֧י אֲבֹתֶ֛יךָ לְךָ֖ לְרִשְׁתָּ֑הּ כׇּ֨ל־הַיָּמִ֔ים אֲשֶׁר־אַתֶּ֥ם חַיִּ֖ים עַל־הָאֲדָמָֽה׃ | [[357]](#footnote-357) “Now these are the laws and customs that you must keep and observe, in the country that Yahweh, God of your ancestors, is giving you as yours, every day that you live in that country. |
| **ב**אַבֵּ֣ד תְּ֠אַבְּד֠וּן אֶֽת־כׇּל־הַמְּקֹמ֞וֹת אֲשֶׁ֧ר עָֽבְדוּ־שָׁ֣ם הַגּוֹיִ֗ם אֲשֶׁ֥ר אַתֶּ֛ם יֹרְשִׁ֥ים אֹתָ֖ם אֶת־אֱלֹהֵיהֶ֑ם עַל־הֶהָרִ֤ים הָֽרָמִים֙ וְעַל־הַגְּבָע֔וֹת וְתַ֖חַת כׇּל־עֵ֥ץ רַעֲנָֽן׃ **ג**וְנִתַּצְתֶּ֣ם אֶת־מִזְבְּחֹתָ֗ם וְשִׁבַּרְתֶּם֙ אֶת־מַצֵּ֣בֹתָ֔ם וַאֲשֵֽׁרֵיהֶם֙ תִּשְׂרְפ֣וּן בָּאֵ֔שׁ וּפְסִילֵ֥י אֱלֹֽהֵיהֶ֖ם תְּגַדֵּע֑וּן וְאִבַּדְתֶּ֣ם אֶת־שְׁמָ֔ם מִן־הַמָּק֖וֹם הַהֽוּא׃ | [[358]](#footnote-358) “You must completely destroy all the places in which the nations  you are about to dispossess have served their gods, on the  mountain heights, on the hills, and under every leafy tree; [[359]](#footnote-359) and you must tear down their altars, smash their sacred pillars to pieces,  burn their sacred poles with fire, cut down the carved images of  their gods, and thus wipe out the memory of their name from that place. |
| **ד**לֹֽא־תַעֲשׂ֣וּן כֵּ֔ן לַיהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **ה**כִּ֠י אִֽם־אֶל־הַמָּק֞וֹם אֲשֶׁר־יִבְחַ֨ר יְהֹוָ֤ה אֱלֹֽהֵיכֶם֙ מִכׇּל־שִׁבְטֵיכֶ֔ם לָשׂ֥וּם אֶת־שְׁמ֖וֹ שָׁ֑ם לְשִׁכְנ֥וֹ תִדְרְשׁ֖וּ וּבָ֥אתָ שָּֽׁמָּה׃ **ו**וַהֲבֵאתֶ֣ם שָׁ֗מָּה עֹלֹֽתֵיכֶם֙ וְזִבְחֵיכֶ֔ם וְאֵת֙ מַעְשְׂרֹ֣תֵיכֶ֔ם וְאֵ֖ת תְּרוּמַ֣ת יֶדְכֶ֑ם וְנִדְרֵיכֶם֙ וְנִדְבֹ֣תֵיכֶ֔ם וּבְכֹרֹ֥ת בְּקַרְכֶ֖ם וְצֹאנְכֶֽם׃ **ז**וַאֲכַלְתֶּם־שָׁ֗ם לִפְנֵי֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם וּשְׂמַחְתֶּ֗ם בְּכֹל֙ מִשְׁלַ֣ח יֶדְכֶ֔ם אַתֶּ֖ם וּבָתֵּיכֶ֑ם אֲשֶׁ֥ר בֵּֽרַכְךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ | [[360]](#footnote-360) “You shall not worship Yahweh your God in such ways. [[361]](#footnote-361) You must seek Yahweh your God only in the place that he will choose from all your tribes, there to set his name and give it a home. [[362]](#footnote-362) There you shall bring your burnt offerings and your sacrifices, your tithes, the offerings from your hands, your votive offerings and your voluntary offerings, the firstborn of your herd and flock; [[363]](#footnote-363) there you will eat in the presence of Yahweh your God and be thankful for all that your hands have presented, you and your household blessed by Yahweh your God. |
| **ח**לֹ֣א תַעֲשׂ֔וּן כְּ֠כֹ֠ל אֲשֶׁ֨ר אֲנַ֧חְנוּ עֹשִׂ֛ים פֹּ֖ה הַיּ֑וֹם אִ֖ישׁ כׇּל־הַיָּשָׁ֥ר בְּעֵינָֽיו׃ **ט**כִּ֥י לֹא־בָאתֶ֖ם עַד־עָ֑תָּה אֶל־הַמְּנוּחָה֙ וְאֶל־הַֽנַּחֲלָ֔ה אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ **י**וַעֲבַרְתֶּם֮ אֶת־הַיַּרְדֵּן֒ וִֽישַׁבְתֶּ֣ם בָּאָ֔רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם מַנְחִ֣יל אֶתְכֶ֑ם וְהֵנִ֨יחַ לָכֶ֧ם מִכׇּל־אֹיְבֵיכֶ֛ם מִסָּבִ֖יב וִֽישַׁבְתֶּם־בֶּֽטַח׃ **יא**וְהָיָ֣ה הַמָּק֗וֹם אֲשֶׁר־יִבְחַר֩ יְהֹוָ֨ה אֱלֹהֵיכֶ֥ם בּוֹ֙ לְשַׁכֵּ֤ן שְׁמוֹ֙ שָׁ֔ם שָׁ֣מָּה תָבִ֔יאוּ אֵ֛ת כׇּל־אֲשֶׁ֥ר אָנֹכִ֖י מְצַוֶּ֣ה אֶתְכֶ֑ם עוֹלֹתֵיכֶ֣ם וְזִבְחֵיכֶ֗ם מַעְשְׂרֹֽתֵיכֶם֙ וּתְרֻמַ֣ת יֶדְכֶ֔ם וְכֹל֙ מִבְחַ֣ר נִדְרֵיכֶ֔ם אֲשֶׁ֥ר תִּדְּר֖וּ לַיהֹוָֽה׃ **יב**וּשְׂמַחְתֶּ֗ם לִפְנֵי֮ יְהֹוָ֣ה אֱלֹֽהֵיכֶם֒ אַתֶּ֗ם וּבְנֵיכֶם֙ וּבְנֹ֣תֵיכֶ֔ם וְעַבְדֵיכֶ֖ם וְאַמְהֹתֵיכֶ֑ם וְהַלֵּוִי֙ אֲשֶׁ֣ר בְּשַֽׁעֲרֵיכֶ֔ם כִּ֣י אֵ֥ין ל֛וֹ חֵ֥לֶק וְנַחֲלָ֖ה אִתְּכֶֽם׃ | [[364]](#footnote-364) “You must not act as we do here today: every man does what seems right to him, [[365]](#footnote-365) for as yet you have not come to the resting place and the inheritance, which Yahweh your God is giving you. [[366]](#footnote-366) You are about to cross the Jordan and live in the land that Yahweh your God grants you to inherit; he will give you relief from all the enemies that surround you, and you shall live in security. [[367]](#footnote-367) Then, to the place chosen by Yahweh your God as a home for his name, to that place you are to bring all that I command you: your burnt offerings and your sacrifice, your tithes, the offerings from your hands, and all the best of your possessions that you vow to Yahweh. [[368]](#footnote-368) There you shall rejoice in the presence of Yahweh your God, you and your sons and daughters, your serving men and women, and the Levite who lives in your towns, since he has no share or inheritance with you. |
| **יג**הִשָּׁ֣מֶר לְךָ֔ פֶּֽן־תַּעֲלֶ֖ה עֹלֹתֶ֑יךָ בְּכׇל־מָק֖וֹם אֲשֶׁ֥ר תִּרְאֶֽה׃ **יד**כִּ֣י אִם־בַּמָּק֞וֹם אֲשֶׁר־יִבְחַ֤ר יְהֹוָה֙ בְּאַחַ֣ד שְׁבָטֶ֔יךָ שָׁ֖ם תַּעֲלֶ֣ה עֹלֹתֶ֑יךָ וְשָׁ֣ם תַּעֲשֶׂ֔ה כֹּ֛ל אֲשֶׁ֥ר אָנֹכִ֖י מְצַוֶּֽךָּ׃ | [[369]](#footnote-369) “Take care you do not offer your burnt offerings in all the sacred places you see; [[370]](#footnote-370) but only in the place that Yahweh shall choose in one of your tribes may you offer your burnt offerings, and there you shall do all I command you. |
| **טו**רַק֩ בְּכׇל־אַוַּ֨ת נַפְשְׁךָ֜ תִּזְבַּ֣ח׀ וְאָכַלְתָּ֣ בָשָׂ֗ר כְּבִרְכַּ֨ת יְהֹוָ֧ה אֱלֹהֶ֛יךָ אֲשֶׁ֥ר נָֽתַן־לְךָ֖ בְּכׇל־שְׁעָרֶ֑יךָ הַטָּמֵ֤א וְהַטָּהוֹר֙ יֹאכְלֶ֔נּוּ כַּצְּבִ֖י וְכָאַיָּֽל׃ **טז**רַ֥ק הַדָּ֖ם לֹ֣א תֹאכֵ֑לוּ עַל־הָאָ֥רֶץ תִּשְׁפְּכֶ֖נּוּ כַּמָּֽיִם׃ | [[371]](#footnote-371) “Still, whenever you want you may slaughter and eat flesh in any of your towns, as much as the blessing of Yahweh affords you. Clean or unclean may eat it, just as if it were gazelle or deer. [[372]](#footnote-372) Only you must not consume the blood but pour it out like water on the ground. |
| **יז**לֹֽא־תוּכַ֞ל לֶאֱכֹ֣ל בִּשְׁעָרֶ֗יךָ מַעְשַׂ֤ר דְּגָֽנְךָ֙ וְתִירֹשְׁךָ֣ וְיִצְהָרֶ֔ךָ וּבְכֹרֹ֥ת בְּקָרְךָ֖ וְצֹאנֶ֑ךָ וְכׇל־נְדָרֶ֙יךָ֙ אֲשֶׁ֣ר תִּדֹּ֔ר וְנִדְבֹתֶ֖יךָ וּתְרוּמַ֥ת יָדֶֽךָ׃ **יח**כִּ֡י אִם־לִפְנֵי֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ תֹּאכְלֶ֗נּוּ בַּמָּקוֹם֙ אֲשֶׁ֨ר יִבְחַ֜ר יְהֹוָ֣ה אֱלֹהֶ֘יךָ֮ בּוֹ֒ אַתָּ֨ה וּבִנְךָ֤ וּבִתֶּ֙ךָ֙ וְעַבְדְּךָ֣ וַאֲמָתֶ֔ךָ וְהַלֵּוִ֖י אֲשֶׁ֣ר בִּשְׁעָרֶ֑יךָ וְשָׂמַחְתָּ֗ לִפְנֵי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכֹ֖ל מִשְׁלַ֥ח יָדֶֽךָ׃ **יט**הִשָּׁ֣מֶר לְךָ֔ פֶּֽן־תַּעֲזֹ֖ב אֶת־הַלֵּוִ֑י כׇּל־יָמֶ֖יךָ עַל־אַדְמָתֶֽךָ׃ {ס} | [[373]](#footnote-373) “In your towns you may not consume the tithes of your corn, your wine or your oil, or the firstborn of your herd or flock, or any of your votive gifts or freewill offerings or donations. [[374]](#footnote-374) You must eat these in the presence of Yahweh your God, in the place Yahweh your God chooses, you, your son and your daughter, your male and female servants, and the Levite who is within your gates. You shall rejoice in the presence of Yahweh your God over all that your hands have presented. [[375]](#footnote-375) In your land, take care never to neglect the Levite. |
| **כ**כִּֽי־יַרְחִיב֩ יְהֹוָ֨ה אֱלֹהֶ֥יךָ אֶֽת־גְּבֻלְךָ֮ כַּאֲשֶׁ֣ר דִּבֶּר־לָךְ֒ וְאָמַרְתָּ֙ אֹכְלָ֣ה בָשָׂ֔ר כִּֽי־תְאַוֶּ֥ה נַפְשְׁךָ֖ לֶאֱכֹ֣ל בָּשָׂ֑ר בְּכׇל־אַוַּ֥ת נַפְשְׁךָ֖ תֹּאכַ֥ל בָּשָֽׂר׃ **כא**כִּֽי־יִרְחַ֨ק מִמְּךָ֜ הַמָּק֗וֹם אֲשֶׁ֨ר יִבְחַ֜ר יְהֹוָ֣ה אֱלֹהֶ֘יךָ֮ לָשׂ֣וּם שְׁמ֣וֹ שָׁם֒ וְזָבַחְתָּ֞ מִבְּקָרְךָ֣ וּמִצֹּֽאנְךָ֗ אֲשֶׁ֨ר נָתַ֤ן יְהֹוָה֙ לְךָ֔ כַּאֲשֶׁ֖ר צִוִּיתִ֑ךָ וְאָֽכַלְתָּ֙ בִּשְׁעָרֶ֔יךָ בְּכֹ֖ל אַוַּ֥ת נַפְשֶֽׁךָ׃ **כב**אַ֗ךְ כַּאֲשֶׁ֨ר יֵאָכֵ֤ל אֶֽת־הַצְּבִי֙ וְאֶת־הָ֣אַיָּ֔ל כֵּ֖ן תֹּאכְלֶ֑נּוּ הַטָּמֵא֙ וְהַטָּה֔וֹר יַחְדָּ֖ו יֹאכְלֶֽנּוּ׃ **כג**רַ֣ק חֲזַ֗ק לְבִלְתִּי֙ אֲכֹ֣ל הַדָּ֔ם כִּ֥י הַדָּ֖ם ה֣וּא הַנָּ֑פֶשׁ וְלֹא־תֹאכַ֥ל הַנֶּ֖פֶשׁ עִם־הַבָּשָֽׂר׃ **כד**לֹ֖א תֹּאכְלֶ֑נּוּ עַל־הָאָ֥רֶץ תִּשְׁפְּכֶ֖נּוּ כַּמָּֽיִם׃ **כה**לֹ֖א תֹּאכְלֶ֑נּוּ לְמַ֨עַן יִיטַ֤ב לְךָ֙ וּלְבָנֶ֣יךָ אַחֲרֶ֔יךָ כִּֽי־תַעֲשֶׂ֥ה הַיָּשָׁ֖ר בְּעֵינֵ֥י יְהֹוָֽה׃ **כו**רַ֧ק קׇֽדָשֶׁ֛יךָ אֲשֶׁר־יִהְי֥וּ לְךָ֖ וּנְדָרֶ֑יךָ תִּשָּׂ֣א וּבָ֔אתָ אֶל־הַמָּק֖וֹם אֲשֶׁר־יִבְחַ֥ר יְהֹוָֽה׃ **כז**וְעָשִׂ֤יתָ עֹלֹתֶ֙יךָ֙ הַבָּשָׂ֣ר וְהַדָּ֔ם עַל־מִזְבַּ֖ח יְהֹוָ֣ה אֱלֹהֶ֑יךָ וְדַם־זְבָחֶ֗יךָ יִשָּׁפֵךְ֙ עַל־מִזְבַּח֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְהַבָּשָׂ֖ר תֹּאכֵֽל׃ **כח**שְׁמֹ֣ר וְשָׁמַעְתָּ֗ אֵ֚ת כׇּל־הַדְּבָרִ֣ים הָאֵ֔לֶּה אֲשֶׁ֥ר אָנֹכִ֖י מְצַוֶּ֑ךָּ לְמַ֩עַן֩ יִיטַ֨ב לְךָ֜ וּלְבָנֶ֤יךָ אַחֲרֶ֙יךָ֙ עַד־עוֹלָ֔ם כִּ֤י תַעֲשֶׂה֙ הַטּ֣וֹב וְהַיָּשָׁ֔ר בְּעֵינֵ֖י יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ {ס} | [[376]](#footnote-376) “When Yahweh your God enlarges your territory as he has promised you, and you say, “I want to eat meat,” when you want to eat meat, you may eat as much as you like. [[377]](#footnote-377) If the place in which Yahweh your God chooses to set his name is too far away, you may kill of your herd or flock that Yahweh has given you in the way that I have laid down for you; you may eat in your towns as much as you will. [[378]](#footnote-378) You must eat it as you would gazelle or deer; clean or unclean alike may eat it. [[379]](#footnote-379) Only take care not to eat the blood, for the blood is the life, and you must not eat the life with the flesh. [[380]](#footnote-380) You must not eat it but pour it out like water on the ground. [[381]](#footnote-381) You must not eat it, and then you and your sons after you will prosper, doing what is right in the eyes of Yahweh. [[382]](#footnote-382) However, the holy things you have and those you have vowed you must go and take to the place that Yahweh chooses. [[383]](#footnote-383) The burnt offering of flesh and blood you shall offer on the altar of Yahweh your God; and, in your other sacrifices, the blood shall be poured out on the altar of Yahweh your God but the flesh you may eat yourselves. [[384]](#footnote-384) Be faithful in keeping all the instructions that I give you today and obey them, so that you and your children after you may be happy for always, doing what is good and right in the eyes of Yahweh your God. |
| **כט**כִּֽי־יַכְרִית֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ אֶת־הַגּוֹיִ֗ם אֲשֶׁ֨ר אַתָּ֥ה בָא־שָׁ֛מָּה לָרֶ֥שֶׁת אוֹתָ֖ם מִפָּנֶ֑יךָ וְיָרַשְׁתָּ֣ אֹתָ֔ם וְיָשַׁבְתָּ֖ בְּאַרְצָֽם׃ **ל**הִשָּׁ֣מֶר לְךָ֗ פֶּן־תִּנָּקֵשׁ֙ אַחֲרֵיהֶ֔ם אַחֲרֵ֖י הִשָּׁמְדָ֣ם מִפָּנֶ֑יךָ וּפֶן־תִּדְרֹ֨שׁ לֵאלֹֽהֵיהֶ֜ם לֵאמֹ֗ר אֵיכָ֨ה יַעַבְד֜וּ הַגּוֹיִ֤ם הָאֵ֙לֶּה֙ אֶת־אֱלֹ֣הֵיהֶ֔ם וְאֶעֱשֶׂה־כֵּ֖ן גַּם־אָֽנִי׃ **לא**לֹא־תַעֲשֶׂ֣ה כֵ֔ן לַיהֹוָ֖ה אֱלֹהֶ֑יךָ כִּי֩ כׇל־תּוֹעֲבַ֨ת יְהֹוָ֜ה אֲשֶׁ֣ר שָׂנֵ֗א עָשׂוּ֙ לֵאלֹ֣הֵיהֶ֔ם כִּ֣י גַ֤ם אֶת־בְּנֵיהֶם֙ וְאֶת־בְּנֹ֣תֵיהֶ֔ם יִשְׂרְפ֥וּ בָאֵ֖שׁ לֵאלֹֽהֵיהֶֽם׃ | [[385]](#footnote-385) “When Yahweh your God has cut off before you the nations that you are to dispossess, and when you have dispossessed them, you will live in their country. [[386]](#footnote-386) Be careful you are not caught in a trap; beware of being entrapped into copying them, after they have been destroyed before you, and do not enquire after their gods, saying, “How did these nations worship their gods? I will go and do the same.” [[387]](#footnote-387) This is not the way for you to behave towards Yahweh your God. For Yahweh detests all this and hates what they have done for their gods, even burning their sons and daughters in the fire for their gods. |

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| דברים פרק יג | Deuteronomy [[388]](#footnote-388)13 |
| **א**אֵ֣ת כׇּל־הַדָּבָ֗ר אֲשֶׁ֤ר אָנֹכִי֙ מְצַוֶּ֣ה אֶתְכֶ֔ם אֹת֥וֹ תִשְׁמְר֖וּ לַעֲשׂ֑וֹת לֹא־תֹסֵ֣ף עָלָ֔יו וְלֹ֥א תִגְרַ֖ע מִמֶּֽנּוּ׃ {פ} | [[389]](#footnote-389) “You must be careful to observe everything in the words that I am commanding you; you shall not add to it nor take anything away from it. |
| **ב**כִּֽי־יָק֤וּם בְּקִרְבְּךָ֙ נָבִ֔יא א֖וֹ חֹלֵ֣ם חֲל֑וֹם וְנָתַ֥ן אֵלֶ֛יךָ א֖וֹת א֥וֹ מוֹפֵֽת׃ **ג**וּבָ֤א הָאוֹת֙ וְהַמּוֹפֵ֔ת אֲשֶׁר־דִּבֶּ֥ר אֵלֶ֖יךָ לֵאמֹ֑ר נֵֽלְכָ֞ה אַחֲרֵ֨י אֱלֹהִ֧ים אֲחֵרִ֛ים אֲשֶׁ֥ר לֹֽא־יְדַעְתָּ֖ם וְנׇֽעׇבְדֵֽם׃ **ד**לֹ֣א תִשְׁמַ֗ע אֶל־דִּבְרֵי֙ הַנָּבִ֣יא הַה֔וּא א֛וֹ אֶל־חוֹלֵ֥ם הַחֲל֖וֹם הַה֑וּא כִּ֣י מְנַסֶּ֞ה יְהֹוָ֤ה אֱלֹֽהֵיכֶם֙ אֶתְכֶ֔ם לָדַ֗עַת הֲיִשְׁכֶ֤ם אֹֽהֲבִים֙ אֶת־יְהֹוָ֣ה אֱלֹהֵיכֶ֔ם בְּכׇל־לְבַבְכֶ֖ם וּבְכׇל־נַפְשְׁכֶֽם׃ **ה**אַחֲרֵ֨י יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם תֵּלֵ֖כוּ וְאֹת֣וֹ תִירָ֑אוּ וְאֶת־מִצְוֺתָ֤יו תִּשְׁמֹ֙רוּ֙ וּבְקֹל֣וֹ תִשְׁמָ֔עוּ וְאֹת֥וֹ תַעֲבֹ֖דוּ וּב֥וֹ תִדְבָּקֽוּן׃ **ו**וְהַנָּבִ֣יא הַה֡וּא א֣וֹ חֹלֵם֩ הַחֲל֨וֹם הַה֜וּא יוּמָ֗ת כִּ֣י דִבֶּר־סָ֠רָ֠ה עַל־יְהֹוָ֨ה אֱלֹֽהֵיכֶ֜ם הַמּוֹצִ֥יא אֶתְכֶ֣ם׀ מֵאֶ֣רֶץ מִצְרַ֗יִם וְהַפֹּֽדְךָ֙ מִבֵּ֣ית עֲבָדִ֔ים לְהַדִּֽיחֲךָ֙ מִן־הַדֶּ֔רֶךְ אֲשֶׁ֧ר צִוְּךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ לָלֶ֣כֶת בָּ֑הּ וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ {ס} | [[390]](#footnote-390) “If a prophet or dreamer of dreams arises among you, offering you some sign or wonder, [[391]](#footnote-391) and the sign or wonder comes about; and if he then says to you, “Let us follow other gods (hitherto unknown to you) and serve them,” [[392]](#footnote-392) you must not to listen to the words of that prophet or of that dreamer of dreams. Yahweh your God is testing you to know if you love Yahweh your God with all your heart and all your soul. [[393]](#footnote-393) Yahweh your God you shall follow, him you shall fear, his commandments you shall keep, his voice you shall obey, him you shall serve, and to him you shall cling. [[394]](#footnote-394) That prophet or that dreamer of dreams must be put to death, for he has preached apostasy from Yahweh your God who brought you out of the land of Egypt and redeemed you from the house of slavery, and he would have made you turn aside from the way that Yahweh your God marked out for you. You must banish this evil from among you. |
| **ז**כִּ֣י יְסִֽיתְךָ֡ אָחִ֣יךָ בֶן־אִ֠מֶּ֠ךָ אֽוֹ־בִנְךָ֨ אֽוֹ־בִתְּךָ֜ א֣וֹ׀ אֵ֣שֶׁת חֵיקֶ֗ךָ א֧וֹ רֵֽעֲךָ֛ אֲשֶׁ֥ר כְּנַפְשְׁךָ֖ בַּסֵּ֣תֶר לֵאמֹ֑ר נֵֽלְכָ֗ה וְנַֽעַבְדָה֙ אֱלֹהִ֣ים אֲחֵרִ֔ים אֲשֶׁר֙ לֹ֣א יָדַ֔עְתָּ אַתָּ֖ה וַאֲבֹתֶֽיךָ׃ **ח**מֵאֱלֹהֵ֣י הָֽעַמִּ֗ים אֲשֶׁר֙ סְבִיבֹ֣תֵיכֶ֔ם הַקְּרֹבִ֣ים אֵלֶ֔יךָ א֖וֹ הָרְחֹקִ֣ים מִמֶּ֑ךָּ מִקְצֵ֥ה הָאָ֖רֶץ וְעַד־קְצֵ֥ה הָאָֽרֶץ׃ **ט**לֹא־תֹאבֶ֣ה ל֔וֹ וְלֹ֥א תִשְׁמַ֖ע אֵלָ֑יו וְלֹא־תָח֤וֹס עֵֽינְךָ֙ עָלָ֔יו וְלֹֽא־תַחְמֹ֥ל וְלֹֽא־תְכַסֶּ֖ה עָלָֽיו׃ **י**כִּ֤י הָרֹג֙ תַּֽהַרְגֶ֔נּוּ יָ֥דְךָ֛ תִּֽהְיֶה־בּ֥וֹ בָרִֽאשׁוֹנָ֖ה לַהֲמִית֑וֹ וְיַ֥ד כׇּל־הָעָ֖ם בָּאַחֲרֹנָֽה׃ **יא**וּסְקַלְתּ֥וֹ בָאֲבָנִ֖ים וָמֵ֑ת כִּ֣י בִקֵּ֗שׁ לְהַדִּֽיחֲךָ֙ מֵעַל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ הַמּוֹצִיאֲךָ֛ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֥ית עֲבָדִֽים׃ **יב**וְכׇ֨ל־יִשְׂרָאֵ֔ל יִשְׁמְע֖וּ וְיִֽרָא֑וּן וְלֹֽא־יוֹסִ֣פוּ לַעֲשׂ֗וֹת כַּדָּבָ֥ר הָרָ֛ע הַזֶּ֖ה בְּקִרְבֶּֽךָ׃ {ס} | [[395]](#footnote-395) “If your brother, the son of your father or of your mother, or your son or daughter, or the spouse you cherish, or your most intimate friend, tries secretly to seduce you, saying, “Let us go and serve other gods,” unknown to you or your ancestors before you, [[396]](#footnote-396) gods of the peoples surrounding you, whether near you or far away, from one end of the earth to the other, [[397]](#footnote-397) you must not consent, nor listen to him, you must show him no pity, you must not spare or conceal his guilt. [[398]](#footnote-398) No, you must kill him; your hand shall be the first against him to put him to death, the hand of all the people will come afterwards. [[399]](#footnote-399) You must stone him to death with stones, for he has tried to lure you away from Yahweh your God who brought you out of the land of Egypt, out from the house of slavery. [[400]](#footnote-400) All Israel shall hear of it, and be afraid, and shall never again commit such wickedness as this among you. |
| **יג**כִּֽי־תִשְׁמַ֞ע בְּאַחַ֣ת עָרֶ֗יךָ אֲשֶׁר֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ נֹתֵ֥ן לְךָ֛ לָשֶׁ֥בֶת שָׁ֖ם לֵאמֹֽר׃ **יד**יָצְא֞וּ אֲנָשִׁ֤ים בְּנֵֽי־בְלִיַּ֙עַל֙ מִקִּרְבֶּ֔ךָ וַיַּדִּ֛יחוּ אֶת־יֹשְׁבֵ֥י עִירָ֖ם לֵאמֹ֑ר נֵלְכָ֗ה וְנַעַבְדָ֛ה אֱלֹהִ֥ים אֲחֵרִ֖ים אֲשֶׁ֥ר לֹא־יְדַעְתֶּֽם׃ **טו**וְדָרַשְׁתָּ֧ וְחָקַרְתָּ֛ וְשָׁאַלְתָּ֖ הֵיטֵ֑ב וְהִנֵּ֤ה אֱמֶת֙ נָכ֣וֹן הַדָּבָ֔ר נֶעֶשְׂתָ֛ה הַתּוֹעֵבָ֥ה הַזֹּ֖את בְּקִרְבֶּֽךָ׃ **טז**הַכֵּ֣ה תַכֶּ֗ה אֶת־יֹ֥שְׁבֵ֛י הָעִ֥יר הַהִ֖וא לְפִי־חָ֑רֶב הַחֲרֵ֨ם אֹתָ֧הּ וְאֶת־כׇּל־אֲשֶׁר־בָּ֛הּ וְאֶת־בְּהֶמְתָּ֖הּ לְפִי־חָֽרֶב׃ **יז**וְאֶת־כׇּל־שְׁלָלָ֗הּ תִּקְבֹּץ֮ אֶל־תּ֣וֹךְ רְחֹבָהּ֒ וְשָׂרַפְתָּ֨ בָאֵ֜שׁ אֶת־הָעִ֤יר וְאֶת־כׇּל־שְׁלָלָהּ֙ כָּלִ֔יל לַיהֹוָ֖ה אֱלֹהֶ֑יךָ וְהָיְתָה֙ תֵּ֣ל עוֹלָ֔ם לֹ֥א תִבָּנֶ֖ה עֽוֹד׃ **יח**וְלֹֽא־יִדְבַּ֧ק בְּיָדְךָ֛ מְא֖וּמָה מִן־הַחֵ֑רֶם לְמַ֩עַן֩ יָשׁ֨וּב יְהֹוָ֜ה מֵחֲר֣וֹן אַפּ֗וֹ וְנָֽתַן־לְךָ֤ רַחֲמִים֙ וְרִֽחַמְךָ֣ וְהִרְבֶּ֔ךָ כַּאֲשֶׁ֥ר נִשְׁבַּ֖ע לַאֲבֹתֶֽיךָ׃ **יט**כִּ֣י תִשְׁמַ֗ע בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹר֙ אֶת־כׇּל־מִצְוֺתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לַעֲשׂוֹת֙ הַיָּשָׁ֔ר בְּעֵינֵ֖י יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ {ס} | [[401]](#footnote-401) “If you hear that in one of the towns Yahweh your God has given you for a home, [[402]](#footnote-402) there are men, scoundrels from your own stock, who have led fellow citizens astray, saying, “Let us go serve other gods,” whom you have not known, [[403]](#footnote-403) you must inquire and make a thorough investigation. If it is indeed true that such a hateful thing has been done among you, [[404]](#footnote-404) you must kill the inhabitants of that town without mercy, laying it under the ban, the town and all it contains – even putting its livestock to the sword. [[405]](#footnote-405) You must gather all the wealth of it in the public square and set fire to the town and all its goods, offering it all to Yahweh your God. It shall be a ruin for all time, and never rebuilt. [[406]](#footnote-406) From what is thus banned you must keep nothing back, so that Yahweh may turn from the ferocity of his anger, and show you mercy, and have pity on you, and increase your numbers as he swore to your fathers. [[407]](#footnote-407) That is, provided you listen to the voice of Yahweh your God, keeping all the commandments of his that I enjoin on you today, and doing what is right in the eyes of Yahweh your God. |

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| דברים פרק יד | Deuteronomy [[408]](#footnote-408)14 |
| **א**בָּנִ֣ים אַתֶּ֔ם לַיהֹוָ֖ה אֱלֹהֵיכֶ֑ם לֹ֣א תִתְגֹּֽדְד֗וּ וְלֹֽא־תָשִׂ֧ימוּ קׇרְחָ֛ה בֵּ֥ין עֵינֵיכֶ֖ם לָמֵֽת׃ **ב**כִּ֣י עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַיהֹוָ֖ה אֱלֹהֶ֑יךָ וּבְךָ֞ בָּחַ֣ר יְהֹוָ֗ה לִֽהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה מִכֹּל֙ הָֽעַמִּ֔ים אֲשֶׁ֖ר עַל־פְּנֵ֥י הָאֲדָמָֽה׃ {ס} | [[409]](#footnote-409) “You are the sons of Yahweh your God. You must not gash yourselves or shave your foreheads for the one who is dead. [[410]](#footnote-410) For, you are a people consecrated to Yahweh your God, and Yahweh has chosen you out of all the peoples on the earth, to be his people, his treasured possession. |
| **ג**לֹ֥א תֹאכַ֖ל כׇּל־תּוֹעֵבָֽה׃ **ד**זֹ֥את הַבְּהֵמָ֖ה אֲשֶׁ֣ר תֹּאכֵ֑לוּ שׁ֕וֹר שֵׂ֥ה כְשָׂבִ֖ים וְשֵׂ֥ה עִזִּֽים׃ **ה**אַיָּ֥ל וּצְבִ֖י וְיַחְמ֑וּר וְאַקּ֥וֹ וְדִישֹׁ֖ן וּתְא֥וֹ וָזָֽמֶר׃ **ו**וְכׇל־בְּהֵמָ֞ה מַפְרֶ֣סֶת פַּרְסָ֗ה וְשֹׁסַ֤עַת שֶׁ֙סַע֙ שְׁתֵּ֣י פְרָס֔וֹת מַעֲלַ֥ת גֵּרָ֖ה בַּבְּהֵמָ֑ה אֹתָ֖הּ תֹּאכֵֽלוּ׃ **ז**אַ֣ךְ אֶת־זֶ֞ה לֹ֤א תֹֽאכְלוּ֙ מִמַּֽעֲלֵ֣י הַגֵּרָ֔ה וּמִמַּפְרִיסֵ֥י הַפַּרְסָ֖ה הַשְּׁסוּעָ֑ה אֶֽת־הַ֠גָּמָ֠ל וְאֶת־הָאַרְנֶ֨בֶת וְאֶת־הַשָּׁפָ֜ן כִּֽי־מַעֲלֵ֧ה גֵרָ֣ה הֵ֗מָּה וּפַרְסָה֙ לֹ֣א הִפְרִ֔יסוּ טְמֵאִ֥ים הֵ֖ם לָכֶֽם׃ **ח**וְאֶת־הַ֠חֲזִ֠יר כִּֽי־מַפְרִ֨יס פַּרְסָ֥ה הוּא֙ וְלֹ֣א גֵרָ֔ה טָמֵ֥א ה֖וּא לָכֶ֑ם מִבְּשָׂרָם֙ לֹ֣א תֹאכֵ֔לוּ וּבְנִבְלָתָ֖ם לֹ֥א תִגָּֽעוּ׃ {ס} | [[411]](#footnote-411) “You must not eat anything that is abhorrent. [[412]](#footnote-412) These are the animals that you may eat: the ox, the sheep, and the goat, [[413]](#footnote-413) the ibex, and the gazelle, and the roebuck, and the deer, and the antelope, and the wild goat and the mountain sheep. [[414]](#footnote-414) You may eat every animal that has a divided and cloven hoof and that is a ruminant. [[415]](#footnote-415) Nevertheless, of those, however, that are ruminant and that have a divided and cloven hoof, you may not eat the following: the camel, the hare, and the hyrax, which are ruminant but do not have a cloven hoof; you must hold them unclean. [[416]](#footnote-416) So also the pig, which is not a ruminant: you must hold it unclean. You must not eat the meat of such animals and you must not touch their dead bodies. |
| **ט**אֶת־זֶה֙ תֹּֽאכְל֔וּ מִכֹּ֖ל אֲשֶׁ֣ר בַּמָּ֑יִם כֹּ֧ל אֲשֶׁר־ל֛וֹ סְנַפִּ֥יר וְקַשְׂקֶ֖שֶׂת תֹּאכֵֽלוּ׃ **י**וְכֹ֨ל אֲשֶׁ֧ר אֵֽין־ל֛וֹ סְנַפִּ֥יר וְקַשְׂקֶ֖שֶׂת לֹ֣א תֹאכֵ֑לוּ טָמֵ֥א ה֖וּא לָכֶֽם׃ {ס} | [[417]](#footnote-417) “Of all that lives in the water, you may eat the following: whatever has fins and scales may be eaten. [[418]](#footnote-418) However, you must not eat anything that does not have fins and scales; you must hold it unclean. |
| **יא**כׇּל־צִפּ֥וֹר טְהֹרָ֖ה תֹּאכֵֽלוּ׃ **יב**וְזֶ֕ה אֲשֶׁ֥ר לֹֽא־תֹאכְל֖וּ מֵהֶ֑ם הַנֶּ֥שֶׁר וְהַפֶּ֖רֶס וְהָֽעׇזְנִיָּֽה׃ **יג**וְהָרָאָה֙ וְאֶת־הָ֣אַיָּ֔ה וְהַדַּיָּ֖ה לְמִינָֽהּ׃ **יד**וְאֵ֥ת כׇּל־עֹרֵ֖ב לְמִינֽוֹ׃ **טו**וְאֵת֙ בַּ֣ת הַֽיַּעֲנָ֔ה וְאֶת־הַתַּחְמָ֖ס וְאֶת־הַשָּׁ֑חַף וְאֶת־הַנֵּ֖ץ לְמִינֵֽהוּ׃ **טז**אֶת־הַכּ֥וֹס וְאֶת־הַיַּנְשׁ֖וּף וְהַתִּנְשָֽׁמֶת׃ **יז**וְהַקָּאָ֥ת וְאֶֽת־הָרָחָ֖מָה וְאֶת־הַשָּׁלָֽךְ׃ **יח**וְהַ֣חֲסִידָ֔ה וְהָאֲנָפָ֖ה לְמִינָ֑הּ וְהַדּוּכִיפַ֖ת וְהָעֲטַלֵּֽף׃ **יט**וְכֹל֙ שֶׁ֣רֶץ הָע֔וֹף טָמֵ֥א ה֖וּא לָכֶ֑ם לֹ֖א יֵאָכֵֽלוּ׃ **כ**כׇּל־ע֥וֹף טָה֖וֹר תֹּאכֵֽלוּ׃ **כא**לֹ֣א תֹאכְל֣וּ כׇל־נְ֠בֵלָ֠ה לַגֵּ֨ר אֲשֶׁר־בִּשְׁעָרֶ֜יךָ תִּתְּנֶ֣נָּה וַאֲכָלָ֗הּ א֤וֹ מָכֹר֙ לְנׇכְרִ֔י כִּ֣י עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַיהֹוָ֖ה אֱלֹהֶ֑יךָ לֹֽא־תְבַשֵּׁ֥ל גְּדִ֖י בַּחֲלֵ֥ב אִמּֽוֹ׃ {פ} | [[419]](#footnote-419) “You may eat of all clean birds, [[420]](#footnote-420) but, of the following birds you must not eat: the eagle, the vulture, and the osprey, [[421]](#footnote-421) and the kite and the several kinds of buzzard, [[422]](#footnote-422) and every raven or every kind, [[423]](#footnote-423) and the ostrich, and the screech owl, and the seagull, and the several kinds of hawk, [[424]](#footnote-424) and the owl, and the barn owl, and the ibis, [[425]](#footnote-425) and the pelican, and the white vulture, and the cormorant, [[426]](#footnote-426) and the stork, and the several kinds of heron, the hoopoe and bat. [[427]](#footnote-427) You are to hold all winged insects to be unclean and they must not be eaten. [[428]](#footnote-428) You may eat anything winged that is clean. [[429]](#footnote-429) You must not eat any animal that has died a natural death. You may give it to a resident alien to eat or sell it to a foreigner – for, you are a people consecrated to Yahweh your God. You must not boil a kid in its mother’s milk. |
| **כב**עַשֵּׂ֣ר תְּעַשֵּׂ֔ר אֵ֖ת כׇּל־תְּבוּאַ֣ת זַרְעֶ֑ךָ הַיֹּצֵ֥א הַשָּׂדֶ֖ה שָׁנָ֥ה שָׁנָֽה׃ **כג**וְאָכַלְתָּ֞ לִפְנֵ֣י׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ בַּמָּק֣וֹם אֲשֶׁר־יִבְחַר֮ לְשַׁכֵּ֣ן שְׁמ֣וֹ שָׁם֒ מַעְשַׂ֤ר דְּגָֽנְךָ֙ תִּירֹשְׁךָ֣ וְיִצְהָרֶ֔ךָ וּבְכֹרֹ֥ת בְּקָרְךָ֖ וְצֹאנֶ֑ךָ לְמַ֣עַן תִּלְמַ֗ד לְיִרְאָ֛ה אֶת־יְהֹוָ֥ה אֱלֹהֶ֖יךָ כׇּל־הַיָּמִֽים׃ **כד**וְכִֽי־יִרְבֶּ֨ה מִמְּךָ֜ הַדֶּ֗רֶךְ כִּ֣י לֹ֣א תוּכַל֮ שְׂאֵתוֹ֒ כִּֽי־יִרְחַ֤ק מִמְּךָ֙ הַמָּק֔וֹם אֲשֶׁ֤ר יִבְחַר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לָשׂ֥וּם שְׁמ֖וֹ שָׁ֑ם כִּ֥י יְבָרֶכְךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **כה**וְנָתַתָּ֖ה בַּכָּ֑סֶף וְצַרְתָּ֤ הַכֶּ֙סֶף֙ בְּיָ֣דְךָ֔ וְהָֽלַכְתָּ֙ אֶל־הַמָּק֔וֹם אֲשֶׁ֥ר יִבְחַ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ בּֽוֹ׃ **כו**וְנָתַתָּ֣ה הַכֶּ֡סֶף בְּכֹל֩ אֲשֶׁר־תְּאַוֶּ֨ה נַפְשְׁךָ֜ בַּבָּקָ֣ר וּבַצֹּ֗אן וּבַיַּ֙יִן֙ וּבַשֵּׁכָ֔ר וּבְכֹ֛ל אֲשֶׁ֥ר תִּֽשְׁאָלְךָ֖ נַפְשֶׁ֑ךָ וְאָכַ֣לְתָּ שָּׁ֗ם לִפְנֵי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְשָׂמַחְתָּ֖ אַתָּ֥ה וּבֵיתֶֽךָ׃ **כז**וְהַלֵּוִ֥י אֲשֶׁר־בִּשְׁעָרֶ֖יךָ לֹ֣א תַֽעַזְבֶ֑נּוּ כִּ֣י אֵ֥ין ל֛וֹ חֵ֥לֶק וְנַחֲלָ֖ה עִמָּֽךְ׃ {ס} | [[430]](#footnote-430) “Every year you must take a tithe of all that your sowing yields on the land. [[431]](#footnote-431) In the presence of Yahweh your God, in the place he chooses to give his name a home, you are to eat the tithe of your corn, your wine, your oil and the firstborn of your herd and flock; so shall you learn to fear Yahweh your God always. [[432]](#footnote-432) If the road is too long for you, if you cannot bring your tithe because the place in which Yahweh chooses to make a home for his name is too far, when Yahweh your God has blessed you, [[433]](#footnote-433) you must turn your tithe into money. With the money clasped in your hand you must go to the place chosen by Yahweh; [[434]](#footnote-434) there you may spend the money on whatever you like, oxen, sheep, wine, strong drink, anything your heart desires. You are to eat there in the presence of Yahweh your God, you and your household rejoicing together. [[435]](#footnote-435) Do not neglect the Levite who lives in your towns, since he has no share or inheritance with you. |
| **כח**מִקְצֵ֣ה׀ שָׁלֹ֣שׁ שָׁנִ֗ים תּוֹצִיא֙ אֶת־כׇּל־מַעְשַׂר֙ תְּבוּאָ֣תְךָ֔ בַּשָּׁנָ֖ה הַהִ֑וא וְהִנַּחְתָּ֖ בִּשְׁעָרֶֽיךָ׃ **כט**וּבָ֣א הַלֵּוִ֡י כִּ֣י אֵֽין־לוֹ֩ חֵ֨לֶק וְנַחֲלָ֜ה עִמָּ֗ךְ וְ֠הַגֵּ֠ר וְהַיָּת֤וֹם וְהָֽאַלְמָנָה֙ אֲשֶׁ֣ר בִּשְׁעָרֶ֔יךָ וְאָכְל֖וּ וְשָׂבֵ֑עוּ לְמַ֤עַן יְבָרֶכְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכׇל־מַעֲשֵׂ֥ה יָדְךָ֖ אֲשֶׁ֥ר תַּעֲשֶֽׂה׃ {ס} | [[436]](#footnote-436) “At the end of every three years you must take all the tithes of your harvest for that year and deposit them at your doors. [[437]](#footnote-437) The Levite, since he has no share or inheritance with you, and the stranger, the orphan and the widow in your towns, may come and eat their fill so that Yahweh your God may bless you in all the work that your hands undertake. |

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| דברים פרק טו | Deuteronomy [[438]](#footnote-438)15 |
| **א**מִקֵּ֥ץ שֶֽׁבַע־שָׁנִ֖ים תַּעֲשֶׂ֥ה שְׁמִטָּֽה׃ **ב**וְזֶה֮ דְּבַ֣ר הַשְּׁמִטָּה֒ שָׁמ֗וֹט כׇּל־בַּ֙עַל֙ מַשֵּׁ֣ה יָד֔וֹ אֲשֶׁ֥ר יַשֶּׁ֖ה בְּרֵעֵ֑הוּ לֹֽא־יִגֹּ֤שׂ אֶת־רֵעֵ֙הוּ֙ וְאֶת־אָחִ֔יו כִּֽי־קָרָ֥א שְׁמִטָּ֖ה לַיהֹוָֽה׃ **ג**אֶת־הַנׇּכְרִ֖י תִּגֹּ֑שׂ וַאֲשֶׁ֨ר יִהְיֶ֥ה לְךָ֛ אֶת־אָחִ֖יךָ תַּשְׁמֵ֥ט יָדֶֽךָ׃ **ד**אֶ֕פֶס כִּ֛י לֹ֥א יִֽהְיֶה־בְּךָ֖ אֶבְי֑וֹן כִּֽי־בָרֵ֤ךְ יְבָֽרֶכְךָ֙ יְהֹוָ֔ה בָּאָ֕רֶץ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹֽתֵן־לְךָ֥ נַחֲלָ֖ה לְרִשְׁתָּֽהּ׃ **ה**רַ֚ק אִם־שָׁמ֣וֹעַ תִּשְׁמַ֔ע בְּק֖וֹל יְהֹוָ֣ה אֱלֹהֶ֑יךָ לִשְׁמֹ֤ר לַעֲשׂוֹת֙ אֶת־כׇּל־הַמִּצְוָ֣ה הַזֹּ֔את אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּֽוֹם׃ **ו**כִּֽי־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ בֵּֽרַכְךָ֔ כַּאֲשֶׁ֖ר דִּבֶּר־לָ֑ךְ וְהַֽעֲבַטְתָּ֞ גּוֹיִ֣ם רַבִּ֗ים וְאַתָּה֙ לֹ֣א תַעֲבֹ֔ט וּמָֽשַׁלְתָּ֙ בְּגוֹיִ֣ם רַבִּ֔ים וּבְךָ֖ לֹ֥א יִמְשֹֽׁלוּ׃ {ס} | [[439]](#footnote-439) “At the end of every seven years, you must grant a remission. [[440]](#footnote-440) This is the manner of the remission: any creditor holding a personal pledge obtained from his fellow must release him from it; he must not exploit his fellow or his brother once he has appealed to Yahweh for remission. [[441]](#footnote-441) A foreigner you may exploit, but you must remit whatever claim you have on your brother. [[442]](#footnote-442) Let there be no poor among you then. For Yahweh will bless you in the land Yahweh gives you for your inheritance [[443]](#footnote-443) only if you pay careful attention to the voice of Yahweh your God, keeping and observing all these commandments that I enjoin on you today. [[444]](#footnote-444) If Yahweh your God blesses you as he promised, you will be creditors to many nations and debtors to none; you will rule over many nations but none will rule over you. |
| **ז**כִּֽי־יִהְיֶה֩ בְךָ֨ אֶבְי֜וֹן מֵאַחַ֤ד אַחֶ֙יךָ֙ בְּאַחַ֣ד שְׁעָרֶ֔יךָ בְּאַ֨רְצְךָ֔ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ לֹ֧א תְאַמֵּ֣ץ אֶת־לְבָבְךָ֗ וְלֹ֤א תִקְפֹּץ֙ אֶת־יָ֣דְךָ֔ מֵאָחִ֖יךָ הָאֶבְיֽוֹן׃ **ח**כִּֽי־פָתֹ֧חַ תִּפְתַּ֛ח אֶת־יָדְךָ֖ ל֑וֹ וְהַעֲבֵט֙ תַּעֲבִיטֶ֔נּוּ דֵּ֚י מַחְסֹר֔וֹ אֲשֶׁ֥ר יֶחְסַ֖ר לֽוֹ׃ **ט**הִשָּׁ֣מֶר לְךָ֡ פֶּן־יִהְיֶ֣ה דָבָר֩ עִם־לְבָבְךָ֨ בְלִיַּ֜עַל לֵאמֹ֗ר קָֽרְבָ֣ה שְׁנַֽת־הַשֶּׁ֘בַע֮ שְׁנַ֣ת הַשְּׁמִטָּה֒ וְרָעָ֣ה עֵֽינְךָ֗ בְּאָחִ֙יךָ֙ הָֽאֶבְי֔וֹן וְלֹ֥א תִתֵּ֖ן ל֑וֹ וְקָרָ֤א עָלֶ֙יךָ֙ אֶל־יְהֹוָ֔ה וְהָיָ֥ה בְךָ֖ חֵֽטְא׃ **י**נָת֤וֹן תִּתֵּן֙ ל֔וֹ וְלֹא־יֵרַ֥ע לְבָבְךָ֖ בְּתִתְּךָ֣ ל֑וֹ כִּ֞י בִּגְלַ֣ל׀ הַדָּבָ֣ר הַזֶּ֗ה יְבָרֶכְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכׇֽל־מַעֲשֶׂ֔ךָ וּבְכֹ֖ל מִשְׁלַ֥ח יָדֶֽךָ׃ **יא**כִּ֛י לֹא־יֶחְדַּ֥ל אֶבְי֖וֹן מִקֶּ֣רֶב הָאָ֑רֶץ עַל־כֵּ֞ן אָנֹכִ֤י מְצַוְּךָ֙ לֵאמֹ֔ר פָּ֠תֹ֠חַ תִּפְתַּ֨ח אֶת־יָדְךָ֜ לְאָחִ֧יךָ לַעֲנִיֶּ֛ךָ וּלְאֶבְיֹנְךָ֖ בְּאַרְצֶֽךָ׃ {ס} | [[445]](#footnote-445) “If there is a poor man among you, one of your brothers, in any of your towns in the land that Yahweh your God is giving you, you must not harden your heart or close your hand against that poor brother of yours. [[446]](#footnote-446) Instead, be open-handed with him and lend him enough for his needs, whatever they may be. [[447]](#footnote-447) Do not allow this mean thought in your heart: “The seventh year, the year of remission is near,” and look coldly on your poor brother and give him nothing; he could appeal against you to Yahweh and it would be a sin for you. [[448]](#footnote-448) When you give to him, you must give with an open heart. For this, Yahweh your God will bless you in all you do and in all your giving. [[449]](#footnote-449) Of course, there will never cease to be poor in the land; I command you therefore: Always be open-handed with your brother, and with anyone in your country who is in need and poor. |
| **יב**כִּֽי־יִמָּכֵ֨ר לְךָ֜ אָחִ֣יךָ הָֽעִבְרִ֗י א֚וֹ הָֽעִבְרִיָּ֔ה וַעֲבָֽדְךָ֖ שֵׁ֣שׁ שָׁנִ֑ים וּבַשָּׁנָה֙ הַשְּׁבִיעִ֔ת תְּשַׁלְּחֶ֥נּוּ חׇפְשִׁ֖י מֵעִמָּֽךְ׃ **יג**וְכִֽי־תְשַׁלְּחֶ֥נּוּ חׇפְשִׁ֖י מֵֽעִמָּ֑ךְ לֹ֥א תְשַׁלְּחֶ֖נּוּ רֵיקָֽם׃ **יד**הַעֲנֵ֤יק תַּעֲנִיק֙ ל֔וֹ מִצֹּ֣אנְךָ֔ וּמִֽגׇּרְנְךָ֖ וּמִיִּקְבֶ֑ךָ אֲשֶׁ֧ר בֵּרַכְךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ תִּתֶּן־לֽוֹ׃ **טו**וְזָכַרְתָּ֗ כִּ֣י עֶ֤בֶד הָיִ֙יתָ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם וַֽיִּפְדְּךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ עַל־כֵּ֞ן אָנֹכִ֧י מְצַוְּךָ֛ אֶת־הַדָּבָ֥ר הַזֶּ֖ה הַיּֽוֹם׃ | [[450]](#footnote-450) “If your fellow Hebrew, man or woman, is sold to you, he can serve you for six years. In the seventh year, you must set him free, [[451]](#footnote-451) and in setting a male slave free, you must not let him go empty-handed. [[452]](#footnote-452) Provide generously from your flock, your threshing-floor and your winepress. As Yahweh your God has blessed you, so you must give to him. [[453]](#footnote-453) Remember you were a slave in the land of Egypt, and that Yahweh your God redeemed you; thus, I lay this charge on you today. |
| **טז**וְהָיָה֙ כִּֽי־יֹאמַ֣ר אֵלֶ֔יךָ לֹ֥א אֵצֵ֖א מֵעִמָּ֑ךְ כִּ֤י אֲהֵֽבְךָ֙ וְאֶת־בֵּיתֶ֔ךָ כִּי־ט֥וֹב ל֖וֹ עִמָּֽךְ׃ **יז**וְלָקַחְתָּ֣ אֶת־הַמַּרְצֵ֗עַ וְנָתַתָּ֤ה בְאׇזְנוֹ֙ וּבַדֶּ֔לֶת וְהָיָ֥ה לְךָ֖ עֶ֣בֶד עוֹלָ֑ם וְאַ֥ף לַאֲמָתְךָ֖ תַּעֲשֶׂה־כֵּֽן׃ **יח**לֹא־יִקְשֶׁ֣ה בְעֵינֶ֗ךָ בְּשַׁלֵּֽחֲךָ֨ אֹת֤וֹ חׇפְשִׁי֙ מֵֽעִמָּ֔ךְ כִּ֗י מִשְׁנֶה֙ שְׂכַ֣ר שָׂכִ֔יר עֲבָֽדְךָ֖ שֵׁ֣שׁ שָׁנִ֑ים וּבֵֽרַכְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכֹ֖ל אֲשֶׁ֥ר תַּעֲשֶֽׂה׃ {פ} | [[454]](#footnote-454) “But if he says to you, “I do not want to leave you,” if he loves you and your household and is happy with you, [[455]](#footnote-455) you are to take an awl and drive it through his ear into the door and he shall be your servant for all time. You are to do the same for your maidservant. [[456]](#footnote-456) Do not think it hard on you to have to give him his freedom; he is worth twice the cost of a hired servant and has served you for six years; so shall Yahweh your God bless you in all you do. |
| **יט**כׇּֽל־הַבְּכ֡וֹר אֲשֶׁר֩ יִוָּלֵ֨ד בִּבְקָרְךָ֤ וּבְצֹֽאנְךָ֙ הַזָּכָ֔ר תַּקְדִּ֖ישׁ לַיהֹוָ֣ה אֱלֹהֶ֑יךָ לֹ֤א תַעֲבֹד֙ בִּבְכֹ֣ר שׁוֹרֶ֔ךָ וְלֹ֥א תָגֹ֖ז בְּכ֥וֹר צֹאנֶֽךָ׃ **כ**לִפְנֵי֩ יְהֹוָ֨ה אֱלֹהֶ֤יךָ תֹאכְﬞלֶ֙נּוּ֙ שָׁנָ֣ה בְשָׁנָ֔ה בַּמָּק֖וֹם אֲשֶׁר־יִבְחַ֣ר יְהֹוָ֑ה אַתָּ֖ה וּבֵיתֶֽךָ׃ **כא**וְכִֽי־יִהְיֶ֨ה ב֜וֹ מ֗וּם פִּסֵּ֙חַ֙ א֣וֹ עִוֵּ֔ר כֹּ֖ל מ֣וּם רָ֑ע לֹ֣א תִזְבָּחֶ֔נּוּ לַיהֹוָ֖ה אֱלֹהֶֽיךָ׃ **כב**בִּשְׁעָרֶ֖יךָ תֹּאכְלֶ֑נּוּ הַטָּמֵ֤א וְהַטָּהוֹר֙ יַחְדָּ֔ו כַּצְּבִ֖י וְכָאַיָּֽל׃ **כג**רַ֥ק אֶת־דָּמ֖וֹ לֹ֣א תֹאכֵ֑ל עַל־הָאָ֥רֶץ תִּשְׁפְּכֶ֖נּוּ כַּמָּֽיִם׃ {פ} | [[457]](#footnote-457) “You must consecrate every firstborn male from born to your herd and to your flock to Yahweh your God. You must not work the firstborn of your herd nor shear the firstborn of your flock. [[458]](#footnote-458) You must eat it, you and your house­hold, each year, before Yahweh your God, in the place Yahweh chooses. [[459]](#footnote-459) If it has a blemish, if it is lame or blind, or has any serious defect at all, you must not sacrifice it to Yahweh your God. [[460]](#footnote-460) You must eat it at home, unclean and clean together, as you would gazelle or deer; [[461]](#footnote-461) only you must not eat the blood but pour it out as water on the ground. |

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| דברים פרק טז | Deuteronomy [[462]](#footnote-462)16 |
| **א**שָׁמוֹר֙ אֶת־חֹ֣דֶשׁ הָאָבִ֔יב וְעָשִׂ֣יתָ פֶּ֔סַח לַיהֹוָ֖ה אֱלֹהֶ֑יךָ כִּ֞י בְּחֹ֣דֶשׁ הָֽאָבִ֗יב הוֹצִ֨יאֲךָ֜ יְהֹוָ֧ה אֱלֹהֶ֛יךָ מִמִּצְרַ֖יִם לָֽיְלָה׃ **ב**וְזָבַ֥חְתָּ פֶּ֛סַח לַיהֹוָ֥ה אֱלֹהֶ֖יךָ צֹ֣אן וּבָקָ֑ר בַּמָּקוֹם֙ אֲשֶׁר־יִבְחַ֣ר יְהֹוָ֔ה לְשַׁכֵּ֥ן שְׁמ֖וֹ שָֽׁם׃ **ג**לֹא־תֹאכַ֤ל עָלָיו֙ חָמֵ֔ץ שִׁבְעַ֥ת יָמִ֛ים תֹּֽאכַל־עָלָ֥יו מַצּ֖וֹת לֶ֣חֶם עֹ֑נִי כִּ֣י בְחִפָּז֗וֹן יָצָ֙אתָ֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לְמַ֣עַן תִּזְכֹּ֗ר אֶת־י֤וֹם צֵֽאתְךָ֙ מֵאֶ֣רֶץ מִצְרַ֔יִם כֹּ֖ל יְמֵ֥י חַיֶּֽיךָ׃ **ד**וְלֹֽא־יֵרָאֶ֨ה לְךָ֥ שְׂאֹ֛ר בְּכׇל־גְּבֻלְךָ֖ שִׁבְעַ֣ת יָמִ֑ים וְלֹא־יָלִ֣ין מִן־הַבָּשָׂ֗ר אֲשֶׁ֨ר תִּזְבַּ֥ח בָּעֶ֛רֶב בַּיּ֥וֹם הָרִאשׁ֖וֹן לַבֹּֽקֶר׃ **ה**לֹ֥א תוּכַ֖ל לִזְבֹּ֣חַ אֶת־הַפָּ֑סַח בְּאַחַ֣ד שְׁעָרֶ֔יךָ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ **ו**כִּ֠י אִֽם־אֶל־הַמָּק֞וֹם אֲשֶׁר־יִבְחַ֨ר יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ לְשַׁכֵּ֣ן שְׁמ֔וֹ שָׁ֛ם תִּזְבַּ֥ח אֶת־הַפֶּ֖סַח בָּעָ֑רֶב כְּב֣וֹא הַשֶּׁ֔מֶשׁ מוֹעֵ֖ד צֵֽאתְךָ֥ מִמִּצְרָֽיִם׃ **ז**וּבִשַּׁלְתָּ֙ וְאָ֣כַלְתָּ֔ בַּמָּק֕וֹם אֲשֶׁ֥ר יִבְחַ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ בּ֑וֹ וּפָנִ֣יתָ בַבֹּ֔קֶר וְהָלַכְתָּ֖ לְאֹהָלֶֽיךָ׃ **ח**שֵׁ֥שֶׁת יָמִ֖ים תֹּאכַ֣ל מַצּ֑וֹת וּבַיּ֣וֹם הַשְּׁבִיעִ֗י עֲצֶ֙רֶת֙ לַיהֹוָ֣ה אֱלֹהֶ֔יךָ לֹ֥א תַעֲשֶׂ֖ה מְלָאכָֽה׃ {ס} | [[463]](#footnote-463) “Observe the month of Abib and keep the Passover for Yahweh your God; for, in the month of Abib, Yahweh your God brought you out of Egypt by night. [[464]](#footnote-464) You must sacrifice a Passover of the flock or herd for Yahweh your God in the place where Yahweh chooses to give his name a home. [[465]](#footnote-465) You must eat no leaven with this; seven days you must eat it with unleavened bread – the bread of affliction – for, in haste you came out of the land of Egypt; so, you will remember, all the days of your life, the day you came out of the land of Egypt. [[466]](#footnote-466) No leaven must be found in any house throughout your territory for seven days, nor shall any of the meat that you sacrifice in the evening of the first day remain until morning. [[467]](#footnote-467) You may not sacrifice the Passover in any of the towns that Yahweh your God gives you; [[468]](#footnote-468) but only in the place where Yahweh your God chooses to give his name a home must you sacrifice the Passover, in the evening at sunset, at the hour at which you came out of Egypt. [[469]](#footnote-469) You must cook it and eat it in the place Yahweh your God chooses and, in the morning, you may return to your tents. [[470]](#footnote-470) For six days, you shall eat unleavened bread; on the seventh day, there shall be an assembly for Yahweh your God; and you must do no work. |
| **ט**שִׁבְעָ֥ה שָׁבֻעֹ֖ת תִּסְפׇּר־לָ֑ךְ מֵהָחֵ֤ל חֶרְמֵשׁ֙ בַּקָּמָ֔ה תָּחֵ֣ל לִסְפֹּ֔ר שִׁבְעָ֖ה שָׁבֻעֽוֹת׃ **י**וְעָשִׂ֜יתָ חַ֤ג שָׁבֻעוֹת֙ לַיהֹוָ֣ה אֱלֹהֶ֔יךָ מִסַּ֛ת נִדְבַ֥ת יָדְךָ֖ אֲשֶׁ֣ר תִּתֵּ֑ן כַּאֲשֶׁ֥ר יְבָרֶכְךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **יא**וְשָׂמַחְתָּ֞ לִפְנֵ֣י׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ אַתָּ֨ה וּבִנְךָ֣ וּבִתֶּ֘ךָ֮ וְעַבְדְּךָ֣ וַאֲמָתֶ֒ךָ֒ וְהַלֵּוִי֙ אֲשֶׁ֣ר בִּשְׁעָרֶ֔יךָ וְהַגֵּ֛ר וְהַיָּת֥וֹם וְהָאַלְמָנָ֖ה אֲשֶׁ֣ר בְּקִרְבֶּ֑ךָ בַּמָּק֗וֹם אֲשֶׁ֤ר יִבְחַר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לְשַׁכֵּ֥ן שְׁמ֖וֹ שָֽׁם׃ **יב**וְזָ֣כַרְתָּ֔ כִּי־עֶ֥בֶד הָיִ֖יתָ בְּמִצְרָ֑יִם וְשָׁמַרְתָּ֣ וְעָשִׂ֔יתָ אֶת־הַֽחֻקִּ֖ים הָאֵֽלֶּה׃ {פ} | [[471]](#footnote-471) “You are to count seven weeks, counting them from the time you begin to put your sickle into the standing corn. [[472]](#footnote-472) You must then celebrate the feast of Weeks for Yahweh your God with the gift of a voluntary offering in proportion to the way that Yahweh your God has blessed you. [[473]](#footnote-473) You must rejoice before Yahweh your God, you, your son and daughter, your serving men and women, the Levite who lives in your towns, the strangers, orphans and widows among you, in the place where Yahweh your God chooses to give his name a home [[474]](#footnote-474) Remember that you were a slave in Egypt and carefully observe these laws. |
| **יג**חַ֧ג הַסֻּכֹּ֛ת תַּעֲשֶׂ֥ה לְךָ֖ שִׁבְעַ֣ת יָמִ֑ים בְּאׇ֨סְפְּךָ֔ מִֽגׇּרְנְךָ֖ וּמִיִּקְבֶֽךָ׃ **יד**וְשָׂמַחְתָּ֖ בְּחַגֶּ֑ךָ אַתָּ֨ה וּבִנְךָ֤ וּבִתֶּ֙ךָ֙ וְעַבְדְּךָ֣ וַאֲמָתֶ֔ךָ וְהַלֵּוִ֗י וְהַגֵּ֛ר וְהַיָּת֥וֹם וְהָאַלְמָנָ֖ה אֲשֶׁ֥ר בִּשְׁעָרֶֽיךָ׃ **טו**שִׁבְעַ֣ת יָמִ֗ים תָּחֹג֙ לַיהֹוָ֣ה אֱלֹהֶ֔יךָ בַּמָּק֖וֹם אֲשֶׁר־יִבְחַ֣ר יְהֹוָ֑ה כִּ֣י יְבָרֶכְךָ֞ יְהֹוָ֣ה אֱלֹהֶ֗יךָ בְּכֹ֤ל תְּבוּאָֽתְךָ֙ וּבְכֹל֙ מַעֲשֵׂ֣ה יָדֶ֔יךָ וְהָיִ֖יתָ אַ֥ךְ שָׂמֵֽחַ׃ **טז**שָׁל֣וֹשׁ פְּעָמִ֣ים׀  בַּשָּׁנָ֡ה יֵרָאֶ֨ה כׇל־זְכוּרְךָ֜ אֶת־פְּנֵ֣י׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ בַּמָּקוֹם֙ אֲשֶׁ֣ר יִבְחָ֔ר בְּחַ֧ג הַמַּצּ֛וֹת וּבְחַ֥ג הַשָּׁבֻע֖וֹת וּבְחַ֣ג הַסֻּכּ֑וֹת וְלֹ֧א יֵרָאֶ֛ה אֶת־פְּנֵ֥י יְהֹוָ֖ה רֵיקָֽם׃ **יז**אִ֖ישׁ כְּמַתְּנַ֣ת יָד֑וֹ כְּבִרְכַּ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ אֲשֶׁ֥ר נָֽתַן־לָֽךְ׃ {ס} | [[475]](#footnote-475) “You must keep the feast of Tabernacles seven days, after you gather from your threshing-floor and winepress. [[476]](#footnote-476) Rejoice at your feast, you, your son and daughter, your serving men and women, the Levite, the stranger, orphan, and widow in your towns. [[477]](#footnote-477) Seven days you shall keep the feast for Yahweh your God in the place Yahweh chooses; for, Yahweh your God will bless you in all your harvest and your labours, and you shall surely rejoice. [[478]](#footnote-478) Three times a year all your men are to appear before Yahweh your God in the place he chooses: at the feast of Unleavened Bread, at the feast of Weeks and at the feast of Tabernacles; they must not appear before Yahweh empty; [[479]](#footnote-479) every man must give what he can, according to the blessing Yahweh your God gives you. |
| **יח**שֹׁפְטִ֣ים וְשֹֽׁטְרִ֗ים תִּֽתֶּן־לְךָ֙ בְּכׇל־שְׁעָרֶ֔יךָ אֲשֶׁ֨ר יְהֹוָ֧ה אֱלֹהֶ֛יךָ נֹתֵ֥ן לְךָ֖ לִשְׁבָטֶ֑יךָ וְשָׁפְט֥וּ אֶת־הָעָ֖ם מִשְׁפַּט־צֶֽדֶק׃ **יט**לֹא־תַטֶּ֣ה מִשְׁפָּ֔ט לֹ֥א תַכִּ֖יר פָּנִ֑ים וְלֹא־תִקַּ֣ח שֹׁ֔חַד כִּ֣י הַשֹּׁ֗חַד יְעַוֵּר֙ עֵינֵ֣י חֲכָמִ֔ים וִֽיסַלֵּ֖ף דִּבְרֵ֥י צַדִּיקִֽם׃ **כ**צֶ֥דֶק צֶ֖דֶק תִּרְדֹּ֑ף לְמַ֤עַן תִּֽחְיֶה֙ וְיָרַשְׁתָּ֣ אֶת־הָאָ֔רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ {ס} | [[480]](#footnote-480) “You are to appoint judges and scribes in each of the towns that Yahweh is giving you, tribe by tribe; these must administer an impartial judgement to the people. [[481]](#footnote-481) You must not pervert the law; you must be impartial, you must take no bribes, for a bribe blinds wise men’s eyes and subverts the cause of the just. [[482]](#footnote-482) Strict justice shall be your ideal; so that you may live in rightful possession of the land, which Yahweh your God is giving you. |
| **כא**לֹֽא־תִטַּ֥ע לְךָ֛ אֲשֵׁרָ֖ה כׇּל־עֵ֑ץ אֵ֗צֶל מִזְבַּ֛ח יְהֹוָ֥ה אֱלֹהֶ֖יךָ אֲשֶׁ֥ר תַּעֲשֶׂה־לָּֽךְ׃ **כב**וְלֹֽא־תָקִ֥ים לְךָ֖ מַצֵּבָ֑ה אֲשֶׁ֥ר שָׂנֵ֖א יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ {ס} | [[483]](#footnote-483) “You must not plant a sacred pole of any wood whatsoever beside the altar that you put up for Yahweh your God; [[484]](#footnote-484) nor must you set up a standing-stone, a thing Yahweh your God would abhor. |

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| דברים פרק יז | Deuteronomy [[485]](#footnote-485)17 |
| **א**לֹא־תִזְבַּח֩ לַיהֹוָ֨ה אֱלֹהֶ֜יךָ שׁ֣וֹר וָשֶׂ֗ה אֲשֶׁ֨ר יִהְיֶ֥ה בוֹ֙ מ֔וּם כֹּ֖ל דָּבָ֣ר רָ֑ע כִּ֧י תוֹעֲבַ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ הֽוּא׃ {ס} | [[486]](#footnote-486) “To Yahweh your God you must sacrifice nothing from herd or flock that has any blemish or defect, for Yahweh your God holds this detestable. |
| **ב**כִּֽי־יִמָּצֵ֤א בְקִרְבְּךָ֙ בְּאַחַ֣ד שְׁעָרֶ֔יךָ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ אִ֣ישׁ אוֹ־אִשָּׁ֗ה אֲשֶׁ֨ר יַעֲשֶׂ֧ה אֶת־הָרַ֛ע בְּעֵינֵ֥י יְהֹוָה־אֱלֹהֶ֖יךָ לַעֲבֹ֥ר בְּרִיתֽוֹ׃ **ג**וַיֵּ֗לֶךְ וַֽיַּעֲבֹד֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וַיִּשְׁתַּ֖חוּ לָהֶ֑ם וְלַשֶּׁ֣מֶשׁ׀ א֣וֹ לַיָּרֵ֗חַ א֛וֹ לְכׇל־צְבָ֥א הַשָּׁמַ֖יִם אֲשֶׁ֥ר לֹא־צִוִּֽיתִי׃ **ד**וְהֻֽגַּד־לְךָ֖ וְשָׁמָ֑עְתָּ וְדָרַשְׁתָּ֣ הֵיטֵ֔ב וְהִנֵּ֤ה אֱמֶת֙ נָכ֣וֹן הַדָּבָ֔ר נֶעֶשְׂתָ֛ה הַתּוֹעֵבָ֥ה הַזֹּ֖את בְּיִשְׂרָאֵֽל׃ **ה**וְהֽוֹצֵאתָ֣ אֶת־הָאִ֣ישׁ הַה֡וּא אוֹ֩ אֶת־הָאִשָּׁ֨ה הַהִ֜וא אֲשֶׁ֣ר עָ֠שׂ֠וּ אֶת־הַדָּבָ֨ר הָרָ֤ע הַזֶּה֙ אֶל־שְׁעָרֶ֔יךָ אֶת־הָאִ֕ישׁ א֖וֹ אֶת־הָאִשָּׁ֑ה וּסְקַלְתָּ֥ם בָּאֲבָנִ֖ים וָמֵֽתוּ׃ **ו**עַל־פִּ֣י׀ שְׁנַ֣יִם עֵדִ֗ים א֛וֹ שְׁלֹשָׁ֥ה עֵדִ֖ים יוּמַ֣ת הַמֵּ֑ת לֹ֣א יוּמַ֔ת עַל־פִּ֖י עֵ֥ד אֶחָֽד׃ **ז**יַ֣ד הָעֵדִ֞ים תִּֽהְיֶה־בּ֤וֹ בָרִאשֹׁנָה֙ לַהֲמִית֔וֹ וְיַ֥ד כׇּל־הָעָ֖ם בָּאַחֲרֹנָ֑ה וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ {פ} | [[487]](#footnote-487) “If anyone, man or woman, is found among you in any of the towns Yahweh your God is giving you, who does what is evil in the sight of Yahweh your God by violating his Covenant, [[488]](#footnote-488) who has gone and served other gods and worshipped them, and the sun or the moon or any of heaven’s array – a thing I have forbidden – [[489]](#footnote-489) and this person is denounced to you; if after careful enquiry it is found true and confirmed that this hateful thing has been done in Israel, [[490]](#footnote-490) you must take the man or the woman who is guilty of this evil deed outside your city gates, and there you must stone that man or that woman to death. [[491]](#footnote-491) A death sentence may be passed only on the word of two witnesses or three witnesses; and no one must be put to death on the word of one witness alone. [[492]](#footnote-492) The witnesses shall be the first to raise their hands against him in putting him to death and afterward, all the people shall follow. So, you must banish this evil from your midst. |
| **ח**כִּ֣י יִפָּלֵא֩ מִמְּךָ֨ דָבָ֜ר לַמִּשְׁפָּ֗ט בֵּֽין־דָּ֨ם׀  לְדָ֜ם בֵּֽין־דִּ֣ין לְדִ֗ין וּבֵ֥ין נֶ֙גַע֙ לָנֶ֔גַע דִּבְרֵ֥י רִיבֹ֖ת בִּשְׁעָרֶ֑יךָ וְקַמְתָּ֣ וְעָלִ֔יתָ אֶ֨ל־הַמָּק֔וֹם אֲשֶׁ֥ר יִבְחַ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ בּֽוֹ׃ **ט**וּבָאתָ֗ אֶל־הַכֹּהֲנִים֙ הַלְוִיִּ֔ם וְאֶ֨ל־הַשֹּׁפֵ֔ט אֲשֶׁ֥ר יִהְיֶ֖ה בַּיָּמִ֣ים הָהֵ֑ם וְדָרַשְׁתָּ֙ וְהִגִּ֣ידוּ לְךָ֔ אֵ֖ת דְּבַ֥ר הַמִּשְׁפָּֽט׃ **י**וְעָשִׂ֗יתָ עַל־פִּ֤י הַדָּבָר֙ אֲשֶׁ֣ר יַגִּ֣ידֽוּ לְךָ֔ מִן־הַמָּק֣וֹם הַה֔וּא אֲשֶׁ֖ר יִבְחַ֣ר יְהֹוָ֑ה וְשָׁמַרְתָּ֣ לַעֲשׂ֔וֹת כְּכֹ֖ל אֲשֶׁ֥ר יוֹרֽוּךָ׃ **יא**עַל־פִּ֨י הַתּוֹרָ֜ה אֲשֶׁ֣ר יוֹר֗וּךָ וְעַל־הַמִּשְׁפָּ֛ט אֲשֶׁר־יֹאמְר֥וּ לְךָ֖ תַּעֲשֶׂ֑ה לֹ֣א תָס֗וּר מִן־הַדָּבָ֛ר אֲשֶׁר־יַגִּ֥ידֽוּ לְךָ֖ יָמִ֥ין וּשְׂמֹֽאל׃ **יב**וְהָאִ֞ישׁ אֲשֶׁר־יַעֲשֶׂ֣ה בְזָד֗וֹן לְבִלְתִּ֨י שְׁמֹ֤עַ אֶל־הַכֹּהֵן֙ הָעֹמֵ֞ד לְשָׁ֤רֶת שָׁם֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ א֖וֹ אֶל־הַשֹּׁפֵ֑ט וּמֵת֙ הָאִ֣ישׁ הַה֔וּא וּבִֽעַרְתָּ֥ הָרָ֖ע מִיִּשְׂרָאֵֽל׃ **יג**וְכׇל־הָעָ֖ם יִשְׁמְע֣וּ וְיִרָ֑אוּ וְלֹ֥א יְזִיד֖וּן עֽוֹד׃ {ס} | [[493]](#footnote-493) “If a case should come before you which is too hard for you, a case of murder, legal rights or assault, or any dispute at all in your towns, you must rise and go to the place Yahweh your God chooses, [[494]](#footnote-494) where you shall consult with the Levitical priests and the judge of the days; and they will hold an inquiry and announce a decision for you. [[495]](#footnote-495) You must then abide by the decision they pronounce for you in that place which Yahweh chooses, and you must diligently observe everything they instruct you. [[496]](#footnote-496) You must abide by the verdict they give you and by the decision that they declare, swerving neither to the right hand nor to the left of the sentence they have pronounced for you. [[497]](#footnote-497) And, as for anyone who presumes to disobey either the priest who is there in the service of Yahweh your God, or the judge, that man must die. Thus, you shall banish this evil from Israel. [[498]](#footnote-498) Then all the people shall hear of it and be afraid, and not act presumptuously a second time. |
| **יד**כִּֽי־תָבֹ֣א אֶל־הָאָ֗רֶץ אֲשֶׁ֨ר יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ נֹתֵ֣ן לָ֔ךְ וִֽירִשְׁתָּ֖הּ וְיָשַׁ֣בְתָּה בָּ֑הּ וְאָמַרְתָּ֗ אָשִׂ֤ימָה עָלַי֙ מֶ֔לֶךְ כְּכׇל־הַגּוֹיִ֖ם אֲשֶׁ֥ר סְבִיבֹתָֽי׃ **טו**שׂ֣וֹם תָּשִׂ֤ים עָלֶ֙יךָ֙ מֶ֔לֶךְ אֲשֶׁ֥ר יִבְחַ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ בּ֑וֹ מִקֶּ֣רֶב אַחֶ֗יךָ תָּשִׂ֤ים עָלֶ֙יךָ֙ מֶ֔לֶךְ לֹ֣א תוּכַ֗ל לָתֵ֤ת עָלֶ֙יךָ֙ אִ֣ישׁ נׇכְרִ֔י אֲשֶׁ֥ר לֹֽא־אָחִ֖יךָ הֽוּא׃ **טז**רַק֮ לֹא־יַרְבֶּה־לּ֣וֹ סוּסִים֒ וְלֹֽא־יָשִׁ֤יב אֶת־הָעָם֙ מִצְרַ֔יְמָה לְמַ֖עַן הַרְבּ֣וֹת ס֑וּס וַֽיהֹוָה֙ אָמַ֣ר לָכֶ֔ם לֹ֣א תֹסִפ֗וּן לָשׁ֛וּב בַּדֶּ֥רֶךְ הַזֶּ֖ה עֽוֹד׃ **יז**וְלֹ֤א יַרְבֶּה־לּוֹ֙ נָשִׁ֔ים וְלֹ֥א יָס֖וּר לְבָב֑וֹ וְכֶ֣סֶף וְזָהָ֔ב לֹ֥א יַרְבֶּה־לּ֖וֹ מְאֹֽד׃ **יח**וְהָיָ֣ה כְשִׁבְתּ֔וֹ עַ֖ל כִּסֵּ֣א מַמְלַכְתּ֑וֹ וְכָ֨תַב ל֜וֹ אֶת־מִשְׁנֵ֨ה הַתּוֹרָ֤ה הַזֹּאת֙ עַל־סֵ֔פֶר מִלִּפְנֵ֖י הַכֹּהֲנִ֥ים הַלְוִיִּֽם׃ **יט**וְהָיְתָ֣ה עִמּ֔וֹ וְקָ֥רָא ב֖וֹ כׇּל־יְמֵ֣י חַיָּ֑יו לְמַ֣עַן יִלְמַ֗ד לְיִרְאָה֙ אֶת־יְהֹוָ֣ה אֱלֹהָ֔יו לִ֠שְׁמֹ֠ר אֶֽת־כׇּל־דִּבְרֵ֞י הַתּוֹרָ֥ה הַזֹּ֛את וְאֶת־הַחֻקִּ֥ים הָאֵ֖לֶּה לַעֲשֹׂתָֽם׃ **כ**לְבִלְתִּ֤י רוּם־לְבָבוֹ֙ מֵֽאֶחָ֔יו וּלְבִלְתִּ֛י ס֥וּר מִן־הַמִּצְוָ֖ה יָמִ֣ין וּשְׂמֹ֑אול לְמַ֩עַן֩ יַאֲרִ֨יךְ יָמִ֧ים עַל־מַמְלַכְתּ֛וֹ ה֥וּא וּבָנָ֖יו בְּקֶ֥רֶב יִשְׂרָאֵֽל׃ {ס} | [[499]](#footnote-499) “When you reach that land that Yahweh your God gives you, and you possess it and live there, if you say, “I should like to appoint a king to rule me – like all the surrounding nations,” [[500]](#footnote-500) the king you select to rule you must of Yahweh your God’s choosing. One from among your brothers you may set as king over you; you are not to give yourself a foreign king who is no brother of yours. [[501]](#footnote-501) Ensure that he does not increase the number of his horses, or make the people go back to Egypt to increase his cavalry, for Yahweh said to you, “You must never go back that way again.” [[502]](#footnote-502) Nor must he increase the number of his wives, for that could lead his heart astray. Nor must he increase his gold and silver excessively. [[503]](#footnote-503) When he has taken his royal throne, he must write a copy of this Law on a scroll for his use at the dictation of the Levitical priests. [[504]](#footnote-504) It must never leave him and he must read it every day of his life and learn to fear Yahweh his God by keeping all the words of this Law and observing these laws. [[505]](#footnote-505) Therefore, his heart will not look down on his brothers and he will swerve neither right nor left from these commandments. If he does this, he and his sons will have long days over his kingdom in Israel. |

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| דברים פרק יח | Deuteronomy [[506]](#footnote-506)18 |
| **א**לֹֽא־יִ֠הְיֶ֠ה לַכֹּהֲנִ֨ים הַלְוִיִּ֜ם כׇּל־שֵׁ֧בֶט לֵוִ֛י חֵ֥לֶק וְנַחֲלָ֖ה עִם־יִשְׂרָאֵ֑ל אִשֵּׁ֧י יְהֹוָ֛ה וְנַחֲלָת֖וֹ יֹאכֵלֽוּן׃ **ב**וְנַחֲלָ֥ה לֹא־יִֽהְיֶה־לּ֖וֹ בְּקֶ֣רֶב אֶחָ֑יו יְהֹוָה֙ ה֣וּא נַחֲלָת֔וֹ כַּאֲשֶׁ֖ר דִּבֶּר־לֽוֹ׃ {ס} | [[507]](#footnote-507) “The Levitical priests – the whole of the tribe of Levi – shall have no share or inheritance with Israel; they may eat the foods offered to Yahweh and his heritage. [[508]](#footnote-508) They shall have no inheritance among their brothers; Yahweh will be their inheritance as he promised them. |
| **ג**וְזֶ֡ה יִהְיֶה֩ מִשְׁפַּ֨ט הַכֹּהֲנִ֜ים מֵאֵ֣ת הָעָ֗ם מֵאֵ֛ת זֹבְחֵ֥י הַזֶּ֖בַח אִם־שׁ֣וֹר אִם־שֶׂ֑ה וְנָתַן֙ לַכֹּהֵ֔ן הַזְּרֹ֥עַ וְהַלְּחָיַ֖יִם וְהַקֵּבָֽה׃ **ד**רֵאשִׁ֨ית דְּגָֽנְךָ֜ תִּירֹשְׁךָ֣ וְיִצְהָרֶ֗ךָ וְרֵאשִׁ֛ית גֵּ֥ז צֹאנְךָ֖ תִּתֶּן־לֽוֹ׃ **ה**כִּ֣י ב֗וֹ בָּחַ֛ר יְהֹוָ֥ה אֱלֹהֶ֖יךָ מִכׇּל־שְׁבָטֶ֑יךָ לַעֲמֹ֨ד לְשָׁרֵ֧ת בְּשֵׁם־יְהֹוָ֛ה ה֥וּא וּבָנָ֖יו כׇּל־הַיָּמִֽים׃ {ס} | [[509]](#footnote-509) “This is the priests’ due from the people, from those who offer an ox or a sheep in sacrifice: they shall give the priest the shoulder, the cheeks and the stomach. [[510]](#footnote-510) You must give him the first fruits of your corn, your wine, your oil, as well as the first fleece of your sheep. [[511]](#footnote-511) For Yahweh your God has chosen him out of all your tribes, to stand and minister in Yahweh’s name, him and his sons forever. |
| **ו**וְכִֽי־יָבֹ֨א הַלֵּוִ֜י מֵאַחַ֤ד שְׁעָרֶ֙יךָ֙ מִכׇּל־יִשְׂרָאֵ֔ל אֲשֶׁר־ה֖וּא גָּ֣ר שָׁ֑ם וּבָא֙ בְּכׇל־אַוַּ֣ת נַפְשׁ֔וֹ אֶל־הַמָּק֖וֹם אֲשֶׁר־יִבְחַ֥ר יְהֹוָֽה׃ **ז**וְשֵׁרֵ֕ת בְּשֵׁ֖ם יְהֹוָ֣ה אֱלֹהָ֑יו כְּכׇל־אֶחָיו֙ הַלְוִיִּ֔ם הָעֹמְדִ֥ים שָׁ֖ם לִפְנֵ֥י יְהֹוָֽה׃ **ח**חֵ֥לֶק כְּחֵ֖לֶק יֹאכֵ֑לוּ לְבַ֥ד מִמְכָּרָ֖יו עַל־הָאָבֽוֹת׃ {ס} | [[512]](#footnote-512) If a Levite leaves any of your towns in Israel, where he lives, and comes with all the desire of his soul to the place that Yahweh chooses, [[513]](#footnote-513) he may minister there in the name of Yahweh his God like all his fellow Levites who stand there before Yahweh, [[514]](#footnote-514) eating equal shares with them – what he has from the sale of his patrimony notwithstanding. |
| **ט**כִּ֤י אַתָּה֙ בָּ֣א אֶל־הָאָ֔רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ לֹֽא־תִלְמַ֣ד לַעֲשׂ֔וֹת כְּתוֹעֲבֹ֖ת הַגּוֹיִ֥ם הָהֵֽם׃ **י**לֹֽא־יִמָּצֵ֣א בְךָ֔ מַעֲבִ֥יר בְּנֽוֹ־וּבִתּ֖וֹ בָּאֵ֑שׁ קֹסֵ֣ם קְסָמִ֔ים מְעוֹנֵ֥ן וּמְנַחֵ֖שׁ וּמְכַשֵּֽׁף׃ **יא**וְחֹבֵ֖ר חָ֑בֶר וְשֹׁאֵ֥ל אוֹב֙ וְיִדְּעֹנִ֔י וְדֹרֵ֖שׁ אֶל־הַמֵּתִֽים׃ **יב**כִּֽי־תוֹעֲבַ֥ת יְהֹוָ֖ה כׇּל־עֹ֣שֵׂה אֵ֑לֶּה וּבִגְלַל֙ הַתּוֹעֵבֹ֣ת הָאֵ֔לֶּה יְהֹוָ֣ה אֱלֹהֶ֔יךָ מוֹרִ֥ישׁ אוֹתָ֖ם מִפָּנֶֽיךָ׃ | [[515]](#footnote-515) “When you come into the land Yahweh your God gives you, you must not learn to copy the abominations of the natives. [[516]](#footnote-516) There shall not be among you one who makes a son or daughter pass through fire, or who uses divination, a soothsayer, an augur, or a sorcerer, [[517]](#footnote-517) or one who casts spells, consults ghosts or spirits, or a necromancer. [[518]](#footnote-518) For, whoever does these things is detestable to Yahweh your God; because of these abominations, Yahweh your God drives them out before you. |
| **יג**תָּמִ֣ים תִּֽהְיֶ֔ה עִ֖ם יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **יד**כִּ֣י׀ הַגּוֹיִ֣ם הָאֵ֗לֶּה אֲשֶׁ֤ר אַתָּה֙ יוֹרֵ֣שׁ אוֹתָ֔ם אֶל־מְעֹנְנִ֥ים וְאֶל־קֹסְמִ֖ים יִשְׁמָ֑עוּ וְאַתָּ֕ה לֹ֣א כֵ֔ן נָ֥תַן לְךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **טו**נָבִ֨יא מִקִּרְבְּךָ֤ מֵאַחֶ֙יךָ֙ כָּמֹ֔נִי יָקִ֥ים לְךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ אֵלָ֖יו תִּשְׁמָעֽוּן׃ **טז**כְּכֹ֨ל אֲשֶׁר־שָׁאַ֜לְתָּ מֵעִ֨ם יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ בְּחֹרֵ֔ב בְּי֥וֹם הַקָּהָ֖ל לֵאמֹ֑ר לֹ֣א אֹסֵ֗ף לִשְׁמֹ֙עַ֙ אֶת־קוֹל֙ יְהֹוָ֣ה אֱלֹהָ֔י וְאֶת־הָאֵ֨שׁ הַגְּדֹלָ֥ה הַזֹּ֛את לֹֽא־אֶרְאֶ֥ה ע֖וֹד וְלֹ֥א אָמֽוּת׃ **יז**וַיֹּ֥אמֶר יְהֹוָ֖ה אֵלָ֑י הֵיטִ֖יבוּ אֲשֶׁ֥ר דִּבֵּֽרוּ׃ **יח**נָבִ֨יא אָקִ֥ים לָהֶ֛ם מִקֶּ֥רֶב אֲחֵיהֶ֖ם כָּמ֑וֹךָ וְנָתַתִּ֤י דְבָרַי֙ בְּפִ֔יו וְדִבֶּ֣ר אֲלֵיהֶ֔ם אֵ֖ת כׇּל־אֲשֶׁ֥ר אֲצַוֶּֽנּוּ׃ **יט**וְהָיָ֗ה הָאִישׁ֙ אֲשֶׁ֤ר לֹֽא־יִשְׁמַע֙ אֶל־דְּבָרַ֔י אֲשֶׁ֥ר יְדַבֵּ֖ר בִּשְׁמִ֑י אָנֹכִ֖י אֶדְרֹ֥שׁ מֵעִמּֽוֹ׃ **כ**אַ֣ךְ הַנָּבִ֡יא אֲשֶׁ֣ר יָזִיד֩ לְדַבֵּ֨ר דָּבָ֜ר בִּשְׁמִ֗י אֵ֣ת אֲשֶׁ֤ר לֹֽא־צִוִּיתִיו֙ לְדַבֵּ֔ר וַאֲשֶׁ֣ר יְדַבֵּ֔ר בְּשֵׁ֖ם אֱלֹהִ֣ים אֲחֵרִ֑ים וּמֵ֖ת הַנָּבִ֥יא הַהֽוּא׃ | [[519]](#footnote-519) “You must be entirely faithful to Yahweh your God. [[520]](#footnote-520) For these nations whom you are dispossessing may listen to soothsayers and diviners, but Yahweh your God does not permit you to do so. [[521]](#footnote-521) Yahweh your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. [[522]](#footnote-522) This is what you yourselves asked of Yahweh your God at Horeb on the day of the Assembly. “Do not let me hear again,” you said, “the voice of Yahweh my God, nor look any longer on this great fire, or I shall die;” [[523]](#footnote-523) and Yahweh said to me, “All they have spoken is well said. [[524]](#footnote-524) From their own brothers, I will raise up a prophet like yourself; I will put my words into his mouth and he shall tell them all I command him. [[525]](#footnote-525) The man who does not listen to my words that he speaks in my name, I myself shall hold answerable for it. [[526]](#footnote-526) But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die.” |
| **כא**וְכִ֥י תֹאמַ֖ר בִּלְבָבֶ֑ךָ אֵיכָה֙ נֵדַ֣ע אֶת־הַדָּבָ֔ר אֲשֶׁ֥ר לֹא־דִבְּר֖וֹ יְהֹוָֽה׃ **כב**אֲשֶׁר֩ יְדַבֵּ֨ר הַנָּבִ֜יא בְּשֵׁ֣ם יְהֹוָ֗ה וְלֹֽא־יִהְיֶ֤ה הַדָּבָר֙ וְלֹ֣א יָבֹ֔א ה֣וּא הַדָּבָ֔ר אֲשֶׁ֥ר לֹא־דִבְּר֖וֹ יְהֹוָ֑ה בְּזָדוֹן֙ דִּבְּר֣וֹ הַנָּבִ֔יא לֹ֥א תָג֖וּר מִמֶּֽנּוּ׃ {ס} | [[527]](#footnote-527) “If you wonder, “How are we to tell that a prophecy does not come from Yahweh?” [[528]](#footnote-528) When a prophet speaks in the name of Yahweh, and the thing does not happen or prove true, then Yahweh has not spoken it; the prophet has spoken presumptuously; you need not fear from him. |

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| דברים פרק יט | Deuteronomy [[529]](#footnote-529)19 |
| **א**כִּֽי־יַכְרִ֞ית יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֶת־הַגּוֹיִ֔ם אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ אֶת־אַרְצָ֑ם וִֽירִשְׁתָּ֕ם וְיָשַׁבְתָּ֥ בְעָרֵיהֶ֖ם וּבְבָתֵּיהֶֽם׃ **ב**שָׁל֥וֹשׁ עָרִ֖ים תַּבְדִּ֣יל לָ֑ךְ בְּת֣וֹךְ אַרְצְךָ֔ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ לְרִשְׁתָּֽהּ׃ **ג**תָּכִ֣ין לְךָ֮ הַדֶּ֒רֶךְ֒ וְשִׁלַּשְׁתָּ֙ אֶת־גְּב֣וּל אַרְצְךָ֔ אֲשֶׁ֥ר יַנְחִֽילְךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ וְהָיָ֕ה לָנ֥וּס שָׁ֖מָּה כׇּל־רֹצֵֽחַ׃ **ד**וְזֶה֙ דְּבַ֣ר הָרֹצֵ֔חַ אֲשֶׁר־יָנ֥וּס שָׁ֖מָּה וָחָ֑י אֲשֶׁ֨ר יַכֶּ֤ה אֶת־רֵעֵ֙הוּ֙ בִּבְלִי־דַ֔עַת וְה֛וּא לֹא־שֹׂנֵ֥א ל֖וֹ מִתְּמֹ֥ל שִׁלְשֹֽׁם׃ **ה**וַאֲשֶׁר֩ יָבֹ֨א אֶת־רֵעֵ֥הוּ בַיַּ֘עַר֮ לַחְטֹ֣ב עֵצִים֒ וְנִדְּחָ֨ה יָד֤וֹ בַגַּרְזֶן֙ לִכְרֹ֣ת הָעֵ֔ץ וְנָשַׁ֤ל הַבַּרְזֶל֙ מִן־הָעֵ֔ץ וּמָצָ֥א אֶת־רֵעֵ֖הוּ וָמֵ֑ת ה֗וּא יָנ֛וּס אֶל־אַחַ֥ת הֶעָרִים־הָאֵ֖לֶּה וָחָֽי׃ **ו**פֶּן־יִרְדֹּף֩ גֹּאֵ֨ל הַדָּ֜ם אַחֲרֵ֣י הָרֹצֵ֗חַ כִּי־יֵחַם֮ לְבָבוֹ֒ וְהִשִּׂיג֛וֹ כִּֽי־יִרְבֶּ֥ה הַדֶּ֖רֶךְ וְהִכָּ֣הוּ נָ֑פֶשׁ וְלוֹ֙ אֵ֣ין מִשְׁפַּט־מָ֔וֶת כִּ֠י לֹ֣א שֹׂנֵ֥א ה֛וּא ל֖וֹ מִתְּמ֥וֹל שִׁלְשֽׁוֹם׃ **ז**עַל־כֵּ֛ן אָנֹכִ֥י מְצַוְּךָ֖ לֵאמֹ֑ר שָׁלֹ֥שׁ עָרִ֖ים תַּבְדִּ֥יל לָֽךְ׃ **ח**וְאִם־יַרְחִ֞יב יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֶת־גְּבֻ֣לְךָ֔ כַּאֲשֶׁ֥ר נִשְׁבַּ֖ע לַאֲבֹתֶ֑יךָ וְנָ֤תַן לְךָ֙ אֶת־כׇּל־הָאָ֔רֶץ אֲשֶׁ֥ר דִּבֶּ֖ר לָתֵ֥ת לַאֲבֹתֶֽיךָ׃ **ט**כִּֽי־תִשְׁמֹר֩ אֶת־כׇּל־הַמִּצְוָ֨ה הַזֹּ֜את לַעֲשֹׂתָ֗הּ אֲשֶׁ֨ר אָנֹכִ֣י מְצַוְּךָ֮ הַיּוֹם֒ לְאַהֲבָ֞ה אֶת־יְהֹוָ֧ה אֱלֹהֶ֛יךָ וְלָלֶ֥כֶת בִּדְרָכָ֖יו כׇּל־הַיָּמִ֑ים וְיָסַפְתָּ֨ לְךָ֥ עוֹד֙ שָׁלֹ֣שׁ עָרִ֔ים עַ֖ל הַשָּׁלֹ֥שׁ הָאֵֽלֶּה׃ **י**וְלֹ֤א יִשָּׁפֵךְ֙ דָּ֣ם נָקִ֔י בְּקֶ֣רֶב אַרְצְךָ֔ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָ֑ה וְהָיָ֥ה עָלֶ֖יךָ דָּמִֽים׃ {פ} | [[530]](#footnote-530) “When Yahweh your God destroys the nations whose land Yahweh your God gives you, and you succeed them and live in their towns and in their houses, [[531]](#footnote-531) you shall set aside three cities in the land Yahweh gives you to possess. [[532]](#footnote-532) You must maintain the roads to them and divide into three parts the area of the land Yahweh your God is giving you to possess, so that any homicide may be able to flee there. [[533]](#footnote-533) Here is a case of how a man may save his life by taking refuge there. If anyone has struck his fellow accidentally, not having any previous feud with him [[534]](#footnote-534) (for example, he goes with his fellow into the forest to cut wood; his arm swings the axe to fell a tree; the head slips off the handle and strikes his companion dead), that man may take refuge in one of these cities and save his life. [[535]](#footnote-535) It must not be allowed that the avenger of blood, in the heat of his anger, should pursue the killer and that the length of the road should help him to overtake and fatally wound him; for, the man has not deserved to die, having had no previous feud with his companion. [[536]](#footnote-536) I command you therefore: You are to set aside three cities. [[537]](#footnote-537) And if Yahweh your God enlarges your territory, as he swore to your fathers he would, and gives you the whole land he promised to give your fathers – [[538]](#footnote-538) provided you keep and observe all the commandments I enjoin on you today, loving Yahweh your God and always following his ways – then to those three cities you will add three more. [[539]](#footnote-539) In this way, innocent blood will not be shed in the land Yahweh your God gives for your inheritance; otherwise, there would be bloodguilt on you. |
| **יא**וְכִֽי־יִהְיֶ֥ה אִישׁ֙ שֹׂנֵ֣א לְרֵעֵ֔הוּ וְאָ֤רַב לוֹ֙ וְקָ֣ם עָלָ֔יו וְהִכָּ֥הוּ נֶ֖פֶשׁ וָמֵ֑ת וְנָ֕ס אֶל־אַחַ֖ת הֶעָרִ֥ים הָאֵֽל׃ **יב**וְשָֽׁלְחוּ֙ זִקְנֵ֣י עִיר֔וֹ וְלָקְח֥וּ אֹת֖וֹ מִשָּׁ֑ם וְנָתְנ֣וּ אֹת֗וֹ בְּיַ֛ד גֹּאֵ֥ל הַדָּ֖ם וָמֵֽת׃ **יג**לֹא־תָח֥וֹס עֵֽינְךָ֖ עָלָ֑יו וּבִֽעַרְתָּ֧ דַֽם־הַנָּקִ֛י מִיִּשְׂרָאֵ֖ל וְט֥וֹב לָֽךְ׃ {ס} | [[540]](#footnote-540) “But if a man at enmity with his fellow lies in wait, attacks him and wounds him fatally and he dies, and flees into one of these cities, [[541]](#footnote-541) the elders of his own town shall send to have him seized and hand him over to the avenger of blood to die. [[542]](#footnote-542) Show no pity! You must banish the shedding of innocent blood from Israel, and then you will prosper. |
| **יד**לֹ֤א תַסִּיג֙ גְּב֣וּל רֵֽעֲךָ֔ אֲשֶׁ֥ר גָּבְל֖וּ רִאשֹׁנִ֑ים בְּנַחֲלָֽתְךָ֙ אֲשֶׁ֣ר תִּנְחַ֔ל בָּאָ֕רֶץ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ לְרִשְׁתָּֽהּ׃ {ס} | [[543]](#footnote-543) “You must not displace your neighbour’s boundary mark, set by your forbears, in the inheritance you receive in the land Yahweh is giving into your possession. |
| **טו**לֹֽא־יָקוּם֩ עֵ֨ד אֶחָ֜ד בְּאִ֗ישׁ לְכׇל־עָוֺן֙ וּלְכׇל־חַטָּ֔את בְּכׇל־חֵ֖טְא אֲשֶׁ֣ר יֶֽחֱטָ֑א עַל־פִּ֣י׀ שְׁנֵ֣י עֵדִ֗ים א֛וֹ עַל־פִּ֥י שְׁלֹשָֽׁה־עֵדִ֖ים יָק֥וּם דָּבָֽר׃ **טז**כִּֽי־יָק֥וּם עֵד־חָמָ֖ס בְּאִ֑ישׁ לַעֲנ֥וֹת בּ֖וֹ סָרָֽה׃ **יז**וְעָמְד֧וּ שְׁנֵֽי־הָאֲנָשִׁ֛ים אֲשֶׁר־לָהֶ֥ם הָרִ֖יב לִפְנֵ֣י יְהֹוָ֑ה לִפְנֵ֤י הַכֹּֽהֲנִים֙ וְהַשֹּׁ֣פְטִ֔ים אֲשֶׁ֥ר יִהְי֖וּ בַּיָּמִ֥ים הָהֵֽם׃ **יח**וְדָרְשׁ֥וּ הַשֹּׁפְטִ֖ים הֵיטֵ֑ב וְהִנֵּ֤ה עֵֽד־שֶׁ֙קֶר֙ הָעֵ֔ד שֶׁ֖קֶר עָנָ֥ה בְאָחִֽיו׃ **יט**וַעֲשִׂ֣יתֶם ל֔וֹ כַּאֲשֶׁ֥ר זָמַ֖ם לַעֲשׂ֣וֹת לְאָחִ֑יו וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ **כ**וְהַנִּשְׁאָרִ֖ים יִשְׁמְע֣וּ וְיִרָ֑אוּ וְלֹֽא־יֹסִ֨פוּ לַעֲשׂ֜וֹת ע֗וֹד כַּדָּבָ֥ר הָרָ֛ע הַזֶּ֖ה בְּקִרְבֶּֽךָ׃ **כא**וְלֹ֥א תָח֖וֹס עֵינֶ֑ךָ נֶ֣פֶשׁ בְּנֶ֗פֶשׁ עַ֤יִן בְּעַ֙יִן֙ שֵׁ֣ן בְּשֵׁ֔ן יָ֥ד בְּיָ֖ד רֶ֥גֶל בְּרָֽגֶל׃ {ס} | [[544]](#footnote-544) “A single witness cannot suffice to convict a man of any iniquity or of any sin that he commits; whatever the misdemeanour, the word of two witnesses or the word of three is required to sustain the charge. [[545]](#footnote-545) If a malicious witness appears against a man to accuse him of rebellion, [[546]](#footnote-546) both parties to this dispute before Yahweh must be brought before the priests and judges then in office. [[547]](#footnote-547) The judges must make a careful inquiry, and if it turns out that the witness who accused his brother is a lying witness, [[548]](#footnote-548) you must deal with him as he would have dealt with his brother. You must banish this evil from your midst. [[549]](#footnote-549) Others will hear of it, be afraid, and never again do such an evil thing among you. [[550]](#footnote-550) You are to show no pity. Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. |

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| דברים פרק כ | Deuteronomy [[551]](#footnote-551)20 |
| **א**כִּֽי־תֵצֵ֨א לַמִּלְחָמָ֜ה עַל־אֹיְבֶ֗ךָ וְֽרָאִ֜יתָ ס֤וּס וָרֶ֙כֶב֙ עַ֚ם רַ֣ב מִמְּךָ֔ לֹ֥א תִירָ֖א מֵהֶ֑ם כִּֽי־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ עִמָּ֔ךְ הַמַּֽעַלְךָ֖ מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ב**וְהָיָ֕ה כְּקָֽרׇבְכֶ֖ם אֶל־הַמִּלְחָמָ֑ה וְנִגַּ֥שׁ הַכֹּהֵ֖ן וְדִבֶּ֥ר אֶל־הָעָֽם׃ **ג**וְאָמַ֤ר אֲלֵהֶם֙ שְׁמַ֣ע יִשְׂרָאֵ֔ל אַתֶּ֨ם קְרֵבִ֥ים הַיּ֛וֹם לַמִּלְחָמָ֖ה עַל־אֹיְבֵיכֶ֑ם אַל־יֵרַ֣ךְ לְבַבְכֶ֗ם אַל־תִּֽירְא֧וּ וְאַֽל־תַּחְפְּז֛וּ וְאַל־תַּֽעַרְצ֖וּ מִפְּנֵיהֶֽם׃ **ד**כִּ֚י יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם הַהֹלֵ֖ךְ עִמָּכֶ֑ם לְהִלָּחֵ֥ם לָכֶ֛ם עִם־אֹיְבֵיכֶ֖ם לְהוֹשִׁ֥יעַ אֶתְכֶֽם׃ | [[552]](#footnote-552) “When you go to war against your enemies and see horses and chariots and an army grater than your own, you must not be afraid of them; Yahweh your God is with you, who brought you out of the land of Egypt. [[553]](#footnote-553) When you are about to join battle, the priest is to come forward and address the people. [[554]](#footnote-554) He is to say to them, “Listen, Israel; now that you are about to join battle against your enemies, do not be faint-hearted. Let there be no fear, trembling or alarm as you face them. [[555]](#footnote-555) Yahweh your God goes with you to fight for you against your enemies and to save you.” |
| **ה**וְדִבְּר֣וּ הַשֹּֽׁטְרִים֮ אֶל־הָעָ֣ם לֵאמֹר֒ מִֽי־הָאִ֞ישׁ אֲשֶׁ֨ר בָּנָ֤ה בַֽיִת־חָדָשׁ֙ וְלֹ֣א חֲנָכ֔וֹ יֵלֵ֖ךְ וְיָשֹׁ֣ב לְבֵית֑וֹ פֶּן־יָמוּת֙ בַּמִּלְחָמָ֔ה וְאִ֥ישׁ אַחֵ֖ר יַחְנְכֶֽנּוּ׃ **ו**וּמִֽי־הָאִ֞ישׁ אֲשֶׁר־נָטַ֥ע כֶּ֙רֶם֙ וְלֹ֣א חִלְּל֔וֹ יֵלֵ֖ךְ וְיָשֹׁ֣ב לְבֵית֑וֹ פֶּן־יָמוּת֙ בַּמִּלְחָמָ֔ה וְאִ֥ישׁ אַחֵ֖ר יְחַלְּלֶֽנּוּ׃ **ז**וּמִֽי־הָאִ֞ישׁ אֲשֶׁר־אֵרַ֤שׂ אִשָּׁה֙ וְלֹ֣א לְקָחָ֔הּ יֵלֵ֖ךְ וְיָשֹׁ֣ב לְבֵית֑וֹ פֶּן־יָמוּת֙ בַּמִּלְחָמָ֔ה וְאִ֥ישׁ אַחֵ֖ר יִקָּחֶֽנָּה׃ **ח**וְיָסְפ֣וּ הַשֹּׁטְרִים֮ לְדַבֵּ֣ר אֶל־הָעָם֒ וְאָמְר֗וּ מִי־הָאִ֤ישׁ הַיָּרֵא֙ וְרַ֣ךְ הַלֵּבָ֔ב יֵלֵ֖ךְ וְיָשֹׁ֣ב לְבֵית֑וֹ וְלֹ֥א יִמַּ֛ס אֶת־לְבַ֥ב אֶחָ֖יו כִּלְבָבֽוֹ׃ **ט**וְהָיָ֛ה כְּכַלֹּ֥ת הַשֹּׁטְרִ֖ים לְדַבֵּ֣ר אֶל־הָעָ֑ם וּפָ֥קְד֛וּ שָׂרֵ֥י צְבָא֖וֹת בְּרֹ֥אשׁ הָעָֽם׃ {ס} | [[556]](#footnote-556) “Then the officers are to address the people, saying, “Is there any man here who has built a new house and not yet dedicated it? Let him go home lest he dies in battle and another perform the dedication. [[557]](#footnote-557) Is there any man here who has planted a vineyard and not yet enjoyed its fruit? Let him go home lest he dies in battle and another be the first to enjoy its fruit. [[558]](#footnote-558) Is there any man here who has betrothed a wife and not yet married her? Let him go home lest he dies in battle and another marry her.” [[559]](#footnote-559) The officers shall also address the people, saying, “Is there any man here who is fearful and faint of heart? Let him go home lest he makes his fellows lose heart too.” [[560]](#footnote-560) And when the officers have finished speaking to the people, captains will be appointed to lead them. |
| **י**כִּֽי־תִקְרַ֣ב אֶל־עִ֔יר לְהִלָּחֵ֖ם עָלֶ֑יהָ וְקָרָ֥אתָ אֵלֶ֖יהָ לְשָׁלֽוֹם׃ **יא**וְהָיָה֙ אִם־שָׁל֣וֹם תַּֽעַנְךָ֔ וּפָתְחָ֖ה לָ֑ךְ וְהָיָ֞ה כׇּל־הָעָ֣ם הַנִּמְצָא־בָ֗הּ יִהְי֥וּ לְךָ֛ לָמַ֖ס וַעֲבָדֽוּךָ׃ **יב**וְאִם־לֹ֤א תַשְׁלִים֙ עִמָּ֔ךְ וְעָשְׂתָ֥ה עִמְּךָ֖ מִלְחָמָ֑ה וְצַרְתָּ֖ עָלֶֽיהָ׃ **יג**וּנְתָנָ֛הּ יְהֹוָ֥ה אֱלֹהֶ֖יךָ בְּיָדֶ֑ךָ וְהִכִּיתָ֥ אֶת־כׇּל־זְכוּרָ֖הּ לְפִי־חָֽרֶב׃ **יד**רַ֣ק הַ֠נָּשִׁ֠ים וְהַטַּ֨ף וְהַבְּהֵמָ֜ה וְכֹל֩ אֲשֶׁ֨ר יִהְיֶ֥ה בָעִ֛יר כׇּל־שְׁלָלָ֖הּ תָּבֹ֣ז לָ֑ךְ וְאָֽכַלְתָּ֙ אֶת־שְׁלַ֣ל אֹיְבֶ֔יךָ אֲשֶׁ֥ר נָתַ֛ן יְהֹוָ֥ה אֱלֹהֶ֖יךָ לָֽךְ׃ | [[561]](#footnote-561) “When you advance to attack any town, offer it terms of peace. [[562]](#footnote-562) If it accepts these and opens its gates to you, all the people found in it shall serve you as forced labour; [[563]](#footnote-563) but if it refuses peace and makes war with you, you must lay siege to it. [[564]](#footnote-564) Yahweh your God shall deliver it into your power and you shall put the entire male population to the sword. [[565]](#footnote-565) However, the women, the children, the livestock and all that the town contains, all its spoil, you may take for yourselves as booty. You will devour the spoil of your enemies that Yahweh your God has delivered to you. |
| **טו**כֵּ֤ן תַּעֲשֶׂה֙ לְכׇל־הֶ֣עָרִ֔ים הָרְחֹקֹ֥ת מִמְּךָ֖ מְאֹ֑ד אֲשֶׁ֛ר לֹא־מֵעָרֵ֥י הַגּֽוֹיִם־הָאֵ֖לֶּה הֵֽנָּה׃ **טז**רַ֗ק מֵעָרֵ֤י הָֽעַמִּים֙ הָאֵ֔לֶּה אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָ֑ה לֹ֥א תְחַיֶּ֖ה כׇּל־נְשָׁמָֽה׃ **יז**כִּֽי־הַחֲרֵ֣ם תַּחֲרִימֵ֗ם הַחִתִּ֤י וְהָאֱמֹרִי֙ הַכְּנַעֲנִ֣י וְהַפְּרִזִּ֔י הַחִוִּ֖י וְהַיְבוּסִ֑י כַּאֲשֶׁ֥ר צִוְּךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **יח**לְמַ֗עַן אֲשֶׁ֨ר לֹֽא־יְלַמְּד֤וּ אֶתְכֶם֙ לַעֲשׂ֔וֹת כְּכֹל֙ תּֽוֹעֲבֹתָ֔ם אֲשֶׁ֥ר עָשׂ֖וּ לֵאלֹֽהֵיהֶ֑ם וַחֲטָאתֶ֖ם לַיהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {ס} | [[566]](#footnote-566) “That is how you will treat the far-distant towns not belonging to the nations near you. [[567]](#footnote-567) However, as regards the towns of those people which Yahweh your God gives you as your own inheritance, you must not spare the life of any living thing. [[568]](#footnote-568) Instead, you must lay them under the ban, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, as Yahweh your God commanded, [[569]](#footnote-569) so that they may not teach you to practise all the detestable practices they have in honour of their gods and so cause you to sin against Yahweh your God. |
| **יט**כִּֽי־תָצ֣וּר אֶל־עִיר֩ יָמִ֨ים רַבִּ֜ים לְֽהִלָּחֵ֧ם עָלֶ֣יהָ לְתׇפְשָׂ֗הּ לֹֽא־תַשְׁחִ֤ית אֶת־עֵצָהּ֙ לִנְדֹּ֤חַ עָלָיו֙ גַּרְזֶ֔ן כִּ֚י מִמֶּ֣נּוּ תֹאכֵ֔ל וְאֹת֖וֹ לֹ֣א תִכְרֹ֑ת כִּ֤י הָֽאָדָם֙ עֵ֣ץ הַשָּׂדֶ֔ה לָבֹ֥א מִפָּנֶ֖יךָ בַּמָּצֽוֹר׃ **כ**רַ֞ק עֵ֣ץ אֲשֶׁר־תֵּדַ֗ע כִּֽי־לֹא־עֵ֤ץ מַאֲכָל֙ ה֔וּא אֹת֥וֹ תַשְׁחִ֖ית וְכָרָ֑תָּ וּבָנִ֣יתָ מָצ֗וֹר עַל־הָעִיר֙ אֲשֶׁר־הִ֨וא עֹשָׂ֧ה עִמְּךָ֛ מִלְחָמָ֖ה עַ֥ד רִדְתָּֽהּ׃ {פ} | [[570]](#footnote-570) “If, when you are attacking a town, you have to besiege it for a long time before you capture it, you must not destroy its trees by taking an axe to them; eat their fruit but do not cut them down. Are the trees in the fields human beings, that they should come under siege from you? [[571]](#footnote-571) Any trees, however, which you know are not fruit trees, you may mutilate and cut down and use to build siege-works against the hostile town until it falls. |

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| דברים פרק כא | Deuteronomy [[572]](#footnote-572)21 |
| **א**כִּי־יִמָּצֵ֣א חָלָ֗ל בָּאֲדָמָה֙ אֲשֶׁר֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ נֹתֵ֤ן לְךָ֙ לְרִשְׁתָּ֔הּ נֹפֵ֖ל בַּשָּׂדֶ֑ה לֹ֥א נוֹדַ֖ע מִ֥י הִכָּֽהוּ׃ **ב**וְיָצְא֥וּ זְקֵנֶ֖יךָ וְשֹׁפְטֶ֑יךָ וּמָדְדוּ֙ אֶל־הֶ֣עָרִ֔ים אֲשֶׁ֖ר סְבִיבֹ֥ת הֶחָלָֽל׃ **ג**וְהָיָ֣ה הָעִ֔יר הַקְּרֹבָ֖ה אֶל־הֶחָלָ֑ל וְלָֽקְח֡וּ זִקְנֵי֩ הָעִ֨יר הַהִ֜וא עֶגְלַ֣ת בָּקָ֗ר אֲשֶׁ֤ר לֹֽא־עֻבַּד֙ בָּ֔הּ אֲשֶׁ֥ר לֹא־מָשְׁכָ֖ה בְּעֹֽל׃ **ד**וְהוֹרִ֡דוּ זִקְנֵי֩ הָעִ֨יר הַהִ֤וא אֶת־הָֽעֶגְלָה֙ אֶל־נַ֣חַל אֵיתָ֔ן אֲשֶׁ֛ר לֹא־יֵעָבֵ֥ד בּ֖וֹ וְלֹ֣א יִזָּרֵ֑עַ וְעָֽרְפוּ־שָׁ֥ם אֶת־הָעֶגְלָ֖ה בַּנָּֽחַל׃ **ה**וְנִגְּשׁ֣וּ הַכֹּהֲנִים֮ בְּנֵ֣י לֵוִי֒ כִּ֣י בָ֗ם בָּחַ֞ר יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ לְשָׁ֣רְת֔וֹ וּלְבָרֵ֖ךְ בְּשֵׁ֣ם יְהֹוָ֑ה וְעַל־פִּיהֶ֥ם יִהְיֶ֖ה כׇּל־רִ֥יב וְכׇל־נָֽגַע׃ **ו**וְכֹ֗ל זִקְנֵי֙ הָעִ֣יר הַהִ֔וא הַקְּרֹבִ֖ים אֶל־הֶחָלָ֑ל יִרְחֲצוּ֙ אֶת־יְדֵיהֶ֔ם עַל־הָעֶגְלָ֖ה הָעֲרוּפָ֥ה בַנָּֽחַל׃ **ז**וְעָנ֖וּ וְאָמְר֑וּ יָדֵ֗ינוּ לֹ֤א שפכה שָֽׁפְכוּ֙ אֶת־הַדָּ֣ם הַזֶּ֔ה וְעֵינֵ֖ינוּ לֹ֥א רָאֽוּ׃ **ח**כַּפֵּר֩ לְעַמְּךָ֨ יִשְׂרָאֵ֤ל אֲשֶׁר־פָּדִ֙יתָ֙ יְהֹוָ֔ה וְאַל־תִּתֵּן֙ דָּ֣ם נָקִ֔י בְּקֶ֖רֶב עַמְּךָ֣ יִשְׂרָאֵ֑ל וְנִכַּפֵּ֥ר לָהֶ֖ם הַדָּֽם׃ **ט**וְאַתָּ֗ה תְּבַעֵ֛ר הַדָּ֥ם הַנָּקִ֖י מִקִּרְבֶּ֑ךָ כִּֽי־תַעֲשֶׂ֥ה הַיָּשָׁ֖ר בְּעֵינֵ֥י יְהֹוָֽה׃ {ס} | [[573]](#footnote-573) “In the land Yahweh is giving you to possess, if a dead man is found lying in the field and it is not known who killed him, [[574]](#footnote-574) your elders and your judges must go and measure the distance to the surrounding towns, [[575]](#footnote-575) The elders of the town nearest the victim are to take a heifer that has not yet been worked or drawn the yoke; [[576]](#footnote-576) the elders of the town must bring the heifer down to a wadi, to a spot that is neither ploughed nor sown and there by the river they must break the heifer’s neck. [[577]](#footnote-577) And the Levitical priests shall then come forward, for these are the men Yahweh your God has chosen to do him service and to bless in the name of Yahweh, and it is their business to settle all cases of dispute or of violence. [[578]](#footnote-578) All the elders of the town nearest to the dead man must then wash their hands in the stream, over the slaughtered heifer. [[579]](#footnote-579) They are to say, “Our hands did not shed this blood and our eyes did not see it. [[580]](#footnote-580) Forgive your people Israel, Yahweh, whom you have redeemed, and allow no innocent blood among your people Israel,” and this blood shall be forgiven them!” [[581]](#footnote-581) You must banish all shedding of innocent blood from among you, if you mean to do what is right in the eyes of Yahweh. |
| **י**כִּֽי־תֵצֵ֥א לַמִּלְחָמָ֖ה עַל־אֹיְבֶ֑יךָ וּנְתָנ֞וֹ יְהֹוָ֧ה אֱלֹהֶ֛יךָ בְּיָדֶ֖ךָ וְשָׁבִ֥יתָ שִׁבְיֽוֹ׃ **יא**וְרָאִ֙יתָ֙ בַּשִּׁבְיָ֔ה אֵ֖שֶׁת יְפַת־תֹּ֑אַר וְחָשַׁקְתָּ֣ בָ֔הּ וְלָקַחְתָּ֥ לְךָ֖ לְאִשָּֽׁה׃ **יב**וַהֲבֵאתָ֖הּ אֶל־תּ֣וֹךְ בֵּיתֶ֑ךָ וְגִלְּחָה֙ אֶת־רֹאשָׁ֔הּ וְעָשְׂתָ֖ה אֶת־צִפׇּרְנֶֽיהָ׃ **יג**וְהֵסִ֩ירָה֩ אֶת־שִׂמְלַ֨ת שִׁבְיָ֜הּ מֵעָלֶ֗יהָ וְיָֽשְׁבָה֙ בְּבֵיתֶ֔ךָ וּבָ֥כְתָ֛ה אֶת־אָבִ֥יהָ וְאֶת־אִמָּ֖הּ יֶ֣רַח יָמִ֑ים וְאַ֨חַר כֵּ֜ן תָּב֤וֹא אֵלֶ֙יהָ֙ וּבְעַלְתָּ֔הּ וְהָיְתָ֥ה לְךָ֖ לְאִשָּֽׁה׃ **יד**וְהָיָ֞ה אִם־לֹ֧א חָפַ֣צְתָּ בָּ֗הּ וְשִׁלַּחְתָּהּ֙ לְנַפְשָׁ֔הּ וּמָכֹ֥ר לֹא־תִמְכְּרֶ֖נָּה בַּכָּ֑סֶף לֹא־תִתְעַמֵּ֣ר בָּ֔הּ תַּ֖חַת אֲשֶׁ֥ר עִנִּיתָֽהּ׃ {ס} | [[582]](#footnote-582) “When you go to war against your enemies and Yahweh your God delivers them into your power and you take prisoners, [[583]](#footnote-583) if you see a beautiful woman among the prisoners and find her desirable, and wish to take her for your wife [[584]](#footnote-584) and bring her to your home. She is to shave her head and cut her nails [[585]](#footnote-585) and take off her prisoner’s garb; she is to stay inside your house and must mourn her father and mother for a full month. Then you may go to her and be a husband to her, and she shall be your wife. [[586]](#footnote-586) Should she cease to please you, you will let her go where she wishes, not selling her for money: you are not to make any profit out of her, since you have had the use of her. |
| **טו**כִּֽי־תִהְיֶ֨יןָ לְאִ֜ישׁ שְׁתֵּ֣י נָשִׁ֗ים הָאַחַ֤ת אֲהוּבָה֙ וְהָאַחַ֣ת שְׂנוּאָ֔ה וְיָֽלְדוּ־ל֣וֹ בָנִ֔ים הָאֲהוּבָ֖ה וְהַשְּׂנוּאָ֑ה וְהָיָ֛ה הַבֵּ֥ן הַבְּכֹ֖ר לַשְּׂנִיאָֽה׃ **טז**וְהָיָ֗ה בְּיוֹם֙ הַנְחִיל֣וֹ אֶת־בָּנָ֔יו אֵ֥ת אֲשֶׁר־יִהְיֶ֖ה ל֑וֹ לֹ֣א יוּכַ֗ל לְבַכֵּר֙ אֶת־בֶּן־הָ֣אֲהוּבָ֔ה עַל־פְּנֵ֥י בֶן־הַשְּׂנוּאָ֖ה הַבְּכֹֽר׃ **יז**כִּי֩ אֶת־הַבְּכֹ֨ר בֶּן־הַשְּׂנוּאָ֜ה יַכִּ֗יר לָ֤תֶת לוֹ֙ פִּ֣י שְׁנַ֔יִם בְּכֹ֥ל אֲשֶׁר־יִמָּצֵ֖א ל֑וֹ כִּי־הוּא֙ רֵאשִׁ֣ית אֹנ֔וֹ ל֖וֹ מִשְׁפַּ֥ט הַבְּכֹרָֽה׃ {ס} | [[587]](#footnote-587) “If a man has two wives, one loved and the other unloved, and the loved one and the unloved both bear him sons, the firstborn son being of the unloved wife, [[588]](#footnote-588) when the man bequeaths his goods to his sons, he may not treat the son of the loved wife as the firstborn at the expense of the son of the unloved wife, the true firstborn. [[589]](#footnote-589) As his firstborn, he must acknowledge the son of the unloved wife, giving him a double share of his estate, for this son is the first fruit of his vigour, and the right of the firstborn is his. |
| **יח**כִּֽי־יִהְיֶ֣ה לְאִ֗ישׁ בֵּ֚ן סוֹרֵ֣ר וּמוֹרֶ֔ה אֵינֶ֣נּוּ שֹׁמֵ֔עַ בְּק֥וֹל אָבִ֖יו וּבְק֣וֹל אִמּ֑וֹ וְיִסְּר֣וּ אֹת֔וֹ וְלֹ֥א יִשְׁמַ֖ע אֲלֵיהֶֽם׃ **יט**וְתָ֥פְשׂוּ ב֖וֹ אָבִ֣יו וְאִמּ֑וֹ וְהוֹצִ֧יאוּ אֹת֛וֹ אֶל־זִקְנֵ֥י עִיר֖וֹ וְאֶל־שַׁ֥עַר מְקֹמֽוֹ׃ **כ**וְאָמְר֞וּ אֶל־זִקְנֵ֣י עִיר֗וֹ בְּנֵ֤נוּ זֶה֙ סוֹרֵ֣ר וּמֹרֶ֔ה אֵינֶ֥נּוּ שֹׁמֵ֖עַ בְּקֹלֵ֑נוּ זוֹלֵ֖ל וְסֹבֵֽא׃ **כא**וּ֠רְגָמֻ֠הוּ כׇּל־אַנְשֵׁ֨י עִיר֤וֹ בָֽאֲבָנִים֙ וָמֵ֔ת וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּ֑ךָ וְכׇל־יִשְׂרָאֵ֖ל יִשְׁמְע֥וּ וְיִרָֽאוּ׃ {ס} | [[590]](#footnote-590) “If a man has a stubborn and rebellious son who will not obey his father or mother and, though they punish him, will not heed them, [[591]](#footnote-591) his father and mother shall take hold of him and bring him out to the elders of the town at the gate of that place. [[592]](#footnote-592) And they shall tell the elders of his town, “Our son is stubborn and rebellious and will not obey us; he is a glutton and a drunk.” [[593]](#footnote-593) And all his fellow citizens shall stone him to death. You must banish this evil from your midst. All Israel will hear and fear. |
| **כב**וְכִֽי־יִהְיֶ֣ה בְאִ֗ישׁ חֵ֛טְא מִשְׁפַּט־מָ֖וֶת וְהוּמָ֑ת וְתָלִ֥יתָ אֹת֖וֹ עַל־עֵֽץ׃ **כג**לֹא־תָלִ֨ין נִבְלָת֜וֹ עַל־הָעֵ֗ץ כִּֽי־קָב֤וֹר תִּקְבְּרֶ֙נּוּ֙ בַּיּ֣וֹם הַה֔וּא כִּֽי־קִלְלַ֥ת אֱלֹהִ֖ים תָּל֑וּי וְלֹ֤א תְטַמֵּא֙ אֶת־אַדְמָ֣תְךָ֔ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָֽה׃ {ס} | [[594]](#footnote-594) “If a man guilty of a capital offence is put to death and you hang him on a tree, [[595]](#footnote-595) his body must not remain on the tree overnight. You must bury him the same day, for anyone hanged on a tree is accursed of God, and you must not defile the land that Yahweh your God gives you for an inheritance. |

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| דברים פרק כב | Deuteronomy [[596]](#footnote-596)22 |
| **א**לֹֽא־תִרְאֶה֩ אֶת־שׁ֨וֹר אָחִ֜יךָ א֤וֹ אֶת־שֵׂיוֹ֙ נִדָּחִ֔ים וְהִתְעַלַּמְתָּ֖ מֵהֶ֑ם הָשֵׁ֥ב תְּשִׁיבֵ֖ם לְאָחִֽיךָ׃ **ב**וְאִם־לֹ֨א קָר֥וֹב אָחִ֛יךָ אֵלֶ֖יךָ וְלֹ֣א יְדַעְתּ֑וֹ וַאֲסַפְתּוֹ֙ אֶל־תּ֣וֹךְ בֵּיתֶ֔ךָ וְהָיָ֣ה עִמְּךָ֗ עַ֣ד דְּרֹ֤שׁ אָחִ֙יךָ֙ אֹת֔וֹ וַהֲשֵׁבֹת֖וֹ לֽוֹ׃ **ג**וְכֵ֧ן תַּעֲשֶׂ֣ה לַחֲמֹר֗וֹ וְכֵ֣ן תַּעֲשֶׂה֮ לְשִׂמְלָתוֹ֒ וְכֵ֣ן תַּעֲשֶׂ֗ה לְכׇל־אֲבֵדַ֥ת אָחִ֛יךָ אֲשֶׁר־תֹּאבַ֥ד מִמֶּ֖נּוּ וּמְצָאתָ֑הּ לֹ֥א תוּכַ֖ל לְהִתְעַלֵּֽם׃ {ס} | [[597]](#footnote-597) “If you see your brother’s ox or one of his sheep straying there must be no evasion: you must take them back to your brother. [[598]](#footnote-598) If your brother is not nearby or you do not know who he is, you must take them home with you and keep them by you until he comes for them; you will then return them to him. [[599]](#footnote-599) You are to do the same with his donkey, the same with his cloak, the same with anything your brother loses and that you find; you must not hide yourself. |
| **ד**לֹא־תִרְאֶה֩ אֶת־חֲמ֨וֹר אָחִ֜יךָ א֤וֹ שׁוֹרוֹ֙ נֹפְלִ֣ים בַּדֶּ֔רֶךְ וְהִתְעַלַּמְתָּ֖ מֵהֶ֑ם הָקֵ֥ם תָּקִ֖ים עִמּֽוֹ׃ {ס} | [[600]](#footnote-600) “If you see your brother’s donkey or ox fall on the road, you must not disregard it but must help your brother get it on its feet again. |
| **ה**לֹא־יִהְיֶ֤ה כְלִי־גֶ֙בֶר֙ עַל־אִשָּׁ֔ה וְלֹא־יִלְבַּ֥שׁ גֶּ֖בֶר שִׂמְלַ֣ת אִשָּׁ֑ה כִּ֧י תוֹעֲבַ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ כׇּל־עֹ֥שֵׂה אֵֽלֶּה׃ {פ} | [[601]](#footnote-601) “A woman must not wear a man’s clothing, nor shall a man put on a woman’s clothes; anyone who does this is detestable to Yahweh your God. |
| **ו**כִּ֣י יִקָּרֵ֣א קַן־צִפּ֣וֹר׀  לְפָנֶ֡יךָ בַּדֶּ֜רֶךְ בְּכׇל־עֵ֣ץ׀ א֣וֹ עַל־הָאָ֗רֶץ אֶפְרֹחִים֙ א֣וֹ בֵיצִ֔ים וְהָאֵ֤ם רֹבֶ֙צֶת֙ עַל־הָֽאֶפְרֹחִ֔ים א֖וֹ עַל־הַבֵּיצִ֑ים לֹא־תִקַּ֥ח הָאֵ֖ם עַל־הַבָּנִֽים׃ **ז**שַׁלֵּ֤חַ תְּשַׁלַּח֙ אֶת־הָאֵ֔ם וְאֶת־הַבָּנִ֖ים תִּֽקַּֽח־לָ֑ךְ לְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ וְהַאֲרַכְתָּ֖ יָמִֽים׃ {ס} | [[602]](#footnote-602) “If, when out walking, you come across a bird’s nest, in a tree or on the ground, with chicks or eggs and the mother bird is sitting on the chicks or the eggs, you must not take the mother who is brooding the chicks. [[603]](#footnote-603) You must be sure to let the mother go; the young you may take for yourself, so that you shall prosper and have a long life. |
| **ח**כִּ֤י תִבְנֶה֙ בַּ֣יִת חָדָ֔שׁ וְעָשִׂ֥יתָ מַעֲקֶ֖ה לְגַגֶּ֑ךָ וְלֹֽא־תָשִׂ֤ים דָּמִים֙ בְּבֵיתֶ֔ךָ כִּֽי־יִפֹּ֥ל הַנֹּפֵ֖ל מִמֶּֽנּוּ׃ **ט**לֹא־תִזְרַ֥ע כַּרְמְךָ֖ כִּלְאָ֑יִם פֶּן־תִּקְדַּ֗שׁ הַֽמְלֵאָ֤ה הַזֶּ֙רַע֙ אֲשֶׁ֣ר תִּזְרָ֔ע וּתְבוּאַ֖ת הַכָּֽרֶם׃ {ס} | [[604]](#footnote-604) “When you build a new house, you are to give your roof a parapet; then your house will not incur blood-vengeance if anyone falls from it. [[605]](#footnote-605) You must not sow other seeds in your vineyard lest its harvest becomes consecrated, together with the produce of your vineyard. |
| **י**לֹֽא־תַחֲרֹ֥שׁ בְּשׁוֹר־וּבַחֲמֹ֖ר יַחְדָּֽו׃ **יא**לֹ֤א תִלְבַּשׁ֙ שַֽׁעַטְנֵ֔ז צֶ֥מֶר וּפִשְׁתִּ֖ים יַחְדָּֽו׃ {ס} | [[606]](#footnote-606) “You must not plough with ox and donkey together. [[607]](#footnote-607) You must not wear clothing made of wool and linen woven together. |
| **יב**גְּדִלִ֖ים תַּעֲשֶׂה־לָּ֑ךְ עַל־אַרְבַּ֛ע כַּנְפ֥וֹת כְּסוּתְךָ֖ אֲשֶׁ֥ר תְּכַסֶּה־בָּֽהּ׃ {ס} | [[608]](#footnote-608) “You are to make tassels for the four corners of the cloak in which you wrap yourself. |
| **יג**כִּֽי־יִקַּ֥ח אִ֖ישׁ אִשָּׁ֑ה וּבָ֥א אֵלֶ֖יהָ וּשְׂנֵאָֽהּ׃ **יד**וְשָׂ֥ם לָהּ֙ עֲלִילֹ֣ת דְּבָרִ֔ים וְהוֹצִ֥א עָלֶ֖יהָ שֵׁ֣ם רָ֑ע וְאָמַ֗ר אֶת־הָאִשָּׁ֤ה הַזֹּאת֙ לָקַ֔חְתִּי וָאֶקְרַ֣ב אֵלֶ֔יהָ וְלֹא־מָצָ֥אתִי לָ֖הּ בְּתוּלִֽים׃ **טו**וְלָקַ֛ח אֲבִ֥י הַֽנַּעֲרָ֖ וְאִמָּ֑הּ וְהוֹצִ֜יאוּ אֶת־בְּתוּלֵ֧י הַֽנַּעֲרָ֛ אֶל־זִקְנֵ֥י הָעִ֖יר הַשָּֽׁעְרָה׃ **טז**וְאָמַ֛ר אֲבִ֥י הַֽנַּעֲרָ֖ אֶל־הַזְּקֵנִ֑ים אֶת־בִּתִּ֗י נָתַ֜תִּי לָאִ֥ישׁ הַזֶּ֛ה לְאִשָּׁ֖ה וַיִּשְׂנָאֶֽהָ׃ **יז**וְהִנֵּה־ה֡וּא שָׂם֩ עֲלִילֹ֨ת דְּבָרִ֜ים לֵאמֹ֗ר לֹֽא־מָצָ֤אתִי לְבִתְּךָ֙ בְּתוּלִ֔ים וְאֵ֖לֶּה בְּתוּלֵ֣י בִתִּ֑י וּפָֽרְשׂוּ֙ הַשִּׂמְלָ֔ה לִפְנֵ֖י זִקְנֵ֥י הָעִֽיר׃ **יח**וְלָ֥קְח֛וּ זִקְנֵ֥י הָֽעִיר־הַהִ֖וא אֶת־הָאִ֑ישׁ וְיִסְּר֖וּ אֹתֽוֹ׃ **יט**וְעָנְשׁ֨וּ אֹת֜וֹ מֵ֣אָה כֶ֗סֶף וְנָתְנוּ֙ לַאֲבִ֣י הַֽנַּעֲרָ֔ה כִּ֤י הוֹצִיא֙ שֵׁ֣ם רָ֔ע עַ֖ל בְּתוּלַ֣ת יִשְׂרָאֵ֑ל וְלֽוֹ־תִהְיֶ֣ה לְאִשָּׁ֔ה לֹא־יוּכַ֥ל לְשַׁלְּחָ֖הּ כׇּל־יָמָֽיו׃ {ס} | [[609]](#footnote-609) “If a man marries a wife, sleeps with her and rejects her, [[610]](#footnote-610) charges her with misconduct and defames her, saying, “I married this woman and when I slept with her, I found she was not a virgin,” [[611]](#footnote-611) the girl’s father and mother must then take her and produce evidence of her virginity before the elders of the town at the gate. [[612]](#footnote-612) The girl’s father shall then declare to the elders, “I gave this man my daughter for a wife and he has rejected her, [[613]](#footnote-613) and now he charges her with misconduct: I found your daughter was not a virgin, he says; but the evidence of my daughter’s virginity is here;” and they shall spread the cloth out before the elders of the town. [[614]](#footnote-614) Then the elders of the town shall take the man and punish him [[615]](#footnote-615) and fine him one hundred silver shekels for defaming a virgin of Israel and give this money to the girl’s father. She shall be his wife; he may never divorce her as long as he lives. |
| **כ**וְאִם־אֱמֶ֣ת הָיָ֔ה הַדָּבָ֖ר הַזֶּ֑ה לֹא־נִמְצְא֥וּ בְתוּלִ֖ים לַֽנַּעֲרָֽ׃ **כא**וְהוֹצִ֨יאוּ אֶת־הַֽנַּעֲרָ֜ אֶל־פֶּ֣תַח בֵּית־אָבִ֗יהָ וּסְקָל֩וּהָ֩ אַנְשֵׁ֨י עִירָ֤הּ בָּאֲבָנִים֙ וָמֵ֔תָה כִּֽי־עָשְׂתָ֤ה נְבָלָה֙ בְּיִשְׂרָאֵ֔ל לִזְנ֖וֹת בֵּ֣ית אָבִ֑יהָ וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ {ס} | [[616]](#footnote-616) “But if the accusation that the girl cannot show the evidence of her virginity is substantiated, [[617]](#footnote-617) they shall take her to the door of her father’s house and her fellow citizens shall stone her to death for having committed an infamy in Israel by disgracing her father’s House. You must banish this evil from your midst. |
| **כב**כִּֽי־יִמָּצֵ֨א אִ֜ישׁ שֹׁכֵ֣ב׀ עִם־אִשָּׁ֣ה בְעֻֽלַת־בַּ֗עַל וּמֵ֙תוּ֙ גַּם־שְׁנֵיהֶ֔ם הָאִ֛ישׁ הַשֹּׁכֵ֥ב עִם־הָאִשָּׁ֖ה וְהָאִשָּׁ֑ה וּבִֽעַרְתָּ֥ הָרָ֖ע מִיִּשְׂרָאֵֽל׃ {ס} | [[618]](#footnote-618) “If a man is caught sleeping with another man’s wife, both must die, the man who has slept with her and the woman herself. You must banish this evil from Israel. |
| **כג**כִּ֤י יִהְיֶה֙ נַעֲרָ֣ בְתוּלָ֔ה מְאֹרָשָׂ֖ה לְאִ֑ישׁ וּמְצָאָ֥הּ אִ֛ישׁ בָּעִ֖יר וְשָׁכַ֥ב עִמָּֽהּ׃ **כד**וְהוֹצֵאתֶ֨ם אֶת־שְׁנֵיהֶ֜ם אֶל־שַׁ֣עַר׀ הָעִ֣יר הַהִ֗וא וּסְקַלְתֶּ֨ם אֹתָ֥ם בָּאֲבָנִים֮ וָמֵ֒תוּ֒ אֶת־הַֽנַּעֲרָ֗ עַל־דְּבַר֙ אֲשֶׁ֣ר לֹא־צָעֲקָ֣ה בָעִ֔יר וְאֶ֨ת־הָאִ֔ישׁ עַל־דְּבַ֥ר אֲשֶׁר־עִנָּ֖ה אֶת־אֵ֣שֶׁת רֵעֵ֑הוּ וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ {ס} | [[619]](#footnote-619) “If there is a virgin who is engaged to a man, and another man encounters her in the town and sleeps with her, [[620]](#footnote-620) you shall take them both out to the gate of the town and stone them to death; the girl, because she did not cry for help, being in the town; and the man, because he has violated the wife of his neighbour. You must banish this evil from your midst. |
| **כה**וְֽאִם־בַּשָּׂדֶ֞ה יִמְצָ֣א הָאִ֗ישׁ אֶת־הַֽנַּעֲרָ֙ הַמְאֹ֣רָשָׂ֔ה וְהֶחֱזִֽיק־בָּ֥הּ הָאִ֖ישׁ וְשָׁכַ֣ב עִמָּ֑הּ וּמֵ֗ת הָאִ֛ישׁ אֲשֶׁר־שָׁכַ֥ב עִמָּ֖הּ לְבַדּֽוֹ׃ **כו**וְלַֽנַּעֲרָ֙ לֹא־תַעֲשֶׂ֣ה דָבָ֔ר אֵ֥ין לַֽנַּעֲרָ֖ חֵ֣טְא מָ֑וֶת כִּ֡י כַּאֲשֶׁר֩ יָק֨וּם אִ֤ישׁ עַל־רֵעֵ֙הוּ֙ וּרְצָח֣וֹ נֶ֔פֶשׁ כֵּ֖ן הַדָּבָ֥ר הַזֶּֽה׃ **כז**כִּ֥י בַשָּׂדֶ֖ה מְצָאָ֑הּ צָעֲקָ֗ה הַֽנַּעֲרָ֙ הַמְאֹ֣רָשָׂ֔ה וְאֵ֥ין מוֹשִׁ֖יעַ לָֽהּ׃ {ס} | [[621]](#footnote-621) “But if the man has met the betrothed girl in the open country and has taken her by force and lain with her, only the man who lay with her shall die; [[622]](#footnote-622) you must do nothing to the girl, for hers is no capital offence. The case is like that of a man who attacks his neighbour and murders him; [[623]](#footnote-623) for he came across her in the open country and the betrothed girl could have cried out without anyone coming to her rescue. |
| **כח**כִּֽי־יִמְצָ֣א אִ֗ישׁ נַעֲרָ֤ בְתוּלָה֙ אֲשֶׁ֣ר לֹא־אֹרָ֔שָׂה וּתְפָשָׂ֖הּ וְשָׁכַ֣ב עִמָּ֑הּ וְנִמְצָֽאוּ׃ **כט**וְ֠נָתַ֠ן הָאִ֨ישׁ הַשֹּׁכֵ֥ב עִמָּ֛הּ לַאֲבִ֥י הַֽנַּעֲרָ֖ חֲמִשִּׁ֣ים כָּ֑סֶף וְלֽוֹ־תִהְיֶ֣ה לְאִשָּׁ֗ה תַּ֚חַת אֲשֶׁ֣ר עִנָּ֔הּ לֹא־יוּכַ֥ל שַׁלְּחָ֖הּ כׇּל־יָמָֽיו׃ {ס} | [[624]](#footnote-624) “If a man comes across a virgin who is not betrothed, grabs her and lies with her and they are caught in the act, [[625]](#footnote-625) the man who has lain with her must give the girl’s father fifty silver shekels; she shall be his wife since he has violated her and, as long as he lives, he may not repudiate her. |

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| דברים פרק כג | Deuteronomy [[626]](#footnote-626)23 |
| **א**לֹא־יִקַּ֥ח אִ֖ישׁ אֶת־אֵ֣שֶׁת אָבִ֑יו וְלֹ֥א יְגַלֶּ֖ה כְּנַ֥ף אָבִֽיו׃ {ס} | [[627]](#footnote-627) “A man must not take his father’s wife and must not uncover his father’s skirt. |
| **ב**לֹֽא־יָבֹ֧א פְצֽוּעַ־דַּכָּ֛א וּכְר֥וּת שׇׁפְכָ֖ה בִּקְהַ֥ל יְהֹוָֽה׃ {ס} | [[628]](#footnote-628) “A man whose testicles are crushed or whose penis is cut off shall not enter the assembly of Yahweh. |
| **ג**לֹא־יָבֹ֥א מַמְזֵ֖ר בִּקְהַ֣ל יְהֹוָ֑ה גַּ֚ם דּ֣וֹר עֲשִׂירִ֔י לֹא־יָ֥בֹא ל֖וֹ בִּקְהַ֥ל יְהֹוָֽה׃ {ס} | [[629]](#footnote-629) No bastard may enter the assembly of Yahweh; even to the tenth generation, none of his descendants may enter the assembly of Yahweh. |
| **ד**לֹֽא־יָבֹ֧א עַמּוֹנִ֛י וּמוֹאָבִ֖י בִּקְהַ֣ל יְהֹוָ֑ה גַּ֚ם דּ֣וֹר עֲשִׂירִ֔י לֹא־יָבֹ֥א לָהֶ֛ם בִּקְהַ֥ל יְהֹוָ֖ה עַד־עוֹלָֽם׃ **ה**עַל־דְּבַ֞ר אֲשֶׁ֨ר לֹא־קִדְּמ֤וּ אֶתְכֶם֙ בַּלֶּ֣חֶם וּבַמַּ֔יִם בַּדֶּ֖רֶךְ בְּצֵאתְכֶ֣ם מִמִּצְרָ֑יִם וַאֲשֶׁר֩ שָׂכַ֨ר עָלֶ֜יךָ אֶת־בִּלְעָ֣ם בֶּן־בְּע֗וֹר מִפְּת֛וֹר אֲרַ֥ם נַהֲרַ֖יִם לְקַֽלְלֶֽךָּ׃ **ו**וְלֹֽא־אָבָ֞ה יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ לִשְׁמֹ֣עַ אֶל־בִּלְעָ֔ם וַיַּהֲפֹךְ֩ יְהֹוָ֨ה אֱלֹהֶ֧יךָ לְּךָ֛ אֶת־הַקְּלָלָ֖ה לִבְרָכָ֑ה כִּ֥י אֲהֵֽבְךָ֖ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **ז**לֹא־תִדְרֹ֥שׁ שְׁלֹמָ֖ם וְטֹבָתָ֑ם כׇּל־יָמֶ֖יךָ לְעוֹלָֽם׃ {ס} | [[630]](#footnote-630) No Ammonite or Moabite may enter the assembly of Yahweh; not even their descendants to the tenth generation may ever enter the assembly of Yahweh. [[631]](#footnote-631) For, they did not come to meet you with bread and water on your journey out of Egypt, and they hired Balaam son of Beor from Pethor in Aram of the Two Rivers to curse you. [[632]](#footnote-632) But Yahweh your God did not listen to Balaam, and Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you. [[633]](#footnote-633) As long as you live, you shall not seek their welfare or their prosperity. |
| **ח**לֹֽא־תְתַעֵ֣ב אֲדֹמִ֔י כִּ֥י אָחִ֖יךָ ה֑וּא לֹא־תְתַעֵ֣ב מִצְרִ֔י כִּי־גֵ֖ר הָיִ֥יתָ בְאַרְצֽוֹ׃ **ט**בָּנִ֛ים אֲשֶׁר־יִוָּלְד֥וּ לָהֶ֖ם דּ֣וֹר שְׁלִישִׁ֑י יָבֹ֥א לָהֶ֖ם בִּקְהַ֥ל יְהֹוָֽה׃ {ס} | [[634]](#footnote-634) “You are not to detest the Edomite, for he is your brother; nor the Egyptian, because you were a stranger in his land. [[635]](#footnote-635) The third generation of children born to these may enter the assembly of Yahweh. |
| **י**כִּֽי־תֵצֵ֥א מַחֲנֶ֖ה עַל־אֹיְבֶ֑יךָ וְנִ֨שְׁמַרְתָּ֔ מִכֹּ֖ל דָּבָ֥ר רָֽע׃ **יא**כִּֽי־יִהְיֶ֤ה בְךָ֙ אִ֔ישׁ אֲשֶׁ֛ר לֹא־יִהְיֶ֥ה טָה֖וֹר מִקְּרֵה־לָ֑יְלָה וְיָצָא֙ אֶל־מִח֣וּץ לַֽמַּחֲנֶ֔ה לֹ֥א יָבֹ֖א אֶל־תּ֥וֹךְ הַֽמַּחֲנֶֽה׃ **יב**וְהָיָ֥ה לִפְנֽוֹת־עֶ֖רֶב יִרְחַ֣ץ בַּמָּ֑יִם וּכְבֹ֣א הַשֶּׁ֔מֶשׁ יָבֹ֖א אֶל־תּ֥וֹךְ הַֽמַּחֲנֶֽה׃ **יג**וְיָד֙ תִּהְיֶ֣ה לְךָ֔ מִח֖וּץ לַֽמַּחֲנֶ֑ה וְיָצָ֥אתָ שָּׁ֖מָּה חֽוּץ׃ **יד**וְיָתֵ֛ד תִּהְיֶ֥ה לְךָ֖ עַל־אֲזֵנֶ֑ךָ וְהָיָה֙ בְּשִׁבְתְּךָ֣ ח֔וּץ וְחָפַרְתָּ֣ה בָ֔הּ וְשַׁבְתָּ֖ וְכִסִּ֥יתָ אֶת־צֵאָתֶֽךָ׃ **טו**כִּי֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ מִתְהַלֵּ֣ךְ׀ בְּקֶ֣רֶב מַחֲנֶ֗ךָ לְהַצִּֽילְךָ֙ וְלָתֵ֤ת אֹיְבֶ֙יךָ֙ לְפָנֶ֔יךָ וְהָיָ֥ה מַחֲנֶ֖יךָ קָד֑וֹשׁ וְלֹֽא־יִרְאֶ֤ה בְךָ֙ עֶרְוַ֣ת דָּבָ֔ר וְשָׁ֖ב מֵאַחֲרֶֽיךָ׃ {ס} | [[636]](#footnote-636) “When you are in camp, at war with your enemies, you must keep clear of all evil. [[637]](#footnote-637) If any man among you is unclean because of a nocturnal emission, he must go out of the camp and not come into it again; [[638]](#footnote-638) towards evening, he must wash himself, and he may return to the camp at sunset. [[639]](#footnote-639) You must have a latrine outside the camp and go out to this; [[640]](#footnote-640) and you must have a spade among your equipment, and with this spade, when you go outside to ease yourself, you must dig a hole and cover your excrement. [[641]](#footnote-641) For Yahweh your God goes about within your camp to guard you and to deliver your enemies to you. Your camp must therefore be a holy place; Yahweh must not see anything improper among you or he would turn away from you. |
| **טז**לֹא־תַסְגִּ֥יר עֶ֖בֶד אֶל־אֲדֹנָ֑יו אֲשֶׁר־יִנָּצֵ֥ל אֵלֶ֖יךָ מֵעִ֥ם אֲדֹנָֽיו׃ **יז**עִמְּךָ֞ יֵשֵׁ֣ב בְּקִרְבְּךָ֗ בַּמָּק֧וֹם אֲשֶׁר־יִבְחַ֛ר בְּאַחַ֥ד שְׁעָרֶ֖יךָ בַּטּ֣וֹב ל֑וֹ לֹ֖א תּוֹנֶֽנּוּ׃ {ס} | [[642]](#footnote-642) “You must not return an escaped slave to his master when he has run away to you. [[643]](#footnote-643) He shall live with you, among you, wherever he pleases in any one of your towns he chooses; you are not to molest him. |
| **יח**לֹא־תִהְיֶ֥ה קְדֵשָׁ֖ה מִבְּנ֣וֹת יִשְׂרָאֵ֑ל וְלֹֽא־יִהְיֶ֥ה קָדֵ֖שׁ מִבְּנֵ֥י יִשְׂרָאֵֽל׃ **יט**לֹא־תָבִיא֩ אֶתְנַ֨ן זוֹנָ֜ה וּמְחִ֣יר כֶּ֗לֶב בֵּ֛ית יְהֹוָ֥ה אֱלֹהֶ֖יךָ לְכׇל־נֶ֑דֶר כִּ֧י תוֹעֲבַ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ גַּם־שְׁנֵיהֶֽם׃ {ס} | [[644]](#footnote-644) “There must be no sacred prostitute among the women of Israel, and none among the men of Israel. [[645]](#footnote-645) You must not bring to the house of Yahweh your God the pay of a harlot or the wage of a dog, whatever vow you may have made, for both are detestable to Yahweh your God. |
| **כ**לֹא־תַשִּׁ֣יךְ לְאָחִ֔יךָ נֶ֥שֶׁךְ כֶּ֖סֶף נֶ֣שֶׁךְ אֹ֑כֶל נֶ֕שֶׁךְ כׇּל־דָּבָ֖ר אֲשֶׁ֥ר יִשָּֽׁךְ׃ **כא**לַנׇּכְרִ֣י תַשִּׁ֔יךְ וּלְאָחִ֖יךָ לֹ֣א תַשִּׁ֑יךְ לְמַ֨עַן יְבָרֶכְךָ֜ יְהֹוָ֣ה אֱלֹהֶ֗יךָ בְּכֹל֙ מִשְׁלַ֣ח יָדֶ֔ךָ עַל־הָאָ֕רֶץ אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ {ס} | [[646]](#footnote-646) “You must not lend on interest to your brother, on money, food, or whatever may earn interest. [[647]](#footnote-647) You may lend with interest to a foreigner but you must not lend with interest to your brother, so that Yahweh your God may bless you in all you do, in the land you go in to possess. |
| **כב**כִּֽי־תִדֹּ֥ר נֶ֙דֶר֙ לַיהֹוָ֣ה אֱלֹהֶ֔יךָ לֹ֥א תְאַחֵ֖ר לְשַׁלְּמ֑וֹ כִּֽי־דָרֹ֨שׁ יִדְרְשֶׁ֜נּוּ יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ מֵֽעִמָּ֔ךְ וְהָיָ֥ה בְךָ֖ חֵֽטְא׃ **כג**וְכִ֥י תֶחְדַּ֖ל לִנְדֹּ֑ר לֹֽא־יִהְיֶ֥ה בְךָ֖ חֵֽטְא׃ **כד**מוֹצָ֥א שְׂפָתֶ֖יךָ תִּשְׁמֹ֣ר וְעָשִׂ֑יתָ כַּאֲשֶׁ֨ר נָדַ֜רְתָּ לַיהֹוָ֤ה אֱלֹהֶ֙יךָ֙ נְדָבָ֔ה אֲשֶׁ֥ר דִּבַּ֖רְתָּ בְּפִֽיךָ׃ {ס} | [[648]](#footnote-648) “If you make a vow to Yahweh your God, do not be lazy in keeping it; be sure that Yahweh your God requires it: it would be sinful. [[649]](#footnote-649) But, if you refrain from making a vow, it will not be sinful. [[650]](#footnote-650) Whatever passes your lips you must keep to, and you must fulfil the vow that you have freely made with your own mouth to Yahweh your God. |
| **כה**כִּ֤י תָבֹא֙ בְּכֶ֣רֶם רֵעֶ֔ךָ וְאָכַלְתָּ֧ עֲנָבִ֛ים כְּנַפְשְׁךָ֖ שׇׂבְעֶ֑ךָ וְאֶֽל־כֶּלְיְךָ֖ לֹ֥א תִתֵּֽן׃ {ס} | [[651]](#footnote-651) “If you go into your neighbour’s vineyard, you may eat your fill of grapes, as many as you wish, but you must not put any in your basket. |
| **כו**כִּ֤י תָבֹא֙ בְּקָמַ֣ת רֵעֶ֔ךָ וְקָטַפְתָּ֥ מְלִילֹ֖ת בְּיָדֶ֑ךָ וְחֶרְמֵשׁ֙ לֹ֣א תָנִ֔יף עַ֖ל קָמַ֥ת רֵעֶֽךָ׃ {ס} | [[652]](#footnote-652) “If you go into your neighbour’s ripe corn, you may pick the ears with your hand but you must not use a sickle on your neighbour’s corn. |

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| דברים פרק כד | Deuteronomy [[653]](#footnote-653)24 |
| **א**כִּֽי־יִקַּ֥ח אִ֛ישׁ אִשָּׁ֖ה וּבְעָלָ֑הּ וְהָיָ֞ה אִם־לֹ֧א תִמְצָא־חֵ֣ן בְּעֵינָ֗יו כִּי־מָ֤צָא בָהּ֙ עֶרְוַ֣ת דָּבָ֔ר וְכָ֨תַב לָ֜הּ סֵ֤פֶר כְּרִיתֻת֙ וְנָתַ֣ן בְּיָדָ֔הּ וְשִׁלְּחָ֖הּ מִבֵּיתֽוֹ׃ **ב**וְיָצְאָ֖ה מִבֵּית֑וֹ וְהָלְכָ֖ה וְהָיְתָ֥ה לְאִישׁ־אַחֵֽר׃ **ג**וּשְׂנֵאָהּ֮ הָאִ֣ישׁ הָאַחֲרוֹן֒ וְכָ֨תַב לָ֜הּ סֵ֤פֶר כְּרִיתֻת֙ וְנָתַ֣ן בְּיָדָ֔הּ וְשִׁלְּחָ֖הּ מִבֵּית֑וֹ א֣וֹ כִ֤י יָמוּת֙ הָאִ֣ישׁ הָאַחֲר֔וֹן אֲשֶׁר־לְקָחָ֥הּ ל֖וֹ לְאִשָּֽׁה׃ **ד**לֹא־יוּכַ֣ל בַּעְלָ֣הּ הָרִאשׁ֣וֹן אֲשֶֽׁר־שִׁ֠לְּחָ֠הּ לָשׁ֨וּב לְקַחְתָּ֜הּ לִהְי֧וֹת ל֣וֹ לְאִשָּׁ֗ה אַחֲרֵי֙ אֲשֶׁ֣ר הֻטַּמָּ֔אָה כִּֽי־תוֹעֵבָ֥ה הִ֖וא לִפְנֵ֣י יְהֹוָ֑ה וְלֹ֤א תַחֲטִיא֙ אֶת־הָאָ֔רֶץ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָֽה׃ {ס} | [[654]](#footnote-654) When a man takes a wife and marries her, but she has not pleased him and he has found some indecent in her, so he has made out a writ of divorce for her and handed it to her and then dismissed her from his house, [[655]](#footnote-655) and she leaves his home and goes to become another man’s wife, [[656]](#footnote-656) then suppose this second husband dislikes her, makes out a writ of divorce for her, hands it to her and dismisses her from his house, or if this other husband dies, [[657]](#footnote-657) her first husband, who has repudiated her, may not take her back as his wife now that she has been defiled. For, that is detestable in Yahweh’s eyes, and you must not bring guilt on the country that Yahweh your God is giving you as your heritage. |
| **ה**כִּֽי־יִקַּ֥ח אִישׁ֙ אִשָּׁ֣ה חֲדָשָׁ֔ה לֹ֤א יֵצֵא֙ בַּצָּבָ֔א וְלֹא־יַעֲבֹ֥ר עָלָ֖יו לְכׇל־דָּבָ֑ר נָקִ֞י יִהְיֶ֤ה לְבֵיתוֹ֙ שָׁנָ֣ה אֶחָ֔ת וְשִׂמַּ֖ח אֶת־אִשְׁתּ֥וֹ אֲשֶׁר־לָקָֽח׃ **ו**לֹא־יַחֲבֹ֥ל רֵחַ֖יִם וָרָ֑כֶב כִּי־נֶ֖פֶשׁ ה֥וּא חֹבֵֽל׃ {ס} | [[658]](#footnote-658) “If a man is newly married, he shall not join the army nor shall he be pestered at home; he shall be left at home free of all obligations for one year to bring joy to the wife he has taken. [[659]](#footnote-659) No man may take a mill or a millstone in a pledge; that would be to take life itself in a pledge. |
| **ז**כִּי־יִמָּצֵ֣א אִ֗ישׁ גֹּנֵ֨ב נֶ֤פֶשׁ מֵאֶחָיו֙ מִבְּנֵ֣י יִשְׂרָאֵ֔ל וְהִתְעַמֶּר־בּ֖וֹ וּמְכָר֑וֹ וּמֵת֙ הַגַּנָּ֣ב הַה֔וּא וּבִֽעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ׃ {ס} | [[660]](#footnote-660) “If anyone is caught, having kidnapped one of his brother Israelites, whether he makes him his slave or sells him, that thief must die. You must banish this evil from your midst. |
| **ח**הִשָּׁ֧מֶר בְּנֶֽגַע־הַצָּרַ֛עַת לִשְׁמֹ֥ר מְאֹ֖ד וְלַעֲשׂ֑וֹת כְּכֹל֩ אֲשֶׁר־יוֹר֨וּ אֶתְכֶ֜ם הַכֹּהֲנִ֧ים הַלְוִיִּ֛ם כַּאֲשֶׁ֥ר צִוִּיתִ֖ם תִּשְׁמְר֥וּ לַעֲשֽׂוֹת׃ **ט**זָכ֕וֹר אֵ֧ת אֲשֶׁר־עָשָׂ֛ה יְהֹוָ֥ה אֱלֹהֶ֖יךָ לְמִרְיָ֑ם בַּדֶּ֖רֶךְ בְּצֵאתְכֶ֥ם מִמִּצְרָֽיִם׃ {ס} | [[661]](#footnote-661) “In a case of a virulent skin disease, watch carefully and do all that the Levitical priests direct you to do. You are to keep and observe all that I have commanded them. [[662]](#footnote-662) Remember what Yahweh your God did to Miriam when you were on your way out of Egypt. |
| **י**כִּֽי־תַשֶּׁ֥ה בְרֵֽעֲךָ֖ מַשַּׁ֣את מְא֑וּמָה לֹא־תָבֹ֥א אֶל־בֵּית֖וֹ לַעֲבֹ֥ט עֲבֹטֽוֹ׃ **יא**בַּח֖וּץ תַּעֲמֹ֑ד וְהָאִ֗ישׁ אֲשֶׁ֤ר אַתָּה֙ נֹשֶׁ֣ה ב֔וֹ יוֹצִ֥יא אֵלֶ֛יךָ אֶֽת־הַעֲב֖וֹט הַחֽוּצָה׃ **יב**וְאִם־אִ֥ישׁ עָנִ֖י ה֑וּא לֹ֥א תִשְׁכַּ֖ב בַּעֲבֹטֽוֹ׃ **יג**הָשֵׁב֩ תָּשִׁ֨יב ל֤וֹ אֶֽת־הַעֲבוֹט֙ כְּב֣וֹא הַשֶּׁ֔מֶשׁ וְשָׁכַ֥ב בְּשַׂלְמָת֖וֹ וּבֵֽרְﬞכֶ֑ךָּ וּלְךָ֙ תִּהְיֶ֣ה צְדָקָ֔ה לִפְנֵ֖י יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ {ס} | [[663]](#footnote-663) “If you are making your fellow a loan on pledge of any kind, you are not to go into his house and seize the pledge. [[664]](#footnote-664) You must stay outside, and the man to whom you are making the loan shall bring the pledge out to you. [[665]](#footnote-665) If the man is poor, you are not sleep in the garment given to you as his pledge; [[666]](#footnote-666) you must return it to him at sunset so that he can sleep in his cloak and bless you; and it will be a good action on your part in the sight of Yahweh your God. |
| **יד**לֹא־תַעֲשֹׁ֥ק שָׂכִ֖יר עָנִ֣י וְאֶבְי֑וֹן מֵאַחֶ֕יךָ א֧וֹ מִגֵּרְךָ֛ אֲשֶׁ֥ר בְּאַרְצְךָ֖ בִּשְׁעָרֶֽיךָ׃ **טו**בְּיוֹמוֹ֩ תִתֵּ֨ן שְׂכָר֜וֹ וְֽלֹא־תָב֧וֹא עָלָ֣יו הַשֶּׁ֗מֶשׁ כִּ֤י עָנִי֙ ה֔וּא וְאֵלָ֕יו ה֥וּא נֹשֵׂ֖א אֶת־נַפְשׁ֑וֹ וְלֹֽא־יִקְרָ֤א עָלֶ֙יךָ֙ אֶל־יְהֹוָ֔ה וְהָיָ֥ה בְךָ֖ חֵֽטְא׃ {ס} | [[667]](#footnote-667) “You must not exploit the hired servant who is poor and destitute, whether he your brother or a stranger who lives in your towns. [[668]](#footnote-668) You must pay him his wage each day, before sunset, for he is poor and is anxious for it, or he may appeal to Yahweh against you, and it would be a sin for you. |
| **טז**לֹֽא־יוּמְת֤וּ אָבוֹת֙ עַל־בָּנִ֔ים וּבָנִ֖ים לֹא־יוּמְת֣וּ עַל־אָב֑וֹת אִ֥ישׁ בְּחֶטְא֖וֹ יוּמָֽתוּ׃ {ס} | [[669]](#footnote-669) “Fathers may not be put to death for their sons, nor sons for fathers. Each must be put to death for his own crime. |
| **יז**לֹ֣א תַטֶּ֔ה מִשְׁפַּ֖ט גֵּ֣ר יָת֑וֹם וְלֹ֣א תַחֲבֹ֔ל בֶּ֖גֶד אַלְמָנָֽה׃ **יח**וְזָכַרְתָּ֗ כִּ֣י עֶ֤בֶד הָיִ֙יתָ֙ בְּמִצְרַ֔יִם וַֽיִּפְדְּךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ מִשָּׁ֑ם עַל־כֵּ֞ן אָנֹכִ֤י מְצַוְּךָ֙ לַעֲשׂ֔וֹת אֶת־הַדָּבָ֖ר הַזֶּֽה׃ {ס} | [[670]](#footnote-670) “You must not pervert justice in dealing with a stranger or an orphan, nor take a widow’s garment in pledge. [[671]](#footnote-671) Remember that you were a slave in Egypt and that Yahweh your God redeemed you from there. That is why I lay this charge on you. |
| **יט**כִּ֣י תִקְצֹר֩ קְצִֽירְךָ֨ בְשָׂדֶ֜ךָ וְשָֽׁכַחְתָּ֧ עֹ֣מֶר בַּשָּׂדֶ֗ה לֹ֤א תָשׁוּב֙ לְקַחְתּ֔וֹ לַגֵּ֛ר לַיָּת֥וֹם וְלָאַלְמָנָ֖ה יִהְיֶ֑ה לְמַ֤עַן יְבָרֶכְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכֹ֖ל מַעֲשֵׂ֥ה יָדֶֽיךָ׃ {ס} | [[672]](#footnote-672) “When reaping the harvest in your field, if you have forgotten a sheaf in the field, do not go back to it. It is for the stranger, the orphan and the widow, so that Yahweh your God may bless you in all your labours. |
| **כ**כִּ֤י תַחְבֹּט֙ זֵֽיתְךָ֔ לֹ֥א תְפַאֵ֖ר אַחֲרֶ֑יךָ לַגֵּ֛ר לַיָּת֥וֹם וְלָאַלְמָנָ֖ה יִהְיֶֽה׃ **כא**כִּ֤י תִבְצֹר֙ כַּרְמְךָ֔ לֹ֥א תְעוֹלֵ֖ל אַחֲרֶ֑יךָ לַגֵּ֛ר לַיָּת֥וֹם וְלָאַלְמָנָ֖ה יִהְיֶֽה׃ **כב**וְזָ֣כַרְתָּ֔ כִּי־עֶ֥בֶד הָיִ֖יתָ בְּאֶ֣רֶץ מִצְרָ֑יִם עַל־כֵּ֞ן אָנֹכִ֤י מְצַוְּךָ֙ לַעֲשׂ֔וֹת אֶת־הַדָּבָ֖ר הַזֶּֽה׃ {ס} | [[673]](#footnote-673) “When you beat your olive trees you must not strip what is left; anything left is for the stranger, the orphan and the widow. [[674]](#footnote-674) When you harvest your vineyard, do not glean what is left; it is for the stranger, the orphan and the widow. [[675]](#footnote-675) Remember you were a slave in the land of Egypt; that is why I lay this charge on you. |

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| דברים פרק כה | Deuteronomy [[676]](#footnote-676)25 |
| **א**כִּֽי־יִהְיֶ֥ה רִיב֙ בֵּ֣ין אֲנָשִׁ֔ים וְנִגְּשׁ֥וּ אֶל־הַמִּשְׁפָּ֖ט וּשְׁפָט֑וּם וְהִצְדִּ֙יקוּ֙ אֶת־הַצַּדִּ֔יק וְהִרְשִׁ֖יעוּ אֶת־הָרָשָֽׁע׃ **ב**וְהָיָ֛ה אִם־בִּ֥ן הַכּ֖וֹת הָרָשָׁ֑ע וְהִפִּיל֤וֹ הַשֹּׁפֵט֙ וְהִכָּ֣הוּ לְפָנָ֔יו כְּדֵ֥י רִשְׁעָת֖וֹ בְּמִסְפָּֽר׃ **ג**אַרְבָּעִ֥ים יַכֶּ֖נּוּ לֹ֣א יֹסִ֑יף פֶּן־יֹסִ֨יף לְהַכֹּת֤וֹ עַל־אֵ֙לֶּה֙ מַכָּ֣ה רַבָּ֔ה וְנִקְלָ֥ה אָחִ֖יךָ לְעֵינֶֽיךָ׃ | [[677]](#footnote-677) “If men have a dispute, they must go to court for the judges to judge them; they must justify the innocent and condemn the guilty. [[678]](#footnote-678) If the guilty man deserves a flogging, the judge shall make him lie down and have him flogged before him, by number according to his offence. [[679]](#footnote-679) He may impose forty strokes but no more; if the flogging is too severe, your brother may be degraded before you. |
| **ד**לֹא־תַחְסֹ֥ם שׁ֖וֹר בְּדִישֽׁוֹ׃ {ס} | [[680]](#footnote-680) “You must not muzzle an ox when he treads out the corn. |
| **ה**כִּֽי־יֵשְׁב֨וּ אַחִ֜ים יַחְדָּ֗ו וּמֵ֨ת אַחַ֤ד מֵהֶם֙ וּבֵ֣ן אֵֽין־ל֔וֹ לֹֽא־תִהְיֶ֧ה אֵֽשֶׁת־הַמֵּ֛ת הַח֖וּצָה לְאִ֣ישׁ זָ֑ר יְבָמָהּ֙ יָבֹ֣א עָלֶ֔יהָ וּלְקָחָ֥הּ ל֛וֹ לְאִשָּׁ֖ה וְיִבְּמָֽהּ׃ **ו**וְהָיָ֗ה הַבְּכוֹר֙ אֲשֶׁ֣ר תֵּלֵ֔ד יָק֕וּם עַל־שֵׁ֥ם אָחִ֖יו הַמֵּ֑ת וְלֹֽא־יִמָּחֶ֥ה שְׁמ֖וֹ מִיִּשְׂרָאֵֽל׃ **ז**וְאִם־לֹ֤א יַחְפֹּץ֙ הָאִ֔ישׁ לָקַ֖חַת אֶת־יְבִמְתּ֑וֹ וְעָלְתָה֩ יְבִמְתּ֨וֹ הַשַּׁ֜עְרָה אֶל־הַזְּקֵנִ֗ים וְאָֽמְרָה֙ מֵאֵ֨ן יְבָמִ֜י לְהָקִ֨ים לְאָחִ֥יו שֵׁם֙ בְּיִשְׂרָאֵ֔ל לֹ֥א אָבָ֖ה יַבְּמִֽי׃ **ח**וְקָֽרְאוּ־ל֥וֹ זִקְנֵי־עִיר֖וֹ וְדִבְּר֣וּ אֵלָ֑יו וְעָמַ֣ד וְאָמַ֔ר לֹ֥א חָפַ֖צְתִּי לְקַחְתָּֽהּ׃ **ט**וְנִגְּשָׁ֨ה יְבִמְתּ֣וֹ אֵלָיו֮ לְעֵינֵ֣י הַזְּקֵנִים֒ וְחָלְצָ֤ה נַעֲלוֹ֙ מֵעַ֣ל רַגְל֔וֹ וְיָרְקָ֖ה בְּפָנָ֑יו וְעָֽנְתָה֙ וְאָ֣מְרָ֔ה כָּ֚כָה יֵעָשֶׂ֣ה לָאִ֔ישׁ אֲשֶׁ֥ר לֹא־יִבְנֶ֖ה אֶת־בֵּ֥ית אָחִֽיו׃ **י**וְנִקְרָ֥א שְׁמ֖וֹ בְּיִשְׂרָאֵ֑ל בֵּ֖ית חֲל֥וּץ הַנָּֽעַל׃ {ס} | [[681]](#footnote-681) “If brothers live together and one of them dies childless, the dead man’s wife must not marry a stranger outside the family; her husband’s brother must come to her and, exercising his levirate, marry her, [[682]](#footnote-682) and the first son she bears shall take the dead brother’s name, so his name will not be obliterated from Israel. [[683]](#footnote-683) But, if the man declines to take his brother’s wife, she must go to the elders at the gate and say, “My brother-in-law refuses to continue the name of his brother in Israel; he declines to exercise his levirate for me.” [[684]](#footnote-684) The elders of the town shall summon the man and talk to him. If he persists, saying, “I refuse to take her,” [[685]](#footnote-685) then his brother’s wife shall go up to him in view of the elders, take the sandal off his foot, spit in his face, and declare, “This is what we do to the man who does not restore his brother’s house,” [[686]](#footnote-686) and the man shall be surnamed in Israel, House of the Unshod. |
| **יא**כִּֽי־יִנָּצ֨וּ אֲנָשִׁ֤ים יַחְדָּו֙ אִ֣ישׁ וְאָחִ֔יו וְקָֽרְבָה֙ אֵ֣שֶׁת הָֽאֶחָ֔ד לְהַצִּ֥יל אֶת־אִישָׁ֖הּ מִיַּ֣ד מַכֵּ֑הוּ וְשָׁלְחָ֣ה יָדָ֔הּ וְהֶחֱזִ֖יקָה בִּמְבֻשָֽׁיו׃ **יב**וְקַצֹּתָ֖ה אֶת־כַּפָּ֑הּ לֹ֥א תָח֖וֹס עֵינֶֽךָ׃ {ס} | [[687]](#footnote-687) “When two men are fighting together, if the wife of one intervenes to protect her husband from the other’s blows by putting her hand out and seizing the other by his genitals, [[688]](#footnote-688) you shall cut her hand off; show no pity. |
| **יג**לֹֽא־יִהְיֶ֥ה לְךָ֛ בְּכִֽיסְךָ֖ אֶ֣בֶן וָאָ֑בֶן גְּדוֹלָ֖ה וּקְטַנָּֽה׃ **יד**לֹא־יִהְיֶ֥ה לְךָ֛ בְּבֵיתְךָ֖ אֵיפָ֣ה וְאֵיפָ֑ה גְּדוֹלָ֖ה וּקְטַנָּֽה׃ **טו**אֶ֣בֶן שְׁלֵמָ֤ה וָצֶ֙דֶק֙ יִֽהְיֶה־לָּ֔ךְ אֵיפָ֧ה שְׁלֵמָ֛ה וָצֶ֖דֶק יִֽהְיֶה־לָּ֑ךְ לְמַ֙עַן֙ יַאֲרִ֣יכוּ יָמֶ֔יךָ עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ **טז**כִּ֧י תוֹעֲבַ֛ת יְהֹוָ֥ה אֱלֹהֶ֖יךָ כׇּל־עֹ֣שֵׂה אֵ֑לֶּה כֹּ֖ל עֹ֥שֵׂה עָֽוֶל׃ {פ} | [[689]](#footnote-689) “You are not to keep two different weights in your bag, one heavy, one light. [[690]](#footnote-690) You are not to keep two different measures in your house, one large, one small. [[691]](#footnote-691) You must keep one weight, full and accurate, so that you may have a long life in the land that Yahweh your God is giving you. [[692]](#footnote-692) For anyone who does things of this kind and acts dishonestly is abhorrent to Yahweh your God. |
| **יז**זָכ֕וֹר אֵ֛ת אֲשֶׁר־עָשָׂ֥ה לְךָ֖ עֲמָלֵ֑ק בַּדֶּ֖רֶךְ בְּצֵאתְכֶ֥ם מִמִּצְרָֽיִם׃ **יח**אֲשֶׁ֨ר קָֽרְךָ֜ בַּדֶּ֗רֶךְ וַיְזַנֵּ֤ב בְּךָ֙ כׇּל־הַנֶּחֱשָׁלִ֣ים אַֽחֲרֶ֔יךָ וְאַתָּ֖ה עָיֵ֣ף וְיָגֵ֑עַ וְלֹ֥א יָרֵ֖א אֱלֹהִֽים׃ **יט**וְהָיָ֡ה בְּהָנִ֣יחַ יְהֹוָ֣ה אֱלֹהֶ֣יךָ׀  לְ֠ךָ֠ מִכׇּל־אֹ֨יְבֶ֜יךָ מִסָּבִ֗יב בָּאָ֙רֶץ֙ אֲשֶׁ֣ר יְהֹוָה־אֱ֠לֹהֶ֠יךָ נֹתֵ֨ן לְךָ֤ נַחֲלָה֙ לְרִשְׁתָּ֔הּ תִּמְחֶה֙ אֶת־זֵ֣כֶר עֲמָלֵ֔ק מִתַּ֖חַת הַשָּׁמָ֑יִם לֹ֖א תִּשְׁכָּֽח׃ {פ} | [[693]](#footnote-693) “Remember what Amalek did to you on your journey out of Egypt. [[694]](#footnote-694) He met you on your way and, after you had gone by, he fell on you from the rear and cut off the stragglers; when you were faint and weary, he had no fear of God. [[695]](#footnote-695) When Yahweh your God has granted you peace from all the enemies surrounding you in the land Yahweh your God is giving you to possess as an inheritance, you are to blot out the memory of Amalek from under heaven. Do not forget. |

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| דברים פרק כו | Deuteronomy [[696]](#footnote-696)26 |
| **א**וְהָיָה֙ כִּֽי־תָב֣וֹא אֶל־הָאָ֔רֶץ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ נֹתֵ֥ן לְךָ֖ נַחֲלָ֑ה וִֽירִשְׁתָּ֖הּ וְיָשַׁ֥בְתָּ בָּֽהּ׃ **ב**וְלָקַחְתָּ֞ מֵרֵאשִׁ֣ית׀ כׇּל־פְּרִ֣י הָאֲדָמָ֗ה אֲשֶׁ֨ר תָּבִ֧יא מֵֽאַרְצְךָ֛ אֲשֶׁ֨ר יְהֹוָ֧ה אֱלֹהֶ֛יךָ נֹתֵ֥ן לָ֖ךְ וְשַׂמְתָּ֣ בַטֶּ֑נֶא וְהָֽלַכְתָּ֙ אֶל־הַמָּק֔וֹם אֲשֶׁ֤ר יִבְחַר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לְשַׁכֵּ֥ן שְׁמ֖וֹ שָֽׁם׃ **ג**וּבָאתָ֙ אֶל־הַכֹּהֵ֔ן אֲשֶׁ֥ר יִהְיֶ֖ה בַּיָּמִ֣ים הָהֵ֑ם וְאָמַרְתָּ֣ אֵלָ֗יו הִגַּ֤דְתִּי הַיּוֹם֙ לַיהֹוָ֣ה אֱלֹהֶ֔יךָ כִּי־בָ֙אתִי֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֨ר נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֵ֖ינוּ לָ֥תֶת לָֽנוּ׃ | [[697]](#footnote-697) “When you have entered the country that Yahweh your God is giving you as heritage, when you have taken possession of it and are living in it, [[698]](#footnote-698) you must set aside the first-fruits of all the produce of the soil raised by you in the land Yahweh is giving you. You must put them in a basket and go to the place where Yahweh your God chooses to give his name a home. [[699]](#footnote-699) You must go to the priest then in office and say to him, “Today I declare to Yahweh your God that I have come to the land Yahweh swore to our fathers he would give us.” |
| **ד**וְלָקַ֧ח הַכֹּהֵ֛ן הַטֶּ֖נֶא מִיָּדֶ֑ךָ וְהִ֨נִּיח֔וֹ לִפְנֵ֕י מִזְבַּ֖ח יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **ה**וְעָנִ֨יתָ וְאָמַרְתָּ֜ לִפְנֵ֣י׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ אֲרַמִּי֙ אֹבֵ֣ד אָבִ֔י וַיֵּ֣רֶד מִצְרַ֔יְמָה וַיָּ֥גׇר שָׁ֖ם בִּמְתֵ֣י מְעָ֑ט וַֽיְהִי־שָׁ֕ם לְג֥וֹי גָּד֖וֹל עָצ֥וּם וָרָֽב׃ **ו**וַיָּרֵ֧עוּ אֹתָ֛נוּ הַמִּצְרִ֖ים וַיְעַנּ֑וּנוּ וַיִּתְּנ֥וּ עָלֵ֖ינוּ עֲבֹדָ֥ה קָשָֽׁה׃ **ז**וַנִּצְעַ֕ק אֶל־יְהֹוָ֖ה אֱלֹהֵ֣י אֲבֹתֵ֑ינוּ וַיִּשְׁמַ֤ע יְהֹוָה֙ אֶת־קֹלֵ֔נוּ וַיַּ֧רְא אֶת־עׇנְיֵ֛נוּ וְאֶת־עֲמָלֵ֖נוּ וְאֶֽת־לַחֲצֵֽנוּ׃ **ח**וַיּוֹצִאֵ֤נוּ יְהֹוָה֙ מִמִּצְרַ֔יִם בְּיָ֤ד חֲזָקָה֙ וּבִזְרֹ֣עַ נְטוּיָ֔ה וּבְמֹרָ֖א גָּדֹ֑ל וּבְאֹת֖וֹת וּבְמֹפְתִֽים׃ **ט**וַיְבִאֵ֖נוּ אֶל־הַמָּק֣וֹם הַזֶּ֑ה וַיִּתֶּן־לָ֙נוּ֙ אֶת־הָאָ֣רֶץ הַזֹּ֔את אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ **י**וְעַתָּ֗ה הִנֵּ֤ה הֵבֵ֙אתִי֙ אֶת־רֵאשִׁית֙ פְּרִ֣י הָאֲדָמָ֔ה אֲשֶׁר־נָתַ֥תָּה לִּ֖י יְהֹוָ֑ה וְהִנַּחְתּ֗וֹ לִפְנֵי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְהִֽשְׁתַּחֲוִ֔יתָ לִפְנֵ֖י יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **יא**וְשָׂמַחְתָּ֣ בְכׇל־הַטּ֗וֹב אֲשֶׁ֧ר נָֽתַן־לְךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ וּלְבֵיתֶ֑ךָ אַתָּה֙ וְהַלֵּוִ֔י וְהַגֵּ֖ר אֲשֶׁ֥ר בְּקִרְבֶּֽךָ׃ {ס} | [[700]](#footnote-700) “When the priest takes the basket from your hand and lays it before the altar of Yahweh your God, [[701]](#footnote-701) you must say before Yahweh your God: “My father was a wandering Aramaean; he went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty and strong. [[702]](#footnote-702) The Egyptians ill-treated us; they gave us no peace and inflicted hard labour on us, [[703]](#footnote-703) so we cried to Yahweh the God of our fathers. Yahweh heard our voice and saw our misery, our toil and our oppression. [[704]](#footnote-704) Yahweh brought us out of Egypt with mighty hand and outstretched arm, with great terror and with signs and wonders. [[705]](#footnote-705) He brought us here and gave us this land, a land where milk and honey flow. [[706]](#footnote-706) So now I bring the first of the fruit of the soil that you, Yahweh, have given me.” You must then lay them before Yahweh your God and bow down before Yahweh your God. [[707]](#footnote-707) Then you are to feast on all the good things Yahweh has given you, you and your household, and with you the Levite and the stranger who lives among you. |
| **יב**כִּ֣י תְכַלֶּ֞ה לַ֠עְשֵׂ֠ר אֶת־כׇּל־מַעְשַׂ֧ר תְּבוּאָתְךָ֛ בַּשָּׁנָ֥ה הַשְּׁלִישִׁ֖ת שְׁנַ֣ת הַֽמַּעֲשֵׂ֑ר וְנָתַתָּ֣ה לַלֵּוִ֗י לַגֵּר֙ לַיָּת֣וֹם וְלָֽאַלְמָנָ֔ה וְאָכְל֥וּ בִשְׁעָרֶ֖יךָ וְשָׂבֵֽעוּ׃ **יג**וְאָמַרְתָּ֡ לִפְנֵי֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ בִּעַ֧רְתִּי הַקֹּ֣דֶשׁ מִן־הַבַּ֗יִת וְגַ֨ם נְתַתִּ֤יו לַלֵּוִי֙ וְלַגֵּר֙ לַיָּת֣וֹם וְלָאַלְמָנָ֔ה כְּכׇל־מִצְוָתְךָ֖ אֲשֶׁ֣ר צִוִּיתָ֑נִי לֹֽא־עָבַ֥רְתִּי מִמִּצְוֺתֶ֖יךָ וְלֹ֥א שָׁכָֽחְתִּי׃ **יד**לֹא־אָכַ֨לְתִּי בְאֹנִ֜י מִמֶּ֗נּוּ וְלֹא־בִעַ֤רְתִּי מִמֶּ֙נּוּ֙ בְּטָמֵ֔א וְלֹא־נָתַ֥תִּי מִמֶּ֖נּוּ לְמֵ֑ת שָׁמַ֗עְתִּי בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהָ֔י עָשִׂ֕יתִי כְּכֹ֖ל אֲשֶׁ֥ר צִוִּיתָֽנִי׃ **טו**הַשְׁקִ֩יפָה֩ מִמְּע֨וֹן קׇדְשְׁךָ֜ מִן־הַשָּׁמַ֗יִם וּבָרֵ֤ךְ אֶֽת־עַמְּךָ֙ אֶת־יִשְׂרָאֵ֔ל וְאֵת֙ הָאֲדָמָ֔ה אֲשֶׁ֥ר נָתַ֖תָּה לָ֑נוּ כַּאֲשֶׁ֤ר נִשְׁבַּ֙עְתָּ֙ לַאֲבֹתֵ֔ינוּ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ {ס} | [[708]](#footnote-708) “In the third year, the tithing year, when you have finished paying the tithe of your produce and have given it to the Levite, the alien, the orphan and the widow, so they may eat their fill in your towns, [[709]](#footnote-709) you shall say before Yahweh your God: “I have cleared my house of all that was consecrated; I have given it to the Levite, the alien, the orphan and the widow, according to all the commandments you gave me, not violating or forgetting your commandments. [[710]](#footnote-710) When in mourning, I have not eaten any of it; when unclean, I have taken none of it away; I have given none of it to the dead. I have obeyed Yahweh my God, doing all you commanded me. [[711]](#footnote-711) Look down from your holy dwelling place, from heaven, and bless your people Israel and the soil you have given us as you swore to our fathers, a land where milk and honey flow.” |
| **טז**הַיּ֣וֹם הַזֶּ֗ה יְהֹוָ֨ה אֱלֹהֶ֜יךָ מְצַוְּךָ֧ לַעֲשׂ֛וֹת אֶת־הַחֻקִּ֥ים הָאֵ֖לֶּה וְאֶת־הַמִּשְׁפָּטִ֑ים וְשָׁמַרְתָּ֤ וְעָשִׂ֙יתָ֙ אוֹתָ֔ם בְּכׇל־לְבָבְךָ֖ וּבְכׇל־נַפְשֶֽׁךָ׃ **יז**אֶת־יְהֹוָ֥ה הֶאֱמַ֖רְתָּ הַיּ֑וֹם לִהְיוֹת֩ לְךָ֨ לֵֽאלֹהִ֜ים וְלָלֶ֣כֶת בִּדְרָכָ֗יו וְלִשְׁמֹ֨ר חֻקָּ֧יו וּמִצְוֺתָ֛יו וּמִשְׁפָּטָ֖יו וְלִשְׁמֹ֥עַ בְּקֹלֽוֹ׃ **יח**וַֽיהֹוָ֞ה הֶאֱמִֽירְךָ֣ הַיּ֗וֹם לִהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה כַּאֲשֶׁ֖ר דִּבֶּר־לָ֑ךְ וְלִשְׁמֹ֖ר כׇּל־מִצְוֺתָֽיו׃ **יט**וּֽלְתִתְּךָ֣ עֶלְי֗וֹן עַ֤ל כׇּל־הַגּוֹיִם֙ אֲשֶׁ֣ר עָשָׂ֔ה לִתְהִלָּ֖ה וּלְשֵׁ֣ם וּלְתִפְאָ֑רֶת וְלִֽהְיֹתְךָ֧ עַם־קָדֹ֛שׁ לַיהֹוָ֥ה אֱלֹהֶ֖יךָ כַּאֲשֶׁ֥ר דִּבֵּֽר׃ {פ} | [[712]](#footnote-712) “Yahweh your God today commands you to observe these laws and customs; you must keep and observe them with all your heart and all your soul. [[713]](#footnote-713) You have today made this declaration about Yahweh; that he will be your God, but only if you follow his ways, keep his statutes, his commandments, his ordinances, and listen to his voice. [[714]](#footnote-714) And Yahweh has today made this declaration about you: that you will be his very own people as he promised you, but only if you keep all his commandments. [[715]](#footnote-715) Then, for praise, renown and honour, he will set you high above all the other nations he has made, and you will be a people consecrated to Yahweh, as he promised.” |

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| דברים פרק כז | Deuteronomy [[716]](#footnote-716)27 |
| **א**וַיְצַ֤ו מֹשֶׁה֙ וְזִקְנֵ֣י יִשְׂרָאֵ֔ל אֶת־הָעָ֖ם לֵאמֹ֑ר שָׁמֹר֙ אֶת־כׇּל־הַמִּצְוָ֔ה אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּֽוֹם׃ **ב**וְהָיָ֗ה בַּיּוֹם֮ אֲשֶׁ֣ר תַּעַבְר֣וּ אֶת־הַיַּרְדֵּן֒ אֶל־הָאָ֕רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ וַהֲקֵמֹתָ֤ לְךָ֙ אֲבָנִ֣ים גְּדֹל֔וֹת וְשַׂדְתָּ֥ אֹתָ֖ם בַּשִּֽׂיד׃ **ג**וְכָתַבְתָּ֣ עֲלֵיהֶ֗ן אֶֽת־כׇּל־דִּבְרֵ֛י הַתּוֹרָ֥ה הַזֹּ֖את בְּעׇבְרֶ֑ךָ לְמַ֡עַן אֲשֶׁר֩ תָּבֹ֨א אֶל־הָאָ֜רֶץ אֲֽשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֣יךָ׀ נֹתֵ֣ן לְךָ֗ אֶ֣רֶץ זָבַ֤ת חָלָב֙ וּדְבַ֔שׁ כַּאֲשֶׁ֥ר דִּבֶּ֛ר יְהֹוָ֥ה אֱלֹהֵֽי־אֲבֹתֶ֖יךָ לָֽךְ׃ | [[717]](#footnote-717) Then, Moses and the elders of Israel commanded the people, as follows: “Keep the entire commandment that I am commanding you today. [[718]](#footnote-718) On the day you have crossed over the Jordan into the land that Yahweh your God is giving you, you shall set up tall stones and cover them with plaster; [[719]](#footnote-719) and you shall inscribe on them all the words of this Law, the moment you cross over, so that you may enter the land Yahweh your God is giving you, a land where milk and honey flow, as Yahweh the God of your fathers promised you. |
| **ד**וְהָיָה֮ בְּעׇבְרְכֶ֣ם אֶת־הַיַּרְדֵּן֒ תָּקִ֜ימוּ אֶת־הָאֲבָנִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר אָנֹכִ֜י מְצַוֶּ֥ה אֶתְכֶ֛ם הַיּ֖וֹם בְּהַ֣ר עֵיבָ֑ל וְשַׂדְתָּ֥ אוֹתָ֖ם בַּשִּֽׂיד׃ **ה**וּבָנִ֤יתָ שָּׁם֙ מִזְבֵּ֔חַ לַיהֹוָ֖ה אֱלֹהֶ֑יךָ מִזְבַּ֣ח אֲבָנִ֔ים לֹא־תָנִ֥יף עֲלֵיהֶ֖ם בַּרְזֶֽל׃ **ו**אֲבָנִ֤ים שְׁלֵמוֹת֙ תִּבְנֶ֔ה אֶת־מִזְבַּ֖ח יְהֹוָ֣ה אֱלֹהֶ֑יךָ וְהַעֲלִ֤יתָ עָלָיו֙ עוֹלֹ֔ת לַיהֹוָ֖ה אֱלֹהֶֽיךָ׃ **ז**וְזָבַחְתָּ֥ שְׁלָמִ֖ים וְאָכַ֣לְתָּ שָּׁ֑ם וְשָׂ֣מַחְתָּ֔ לִפְנֵ֖י יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **ח**וְכָתַבְתָּ֣ עַל־הָאֲבָנִ֗ים אֶֽת־כׇּל־דִּבְרֵ֛י הַתּוֹרָ֥ה הַזֹּ֖את בַּאֵ֥ר הֵיטֵֽב׃ {ס} | [[720]](#footnote-720) “And when you have crossed over the Jordan, you are to set up these stones on Mount Ebal, as today I command you, and you are to coat them with plaster. [[721]](#footnote-721) There you must build Yahweh your God an altar of stones, which no iron tool has worked. [[722]](#footnote-722) You must build the altar to Yahweh your God of rough stones, and on this altar, you will offer burnt offerings to Yahweh your God, [[723]](#footnote-723) and immolate communion sacrifices and eat them there, rejoicing in the sight of Yahweh your God. [[724]](#footnote-724) On these stones you must inscribe all the words of this Law; cut them very clearly.” |
| **ט**וַיְדַבֵּ֤ר מֹשֶׁה֙ וְהַכֹּהֲנִ֣ים הַלְוִיִּ֔ם אֶ֥ל כׇּל־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הַסְכֵּ֤ת׀  וּשְׁמַע֙ יִשְׂרָאֵ֔ל הַיּ֤וֹם הַזֶּה֙ נִהְיֵ֣יתָֽ לְעָ֔ם לַיהֹוָ֖ה אֱלֹהֶֽיךָ׃ **י**וְשָׁ֣מַעְתָּ֔ בְּק֖וֹל יְהֹוָ֣ה אֱלֹהֶ֑יךָ וְעָשִׂ֤יתָ אֶת־מִצְוֺתָו֙ וְאֶת־חֻקָּ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּֽוֹם׃ {ס} | [[725]](#footnote-725) Then Moses and the Levitical priests spoke to all Israel, saying: “Be silent and listen, Israel. Today you have become a people for Yahweh your God. [[726]](#footnote-726) You must, therefore, listen to the voice of Yahweh your God and observe his commandments and statutes, which I am comm­anding you today.” |
| **יא**וַיְצַ֤ו מֹשֶׁה֙ אֶת־הָעָ֔ם בַּיּ֥וֹם הַה֖וּא לֵאמֹֽר׃ **יב**אֵ֠לֶּה יַֽעַמְד֞וּ לְבָרֵ֤ךְ אֶת־הָעָם֙ עַל־הַ֣ר גְּרִזִ֔ים בְּעׇבְרְכֶ֖ם אֶת־הַיַּרְדֵּ֑ן שִׁמְעוֹן֙ וְלֵוִ֣י וִֽיהוּדָ֔ה וְיִשָּׂשכָ֖ר וְיוֹסֵ֥ף וּבִנְיָמִֽן׃ **יג**וְאֵ֛לֶּה יַֽעַמְד֥וּ עַל־הַקְּלָלָ֖ה בְּהַ֣ר עֵיבָ֑ל רְאוּבֵן֙ גָּ֣ד וְאָשֵׁ֔ר וּזְבוּלֻ֖ן דָּ֥ן וְנַפְתָּלִֽי׃ **יד**וְעָנ֣וּ הַלְוִיִּ֗ם וְאָ֥מְר֛וּ אֶל־כׇּל־אִ֥ישׁ יִשְׂרָאֵ֖ל ק֥וֹל רָֽם׃ {ס} | [[727]](#footnote-727) And the same day Moses gave the people this order: [[728]](#footnote-728) “When you have crossed the Jordan, the following tribes shall stand on Mount Gerizim to bless the people: Simeon and Levi, Judah and Issachar, Joseph and Benjamin. [[729]](#footnote-729) And these shall stand on Mount Ebal for the curse: Reuben, Gad and Asher, Zebulun, Dan and Naphtali. [[730]](#footnote-730) The Levites shall then speak, and proclaim loudly to all the Israelites: |
| **טו**אָר֣וּר הָאִ֡ישׁ אֲשֶׁ֣ר יַעֲשֶׂה֩ פֶ֨סֶל וּמַסֵּכָ֜ה תּוֹעֲבַ֣ת יְהֹוָ֗ה מַעֲשֵׂ֛ה יְדֵ֥י חָרָ֖שׁ וְשָׂ֣ם בַּסָּ֑תֶרוְעָנ֧וּ כׇל־הָעָ֛ם וְאָמְר֖וּ אָמֵֽן׃ {ס} | [[731]](#footnote-731) “Cursed is he who carves or casts an idol, a thing abhorrent to Yahweh, the work of a craftsman’s hands, and sets it up in secret.”  And all the people shall answer, saying, “Amen!” |
| **טז**אָר֕וּר מַקְלֶ֥ה אָבִ֖יו וְאִמּ֑וֹ  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[732]](#footnote-732) “Cursed is he who dishonours his father or mother.”  And all the people shall say, “Amen!” |
| **יז**אָר֕וּר מַסִּ֖יג גְּב֣וּל רֵעֵ֑הוּ  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[733]](#footnote-733) “Cursed is he who removes his neighbour’s landmark.”  And all the people shall say, “Amen!” |
| **יח**אָר֕וּר מַשְׁגֶּ֥ה עִוֵּ֖ר בַּדָּ֑רֶךְ  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[734]](#footnote-734) “Cursed is he who leads a blind man astray on the road.”  And all the people shall say, “Amen!” |
| **יט**אָר֗וּר מַטֶּ֛ה מִשְׁפַּ֥ט גֵּר־יָת֖וֹם וְאַלְמָנָ֑ה  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ | [[735]](#footnote-735) “Cursed is he who keeps justice from stranger, orphan and widow.”  And all the people shall say, “Amen!” |
| **כ**אָר֗וּר שֹׁכֵב֙ עִם־אֵ֣שֶׁת אָבִ֔יו   כִּ֥י גִלָּ֖ה כְּנַ֣ף אָבִ֑יו  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[736]](#footnote-736) “Cursed is he who lies with his father’s wife;   for, he dishonours his father.”  And all the people shall say, “Amen!” |
| **כא**אָר֕וּר שֹׁכֵ֖ב עִם־כׇּל־בְּהֵמָ֑ה  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[737]](#footnote-737) “Cursed is he who lies with any kind of animal.”  All the people shall say, “Amen!” |
| **כב**אָר֗וּר שֹׁכֵב֙ עִם־אֲחֹת֔וֹ   בַּת־אָבִ֖יו א֣וֹ בַת־אִמּ֑וֹ  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[738]](#footnote-738) “Cursed is he who sleeps with his sister,    the daughter of his father or of his mother.”  All the people shall say, “Amen!” |
| **כג**אָר֕וּר שֹׁכֵ֖ב עִם־חֹֽתַנְתּ֑וֹ  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[739]](#footnote-739) “Cursed is he who sleeps with his mother-in-law.”  All the people shall say, “Amen!” |
| **כד**אָר֕וּר מַכֵּ֥ה רֵעֵ֖הוּ בַּסָּ֑תֶר  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[740]](#footnote-740) “Cursed is he who strikes down a neighbour in secret.”  All the people shall say, “Amen!” |
| **כה**אָרוּר֙ לֹקֵ֣חַ שֹׁ֔חַד לְהַכּ֥וֹת נֶ֖פֶשׁ דָּ֣ם נָקִ֑י  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {ס} | [[741]](#footnote-741) “Cursed is he who accepts a bribe to shed innocent blood.”  All the people shall say, “Amen!” |
| **כו**אָר֗וּר אֲשֶׁ֧ר לֹא־יָקִ֛ים אֶת־דִּבְרֵ֥י הַתּוֹרָֽה־הַזֹּ֖את לַעֲשׂ֣וֹת אוֹתָ֑ם  וְאָמַ֥ר כׇּל־הָעָ֖ם אָמֵֽן׃ {פ} | [[742]](#footnote-742) “Cursed is he who does not maintain the words of the Law by observing them.”  All the people shall say, “Amen!” |

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| דברים פרק כח | Deuteronomy [[743]](#footnote-743)28 |
| **א**וְהָיָ֗ה אִם־שָׁמ֤וֹעַ תִּשְׁמַע֙ בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֤ר לַעֲשׂוֹת֙ אֶת־כׇּל־מִצְוֺתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם וּנְתָ֨נְךָ֜ יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ עֶלְי֔וֹן עַ֖ל כׇּל־גּוֹיֵ֥י הָאָֽרֶץ׃ **ב**וּבָ֧אוּ עָלֶ֛יךָ כׇּל־הַבְּרָכ֥וֹת הָאֵ֖לֶּה וְהִשִּׂיגֻ֑ךָ כִּ֣י תִשְׁמַ֔ע בְּק֖וֹל יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ | [[744]](#footnote-744) “Indeed, if you obey the voice of Yahweh your God faithfully, keeping and observing all those commandments of his that I command you today, Yahweh your God will set you high above all the nations of the earth. [[745]](#footnote-745) All the blessings that follow shall come up with you and overtake you if only you obey the voice of Yahweh your God. |
| **ג**בָּר֥וּךְ אַתָּ֖ה בָּעִ֑יר וּבָר֥וּךְ אַתָּ֖ה בַּשָּׂדֶֽה׃ **ד**בָּר֧וּךְ פְּרִֽי־בִטְנְךָ֛ וּפְרִ֥י אַדְמָתְךָ֖ וּפְרִ֣י בְהֶמְתֶּ֑ךָ שְׁגַ֥ר אֲלָפֶ֖יךָ וְעַשְׁתְּר֥וֹת צֹאנֶֽךָ׃ **ה**בָּר֥וּךְ טַנְאֲךָ֖ וּמִשְׁאַרְתֶּֽךָ׃ **ו**בָּר֥וּךְ אַתָּ֖ה בְּבֹאֶ֑ךָ וּבָר֥וּךְ אַתָּ֖ה בְּצֵאתֶֽךָ׃ **ז**יִתֵּ֨ן יְהֹוָ֤ה אֶת־אֹיְבֶ֙יךָ֙ הַקָּמִ֣ים עָלֶ֔יךָ נִגָּפִ֖ים לְפָנֶ֑יךָ בְּדֶ֤רֶךְ אֶחָד֙ יֵצְא֣וּ אֵלֶ֔יךָ וּבְשִׁבְעָ֥ה דְרָכִ֖ים יָנ֥וּסוּ לְפָנֶֽיךָ׃ **ח**יְצַ֨ו יְהֹוָ֤ה אִתְּךָ֙ אֶת־הַבְּרָכָ֔ה בַּאֲסָמֶ֕יךָ וּבְכֹ֖ל מִשְׁלַ֣ח יָדֶ֑ךָ וּבֵ֣רַכְךָ֔ בָּאָ֕רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ | [[746]](#footnote-746) “You will be blessed in the city and blessed in the field. [[747]](#footnote-747) Blessed will be the fruit of your womb, the produce of your soil, the issue of your livestock, the increase of your cattle, the young of your flock. [[748]](#footnote-748) Blessed will be your basket and your kneading bowl. [[749]](#footnote-749) Blessed will you be coming in, and blessed going out. [[750]](#footnote-750) Yahweh will conquer the enemies that rise against you, for your sake; they will come at you by one way and flee before you by seven ways. [[751]](#footnote-751) Yahweh will summon a blessing for you in your barns and in all your undertakings and will bless you in the land that Yahweh is giving you. |
| **ט**יְקִֽימְךָ֨ יְהֹוָ֥ה לוֹ֙ לְעַ֣ם קָד֔וֹשׁ כַּאֲשֶׁ֖ר נִֽשְׁבַּֽע־לָ֑ךְ כִּ֣י תִשְׁמֹ֗ר אֶת־מִצְוֺת֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ וְהָלַכְתָּ֖ בִּדְרָכָֽיו׃ **י**וְרָאוּ֙ כׇּל־עַמֵּ֣י הָאָ֔רֶץ כִּ֛י שֵׁ֥ם יְהֹוָ֖ה נִקְרָ֣א עָלֶ֑יךָ וְיָֽרְא֖וּ מִמֶּֽךָּ׃ **יא**וְהוֹתִרְךָ֤ יְהֹוָה֙ לְטוֹבָ֔ה בִּפְרִ֧י בִטְנְךָ֛ וּבִפְרִ֥י בְהֶמְתְּךָ֖ וּבִפְרִ֣י אַדְמָתֶ֑ךָ עַ֚ל הָאֲדָמָ֔ה אֲשֶׁ֨ר נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֶ֖יךָ לָ֥תֶת לָֽךְ׃ **יב**יִפְתַּ֣ח יְהֹוָ֣ה׀  לְ֠ךָ֠ אֶת־אוֹצָר֨וֹ הַטּ֜וֹב אֶת־הַשָּׁמַ֗יִם לָתֵ֤ת מְטַֽר־אַרְצְךָ֙ בְּעִתּ֔וֹ וּלְבָרֵ֕ךְ אֵ֖ת כׇּל־מַעֲשֵׂ֣ה יָדֶ֑ךָ וְהִלְוִ֙יתָ֙ גּוֹיִ֣ם רַבִּ֔ים וְאַתָּ֖ה לֹ֥א תִלְוֶֽה׃ **יג**וּנְתָֽנְךָ֨ יְהֹוָ֤ה לְרֹאשׁ֙ וְלֹ֣א לְזָנָ֔ב וְהָיִ֙יתָ֙ רַ֣ק לְמַ֔עְלָה וְלֹ֥א תִהְיֶ֖ה לְמָ֑טָּה כִּֽי־תִשְׁמַ֞ע אֶל־מִצְוֺ֣ת׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם לִשְׁמֹ֥ר וְלַעֲשֽׂוֹת׃ **יד**וְלֹ֣א תָס֗וּר מִכׇּל־הַדְּבָרִים֙ אֲשֶׁ֨ר אָנֹכִ֜י מְצַוֶּ֥ה אֶתְכֶ֛ם הַיּ֖וֹם יָמִ֣ין וּשְׂמֹ֑אול לָלֶ֗כֶת אַחֲרֵ֛י אֱלֹהִ֥ים אֲחֵרִ֖ים לְעׇבְדָֽם׃ {פ} | [[752]](#footnote-752) “Yahweh will establish you as his holy people as he has sworn to you, if you keep the commandments of Yahweh your God and walk in his ways. [[753]](#footnote-753) All the peoples of the earth shall see that you bear Yahweh’s name and shall fear you. [[754]](#footnote-754) Yahweh will give you great prosperity, in the fruit of your womb, the fruit of your cattle, and in the fruit of your soil, in the land he swore to your fathers he would give you. [[755]](#footnote-755) Yahweh will open the heavens to you, his rich storehouse, to give you seasonable rain for your land and to bless all the work of your hands. You will lend to many nations but borrow from none. [[756]](#footnote-756) Yahweh will put you at the head, not at the tail. You will always be on top and never underneath, if you obey the commandments of Yahweh your God that I command you today, keeping and observing them, [[757]](#footnote-757) and if you do not swerve to the right or to the left from any of the words I am commanding you today, by following any other gods and serving them. |
| **טו**וְהָיָ֗ה אִם־לֹ֤א תִשְׁמַע֙ בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֤ר לַעֲשׂוֹת֙ אֶת־כׇּל־מִצְוֺתָ֣יו וְחֻקֹּתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם וּבָ֧אוּ עָלֶ֛יךָ כׇּל־הַקְּלָל֥וֹת הָאֵ֖לֶּה וְהִשִּׂיגֽוּךָ׃ **טז**אָר֥וּר אַתָּ֖ה בָּעִ֑יר וְאָר֥וּר אַתָּ֖ה בַּשָּׂדֶֽה׃ **יז**אָר֥וּר טַנְאֲךָ֖ וּמִשְׁאַרְתֶּֽךָ׃ **יח**אָר֥וּר פְּרִֽי־בִטְנְךָ֖ וּפְרִ֣י אַדְמָתֶ֑ךָ שְׁגַ֥ר אֲלָפֶ֖יךָ וְעַשְׁתְּרֹ֥ת צֹאנֶֽךָ׃ **יט**אָר֥וּר אַתָּ֖ה בְּבֹאֶ֑ךָ וְאָר֥וּר אַתָּ֖ה בְּצֵאתֶֽךָ׃ | [[758]](#footnote-758) “But if you do not obey the voice of Yahweh your God by observing all his commandments and his statutes that command you today, then all these curses shall come up with you and overtake you. [[759]](#footnote-759) You will be cursed in the city and cursed in the field. [[760]](#footnote-760) Cursed shall be your basket and your kneading bowl. [[761]](#footnote-761) Cursed will be the fruit of your womb, the produce of your soil, the increase of your cattle, the young of your flock. [[762]](#footnote-762) Cursed will you be coming in, and cursed your going out. |
| **כ**יְשַׁלַּ֣ח יְהֹוָ֣ה׀  בְּ֠ךָ֠ אֶת־הַמְּאֵרָ֤ה אֶת־הַמְּהוּמָה֙ וְאֶת־הַמִּגְעֶ֔רֶת בְּכׇל־מִשְׁלַ֥ח יָדְךָ֖ אֲשֶׁ֣ר תַּעֲשֶׂ֑ה עַ֣ד הִשָּׁמֶדְךָ֤ וְעַד־אֲבׇדְךָ֙ מַהֵ֔ר מִפְּנֵ֛י רֹ֥עַ מַֽעֲלָלֶ֖יךָ אֲשֶׁ֥ר עֲזַבְתָּֽנִי׃ **כא**יַדְבֵּ֧ק יְהֹוָ֛ה בְּךָ֖ אֶת־הַדָּ֑בֶר עַ֚ד כַּלֹּת֣וֹ אֹֽתְךָ֔ מֵעַל֙ הָאֲדָמָ֔ה אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **כב**יַכְּכָ֣ה יְ֠הֹוָ֠ה בַּשַּׁחֶ֨פֶת וּבַקַּדַּ֜חַת וּבַדַּלֶּ֗קֶת וּבַֽחַרְחֻר֙ וּבַחֶ֔רֶב וּבַשִּׁדָּפ֖וֹן וּבַיֵּרָק֑וֹן וּרְדָפ֖וּךָ עַ֥ד אׇבְדֶֽךָ׃ **כג**וְהָי֥וּ שָׁמֶ֛יךָ אֲשֶׁ֥ר עַל־רֹאשְׁךָ֖ נְחֹ֑שֶׁת וְהָאָ֥רֶץ אֲשֶׁר־תַּחְתֶּ֖יךָ בַּרְזֶֽל׃ **כד**יִתֵּ֧ן יְהֹוָ֛ה אֶת־מְטַ֥ר אַרְצְךָ֖ אָבָ֣ק וְעָפָ֑ר מִן־הַשָּׁמַ֙יִם֙ יֵרֵ֣ד עָלֶ֔יךָ עַ֖ד הִשָּׁמְדָֽךְ׃ **כה**יִתֶּנְךָ֨ יְהֹוָ֥ה׀  נִגָּף֮ לִפְנֵ֣י אֹיְבֶ֒יךָ֒ בְּדֶ֤רֶךְ אֶחָד֙ תֵּצֵ֣א אֵלָ֔יו וּבְשִׁבְעָ֥ה דְרָכִ֖ים תָּנ֣וּס לְפָנָ֑יו וְהָיִ֣יתָ לְזַֽעֲוָ֔ה לְכֹ֖ל מַמְלְכ֥וֹת הָאָֽרֶץ׃ **כו**וְהָיְתָ֤ה נִבְלָֽתְךָ֙ לְמַֽאֲכָ֔ל לְכׇל־ע֥וֹף הַשָּׁמַ֖יִם וּלְבֶהֱמַ֣ת הָאָ֑רֶץ וְאֵ֖ין מַחֲרִֽיד׃ | [[763]](#footnote-763) “Yahweh will send on you curses, panic and frustration, in everything you attempt to do, until you are destroyed and speedily perish on account of the evil of your deeds, and for deserting me. [[764]](#footnote-764) Yahweh will infect you with the plague until it has consumed you on the land that you are entering to make your own. [[765]](#footnote-765) Yahweh will strike you down with consumption, fever, inflammation, burning fever, and with drought, blight, and mildew, and these will pursue you to your ruin. [[766]](#footnote-766) The heavens above you will be bronze, the earth beneath you iron. [[767]](#footnote-767) Yahweh will turn the rain on your land to dust and sand; it will fall on you from the heavens until you perish. [[768]](#footnote-768) Yahweh will have you defeated in front of your enemies; you will come at them by one way and flee before them by seven; and you will become a thing of horror for all the kingdoms of the earth. [[769]](#footnote-769) Your corpses will be carrion for all the birds of heaven and all the beasts of the earth, with no one to scare them away. |
| **כז**יַכְּכָ֨ה יְהֹוָ֜ה בִּשְׁחִ֤ין מִצְרַ֙יִם֙ ובעפלים וּבַטְּחֹרִ֔ים וּבַגָּרָ֖ב וּבֶחָ֑רֶס אֲשֶׁ֥ר לֹא־תוּכַ֖ל לְהֵרָפֵֽא׃ **כח**יַכְּכָ֣ה יְהֹוָ֔ה בְּשִׁגָּע֖וֹן וּבְעִוָּר֑וֹן וּבְתִמְה֖וֹן לֵבָֽב׃ **כט**וְהָיִ֜יתָ מְמַשֵּׁ֣שׁ בַּֽצׇּהֳרַ֗יִם כַּאֲשֶׁ֨ר יְמַשֵּׁ֤שׁ הַֽעִוֵּר֙ בָּאֲפֵלָ֔ה וְלֹ֥א תַצְלִ֖יחַ אֶת־דְּרָכֶ֑יךָ וְהָיִ֜יתָ אַ֣ךְ עָשׁ֧וּק וְגָז֛וּל כׇּל־הַיָּמִ֖ים וְאֵ֥ין מוֹשִֽׁיעַ׃ | [[770]](#footnote-770) “Yahweh will afflict you with Egyptian boils, ulcers, scurvy and the itch, for which you will find no cure. [[771]](#footnote-771) Yahweh will afflict you with madness, blindness, and confusion of mind, [[772]](#footnote-772) until you grope your way at noon like a blind man groping in the dark, and your steps will lead you nowhere. You will be nothing but exploited and plundered continually, and no one will save you. |
| **ל**אִשָּׁ֣ה תְאָרֵ֗שׂ וְאִ֤ישׁ אַחֵר֙ ישגלנה יִשְׁכָּבֶ֔נָּה בַּ֥יִת תִּבְנֶ֖ה וְלֹא־תֵשֵׁ֣ב בּ֑וֹ כֶּ֥רֶם תִּטַּ֖ע וְלֹ֥א תְחַלְּלֶֽנּוּ׃ **לא**שׁוֹרְךָ֞ טָב֣וּחַ לְעֵינֶ֗יךָ וְלֹ֣א תֹאכַל֮ מִמֶּ֒נּוּ֒ חֲמֹֽרְךָ֙ גָּז֣וּל מִלְּפָנֶ֔יךָ וְלֹ֥א יָשׁ֖וּב לָ֑ךְ צֹֽאנְךָ֙ נְתֻנ֣וֹת לְאֹיְבֶ֔יךָ וְאֵ֥ין לְךָ֖ מוֹשִֽׁיעַ׃ **לב**בָּנֶ֨יךָ וּבְנֹתֶ֜יךָ נְתֻנִ֨ים לְעַ֤ם אַחֵר֙ וְעֵינֶ֣יךָ רֹא֔וֹת וְכָל֥וֹת אֲלֵיהֶ֖ם כׇּל־הַיּ֑וֹם וְאֵ֥ין לְאֵ֖ל יָדֶֽךָ׃ **לג**פְּרִ֤י אַדְמָֽתְךָ֙ וְכׇל־יְגִ֣יעֲךָ֔ יֹאכַ֥ל עַ֖ם אֲשֶׁ֣ר לֹא־יָדָ֑עְתָּ וְהָיִ֗יתָ רַ֛ק עָשׁ֥וּק וְרָצ֖וּץ כׇּל־הַיָּמִֽים׃ **לד**וְהָיִ֖יתָ מְשֻׁגָּ֑ע מִמַּרְאֵ֥ה עֵינֶ֖יךָ אֲשֶׁ֥ר תִּרְאֶֽה׃ **לה**יַכְּכָ֨ה יְהֹוָ֜ה בִּשְׁחִ֣ין רָ֗ע עַל־הַבִּרְכַּ֙יִם֙ וְעַל־הַשֹּׁקַ֔יִם אֲשֶׁ֥ר לֹא־תוּכַ֖ל לְהֵרָפֵ֑א מִכַּ֥ף רַגְלְךָ֖ וְעַ֥ד קׇדְקֳדֶֽךָ׃ | [[773]](#footnote-773) “Marry a wife, another man will have her; build a house, you will not live in it; plant a vineyard and not enjoy its fruit. [[774]](#footnote-774) Your ox will be killed before your eyes but you will not eat of it; your donkey will be carried off before you and not be returned to you; your sheep will be given to your enemies and no one will help you. [[775]](#footnote-775) Your sons and daughters will be given to another people and you will strain your eyes looking for them all day, while your hand is powerless. [[776]](#footnote-776) A nation you do not know will eat the fruit of your soil and your labour; you will be abused and crushed always, [[777]](#footnote-777) and driven mad by what your eyes see. [[778]](#footnote-778) Yahweh will strike you down with foul boils on your knee and leg, which cannot be healed, from the sole of your foot to the top of your head. |
| **לו**יוֹלֵ֨ךְ יְהֹוָ֜ה אֹתְךָ֗ וְאֶֽת־מַלְכְּךָ֙ אֲשֶׁ֣ר תָּקִ֣ים עָלֶ֔יךָ אֶל־גּ֕וֹי אֲשֶׁ֥ר לֹא־יָדַ֖עְתָּ אַתָּ֣ה וַאֲבֹתֶ֑יךָ וְעָבַ֥דְתָּ שָּׁ֛ם אֱלֹהִ֥ים אֲחֵרִ֖ים עֵ֥ץ וָאָֽבֶן׃ **לז**וְהָיִ֣יתָ לְשַׁמָּ֔ה לְמָשָׁ֖ל וְלִשְׁנִינָ֑ה בְּכֹל֙ הָֽעַמִּ֔ים אֲשֶׁר־יְנַהֶגְךָ֥ יְהֹוָ֖ה שָֽׁמָּה׃ | [[779]](#footnote-779) “Yahweh will send you and the king you set over you to a nation that neither you nor your fathers have known, where you will serve other gods, of wood and stone. [[780]](#footnote-780) You will become a thing of horror, a proverb, and a byword to all the peoples where Yahweh takes you. |
| **לח**זֶ֥רַע רַ֖ב תּוֹצִ֣יא הַשָּׂדֶ֑ה וּמְעַ֣ט תֶּאֱסֹ֔ף כִּ֥י יַחְסְלֶ֖נּוּ הָאַרְבֶּֽה׃ **לט**כְּרָמִ֥ים תִּטַּ֖ע וְעָבָ֑דְתָּ וְיַ֤יִן לֹֽא־תִשְׁתֶּה֙ וְלֹ֣א תֶאֱגֹ֔ר כִּ֥י תֹאכְﬞלֶ֖נּוּ הַתֹּלָֽעַת׃ **מ**זֵיתִ֛ים יִהְי֥וּ לְךָ֖ בְּכׇל־גְּבוּלֶ֑ךָ וְשֶׁ֙מֶן֙ לֹ֣א תָס֔וּךְ כִּ֥י יִשַּׁ֖ל זֵיתֶֽךָ׃ **מא**בָּנִ֥ים וּבָנ֖וֹת תּוֹלִ֑יד וְלֹא־יִהְי֣וּ לָ֔ךְ כִּ֥י יֵלְכ֖וּ בַּשֶּֽׁבִי׃ **מב**כׇּל־עֵצְךָ֖ וּפְרִ֣י אַדְמָתֶ֑ךָ יְיָרֵ֖שׁ הַצְּלָצַֽל׃ | [[781]](#footnote-781) “You will cast much seed on the fields but harvest little, for the locust will consume it. [[782]](#footnote-782) You will plant and till your vineyards but not drink wine or gather grapes, for the worm will eat them. [[783]](#footnote-783) You will grow olive trees throughout your territory but not anoint yourself with oil; for, your olives will drop off. [[784]](#footnote-784) You will have sons and daughters but not keep them, for they will go into captivity. [[785]](#footnote-785) All your trees and all the produce of your soil will become the prey of insects. |
| **מג**הַגֵּר֙ אֲשֶׁ֣ר בְּקִרְבְּךָ֔ יַעֲלֶ֥ה עָלֶ֖יךָ מַ֣עְלָה מָּ֑עְלָה וְאַתָּ֥ה תֵרֵ֖ד מַ֥טָּה מָּֽטָּה׃ **מד**ה֣וּא יַלְוְךָ֔ וְאַתָּ֖ה לֹ֣א תַלְוֶ֑נּוּ ה֚וּא יִהְיֶ֣ה לְרֹ֔אשׁ וְאַתָּ֖ה תִּֽהְיֶ֥ה לְזָנָֽב׃ | [[786]](#footnote-786) “The stranger among you will rise higher and higher above you, and you shall sink lower and lower. [[787]](#footnote-787) They will lend to you, you will not lend to them; they will be at the head, and you at the tail. |
| **מה**וּבָ֨אוּ עָלֶ֜יךָ כׇּל־הַקְּלָל֣וֹת הָאֵ֗לֶּה וּרְדָפ֙וּךָ֙ וְהִשִּׂיג֔וּךָ עַ֖ד הִשָּׁמְדָ֑ךְ כִּי־לֹ֣א שָׁמַ֗עְתָּ בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֛ר מִצְוֺתָ֥יו וְחֻקֹּתָ֖יו אֲשֶׁ֥ר צִוָּֽךְ׃ **מו**וְהָי֣וּ בְךָ֔ לְא֖וֹת וּלְמוֹפֵ֑ת וּֽבְזַרְעֲךָ֖ עַד־עוֹלָֽם׃ | [[788]](#footnote-788) “All these curses will come up with you, pursuing and overtaking you until you perish for not obeying the voice of Yahweh your God by keeping the commandments and laws that he commanded you. [[789]](#footnote-789) They will be a sign and a wonder over you and your descendants forever. |
| **מז**תַּ֗חַת אֲשֶׁ֤ר לֹא־עָבַ֙דְתָּ֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּשִׂמְחָ֖ה וּבְט֣וּב לֵבָ֑ב מֵרֹ֖ב כֹּֽל׃ **מח**וְעָבַדְתָּ֣ אֶת־אֹיְבֶ֗יךָ אֲשֶׁ֨ר יְשַׁלְּחֶ֤נּוּ יְהֹוָה֙ בָּ֔ךְ בְּרָעָ֧ב וּבְצָמָ֛א וּבְעֵירֹ֖ם וּבְחֹ֣סֶר כֹּ֑ל וְנָתַ֞ן עֹ֤ל בַּרְזֶל֙ עַל־צַוָּארֶ֔ךָ עַ֥ד הִשְׁמִיד֖וֹ אֹתָֽךְ׃ | [[790]](#footnote-790) “For failing to serve Yahweh your God in the joy and happiness that come from an abundance of all things, [[791]](#footnote-791) you will submit to the enemies that Yahweh will send against you, in hunger, and in thirst, and in nakedness, and in utter destitution. They will put an iron yoke on your neck until they destroy you. |
| **מט**יִשָּׂ֣א יְהֹוָה֩ עָלֶ֨יךָ גּ֤וֹי מֵֽרָחֹק֙ מִקְצֵ֣ה הָאָ֔רֶץ כַּאֲשֶׁ֥ר יִדְאֶ֖ה הַנָּ֑שֶׁר גּ֕וֹי אֲשֶׁ֥ר לֹא־תִשְׁמַ֖ע לְשֹׁנֽוֹ׃ **נ**גּ֖וֹי עַ֣ז פָּנִ֑ים אֲשֶׁ֨ר לֹא־יִשָּׂ֤א פָנִים֙ לְזָקֵ֔ן וְנַ֖עַר לֹ֥א יָחֹֽן׃ **נא**וְ֠אָכַ֠ל פְּרִ֨י בְהֶמְתְּךָ֥ וּפְרִֽי־אַדְמָתְךָ֮ עַ֣ד הִשָּׁמְדָךְ֒ אֲשֶׁ֨ר לֹא־יַשְׁאִ֜יר לְךָ֗ דָּגָן֙ תִּיר֣וֹשׁ וְיִצְהָ֔ר שְׁגַ֥ר אֲלָפֶ֖יךָ וְעַשְׁתְּרֹ֣ת צֹאנֶ֑ךָ עַ֥ד הַאֲבִיד֖וֹ אֹתָֽךְ׃ **נב**וְהֵצַ֨ר לְךָ֜ בְּכׇל־שְׁעָרֶ֗יךָ עַ֣ד רֶ֤דֶת חֹמֹתֶ֙יךָ֙ הַגְּבֹהֹ֣ת וְהַבְּצֻר֔וֹת אֲשֶׁ֥ר אַתָּ֛ה בֹּטֵ֥חַ בָּהֵ֖ן בְּכׇל־אַרְצֶ֑ךָ וְהֵצַ֤ר לְךָ֙ בְּכׇל־שְׁעָרֶ֔יךָ בְּכׇ֨ל־אַרְצְךָ֔ אֲשֶׁ֥ר נָתַ֛ן יְהֹוָ֥ה אֱלֹהֶ֖יךָ לָֽךְ׃ **נג**וְאָכַלְתָּ֣ פְרִֽי־בִטְנְךָ֗ בְּשַׂ֤ר בָּנֶ֙יךָ֙ וּבְנֹתֶ֔יךָ אֲשֶׁ֥ר נָתַן־לְךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ בְּמָצוֹר֙ וּבְמָצ֔וֹק אֲשֶׁר־יָצִ֥יק לְךָ֖ אֹיְבֶֽךָ׃ **נד**הָאִישׁ֙ הָרַ֣ךְ בְּךָ֔ וְהֶעָנֹ֖ג מְאֹ֑ד תֵּרַ֨ע עֵינ֤וֹ בְאָחִיו֙ וּבְאֵ֣שֶׁת חֵיק֔וֹ וּבְיֶ֥תֶר בָּנָ֖יו אֲשֶׁ֥ר יוֹתִֽיר׃ **נה**מִתֵּ֣ת׀ לְאַחַ֣ד מֵהֶ֗ם מִבְּשַׂ֤ר בָּנָיו֙ אֲשֶׁ֣ר יֹאכֵ֔ל מִבְּלִ֥י הִשְׁאִֽיר־ל֖וֹ כֹּ֑ל בְּמָצוֹר֙ וּבְמָצ֔וֹק אֲשֶׁ֨ר יָצִ֥יק לְךָ֛ אֹיִבְךָ֖ בְּכׇל־שְׁעָרֶֽיךָ׃ **נו**הָרַכָּ֨ה בְךָ֜ וְהָעֲנֻגָּ֗ה אֲשֶׁ֨ר לֹֽא־נִסְּתָ֤ה כַף־רַגְלָהּ֙ הַצֵּ֣ג עַל־הָאָ֔רֶץ מֵהִתְעַנֵּ֖ג וּמֵרֹ֑ךְ תֵּרַ֤ע עֵינָהּ֙ בְּאִ֣ישׁ חֵיקָ֔הּ וּבִבְנָ֖הּ וּבְבִתָּֽהּ׃ **נז**וּֽבְשִׁלְיָתָ֞הּ הַיּוֹצֵ֣ת׀ מִבֵּ֣ין רַגְלֶ֗יהָ וּבְבָנֶ֙יהָ֙ אֲשֶׁ֣ר תֵּלֵ֔ד כִּֽי־תֹאכְלֵ֥ם בְּחֹסֶר־כֹּ֖ל בַּסָּ֑תֶר בְּמָצוֹר֙ וּבְמָצ֔וֹק אֲשֶׁ֨ר יָצִ֥יק לְךָ֛ אֹיִבְךָ֖ בִּשְׁעָרֶֽיךָ׃ | [[792]](#footnote-792) “Yahweh will raise against you a far-off nation from the ends of the earth, as the eagle flies; a nation whose language you do not understand, [[793]](#footnote-793) a grim-faced nation, with neither respect for the old nor pity for the young. [[794]](#footnote-794) They will eat the fruit of your cattle and the fruit of your soil until you perish, leaving you neither corn nor wine nor oil nor increase of your cattle nor young of your flock, until they make an end of you. [[795]](#footnote-795) They will besiege you in all your towns until the high, fortified walls that you trusted come down throughout your land; they will besiege you in all the towns that Yahweh gives you. [[796]](#footnote-796) In the dire straits that the enemy siege brings you, you will eat the fruit of your womb, the flesh of your own sons and daughters whom Yahweh has given you. [[797]](#footnote-797) The gentlest and most tender of your men will scowl at his brother, at the wife he embraces, and at his remaining children, [[798]](#footnote-798) grudging them a share in the flesh of those children of his that he is eating; for, there will be nothing left to him in the dire straits that the enemy siege brings you in all your towns. [[799]](#footnote-799) The refined and most gentle of your women, so refined, so gentle that she would never venture to set the sole of her foot to the ground, will scowl at the husband she embraces, and at her son and her daughter, [[800]](#footnote-800) and at the afterbirth between her feet, and at the child who she shall bear, since she has nothing else in the dire straits that the enemy siege will bring you in your towns. |
| **נח**אִם־לֹ֨א תִשְׁמֹ֜ר לַעֲשׂ֗וֹת אֶת־כׇּל־דִּבְרֵי֙ הַתּוֹרָ֣ה הַזֹּ֔את הַכְּתֻבִ֖ים בַּסֵּ֣פֶר הַזֶּ֑ה לְ֠יִרְאָ֠ה אֶת־הַשֵּׁ֞ם הַנִּכְבָּ֤ד וְהַנּוֹרָא֙ הַזֶּ֔ה אֵ֖ת יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **נט**וְהִפְלָ֤א יְהֹוָה֙ אֶת־מַכֹּ֣תְךָ֔ וְאֵ֖ת מַכּ֣וֹת זַרְעֶ֑ךָ מַכּ֤וֹת גְּדֹלֹת֙ וְנֶ֣אֱמָנ֔וֹת וׇחֳלָיִ֖ם רָעִ֥ים וְנֶאֱמָנִֽים׃ **ס**וְהֵשִׁ֣יב בְּךָ֗ אֵ֚ת כׇּל־מַדְוֵ֣ה מִצְרַ֔יִם אֲשֶׁ֥ר יָגֹ֖רְתָּ מִפְּנֵיהֶ֑ם וְדָבְק֖וּ בָּֽךְ׃ **סא**גַּ֤ם כׇּל־חֳלִי֙ וְכׇל־מַכָּ֔ה אֲשֶׁר֙ לֹ֣א כָת֔וּב בְּסֵ֖פֶר הַתּוֹרָ֣ה הַזֹּ֑את יַעְלֵ֤ם יְהֹוָה֙ עָלֶ֔יךָ עַ֖ד הִשָּׁמְדָֽךְ׃ **סב**וְנִשְׁאַרְתֶּם֙ בִּמְתֵ֣י מְעָ֔ט תַּ֚חַת אֲשֶׁ֣ר הֱיִיתֶ֔ם כְּכוֹכְבֵ֥י הַשָּׁמַ֖יִם לָרֹ֑ב כִּֽי־לֹ֣א שָׁמַ֔עְתָּ בְּק֖וֹל יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ **סג**וְ֠הָיָ֠ה כַּאֲשֶׁר־שָׂ֨שׂ יְהֹוָ֜ה עֲלֵיכֶ֗ם לְהֵיטִ֣יב אֶתְכֶם֮ וּלְהַרְבּ֣וֹת אֶתְכֶם֒ כֵּ֣ן יָשִׂ֤ישׂ יְהֹוָה֙ עֲלֵיכֶ֔ם לְהַאֲבִ֥יד אֶתְכֶ֖ם וּלְהַשְׁמִ֣יד אֶתְכֶ֑ם וְנִסַּחְתֶּם֙ מֵעַ֣ל הָאֲדָמָ֔ה אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּֽהּּ׃ | [[801]](#footnote-801) “If you do not keep and observe all the words of this Law that are written in this book, in the fear of this Name of glory and awe: Yahweh your God, [[802]](#footnote-802) Yahweh will strike you down with monstrous plagues, you and your descendants: with plagues grievous and lasting, and with pernicious and enduring diseases. [[803]](#footnote-803) Once more, he will bring on you the diseases of Egypt that you dreaded, and they will infect you. [[804]](#footnote-804) Furthermore, Yahweh will bring on you every sickness, every plague, which is not mentioned in the Book of this Law, until you are destroyed. [[805]](#footnote-805) There will only be a small number of you remaining – you who were once as numerous as the stars of heaven. For not obeying the voice of Yahweh your God, [[806]](#footnote-806) just as Yahweh took delight in giving you prosperity and increase, so now he will take delight in bringing you ruin and destruction. You will be torn from the land that you are entering to make your own. |
| **סד**וֶהֱפִֽיצְךָ֤ יְהֹוָה֙ בְּכׇל־הָ֣עַמִּ֔ים מִקְצֵ֥ה הָאָ֖רֶץ וְעַד־קְצֵ֣ה הָאָ֑רֶץ וְעָבַ֨דְתָּ שָּׁ֜ם אֱלֹהִ֣ים אֲחֵרִ֗ים אֲשֶׁ֧ר לֹא־יָדַ֛עְתָּ אַתָּ֥ה וַאֲבֹתֶ֖יךָ עֵ֥ץ וָאָֽבֶן׃ **סה**וּבַגּוֹיִ֤ם הָהֵם֙ לֹ֣א תַרְגִּ֔יעַ וְלֹא־יִהְיֶ֥ה מָנ֖וֹחַ לְכַף־רַגְלֶ֑ךָ וְנָתַן֩ יְהֹוָ֨ה לְךָ֥ שָׁם֙ לֵ֣ב רַגָּ֔ז וְכִלְי֥וֹן עֵינַ֖יִם וְדַאֲב֥וֹן נָֽפֶשׁ׃ **סו**וְהָי֣וּ חַיֶּ֔יךָ תְּלֻאִ֥ים לְךָ֖ מִנֶּ֑גֶד וּפָֽחַדְתָּ֙ לַ֣יְלָה וְיוֹמָ֔ם וְלֹ֥א תַאֲמִ֖ין בְּחַיֶּֽיךָ׃ **סז**בַּבֹּ֤קֶר תֹּאמַר֙ מִֽי־יִתֵּ֣ן עֶ֔רֶב וּבָעֶ֥רֶב תֹּאמַ֖ר מִֽי־יִתֵּ֣ן בֹּ֑קֶר מִפַּ֤חַד לְבָֽבְךָ֙ אֲשֶׁ֣ר תִּפְחָ֔ד וּמִמַּרְאֵ֥ה עֵינֶ֖יךָ אֲשֶׁ֥ר תִּרְאֶֽה׃ **סח**וֶהֱשִֽׁיבְךָ֨ יְהֹוָ֥ה׀  מִצְרַ֘יִם֮ בׇּאֳנִיּוֹת֒ בַּדֶּ֙רֶךְ֙ אֲשֶׁ֣ר אָמַ֣רְתִּֽי לְךָ֔ לֹא־תֹסִ֥יף ע֖וֹד לִרְאֹתָ֑הּ וְהִתְמַכַּרְתֶּ֨ם שָׁ֧ם לְאֹיְבֶ֛יךָ לַעֲבָדִ֥ים וְלִשְׁפָח֖וֹת וְאֵ֥ין קֹנֶֽה׃ {ס} | [[807]](#footnote-807) “Yahweh will scatter you among all peoples, from one end of the earth to the other; there you will serve other gods of wood and stone that neither you nor your fathers have known. [[808]](#footnote-808) Among these nations, you will find no ease, no rest for the sole of your foot; Yahweh will give you a quaking heart, weary eyes, halting breath. [[809]](#footnote-809) Your life will hang in doubt before you; night and day, you will go in fear, uncertain of your life. [[810]](#footnote-810) In the morning you will say, “How I wish it were evening!” and in the evening, “How I wish it were morning!” Such terror will grip your heart, such sights your eyes will see. [[811]](#footnote-811) Yahweh will take you back to Egypt by sea and by land, though I had promised you: You will not see it again. And there you will want to sell yourselves to your enemies as serving men and women, but no one will buy you.” |
| **סט**אֵ֩לֶּה֩ דִבְרֵ֨י הַבְּרִ֜ית אֲֽשֶׁר־צִוָּ֧ה יְהֹוָ֣ה אֶת־מֹשֶׁ֗ה לִכְרֹ֛ת אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל בְּאֶ֣רֶץ מוֹאָ֑ב מִלְּבַ֣ד הַבְּרִ֔ית אֲשֶׁר־כָּרַ֥ת אִתָּ֖ם בְּחֹרֵֽב׃ {פ} | [[812]](#footnote-812) These are the words of the Covenant that Yahweh ordered Moses to make with the Israelites in Moab, in addition to the Covenant he had made with them at Horeb. |

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| דברים פרק כט | Deuteronomy [[813]](#footnote-813)29 |
| **א**וַיִּקְרָ֥א מֹשֶׁ֛ה אֶל־כׇּל־יִשְׂרָאֵ֖ל וַיֹּ֣אמֶר אֲלֵהֶ֑ם אַתֶּ֣ם רְאִיתֶ֗ם אֵ֣ת כׇּל־אֲשֶׁר֩ עָשָׂ֨ה יְהֹוָ֤ה לְעֵֽינֵיכֶם֙ בְּאֶ֣רֶץ מִצְרַ֔יִם לְפַרְעֹ֥ה וּלְכׇל־עֲבָדָ֖יו וּלְכׇל־אַרְצֽוֹ׃ **ב**הַמַּסּוֹת֙ הַגְּדֹלֹ֔ת אֲשֶׁ֥ר רָא֖וּ עֵינֶ֑יךָ הָאֹתֹ֧ת וְהַמֹּפְתִ֛ים הַגְּדֹלִ֖ים הָהֵֽם׃ **ג**וְלֹא־נָתַן֩ יְהֹוָ֨ה לָכֶ֥ם לֵב֙ לָדַ֔עַת וְעֵינַ֥יִם לִרְא֖וֹת וְאׇזְנַ֣יִם לִשְׁמֹ֑עַ עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **ד**וָאוֹלֵ֥ךְ אֶתְכֶ֛ם אַרְבָּעִ֥ים שָׁנָ֖ה בַּמִּדְבָּ֑ר לֹֽא־בָל֤וּ שַׂלְמֹֽתֵיכֶם֙ מֵעֲלֵיכֶ֔ם וְנַעַלְךָ֥ לֹֽא־בָלְתָ֖ה מֵעַ֥ל רַגְלֶֽךָ׃ **ה**לֶ֚חֶם לֹ֣א אֲכַלְתֶּ֔ם וְיַ֥יִן וְשֵׁכָ֖ר לֹ֣א שְׁתִיתֶ֑ם לְמַ֙עַן֙ תֵּֽדְע֔וּ כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ **ו**וַתָּבֹ֖אוּ אֶל־הַמָּק֣וֹם הַזֶּ֑ה וַיֵּצֵ֣א סִיחֹ֣ן מֶֽלֶךְ־חֶ֠שְׁבּ֠וֹן וְע֨וֹג מֶלֶךְ־הַבָּשָׁ֧ן לִקְרָאתֵ֛נוּ לַמִּלְחָמָ֖ה וַנַּכֵּֽם׃ **ז**וַנִּקַּח֙ אֶת־אַרְצָ֔ם וַנִּתְּנָ֣הּ לְנַחֲלָ֔ה לָראוּבֵנִ֖י וְלַגָּדִ֑י וְלַחֲצִ֖י שֵׁ֥בֶט הַֽמְﬞנַשִּֽׁי׃ **ח**וּשְׁמַרְתֶּ֗ם אֶת־דִּבְרֵי֙ הַבְּרִ֣ית הַזֹּ֔את וַעֲשִׂיתֶ֖ם אֹתָ֑ם לְמַ֣עַן תַּשְׂכִּ֔ילוּ אֵ֖ת כׇּל־אֲשֶׁ֥ר תַּעֲשֽׂוּן׃ {פ} | [[814]](#footnote-814) Then Moses called the whole of Israel together and said to them: “You have seen all that Yahweh did before your eyes in the land of Egypt, to Pharaoh, to all his servants, and to his whole land, [[815]](#footnote-815) the great ordeals your own eyes witnessed, the signs and those great wonders. [[816]](#footnote-816) However, until today, Yahweh has not given you the mind to understand, the eyes to see, or the ears to hear. [[817]](#footnote-817) I have been leading you for forty years in the desert, yet the clothes you have been wearing have not worn out, nor have the sandals on your feet worn out. [[818]](#footnote-818) You have eaten no bread; neither have you drunk wine or strong drink, that you may learn that I, Yahweh, am your God. [[819]](#footnote-819) When you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to do battle, but we defeated them. [[820]](#footnote-820) We conquered their land and gave it as an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. [[821]](#footnote-821) Therefore, keep the words of this Covenant and observe them, and you will prosper in everything that you do. |
| **ט**אַתֶּ֨ם נִצָּבִ֤ים הַיּוֹם֙ כֻּלְּכֶ֔ם לִפְנֵ֖י יְהֹוָ֣ה אֱלֹהֵיכֶ֑ם רָאשֵׁיכֶ֣ם שִׁבְטֵיכֶ֗ם זִקְנֵיכֶם֙ וְשֹׁ֣טְרֵיכֶ֔ם כֹּ֖ל אִ֥ישׁ יִשְׂרָאֵֽל׃ **י**טַפְּכֶ֣ם נְשֵׁיכֶ֔ם וְגֵ֣רְךָ֔ אֲשֶׁ֖ר בְּקֶ֣רֶב מַחֲנֶ֑יךָ מֵחֹטֵ֣ב עֵצֶ֔יךָ עַ֖ד שֹׁאֵ֥ב מֵימֶֽיךָ׃ **יא**לְעׇבְרְךָ֗ בִּבְרִ֛ית יְהֹוָ֥ה אֱלֹהֶ֖יךָ וּבְאָלָת֑וֹ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ כֹּרֵ֥ת עִמְּךָ֖ הַיּֽוֹם׃ **יב**לְמַ֣עַן הָקִֽים־אֹתְךָ֩ הַיּ֨וֹם׀  ל֜וֹ לְעָ֗ם וְה֤וּא יִֽהְיֶה־לְּךָ֙ לֵֽאלֹהִ֔ים כַּאֲשֶׁ֖ר דִּבֶּר־לָ֑ךְ וְכַאֲשֶׁ֤ר נִשְׁבַּע֙ לַאֲבֹתֶ֔יךָ לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹֽב׃ | [[822]](#footnote-822) “All of you stand here today before Yahweh your God: your heads, your tribes, your elders, your scribes – all the men of Israel, [[823]](#footnote-823) with your children and your wives (and the foreigner too who is in your camp, be he your wood-cutter or your water-carrier) – [[824]](#footnote-824) to enter into the Covenant of Yahweh your God, a Covenant ratified with dire sanctions, which he has made with you today, [[825]](#footnote-825) and by which, today, he makes a nation of you and he himself becomes a God to you, as he has promised and as he has sworn to your fathers Abraham, Isaac and Jacob. |
| **יג**וְלֹ֥א אִתְּכֶ֖ם לְבַדְּכֶ֑ם אָנֹכִ֗י כֹּרֵת֙ אֶת־הַבְּרִ֣ית הַזֹּ֔את וְאֶת־הָאָלָ֖ה הַזֹּֽאת׃ **יד**כִּי֩ אֶת־אֲשֶׁ֨ר יֶשְׁנ֜וֹ פֹּ֗ה עִמָּ֙נוּ֙ עֹמֵ֣ד הַיּ֔וֹם לִפְנֵ֖י יְהֹוָ֣ה אֱלֹהֵ֑ינוּ וְאֵ֨ת אֲשֶׁ֥ר אֵינֶ֛נּוּ פֹּ֖ה עִמָּ֥נוּ הַיּֽוֹם׃ | [[826]](#footnote-826) “Not only with you who stand here today do I make this Covenant today and pronounce these sanctions, [[827]](#footnote-827) but with him also who is not here today, as well as with him who stands with us here in the presence of Yahweh our God. |
| **טו**כִּֽי־אַתֶּ֣ם יְדַעְתֶּ֔ם אֵ֥ת אֲשֶׁר־יָשַׁ֖בְנוּ בְּאֶ֣רֶץ מִצְרָ֑יִם וְאֵ֧ת אֲשֶׁר־עָבַ֛רְנוּ בְּקֶ֥רֶב הַגּוֹיִ֖ם אֲשֶׁ֥ר עֲבַרְתֶּֽם׃ **טז**וַתִּרְאוּ֙ אֶת־שִׁקּ֣וּצֵיהֶ֔ם וְאֵ֖ת גִּלֻּלֵיהֶ֑ם עֵ֣ץ וָאֶ֔בֶן כֶּ֥סֶף וְזָהָ֖ב אֲשֶׁ֥ר עִמָּהֶֽם׃ | [[828]](#footnote-828) “Yes, you know those among whom we lived in Egypt, those through whose lands we journeyed, the nations through whom we have passed. [[829]](#footnote-829) You have seen their abominations and their idols, the wood, the stone, the silver and gold they have in their countries. |
| **יז**פֶּן־יֵ֣שׁ בָּ֠כֶ֠ם אִ֣ישׁ אֽוֹ־אִשָּׁ֞ה א֧וֹ מִשְׁפָּחָ֣ה אוֹ־שֵׁ֗בֶט אֲשֶׁר֩ לְבָב֨וֹ פֹנֶ֤ה הַיּוֹם֙ מֵעִם֙ יְהֹוָ֣ה אֱלֹהֵ֔ינוּ לָלֶ֣כֶת לַעֲבֹ֔ד אֶת־אֱלֹהֵ֖י הַגּוֹיִ֣ם הָהֵ֑ם פֶּן־יֵ֣שׁ בָּכֶ֗ם שֹׁ֛רֶשׁ פֹּרֶ֥ה רֹ֖אשׁ וְלַעֲנָֽה׃ **יח**וְהָיָ֡ה בְּשׇׁמְעוֹ֩ אֶת־דִּבְרֵ֨י הָאָלָ֜ה הַזֹּ֗את וְהִתְבָּרֵ֨ךְ בִּלְבָב֤וֹ לֵאמֹר֙ שָׁל֣וֹם יִֽהְיֶה־לִּ֔י כִּ֛י בִּשְׁרִר֥וּת לִבִּ֖י אֵלֵ֑ךְ לְמַ֛עַן סְפ֥וֹת הָרָוָ֖ה אֶת־הַצְּמֵאָֽה׃ **יט**לֹא־יֹאבֶ֣ה יְהֹוָה֮ סְלֹ֣חַֽ לוֹ֒ כִּ֣י אָ֠ז יֶעְשַׁ֨ן אַף־יְהֹוָ֤ה וְקִנְאָתוֹ֙ בָּאִ֣ישׁ הַה֔וּא וְרָ֤בְצָה בּוֹ֙ כׇּל־הָ֣אָלָ֔ה הַכְּתוּבָ֖ה בַּסֵּ֣פֶר הַזֶּ֑ה וּמָחָ֤ה יְהֹוָה֙ אֶת־שְׁמ֔וֹ מִתַּ֖חַת הַשָּׁמָֽיִם׃ **כ**וְהִבְדִּיל֤וֹ יְהֹוָה֙ לְרָעָ֔ה מִכֹּ֖ל שִׁבְטֵ֣י יִשְׂרָאֵ֑ל כְּכֹל֙ אָל֣וֹת הַבְּרִ֔ית הַכְּתוּבָ֕ה בְּסֵ֥פֶר הַתּוֹרָ֖ה הַזֶּֽה׃ | [[830]](#footnote-830) “Let there be no man or woman among you, no clan or tribe, whose heart turns away from Yahweh your God today, to go and serve the gods of those nations. Let there be no root among you bearing fruit that is poisonous and bitter. [[831]](#footnote-831) If, after hearing this imprecation, anyone, blessing himself, should say in his heart, “I shall do well enough if I follow the dictates of my heart; much water drives away thirst,” [[832]](#footnote-832) Yahweh will be unwilling to pardon him. The wrath and jealousy of Yahweh will blaze against such a man; every curse written in this book will fall on him, and Yahweh will blot out his name from under heaven. [[833]](#footnote-833) Yahweh will single him out from all the tribes of Israel to his distinction, in accordance with all the curses of the Covenant written in the Book of this Law. |
| **כא**וְאָמַ֞ר הַדּ֣וֹר הָאַחֲר֗וֹן בְּנֵיכֶם֙ אֲשֶׁ֤ר יָק֙וּמוּ֙ מֵאַ֣חֲרֵיכֶ֔ם וְהַ֨נׇּכְרִ֔י אֲשֶׁ֥ר יָבֹ֖א מֵאֶ֣רֶץ רְחוֹקָ֑ה וְ֠רָא֠וּ אֶת־מַכּ֞וֹת הָאָ֤רֶץ הַהִוא֙ וְאֶת־תַּ֣חֲלֻאֶ֔יהָ אֲשֶׁר־חִלָּ֥ה יְהֹוָ֖ה בָּֽהּ׃ **כב**גׇּפְרִ֣ית וָמֶ֘לַח֮ שְׂרֵפָ֣ה כׇל־אַרְצָהּ֒ לֹ֤א תִזָּרַע֙ וְלֹ֣א תַצְמִ֔חַ וְלֹא־יַעֲלֶ֥ה בָ֖הּ כׇּל־עֵ֑שֶׂב כְּֽמַהְפֵּכַ֞ת סְדֹ֤ם וַעֲמֹרָה֙ אַדְמָ֣ה וצביים וּצְבוֹיִ֔ם אֲשֶׁר֙ הָפַ֣ךְ יְהֹוָ֔ה בְּאַפּ֖וֹ וּבַחֲמָתֽוֹ׃ **כג**וְאָֽמְרוּ֙ כׇּל־הַגּוֹיִ֔ם עַל־מֶ֨ה עָשָׂ֧ה יְהֹוָ֛ה כָּ֖כָה לָאָ֣רֶץ הַזֹּ֑את מֶ֥ה חֳרִ֛י הָאַ֥ף הַגָּד֖וֹל הַזֶּֽה׃ **כד**וְאָ֣מְר֔וּ עַ֚ל אֲשֶׁ֣ר עָזְב֔וּ אֶת־בְּרִ֥ית יְהֹוָ֖ה אֱלֹהֵ֣י אֲבֹתָ֑ם אֲשֶׁר֙ כָּרַ֣ת עִמָּ֔ם בְּהוֹצִיא֥וֹ אֹתָ֖ם מֵאֶ֥רֶץ מִצְרָֽיִם׃ **כה**וַיֵּלְכ֗וּ וַיַּֽעַבְדוּ֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וַיִּֽשְׁתַּחֲו֖וּ לָהֶ֑ם אֱלֹהִים֙ אֲשֶׁ֣ר לֹֽא־יְדָע֔וּם וְלֹ֥א חָלַ֖ק לָהֶֽם׃ **כו**וַיִּחַר־אַ֥ף יְהֹוָ֖ה בָּאָ֣רֶץ הַהִ֑וא לְהָבִ֤יא עָלֶ֙יהָ֙ אֶת־כׇּל־הַקְּלָלָ֔ה הַכְּתוּבָ֖ה בַּסֵּ֥פֶר הַזֶּֽה׃ **כז**וַיִּתְּשֵׁ֤ם יְהֹוָה֙ מֵעַ֣ל אַדְמָתָ֔ם בְּאַ֥ף וּבְחֵמָ֖ה וּבְקֶ֣צֶף גָּד֑וֹל וַיַּשְׁלִכֵ֛ם אֶל־אֶ֥רֶץ אַחֶ֖רֶת כַּיּ֥וֹם הַזֶּֽה׃ | [[834]](#footnote-834) “The next generation, your children who are to come after you, as also the stranger from a distant country, will see the plagues of that land and the diseases from which Yahweh will make it suffer, and will exclaim, [[835]](#footnote-835) “Sulphur, salt, scorched earth, the whole land through! No one will sow, nothing will grow, no grass will spring ever again. Like this, Sodom and Gomorrah were overthrown, Admah and Zeboiim, which Yahweh overthrew in his anger and wrath.” [[836]](#footnote-836) All the nations will exclaim, “Why has Yahweh treated this land like this? Why this great blaze of anger?” [[837]](#footnote-837) And people will say, “Because they deserted the Covenant of Yahweh, the God of their fathers, the Covenant he made with them when he brought them out of the land of Egypt; [[838]](#footnote-838) because they went and served other gods and worshipped them, gods they had not known, gods whom he had not allotted to them, [[839]](#footnote-839) for this the anger of Yahweh has blazed against this land, bringing on it all the curses written in this book. [[840]](#footnote-840) In anger, in fury, in fierce wrath, Yahweh has torn them from their country and flung them into another land where they are today.” |
| **כח**הַנִּ֨סְתָּרֹ֔ת לַיהֹוָ֖ה אֱלֹהֵ֑ינוּ וְהַנִּגְלֹ֞ת לָ֤ׄנׄוּׄ וּׄלְׄבָׄנֵ֙ׄיׄנׄוּ֙ׄ עַׄד־עוֹלָ֔ם לַעֲשׂ֕וֹת אֶת־כׇּל־דִּבְרֵ֖י הַתּוֹרָ֥ה הַזֹּֽאת׃ {ס} | [[841]](#footnote-841) “Things hidden belong to Yahweh our God but things revealed belong to us and our children for all time, so that we may observe all the words of this Law. |

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| דברים פרק ל | Deuteronomy [[842]](#footnote-842)30 |
| **א**וְהָיָה֩ כִֽי־יָבֹ֨אוּ עָלֶ֜יךָ כׇּל־הַדְּבָרִ֣ים הָאֵ֗לֶּה הַבְּרָכָה֙ וְהַקְּלָלָ֔ה אֲשֶׁ֥ר נָתַ֖תִּי לְפָנֶ֑יךָ וַהֲשֵׁבֹתָ֙ אֶל־לְבָבֶ֔ךָ בְּכׇ֨ל־הַגּוֹיִ֔ם אֲשֶׁ֧ר הִדִּיחֲךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ שָֽׁמָּה׃ **ב**וְשַׁבְתָּ֞ עַד־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ וְשָׁמַעְתָּ֣ בְקֹל֔וֹ כְּכֹ֛ל אֲשֶׁר־אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם אַתָּ֣ה וּבָנֶ֔יךָ בְּכׇל־לְבָבְךָ֖ וּבְכׇל־נַפְשֶֽׁךָ׃ **ג**וְשָׁ֨ב יְהֹוָ֧ה אֱלֹהֶ֛יךָ אֶת־שְׁבוּתְךָ֖ וְרִחֲמֶ֑ךָ וְשָׁ֗ב וְקִבֶּצְךָ֙ מִכׇּל־הָ֣עַמִּ֔ים אֲשֶׁ֧ר הֱפִֽיצְךָ֛ יְהֹוָ֥ה אֱלֹהֶ֖יךָ שָֽׁמָּה׃ **ד**אִם־יִהְיֶ֥ה נִֽדַּחֲךָ֖ בִּקְצֵ֣ה הַשָּׁמָ֑יִם מִשָּׁ֗ם יְקַבֶּצְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ וּמִשָּׁ֖ם יִקָּחֶֽךָ׃ **ה**וֶהֱבִיאֲךָ֞ יְהֹוָ֣ה אֱלֹהֶ֗יךָ אֶל־הָאָ֛רֶץ אֲשֶׁר־יָרְשׁ֥וּ אֲבֹתֶ֖יךָ וִֽירִשְׁתָּ֑הּ וְהֵיטִֽבְךָ֥ וְהִרְבְּךָ֖ מֵאֲבֹתֶֽיךָ׃ | [[843]](#footnote-843) “When all these words come true for you, the blessing and the curse I have set before you, if you call them to mind wherever among the nations Yahweh your God has driven you, [[844]](#footnote-844) and return to Yahweh your God, if you and your children obey his voice with all your heart and soul in everything I enjoin on you today, [[845]](#footnote-845) then Yahweh your God will bring back your captives, have pity on you and gather you once again from all the peoples where Yahweh your God has scattered you. [[846]](#footnote-846) Had you wandered to the ends of the heavens, from there Yahweh your God would gather you and reclaim you, [[847]](#footnote-847) and bring you back to the land your fathers possessed, so that you may make it your own, prospering there and increasing even more than your fathers. |
| **ו**וּמָ֨ל יְהֹוָ֧ה אֱלֹהֶ֛יךָ אֶת־לְבָבְךָ֖ וְאֶת־לְבַ֣ב זַרְעֶ֑ךָ לְאַהֲבָ֞ה אֶת־יְהֹוָ֧ה אֱלֹהֶ֛יךָ בְּכׇל־לְבָבְךָ֥ וּבְכׇל־נַפְשְׁךָ֖ לְמַ֥עַן חַיֶּֽיךָ׃ **ז**וְנָתַן֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ אֵ֥ת כׇּל־הָאָל֖וֹת הָאֵ֑לֶּה עַל־אֹיְבֶ֥יךָ וְעַל־שֹׂנְאֶ֖יךָ אֲשֶׁ֥ר רְדָפֽוּךָ׃ **ח**וְאַתָּ֣ה תָשׁ֔וּב וְשָׁמַעְתָּ֖ בְּק֣וֹל יְהֹוָ֑ה וְעָשִׂ֙יתָ֙ אֶת־כׇּל־מִצְוֺתָ֔יו אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּֽוֹם׃ **ט**וְהוֹתִֽירְךָ֩ יְהֹוָ֨ה אֱלֹהֶ֜יךָ בְּכֹ֣ל׀ מַעֲשֵׂ֣ה יָדֶ֗ךָ בִּפְרִ֨י בִטְנְךָ֜ וּבִפְרִ֧י בְהֶמְתְּךָ֛ וּבִפְרִ֥י אַדְמָתְךָ֖ לְטֹבָ֑ה כִּ֣י׀ יָשׁ֣וּב יְהֹוָ֗ה לָשׂ֤וּשׂ עָלֶ֙יךָ֙ לְט֔וֹב כַּאֲשֶׁר־שָׂ֖שׂ עַל־אֲבֹתֶֽיךָ׃ **י**כִּ֣י תִשְׁמַ֗ע בְּקוֹל֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֤ר מִצְוֺתָיו֙ וְחֻקֹּתָ֔יו הַכְּתוּבָ֕ה בְּסֵ֥פֶר הַתּוֹרָ֖ה הַזֶּ֑ה כִּ֤י תָשׁוּב֙ אֶל־יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכׇל־לְבָבְךָ֖ וּבְכׇל־נַפְשֶֽׁךָ׃ {ס} | [[848]](#footnote-848) “Yahweh your God will circumcise your heart and the heart of your descendants, until you love Yahweh your God with all your heart and soul, and so have life. [[849]](#footnote-849) Yahweh your God will put all these curses on your foes and on your enemies who have persecuted you. [[850]](#footnote-850) Once again, you will obey the voice of Yahweh your God and keep all his com­mand­ments that I enjoin on you today. [[851]](#footnote-851) Yahweh your God will give you great prosperity in all your undertakings, in the fruit of your body, the fruit of your cattle and in the fruit of your soil. Yahweh will again rejoice in your prosperity as he rejoiced in the prosperity of your fathers, [[852]](#footnote-852) if only you obey the voice of Yahweh your God, by keeping his commandments and decrees written in the Book of this Law, and if you return to Yahweh your God with all your heart and soul. |
| **יא**כִּ֚י הַמִּצְוָ֣ה הַזֹּ֔את אֲשֶׁ֛ר אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לֹא־נִפְלֵ֥את הִוא֙ מִמְּךָ֔ וְלֹ֥א רְחֹקָ֖ה הִֽוא׃ **יב**לֹ֥א בַשָּׁמַ֖יִם הִ֑וא לֵאמֹ֗ר מִ֣י יַעֲלֶה־לָּ֤נוּ הַשָּׁמַ֙יְמָה֙ וְיִקָּחֶ֣הָ לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ וְנַעֲשֶֽׂנָּה׃ **יג**וְלֹא־מֵעֵ֥בֶר לַיָּ֖ם הִ֑וא לֵאמֹ֗ר מִ֣י יַעֲבׇר־לָ֜נוּ אֶל־עֵ֤בֶר הַיָּם֙ וְיִקָּחֶ֣הָ לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ וְנַעֲשֶֽׂנָּה׃ **יד**כִּֽי־קָר֥וֹב אֵלֶ֛יךָ הַדָּבָ֖ר מְאֹ֑ד בְּפִ֥יךָ וּבִֽלְבָבְךָ֖ לַעֲשֹׂתֽוֹ׃ {ס} | [[853]](#footnote-853) “For, this Law that I am laying down for you today is neither obscure for you nor beyond your reach. [[854]](#footnote-854) It is not in heaven, so that you need to ask, “Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?” [[855]](#footnote-855) Nor is it beyond the seas, so that you need to ask, “Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?” [[856]](#footnote-856) No, the Word is very near to you, it is in your mouth and in your heart for your observance. |
| **טו**רְאֵ֨ה נָתַ֤תִּי לְפָנֶ֙יךָ֙ הַיּ֔וֹם אֶת־הַֽחַיִּ֖ים וְאֶת־הַטּ֑וֹב וְאֶת־הַמָּ֖וֶת וְאֶת־הָרָֽע׃ **טז**אֲשֶׁ֨ר אָנֹכִ֣י מְצַוְּךָ֮ הַיּוֹם֒ לְאַהֲבָ֞ה אֶת־יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ לָלֶ֣כֶת בִּדְרָכָ֔יו וְלִשְׁמֹ֛ר מִצְוֺתָ֥יו וְחֻקֹּתָ֖יו וּמִשְׁפָּטָ֑יו וְחָיִ֣יתָ וְרָבִ֔יתָ וּבֵֽרַכְךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בָּאָ֕רֶץ אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **יז**וְאִם־יִפְנֶ֥ה לְבָבְךָ֖ וְלֹ֣א תִשְׁמָ֑ע וְנִדַּחְתָּ֗ וְהִֽשְׁתַּחֲוִ֛יתָ לֵאלֹהִ֥ים אֲחֵרִ֖ים וַעֲבַדְתָּֽם׃ **יח**הִגַּ֤דְתִּי לָכֶם֙ הַיּ֔וֹם כִּ֥י אָבֹ֖ד תֹּאבֵד֑וּן לֹא־תַאֲרִיכֻ֤ן יָמִים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר אַתָּ֤ה עֹבֵר֙ אֶת־הַיַּרְדֵּ֔ן לָב֥וֹא שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ **יט**הַעִדֹ֨תִי בָכֶ֣ם הַיּוֹם֮ אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֒רֶץ֒ הַחַיִּ֤ים וְהַמָּ֙וֶת֙ נָתַ֣תִּי לְפָנֶ֔יךָ הַבְּרָכָ֖ה וְהַקְּלָלָ֑ה וּבָֽחַרְתָּ֙ בַּחַיִּ֔ים לְמַ֥עַן תִּֽחְיֶ֖ה אַתָּ֥ה וְזַרְעֶֽךָ׃ **כ**לְאַֽהֲבָה֙ אֶת־יְהֹוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֥עַ בְּקֹל֖וֹ וּלְדׇבְקָה־ב֑וֹ כִּ֣י ה֤וּא חַיֶּ֙יךָ֙ וְאֹ֣רֶךְ יָמֶ֔יךָ לָשֶׁ֣בֶת עַל־הָאֲדָמָ֗ה אֲשֶׁר֩ נִשְׁבַּ֨ע יְהֹוָ֧ה לַאֲבֹתֶ֛יךָ לְאַבְרָהָ֛ם לְיִצְחָ֥ק וּֽלְיַעֲקֹ֖ב לָתֵ֥ת לָהֶֽם׃ {פ} | [[857]](#footnote-857) “See, today I set before you life and prosperity, and death and disaster. [[858]](#footnote-858) What I enjoin on you today, is for you to love Yahweh your God, and to follow his ways, and to you keep his commandments, and his statutes, and his ordinances; then you will live and increase, and Yahweh your God will bless you in the land that you are entering to make your own. [[859]](#footnote-859) But if your heart turns away, and if you refuse to listen, but you let yourself be drawn into worshipping other gods and serving them, [[860]](#footnote-860) I declare to you today, you will most certainly perish; you will not live long in the land you are crossing over the Jordan to enter and possess. [[861]](#footnote-861) I invoke heaven and earth to witness against you today: that I have set before you life and death, the blessing and the curse. Choose life, then, so that you and your descendants may live, [[862]](#footnote-862) in the love of Yahweh your God, obeying his voice and clinging to him; for in this your life consists, and on this depends your long stay in the land, which Yahweh swore to your fathers, to Abraham, to Isaac and to Jacob, he would give them.” |

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| דברים פרק לא | Deuteronomy [[863]](#footnote-863)31 |
| **א**וַיֵּ֖לֶךְ מֹשֶׁ֑ה וַיְדַבֵּ֛ר אֶת־הַדְּבָרִ֥ים הָאֵ֖לֶּה אֶל־כׇּל־יִשְׂרָאֵֽל׃ **ב**וַיֹּ֣אמֶר אֲלֵהֶ֗ם בֶּן־מֵאָה֩ וְעֶשְׂרִ֨ים שָׁנָ֤ה אָנֹכִי֙ הַיּ֔וֹם לֹא־אוּכַ֥ל ע֖וֹד לָצֵ֣את וְלָב֑וֹא וַֽיהֹוָה֙ אָמַ֣ר אֵלַ֔י לֹ֥א תַעֲבֹ֖ר אֶת־הַיַּרְדֵּ֥ן הַזֶּֽה׃ **ג**יְהֹוָ֨ה אֱלֹהֶ֜יךָ ה֣וּא׀ עֹבֵ֣ר לְפָנֶ֗יךָ הֽוּא־יַשְׁמִ֞יד אֶת־הַגּוֹיִ֥ם הָאֵ֛לֶּה מִלְּפָנֶ֖יךָ וִירִשְׁתָּ֑ם יְהוֹשֻׁ֗עַ ה֚וּא עֹבֵ֣ר לְפָנֶ֔יךָ כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהֹוָֽה׃ **ד**וְעָשָׂ֤ה יְהֹוָה֙ לָהֶ֔ם כַּאֲשֶׁ֣ר עָשָׂ֗ה לְסִיח֥וֹן וּלְע֛וֹג מַלְכֵ֥י הָאֱמֹרִ֖י וּלְאַרְצָ֑ם אֲשֶׁ֥ר הִשְׁמִ֖יד אֹתָֽם׃ **ה**וּנְתָנָ֥ם יְהֹוָ֖ה לִפְנֵיכֶ֑ם וַעֲשִׂיתֶ֣ם לָהֶ֔ם כְּכׇ֨ל־הַמִּצְוָ֔ה אֲשֶׁ֥ר צִוִּ֖יתִי אֶתְכֶֽם׃ **ו**חִזְק֣וּ וְאִמְצ֔וּ אַל־תִּֽירְא֥וּ וְאַל־תַּעַרְצ֖וּ מִפְּנֵיהֶ֑ם כִּ֣י׀ יְהֹוָ֣ה אֱלֹהֶ֗יךָ ה֚וּא הַהֹלֵ֣ךְ עִמָּ֔ךְ לֹ֥א יַרְפְּךָ֖ וְלֹ֥א יַעַזְבֶֽךָּ׃ {ס} | [[864]](#footnote-864) And Moses went and spoke to all Israel as follows, [[865]](#footnote-865) “Today, I am one hundred and twenty years old, and I can no longer get about. Yahweh has said to me, “You shall not cross over this Jordan.” [[866]](#footnote-866) Yahweh your God himself will cross over it at your head, and shall destroy these nations facing you, and you shall dispossess them; and Joshua too shall cross over at your head, as Yahweh has said. [[867]](#footnote-867) Yahweh will treat them as he treated Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. [[868]](#footnote-868) Yahweh will deliver them over to you, and you will deal with them in exact accordance with all the commandments I have enjoined on you. [[869]](#footnote-869) Be strong, stand firm, have no fear of them, and no terror, for it is Yahweh your God who is going with you; he will not fail you or desert you.” |
| **ז**וַיִּקְרָ֨א מֹשֶׁ֜ה לִיהוֹשֻׁ֗עַ וַיֹּ֨אמֶר אֵלָ֜יו לְעֵינֵ֣י כׇל־יִשְׂרָאֵל֮ חֲזַ֣ק וֶאֱמָץ֒ כִּ֣י אַתָּ֗ה תָּבוֹא֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֕רֶץ אֲשֶׁ֨ר נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתָ֖ם לָתֵ֣ת לָהֶ֑ם וְאַתָּ֖ה תַּנְחִילֶ֥נָּה אוֹתָֽם׃ **ח**וַיהֹוָ֞ה ה֣וּא׀ הַהֹלֵ֣ךְ לְפָנֶ֗יךָ ה֚וּא יִהְיֶ֣ה עִמָּ֔ךְ לֹ֥א יַרְפְּךָ֖ וְלֹ֣א יַעַזְבֶ֑ךָּ לֹ֥א תִירָ֖א וְלֹ֥א תֵחָֽת׃ **ט**וַיִּכְתֹּ֣ב מֹשֶׁה֮ אֶת־הַתּוֹרָ֣ה הַזֹּאת֒ וַֽיִּתְּנָ֗הּ אֶל־הַכֹּֽהֲנִים֙ בְּנֵ֣י לֵוִ֔י הַנֹּ֣שְׂאִ֔ים אֶת־אֲר֖וֹן בְּרִ֣ית יְהֹוָ֑ה וְאֶל־כׇּל־זִקְנֵ֖י יִשְׂרָאֵֽל׃ **י**וַיְצַ֥ו מֹשֶׁ֖ה אוֹתָ֣ם לֵאמֹ֑ר מִקֵּ֣ץ׀ שֶׁ֣בַע שָׁנִ֗ים בְּמֹעֵ֛ד שְׁנַ֥ת הַשְּׁמִטָּ֖ה בְּחַ֥ג הַסֻּכּֽוֹת׃ **יא**בְּב֣וֹא כׇל־יִשְׂרָאֵ֗ל לֵֽרָאוֹת֙ אֶת־פְּנֵי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ בַּמָּק֖וֹם אֲשֶׁ֣ר יִבְחָ֑ר תִּקְרָ֞א אֶת־הַתּוֹרָ֥ה הַזֹּ֛את נֶ֥גֶד כׇּל־יִשְׂרָאֵ֖ל בְּאׇזְנֵיהֶֽם׃ **יב**הַקְהֵ֣ל אֶת־הָעָ֗ם הָֽאֲנָשִׁ֤ים וְהַנָּשִׁים֙ וְהַטַּ֔ף וְגֵרְךָ֖ אֲשֶׁ֣ר בִּשְׁעָרֶ֑יךָ לְמַ֨עַן יִשְׁמְע֜וּ וּלְמַ֣עַן יִלְמְד֗וּ וְיָֽרְאוּ֙ אֶת־יְהֹוָ֣ה אֱלֹהֵיכֶ֔ם וְשָׁמְר֣וּ לַעֲשׂ֔וֹת אֶת־כׇּל־דִּבְרֵ֖י הַתּוֹרָ֥ה הַזֹּֽאת׃ **יג**וּבְנֵיהֶ֞ם אֲשֶׁ֣ר לֹא־יָדְע֗וּ יִשְׁמְעוּ֙ וְלָ֣מְד֔וּ לְיִרְאָ֖ה אֶת־יְהֹוָ֣ה אֱלֹהֵיכֶ֑ם כׇּל־הַיָּמִ֗ים אֲשֶׁ֨ר אַתֶּ֤ם חַיִּים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר אַתֶּ֜ם עֹבְרִ֧ים אֶת־הַיַּרְדֵּ֛ן שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ {פ} | [[870]](#footnote-870) Then Moses summoned Joshua and, in the presence of all Israel, said to him, “Be strong, stand firm, for you are the one going with this people into the land that Yahweh swore to their fathers he would give them; and you are to give it into their possession. [[871]](#footnote-871) Yahweh himself will lead you; he will be with you; he will not fail you or desert you. Have no fear; do not be disheartened or discouraged by anything.” [[872]](#footnote-872) Then Moses committed this Law to writing and gave it to the priests, the sons of Levi, who carried the Ark of the Covenant of Yahweh, and to all the elders of Israel. [[873]](#footnote-873) And Moses gave them this command: “At the end of every seven years, at the time fixed for the year of remission, at the feast of Shelters, [[874]](#footnote-874) when the whole of Israel comes to look on the face of Yahweh your God in the place he chooses, you must proclaim this Law in the hearing of all Israel. [[875]](#footnote-875) Assemble all the people together, the men and the women, and the children, as well as the stranger who lives within your gates, for them to hear it and learn to fear Yahweh your God and keep and observe all the words of this Law. [[876]](#footnote-876) And their children, who as yet do not know this Law, shall hear it and learn to fear Yahweh your God for as long as you live in the land that you are crossing over the Jordan to possess.” |
| **יד**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה הֵ֣ן קָרְב֣וּ יָמֶ֘יךָ֮ לָמוּת֒ קְרָ֣א אֶת־יְהוֹשֻׁ֗עַ וְהִֽתְיַצְּב֛וּ בְּאֹ֥הֶל מוֹעֵ֖ד וַאֲצַוֶּ֑נּוּ וַיֵּ֤לֶךְ מֹשֶׁה֙ וִיהוֹשֻׁ֔עַ וַיִּֽתְיַצְּב֖וּ בְּאֹ֥הֶל מוֹעֵֽד׃ **טו**וַיֵּרָ֧א יְהֹוָ֛ה בָּאֹ֖הֶל בְּעַמּ֣וּד עָנָ֑ן וַֽיַּעֲמֹ֛ד עַמּ֥וּד הֶעָנָ֖ן עַל־פֶּ֥תַח הָאֹֽהֶל׃ | [[877]](#footnote-877) Yahweh said to Moses, “Your time is near to die; summon Joshua and take your stand at the Tent of Meeting, that I may give him his orders.” Moses and Joshua came and took their stand at the Tent of Meeting [[878]](#footnote-878) and Yahweh appeared at the Tent of Meeting in a pillar of cloud; the pillar of cloud stood at the door of the Tent. |
| **טז**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה הִנְּךָ֥ שֹׁכֵ֖ב עִם־אֲבֹתֶ֑יךָ וְקָם֩ הָעָ֨ם הַזֶּ֜ה וְזָנָ֣ה׀ אַחֲרֵ֣י׀ אֱלֹהֵ֣י נֵכַר־הָאָ֗רֶץ אֲשֶׁ֨ר ה֤וּא בָא־שָׁ֙מָּה֙ בְּקִרְבּ֔וֹ וַעֲזָבַ֕נִי וְהֵפֵר֙ אֶת־בְּרִיתִ֔י אֲשֶׁ֥ר כָּרַ֖תִּי אִתּֽוֹ׃ **יז**וְחָרָ֣ה אַפִּ֣י ב֣וֹ בַיּוֹם־הַ֠ה֠וּא וַעֲזַבְתִּ֞ים וְהִסְתַּרְתִּ֨י פָנַ֤י מֵהֶם֙ וְהָיָ֣ה לֶאֱכֹ֔ל וּמְצָאֻ֛הוּ רָע֥וֹת רַבּ֖וֹת וְצָר֑וֹת וְאָמַר֙ בַּיּ֣וֹם הַה֔וּא הֲלֹ֗א עַ֣ל כִּי־אֵ֤ין אֱלֹהַי֙ בְּקִרְבִּ֔י מְצָא֖וּנִי הָרָע֥וֹת הָאֵֽלֶּה׃ **יח**וְאָנֹכִ֗י הַסְתֵּ֨ר אַסְתִּ֤יר פָּנַי֙ בַּיּ֣וֹם הַה֔וּא עַ֥ל כׇּל־הָרָעָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה כִּ֣י פָנָ֔ה אֶל־אֱלֹהִ֖ים אֲחֵרִֽים׃ | [[879]](#footnote-879) Yahweh said to Moses, “And now you will soon be sleeping with your fathers. This people will start playing the harlot, following the alien gods of the land they are invading. They will desert me and break my Covenant that I have made with them. [[880]](#footnote-880) On that day, my anger shall blaze against them: I will forsake them and hide my face from them. A host of disasters and misfortunes will overtake them to devour them and, when that day comes, they will say, “If such disasters overtake me, surely Yahweh my God cannot be with me?” [[881]](#footnote-881) Yes indeed, I shall hide my face that day for all the evil they have done by turning to other gods. |
| **יט**וְעַתָּ֗ה כִּתְב֤וּ לָכֶם֙ אֶת־הַשִּׁירָ֣ה הַזֹּ֔את וְלַמְּדָ֥הּ אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל שִׂימָ֣הּ בְּפִיהֶ֑ם לְמַ֨עַן תִּֽהְיֶה־לִּ֜י הַשִּׁירָ֥ה הַזֹּ֛את לְעֵ֖ד בִּבְנֵ֥י יִשְׂרָאֵֽל׃ **כ**כִּֽי־אֲבִיאֶ֜נּוּ אֶֽל־הָאֲדָמָ֣ה׀ אֲשֶׁר־נִשְׁבַּ֣עְתִּי לַאֲבֹתָ֗יו זָבַ֤ת חָלָב֙ וּדְבַ֔שׁ וְאָכַ֥ל וְשָׂבַ֖ע וְדָשֵׁ֑ן וּפָנָ֞ה אֶל־אֱלֹהִ֤ים אֲחֵרִים֙ וַעֲבָד֔וּם וְנִ֣אֲצ֔וּנִי וְהֵפֵ֖ר אֶת־בְּרִיתִֽי׃ **כא**וְ֠הָיָ֠ה כִּי־תִמְצֶ֨אןָ אֹת֜וֹ רָע֣וֹת רַבּוֹת֮ וְצָרוֹת֒ וְ֠עָנְתָ֠ה הַשִּׁירָ֨ה הַזֹּ֤את לְפָנָיו֙ לְעֵ֔ד כִּ֛י לֹ֥א תִשָּׁכַ֖ח מִפִּ֣י זַרְע֑וֹ כִּ֧י יָדַ֣עְתִּי אֶת־יִצְר֗וֹ אֲשֶׁ֨ר ה֤וּא עֹשֶׂה֙ הַיּ֔וֹם בְּטֶ֣רֶם אֲבִיאֶ֔נּוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֥ר נִשְׁבַּֽעְתִּי׃ **כב**וַיִּכְתֹּ֥ב מֹשֶׁ֛ה אֶת־הַשִּׁירָ֥ה הַזֹּ֖את בַּיּ֣וֹם הַה֑וּא וַֽיְלַמְּדָ֖הּ אֶת־בְּנֵ֥י יִשְׂרָאֵֽל׃ **כג**וַיְצַ֞ו אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֗וּן וַיֹּ֘אמֶר֮ חֲזַ֣ק וֶאֱמָץ֒ כִּ֣י אַתָּ֗ה תָּבִיא֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣עְתִּי לָהֶ֑ם וְאָנֹכִ֖י אֶהְיֶ֥ה עִמָּֽךְ׃ | [[882]](#footnote-882) “Now, therefore, write down this song which you must use. Teach it to the Israelites, put it into their mouths that it may be a witness on my behalf against the Israelites. [[883]](#footnote-883) For, when I have brought them into the land I swore on oath to their fathers I would give to them, a land where milk and honey flow, and they have eaten their fill and grown fat, they will turn to other gods to serve them; they will reject me and break my Covenant. [[884]](#footnote-884) When a host of disasters and misfortunes overtake them, this song shall stand as witness against them, for their descendants must not forget it. Yes, even today, before I have brought them to the land I promised on oath, I know what plans they have in mind.” [[885]](#footnote-885) So, on that same day, Moses wrote out this song and taught it to the Israelites. [[886]](#footnote-886) He gave Joshua son of Nun this order: “Be strong and stand firm, for you are to bring the Israelites to the land I swore to give them, and I myself will be with you.” |
| **כד**וַיְהִ֣י׀ כְּכַלּ֣וֹת מֹשֶׁ֗ה לִכְתֹּ֛ב אֶת־דִּבְרֵ֥י הַתּוֹרָֽה־הַזֹּ֖את עַל־סֵ֑פֶר עַ֖ד תֻּמָּֽם׃ **כה**וַיְצַ֤ו מֹשֶׁה֙ אֶת־הַלְוִיִּ֔ם נֹ֥שְׂאֵ֛י אֲר֥וֹן בְּרִית־יְהֹוָ֖ה לֵאמֹֽר׃ **כו**לָקֹ֗חַ אֵ֣ת סֵ֤פֶר הַתּוֹרָה֙ הַזֶּ֔ה וְשַׂמְתֶּ֣ם אֹת֔וֹ מִצַּ֛ד אֲר֥וֹן בְּרִית־יְהֹוָ֖ה אֱלֹהֵיכֶ֑ם וְהָיָה־שָׁ֥ם בְּךָ֖ לְעֵֽד׃ **כז**כִּ֣י אָנֹכִ֤י יָדַ֙עְתִּי֙ אֶֽת־מֶרְיְךָ֔ וְאֶֽת־עׇרְפְּךָ֖ הַקָּשֶׁ֑ה הֵ֣ן בְּעוֹדֶ֩נִּי֩ חַ֨י עִמָּכֶ֜ם הַיּ֗וֹם מַמְרִ֤ים הֱיִתֶם֙ עִם־יְהֹוָ֔ה וְאַ֖ף כִּי־אַחֲרֵ֥י מוֹתִֽי׃ | [[887]](#footnote-887) When Moses had finished writing down in a book the words of this Law to the very end, [[888]](#footnote-888) Moses commanded the Levites who carried the Ark of Yahweh’s Covenant, saying: [[889]](#footnote-889) “Take this Book of the Law and put it beside the Ark of the Covenant of Yahweh your God. Let it remain there as a witness against you. [[890]](#footnote-890) For, I know well how rebellious you are and how stubborn. If today, while I am still alive and among you, you defy Yahweh, how much more will you defy him after my death! |
| **כח**הַקְהִ֧ילוּ אֵלַ֛י אֶת־כׇּל־זִקְנֵ֥י שִׁבְטֵיכֶ֖ם וְשֹׁטְרֵיכֶ֑ם וַאֲדַבְּרָ֣ה בְאׇזְנֵיהֶ֗ם אֵ֚ת הַדְּבָרִ֣ים הָאֵ֔לֶּה וְאָעִ֣ידָה בָּ֔ם אֶת־הַשָּׁמַ֖יִם וְאֶת־הָאָֽרֶץ׃ **כט**כִּ֣י יָדַ֗עְתִּי אַחֲרֵ֤י מוֹתִי֙ כִּֽי־הַשְׁחֵ֣ת תַּשְׁחִת֔וּן וְסַרְתֶּ֣ם מִן־הַדֶּ֔רֶךְ אֲשֶׁ֥ר צִוִּ֖יתִי אֶתְכֶ֑ם וְקָרָ֨את אֶתְכֶ֤ם הָרָעָה֙ בְּאַחֲרִ֣ית הַיָּמִ֔ים כִּֽי־תַעֲשׂ֤וּ אֶת־הָרַע֙ בְּעֵינֵ֣י יְהֹוָ֔ה לְהַכְעִיס֖וֹ בְּמַעֲשֵׂ֥ה יְדֵיכֶֽם׃ | [[891]](#footnote-891) “Gather round me all the elders of your tribes, and your scribes, so that I may let them hear these words and call heaven and earth to witness against them. [[892]](#footnote-892) For I know that after my death you will surely act corruptly; and you will turn aside from the way I have marked out for you; and, in the days to come, disaster will fall on you because you will do that which is displeasing in Yahweh’s eyes, provoking him by your behaviour.” |
| **ל**וַיְדַבֵּ֣ר מֹשֶׁ֗ה בְּאׇזְנֵי֙ כׇּל־קְהַ֣ל יִשְׂרָאֵ֔ל אֶת־דִּבְרֵ֥י הַשִּׁירָ֖ה הַזֹּ֑את עַ֖ד תֻּמָּֽם׃ {ש} | [[893]](#footnote-893) Then in the hearing of Israel’s full assembly Moses spoke the words of this song to the very end: |

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| דברים פרק לב | Deuteronomy [[894]](#footnote-894)32 |
| **א** הַאֲזִ֥ינוּ הַשָּׁמַ֖יִם וַאֲדַבֵּ֑רָה {ס}  וְתִשְׁמַ֥ע הָאָ֖רֶץ אִמְרֵי־פִֽי׃ {ר} | [[895]](#footnote-895) “ Listen, heavens, while I speak. Let the earth hear the words that I am saying. |
| **ב** יַעֲרֹ֤ף כַּמָּטָר֙ לִקְחִ֔י {ס}  תִּזַּ֥ל כַּטַּ֖ל אִמְרָתִ֑י {ר} כִּשְׂעִירִ֣ם עֲלֵי־דֶ֔שֶׁא {ס}  וְכִרְבִיבִ֖ים עֲלֵי־עֵֽשֶׂב׃ {ר}  **ג** כִּ֛י שֵׁ֥ם יְהֹוָ֖ה אֶקְרָ֑א {ס}  הָב֥וּ גֹ֖דֶל לֵאלֹהֵֽינוּ׃ {ר} | [[896]](#footnote-896) May my teaching fall like the rain,  may my word drop down like the dew,  like the showers on fresh grass and light rain on the turf. [[897]](#footnote-897) For I proclaim the name of Yahweh. Oh, tell the greatness of our God! |
| **ד** הַצּוּר֙ תָּמִ֣ים פׇּֽעֳל֔וֹ {ס}  כִּ֥י כׇל־דְּרָכָ֖יו מִשְׁפָּ֑ט {ר} אֵ֤ל אֱמוּנָה֙ וְאֵ֣ין עָ֔וֶל {ס}  צַדִּ֥יק וְיָשָׁ֖ר הֽוּא׃ {ר}  **ה** שִׁחֵ֥ת ל֛וֹ לֹ֖א בָּנָ֣יו מוּמָ֑ם {ס}  דּ֥וֹר עִקֵּ֖שׁ וּפְתַלְתֹּֽל׃ {ר}  **ו** הַ לְיְהֹוָה֙ תִּגְמְלוּ־זֹ֔את {ס}  עַ֥ם נָבָ֖ל וְלֹ֣א חָכָ֑ם {ר} הֲלוֹא־הוּא֙ אָבִ֣יךָ קָּנֶ֔ךָ {ס}  ה֥וּא עָשְׂךָ֖ וַֽיְכֹנְנֶֽךָ׃ {ר}  **ז** זְכֹר֙ יְמ֣וֹת עוֹלָ֔ם   בִּ֖ינוּ שְׁנ֣וֹת דֹּר־וָדֹ֑ר {ס}  שְׁאַ֤ל אָבִ֙יךָ֙ וְיַגֵּ֔דְךָ   זְקֵנֶ֖יךָ וְיֹ֥אמְרוּ לָֽךְ׃ {ר}  **ח** בְּהַנְחֵ֤ל עֶלְיוֹן֙ גּוֹיִ֔ם {ס}  בְּהַפְרִיד֖וֹ בְּנֵ֣י אָדָ֑ם {ר} יַצֵּב֙ גְּבֻלֹ֣ת עַמִּ֔ים {ס}  לְמִסְפַּ֖ר בְּנֵ֥י יִשְׂרָאֵֽל׃ {ר} | [[898]](#footnote-898) As for the Rock, his work is perfect,  for all his ways are Equity. A God faithful, without unfairness,  just and upright is he.  [[899]](#footnote-899) They have acted perversely, those he fathered,  a deceitful and underhand brood.  [[900]](#footnote-900) Is this how you repay Yahweh,  O brainless and unwise people? Is this not your father, who gave you being,  who made you, by whom you subsist?  [[901]](#footnote-901) Remember the days of old;    think over the years, down the ages. Ask of your father, let him teach you;    of your elders, let them enlighten you.  [[902]](#footnote-902) When the Most High gave the nations each their heritage,  when he partitioned out the human race,  he assigned the boundaries of the nations according to the number of the sons of God. |
| **ט** כִּ֛י חֵ֥לֶק יְהֹוָ֖ה עַמּ֑וֹ {ס}  יַעֲקֹ֖ב חֶ֥בֶל נַחֲלָתֽוֹ׃ {ר}  **י** יִמְצָאֵ֙הוּ֙ בְּאֶ֣רֶץ מִדְבָּ֔ר {ס}  וּבְתֹ֖הוּ יְלֵ֣ל יְשִׁמֹ֑ן {ר} יְסֹבְבֶ֙נְהוּ֙ יְב֣וֹנְנֵ֔הוּ {ס}  יִצְּרֶ֖נְהוּ כְּאִישׁ֥וֹן עֵינֽוֹ׃ {ר}  **יא** כְּנֶ֙שֶׁר֙ יָעִ֣יר קִנּ֔וֹ   עַל־גּוֹזָלָ֖יו יְרַחֵ֑ף {ס}  יִפְרֹ֤שׂ כְּנָפָיו֙ יִקָּחֵ֔הוּ   יִשָּׂאֵ֖הוּ עַל־אֶבְרָתֽוֹ׃ {ר}  **יב** יְהֹוָ֖ה בָּדָ֣ד יַנְחֶ֑נּוּ {ס}  וְאֵ֥ין עִמּ֖וֹ אֵ֥ל נֵכָֽר׃ {ר}  **יג** יַרְכִּבֵ֙הוּ֙ עַל־בָּ֣מֳתֵי במותי אָ֔רֶץ {ס}  וַיֹּאכַ֖ל תְּנוּבֹ֣ת שָׂדָ֑י {ר} וַיֵּנִקֵ֤הֽוּ דְבַשׁ֙ מִסֶּ֔לַע {ס}  וְשֶׁ֖מֶן מֵחַלְמִ֥ישׁ צֽוּר׃ {ר} | **[[903]](#footnote-903)** Yahweh’s portion was his people,  Jacob his share of inheritance.  [[904]](#footnote-904)In the desert he finds him,  in the howling expanse of the wastelands. He protects him, rears him and guards him as the pupil of his eye.  [[905]](#footnote-905) Like an eagle watching its nest,    hovering over its young,  he spreads out his wings to hold him;    he supports him on his pinions.  [[906]](#footnote-906)Yahweh alone is guiding him;  with him is no alien god.  [[907]](#footnote-907) He gives him the heights of the land to ride,  he feeds him on the yield of the mountains,  he gives him honey from the rock to taste,  and oil from the flinty rock; |
| **יד** חֶמְאַ֨ת בָּקָ֜ר וַחֲלֵ֣ב צֹ֗אן {ס}  עִם־חֵ֨לֶב כָּרִ֜ים וְאֵילִ֤ים {ר} בְּנֵֽי־בָשָׁן֙ וְעַתּוּדִ֔ים {ס}  עִם־חֵ֖לֶב כִּלְי֣וֹת חִטָּ֑ה {ר} וְדַם־עֵנָ֖ב תִּשְׁתֶּה־חָֽמֶר׃ {ס} | [[908]](#footnote-908) curds from the herd and milk from the flock,  with the fat of lambs and rams,  Bashan’s bulls and goats,  rich food of the wheat’s ear,  and blood of the fermenting grape for drink. |
| **טו** וַיִּשְׁמַ֤ן יְשֻׁרוּן֙ וַיִּבְעָ֔ט {ר} שָׁמַ֖נְתָּ עָבִ֣יתָ כָּשִׂ֑יתָ {ס}  וַיִּטֹּשׁ֙ אֱל֣וֹהַּ עָשָׂ֔הוּ {ר} וַיְנַבֵּ֖ל צ֥וּר יְשֻׁעָתֽוֹ׃ {ס} | [[909]](#footnote-909)Jeshurun grew fat, turned restive. (You grew fat, gross, bloated.) He disowned the God who made him,  dishonoured the Rock, his salvation. |
| **טז** יַקְנִאֻ֖הוּ בְּזָרִ֑ים {ר} בְּתוֹעֵבֹ֖ת יַכְעִיסֻֽהוּ׃ {ס}  **יז** יִזְבְּח֗וּ לַשֵּׁדִים֙ לֹ֣א אֱלֹ֔הַּ {ר} אֱלֹהִ֖ים לֹ֣א יְדָע֑וּם {ס}  חֲדָשִׁים֙ מִקָּרֹ֣ב בָּ֔אוּ {ר} לֹ֥א שְׂעָר֖וּם אֲבֹתֵיכֶֽם׃ {ס}  **יח** צ֥וּר יְלָדְךָ֖ תֶּ֑שִׁי {ר} וַתִּשְׁכַּ֖ח אֵ֥ל מְחֹלְﬞלֶֽךָ׃ {ס} | [[910]](#footnote-910) They roused him to jealousy with alien gods,  with things detestable they angered him.  [[911]](#footnote-911) They sacrificed to demons, not God,  to gods they did not know,  newcomers of yesterday whom their fathers had never feared.  [[912]](#footnote-912) (You forget the Rock who begot you,  unmindful now of the God who fathered you.) |
| **יט** וַיַּ֥רְא יְהֹוָ֖ה וַיִּנְאָ֑ץ {ר} מִכַּ֥עַס בָּנָ֖יו וּבְנֹתָֽיו׃ {ס}  **כ** וַיֹּ֗אמֶר אַסְתִּ֤ירָה פָנַי֙ מֵהֶ֔ם {ר} אֶרְאֶ֖ה מָ֣ה אַחֲרִיתָ֑ם {ס}  כִּ֣י ד֤וֹר תַּהְפֻּכֹת֙ הֵ֔מָּה {ר} בָּנִ֖ים לֹא־אֵמֻ֥ן בָּֽם׃ {ס}  **כא** הֵ֚ם קִנְא֣וּנִי בְלֹא־אֵ֔ל {ר} כִּעֲס֖וּנִי בְּהַבְלֵיהֶ֑ם {ס}  וַאֲנִי֙ אַקְנִיאֵ֣ם בְּלֹא־עָ֔ם {ר} בְּג֥וֹי נָבָ֖ל אַכְעִיסֵֽם׃ {ס}  **כב** כִּי־אֵשׁ֙ קָדְחָ֣ה בְאַפִּ֔י {ר} וַתִּיקַ֖ד עַד־שְׁא֣וֹל תַּחְתִּ֑ית {ס}  וַתֹּ֤אכַל אֶ֙רֶץ֙ וִֽיבֻלָ֔הּ {ר} וַתְּלַהֵ֖ט מוֹסְדֵ֥י הָרִֽים׃ {ס} | [[913]](#footnote-913) Yahweh has seen this and, in his anger,  cast off his sons and his daughters.  [[914]](#footnote-914) “I shall hide my face from them,” he says,  “and see what becomes of them. For they are a deceitful brood:  children with no loyalty in them.  [[915]](#footnote-915) They have roused me to jealousy with what is no god,  they have angered me with their beings of nothing;  I, then, will rouse them to jealousy with a non-people,  I will anger them with an empty-headed nation.  [[916]](#footnote-916) Yes, a fire has blazed from my anger,  it will burn to the depths of Sheol;  it will devour the earth and all its produce,  it will set fire to the foundations of the mountains. |
| **כג** אַסְפֶּ֥ה עָלֵ֖ימוֹ רָע֑וֹת {ר} חִצַּ֖י אֲכַלֶּה־בָּֽם׃ {ס}  **כד** מְזֵ֥י רָעָ֛ב וּלְחֻ֥מֵי רֶ֖שֶׁף {ר} וְקֶ֣טֶב מְרִירִ֑י {ס}  וְשֶׁן־בְּהֵמֹת֙ אֲשַׁלַּח־בָּ֔ם {ר} עִם־חֲמַ֖ת זֹחֲלֵ֥י עָפָֽר׃ {ס}  **כה** מִחוּץ֙ תְּשַׁכֶּל־חֶ֔רֶב וּמֵחֲדָרִ֖ים   אֵימָ֑ה גַּם־בָּחוּר֙ {ר} גַּם־בְּתוּלָ֔ה   יוֹנֵ֖ק עִם־אִ֥ישׁ שֵׂיבָֽה׃ {ס}  **כו** אָמַ֖רְתִּי אַפְאֵיהֶ֑ם {ר} אַשְׁבִּ֥יתָה מֵאֱנ֖וֹשׁ זִכְרָֽם׃ {ס} | [[917]](#footnote-917) I will hurl disasters on them,  and on them, I will spend all my arrows.  [[918]](#footnote-918) They shall be starved by famine,  eaten by plague and bitterly stung. I will send the sharp teeth of the wild beast,  and the venom of creeping things against them.  [[919]](#footnote-919) Outside, the sword shall carry off their children,    and terror shall reign within. Young man and girl alike shall perish;    suckling and greybeard both together.  [[920]](#footnote-920) I should crush them to dust, I said,  I should wipe out their memory among men. |
| **כז** לוּלֵ֗י כַּ֤עַס אוֹיֵב֙ אָג֔וּר {ר} פֶּֽן־יְנַכְּר֖וּ צָרֵ֑ימוֹ {ס}  פֶּן־יֹֽאמְרוּ֙ יָדֵ֣נוּ רָ֔מָה {ר} וְלֹ֥א יְהֹוָ֖ה פָּעַ֥ל כׇּל־זֹֽאת׃ {ס}  **כח** כִּי־ג֛וֹי אֹבַ֥ד עֵצ֖וֹת הֵ֑מָּה {ר} וְאֵ֥ין בָּהֶ֖ם תְּבוּנָֽה׃ {ס} | [[921]](#footnote-921) Did I not fear the boasting of the enemy? But, let not their foes be mistaken! Let them not say: Our hand is triumphant;  Yahweh plays no part in this.  [[922]](#footnote-922) What a nation devoid of sense it is;  in them, there is no understanding. |
| **כט** ל֥וּ חָכְמ֖וּ יַשְׂכִּ֣ילוּ זֹ֑את {ר} יָבִ֖ינוּ לְאַחֲרִיתָֽם׃ {ס}  **ל** אֵיכָ֞ה יִרְדֹּ֤ף אֶחָד֙ אֶ֔לֶף {ר} וּשְׁנַ֖יִם יָנִ֣יסוּ רְבָבָ֑ה {ס}  אִם־לֹא֙ כִּי־צוּרָ֣ם מְכָרָ֔ם {ר} וַֽיְהֹוָ֖ה הִסְגִּירָֽם׃ {ס}  **לא** כִּ֛י לֹ֥א כְצוּרֵ֖נוּ צוּרָ֑ם {ר} וְאֹיְבֵ֖ינוּ פְּלִילִֽים׃ {ס}  **לב** כִּֽי־מִגֶּ֤פֶן סְדֹם֙ גַּפְנָ֔ם {ר} וּמִשַּׁדְמֹ֖ת עֲמֹרָ֑ה {ס}  עֲנָבֵ֙מוֹ֙ עִנְּבֵי־ר֔וֹשׁ {ר} אַשְׁכְּלֹ֥ת מְרֹרֹ֖ת לָֽמוֹ׃ {ס}  **לג** חֲמַ֥ת תַּנִּינִ֖ם יֵינָ֑ם {ר} וְרֹ֥אשׁ פְּתָנִ֖ים אַכְזָֽר׃ {ס}  **לד** הֲלֹא־ה֖וּא כָּמֻ֣ס עִמָּדִ֑י {ר} חָת֖וּם בְּאוֹצְרֹתָֽי׃ {ס} | [[923]](#footnote-923) Were they wise, they would succeed,  they would be able to read their destiny.  [[924]](#footnote-924) How else could one man rout a thousand,  how could two put ten thousand to flight,  were it not that their Rock has sold them,  that Yahweh has delivered them up?  [[925]](#footnote-925)“But their rock is not like our Rock;  as even our enemies concede.  [[926]](#footnote-926) For their stock springs from the vine stock of Sodom and from the groves of Gomorrah:  their grapes are poisonous grapes,  their clusters are envenomed.  [[927]](#footnote-927) Their wine is the poison of serpents,  the cruel venom of vipers.  [[928]](#footnote-928) But he – is he not safe with me,  sealed inside my treasury? |
| **לה** לִ֤י נָקָם֙ וְשִׁלֵּ֔ם {ר} לְעֵ֖ת תָּמ֣וּט רַגְלָ֑ם {ס}  כִּ֤י קָרוֹב֙ י֣וֹם אֵידָ֔ם {ר} וְחָ֖שׁ עֲתִדֹ֥ת לָֽמוֹ׃ {ס}  **לו** כִּֽי־יָדִ֤ין יְהֹוָה֙ עַמּ֔וֹ {ר} וְעַל־עֲבָדָ֖יו יִתְנֶחָ֑ם {ס}  כִּ֤י יִרְאֶה֙ כִּֽי־אָ֣זְﬞלַת יָ֔ד {ר} וְאֶ֖פֶס עָצ֥וּר וְעָזֽוּב׃ {ס}  **לז** **לז**וְאָמַ֖ר אֵ֣י אֱלֹהֵ֑ימוֹ {ר} צ֖וּר חָסָ֥יוּ בֽוֹ׃ {ס}  **לח** אֲשֶׁ֨ר חֵ֤לֶב זְבָחֵ֙ימוֹ֙ יֹאכֵ֔לוּ {ר} יִשְׁתּ֖וּ יֵ֣ין נְסִיכָ֑ם {ס}  יָק֙וּמוּ֙ וְיַעְזְרֻכֶ֔ם {ר} יְהִ֥י עֲלֵיכֶ֖ם סִתְרָֽה׃ {ס}  **לט** רְא֣וּ׀ עַתָּ֗ה כִּ֣י אֲנִ֤י אֲנִי֙ ה֔וּא {ר} וְאֵ֥ין אֱלֹהִ֖ים עִמָּדִ֑י {ס}  אֲנִ֧י אָמִ֣ית וַאֲחַיֶּ֗ה {ר} מָחַ֙צְתִּי֙ וַאֲנִ֣י אֶרְפָּ֔א {ס}  וְאֵ֥ין מִיָּדִ֖י מַצִּֽיל׃ {ר} | [[929]](#footnote-929) Vengeance is mine, and requital,  for the time when they make a false step. For it is close, the day of their ruin:  their doom comes at speed.  [[930]](#footnote-930) (For Yahweh will see his people righted,  he will have compassion on his servants.) For he will see to it that their power fails,  that, serf or freeman, there is not one remaining.  [[931]](#footnote-931) “Where are their gods?” he will ask then,  the rock where they though to take refuge,  [[932]](#footnote-932) who ate the fat of their sacrifices and drank the wine of their libations? Let them rise up and help you,  let them be your protection!  [[933]](#footnote-933) See now that I, I am He,  and beside me there is no other god. It is I who deal death and life;  when I have struck, it is I who heal  (and none can deliver from my hand). |
| **מ** כִּֽי־אֶשָּׂ֥א אֶל־שָׁמַ֖יִם יָדִ֑י {ס}  וְאָמַ֕רְתִּי חַ֥י אָנֹכִ֖י לְעֹלָֽם׃ {ר}  **מא** אִם־שַׁנּוֹתִי֙ בְּרַ֣ק חַרְבִּ֔י {ס}  וְתֹאחֵ֥ז בְּמִשְׁפָּ֖ט יָדִ֑י {ר} אָשִׁ֤יב נָקָם֙ לְצָרָ֔י {ס}  וְלִמְשַׂנְאַ֖י אֲשַׁלֵּֽם׃ {ר}  **מב** אַשְׁכִּ֤יר חִצַּי֙ מִדָּ֔ם {ס}  וְחַרְבִּ֖י תֹּאכַ֣ל בָּשָׂ֑ר {ר} מִדַּ֤ם חָלָל֙ וְשִׁבְיָ֔ה {ס}  מֵרֹ֖אשׁ פַּרְע֥וֹת אוֹיֵֽב׃ {ר} | [[934]](#footnote-934) Yes, I lift up my hand to heaven, and I say: As surely as I live forever,  [[935]](#footnote-935) when I have whetted my flashing sword I will take up the cause of Right,  I will give my foes as good again;  I will repay those who hate me.  [[936]](#footnote-936) I will make my arrows drunk with blood,  and my sword shall feed on flesh;  the blood of wounded and captives,  the skulls of the enemy leaders.” |
| **מג** הַרְנִ֤ינוּ גוֹיִם֙ עַמּ֔וֹ {ס}  כִּ֥י דַם־עֲבָדָ֖יו יִקּ֑וֹם {ר} וְנָקָם֙ יָשִׁ֣יב לְצָרָ֔יו {ס}  וְכִפֶּ֥ר אַדְמָת֖וֹ עַמּֽוֹ׃ {ר} {ש} | [[937]](#footnote-937) Nations, acclaim his people,  since he avenges the blood of his servants;  he makes vengeance recoil on his enemies,  and his people will purify his country.” |
| **מד**וַיָּבֹ֣א מֹשֶׁ֗ה וַיְדַבֵּ֛ר אֶת־כׇּל־דִּבְרֵ֥י הַשִּׁירָֽה־הַזֹּ֖את בְּאׇזְנֵ֣י הָעָ֑ם ה֖וּא וְהוֹשֵׁ֥עַ בִּן־נֽוּן׃ **מה**וַיְכַ֣ל מֹשֶׁ֗ה לְדַבֵּ֛ר אֶת־כׇּל־הַדְּבָרִ֥ים הָאֵ֖לֶּה אֶל־כׇּל־יִשְׂרָאֵֽל׃ **מו**וַיֹּ֤אמֶר אֲלֵהֶם֙ שִׂ֣ימוּ לְבַבְכֶ֔ם לְכׇ֨ל־הַדְּבָרִ֔ים אֲשֶׁ֧ר אָנֹכִ֛י מֵעִ֥יד בָּכֶ֖ם הַיּ֑וֹם אֲשֶׁ֤ר תְּצַוֻּם֙ אֶת־בְּנֵיכֶ֔ם לִשְׁמֹ֣ר לַעֲשׂ֔וֹת אֶת־כׇּל־דִּבְרֵ֖י הַתּוֹרָ֥ה הַזֹּֽאת׃ **מז**כִּ֠י לֹא־דָבָ֨ר רֵ֥ק הוּא֙ מִכֶּ֔ם כִּי־ה֖וּא חַיֵּיכֶ֑ם וּבַדָּבָ֣ר הַזֶּ֗ה תַּאֲרִ֤יכוּ יָמִים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר אַתֶּ֜ם עֹבְרִ֧ים אֶת־הַיַּרְדֵּ֛ן שָׁ֖מָּה לְרִשְׁתָּֽהּ׃ {פ} | [[938]](#footnote-938) And Moses came and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun. [[939]](#footnote-939) And, when Moses had finished reciting all these words to all Israel, [[940]](#footnote-940) he said to them, “Take to heart all the words that I am giving in witness against you today; give them as a command to your children, so that they may diligently observe all the words of this law. [[941]](#footnote-941) It is no idle thing you will be doing, because the Law is your life; and, through its means, you will prolong your days in the land into which you are crossing over the Jordan to possess it.” |
| **מח**וַיְדַבֵּ֤ר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בְּעֶ֛צֶם הַיּ֥וֹם הַזֶּ֖ה לֵאמֹֽר׃ **מט**עֲלֵ֡ה אֶל־הַר֩ הָעֲבָרִ֨ים הַזֶּ֜ה הַר־נְב֗וֹ אֲשֶׁר֙ בְּאֶ֣רֶץ מוֹאָ֔ב אֲשֶׁ֖ר עַל־פְּנֵ֣י יְרֵח֑וֹ וּרְאֵה֙ אֶת־אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁ֨ר אֲנִ֥י נֹתֵ֛ן לִבְנֵ֥י יִשְׂרָאֵ֖ל לַאֲחֻזָּֽה׃ **נ**וּמֻ֗ת בָּהָר֙ אֲשֶׁ֤ר אַתָּה֙ עֹלֶ֣ה שָׁ֔מָּה וְהֵאָסֵ֖ף אֶל־עַמֶּ֑יךָ כַּֽאֲשֶׁר־מֵ֞ת אַהֲרֹ֤ן אָחִ֙יךָ֙ בְּהֹ֣ר הָהָ֔ר וַיֵּאָ֖סֶף אֶל־עַמָּֽיו׃ **נא**עַל֩ אֲשֶׁ֨ר מְעַלְתֶּ֜ם בִּ֗י בְּתוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל בְּמֵֽי־מְרִיבַ֥ת קָדֵ֖שׁ מִדְבַּר־צִ֑ן עַ֣ל אֲשֶׁ֤ר לֹֽא־קִדַּשְׁתֶּם֙ אוֹתִ֔י בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ **נב**כִּ֥י מִנֶּ֖גֶד תִּרְאֶ֣ה אֶת־הָאָ֑רֶץ וְשָׁ֙מָּה֙ לֹ֣א תָב֔וֹא אֶל־הָאָ֕רֶץ אֲשֶׁר־אֲנִ֥י נֹתֵ֖ן לִבְנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[942]](#footnote-942) And Yahweh spoke to Moses that same day and said to him, [[943]](#footnote-943) “Climb Mount Nebo, that mountain of the Abarim range, which is in the land of Moab, across from Jericho, and view the land of Canaan, which I am giving to the Israelites as their domain. [[944]](#footnote-944) You shall die there, on the mountain you have climbed, and be gathered to your people, as your brother Aaron died on Mount Hor and was gathered to his people. [[945]](#footnote-945) Because, with the other Israelites, you broke faith with me at the Waters of Meribah-Kadesh in the desert of Zin, because you did not make my holiness clear to the Israelites, [[946]](#footnote-946) you may view the country from a distance, but you shall not enter it – this country that I am giving to the Israelites.” |

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| דברים פרק לג | Deuteronomy [[947]](#footnote-947)33 |
| **א**וְזֹ֣את הַבְּרָכָ֗ה אֲשֶׁ֨ר בֵּרַ֥ךְ מֹשֶׁ֛ה אִ֥ישׁ הָאֱלֹהִ֖ים אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל לִפְנֵ֖י מוֹתֽוֹ׃ **ב**וַיֹּאמַ֗ר  יְהֹוָ֞ה מִסִּינַ֥י בָּא֙  וְזָרַ֤ח מִשֵּׂעִיר֙ לָ֔מוֹ  הוֹפִ֙יעַ֙ מֵהַ֣ר פָּארָ֔ן  וְאָתָ֖ה מֵרִבְבֹ֣ת קֹ֑דֶשׁ  מִימִינ֕וֹ אשדת [אֵ֥שׁ דָּ֖ת] לָֽמוֹ׃ | [[948]](#footnote-948) This is the blessing that Moses, the man of God, pronounced over the Israelites before his death. [[949]](#footnote-949) He said:  “ Yahweh came from Sinai. For them, after Seir, he rose on the horizon,  after Mount Paran he shone forth. With him were myriads of holy ones;  at his right, a host of his own. |
| ג אַ֚ף חֹבֵ֣ב עַמִּ֔ים  כׇּל־קְדֹשָׁ֖יו בְּיָדֶ֑ךָ  וְהֵם֙ תֻּכּ֣וּ לְרַגְלֶ֔ךָ  יִשָּׂ֖א מִדַּבְּרֹתֶֽיךָ׃  ד תּוֹרָ֥ה צִוָּה־לָ֖נוּ מֹשֶׁ֑ה  מוֹרָשָׁ֖ה קְהִלַּ֥ת יַעֲקֹֽב׃  ה וַיְהִ֥י בִישֻׁר֖וּן מֶ֑לֶךְ  בְּהִתְאַסֵּף֙ רָ֣אשֵׁי עָ֔ם  יַ֖חַד שִׁבְטֵ֥י יִשְׂרָאֵֽל׃  ו יְחִ֥י רְאוּבֵ֖ן וְאַל־יָמֹ֑ת  וִיהִ֥י מְתָ֖יו מִסְפָּֽר׃  {ס} | [[950]](#footnote-950) You who have such love for the forefathers,  in your hand are all the holy ones. At your feet they fell,  under your guidance went swiftly on.  [[951]](#footnote-951) Moses enjoined a law on us. The assembly of Jacob comes into its inheritance.  [[952]](#footnote-952) There was a king in Jeshurun when the heads of the people foregathered and the tribes of Israel were all assembled.  [[953]](#footnote-953) “ May Reuben survive and not die out,  survive though his men be few!” |
| **ז**וְזֹ֣את לִיהוּדָה֮ וַיֹּאמַר֒  שְׁמַ֤ע יְהֹוָה֙ ק֣וֹל יְהוּדָ֔ה  וְאֶל־עַמּ֖וֹ תְּבִיאֶ֑נּוּ  יָדָיו֙ רָ֣ב ל֔וֹ  וְעֵ֥זֶר מִצָּרָ֖יו תִּהְיֶֽה ׃  {פ} | [[954]](#footnote-954) Of Judah, he said this:  “ Listen, Yahweh, to the voice of Judah and bring him back to his people. That his hands may defend his rights,  come to his help against his foes.” |
| **ח**וּלְלֵוִ֣י אָמַ֔ר  תֻּמֶּ֥יךָ וְאוּרֶ֖יךָ לְאִ֣ישׁ חֲסִידֶ֑ךָ  אֲשֶׁ֤ר נִסִּיתוֹ֙ בְּמַסָּ֔ה  תְּרִיבֵ֖הוּ עַל־מֵ֥י מְרִיבָֽה׃  ט הָאֹמֵ֞ר לְאָבִ֤יו וּלְאִמּוֹ֙  לֹ֣א רְאִיתִ֔יו  וְאֶת־אֶחָיו֙ לֹ֣א הִכִּ֔יר  וְאֶת־בָּנָ֖ו לֹ֣א יָדָ֑ע  כִּ֤י שָֽׁמְרוּ֙ אִמְרָתֶ֔ךָ  וּבְרִיתְךָ֖ יִנְצֹֽרוּ׃  י יוֹר֤וּ מִשְׁפָּטֶ֙יךָ֙ לְיַֽעֲקֹ֔ב  וְתוֹרָתְךָ֖ לְיִשְׂרָאֵ֑ל  יָשִׂ֤ימוּ קְטוֹרָה֙ בְּאַפֶּ֔ךָ  וְכָלִ֖יל עַֽל־מִזְבְּחֶֽךָ׃  יא בָּרֵ֤ךְ יְהֹוָה֙ חֵיל֔וֹ  וּפֹ֥עַל יָדָ֖יו תִּרְצֶ֑ה  מְחַ֨ץ מׇתְנַ֧יִם קָמָ֛יו וּמְשַׂנְאָ֖יו  מִן־יְקוּמֽוּן׃  {ס} | [[955]](#footnote-955) Of Levi he said:  “ Give to Levi your Thummim, your Urim to your loyal one after you had tested him at Massah and striven with him at the waters of Meribah. [[956]](#footnote-956) He says of his father and mother,  “I have not seen them.” His brothers he does not know,  nor does he know his children. Yes, they have kept your word,  they hold firmly to your Covenant. [[957]](#footnote-957) They teach your customs to Jacob,  your Law to Israel. They place incense before you;  place the holocaust on your altar. [[958]](#footnote-958) Bless, O Yahweh, his worthiness,  and accept the work of his hands. Crush the loins of his enemies and of his foes, until they rise no more.” |
| **יב**לְבִנְיָמִ֣ן אָמַ֔ר  יְדִ֣יד יְהֹוָ֔ה יִשְׁכֹּ֥ן לָבֶ֖טַח עָלָ֑יו  חֹפֵ֤ף עָלָיו֙ כׇּל־הַיּ֔וֹם  וּבֵ֥ין כְּתֵפָ֖יו שָׁכֵֽן׃  {ס} | [[959]](#footnote-959) Of Benjamin he said:  “ Beloved of Yahweh, he rests trustfully near him. The Most High protects him day after day and dwells between his hillsides.” |
| **יג**וּלְיוֹסֵ֣ף אָמַ֔ר  מְבֹרֶ֥כֶת יְהֹוָ֖ה אַרְצ֑וֹ  מִמֶּ֤גֶד שָׁמַ֙יִם֙ מִטָּ֔ל  וּמִתְּה֖וֹם רֹבֶ֥צֶת תָּֽחַת׃  יד וּמִמֶּ֖גֶד תְּבוּאֹ֣ת שָׁ֑מֶשׁ  וּמִמֶּ֖גֶד גֶּ֥רֶשׁ יְרָחִֽים׃  טו  וּמֵרֹ֖אשׁ הַרְרֵי־קֶ֑דֶם  וּמִמֶּ֖גֶד גִּבְע֥וֹת עוֹלָֽם׃  טז וּמִמֶּ֗גֶד אֶ֚רֶץ וּמְלֹאָ֔הּ  וּרְצ֥וֹן שֹׁכְנִ֖י סְנֶ֑ה  תָּב֙וֹאתָה֙ לְרֹ֣אשׁ יוֹסֵ֔ף  וּלְקׇדְקֹ֖ד נְזִ֥יר אֶחָֽיו׃  יז  בְּכ֨וֹר שׁוֹר֜וֹ הָדָ֣ר ל֗וֹ  וְקַרְנֵ֤י רְאֵם֙ קַרְנָ֔יו  בָּהֶ֗ם עַמִּ֛ים יְנַגַּ֥ח יַחְדָּ֖ו  אַפְסֵי־אָ֑רֶץ  וְהֵם֙ רִבְב֣וֹת אֶפְרַ֔יִם  וְהֵ֖ם אַלְפֵ֥י מְנַשֶּֽׁה׃  {ס} | [[960]](#footnote-960) Of Joseph he said:  “ His land is blessed by Yahweh, with the choice gifts of heaven above,  and of the deep that lies below,  [[961]](#footnote-961) the best of what the sun makes grow, of what springs with every month,  [[962]](#footnote-962) the finest fruits of the ancient mountains, the best from the hills of old,  [[963]](#footnote-963) the best of the land and all it holds,  the favour of him who dwells in the Bush. May the hair grow thick on the head of Joseph,  of the consecrated one among his brothers!  [[964]](#footnote-964) Firstborn of the Bull, his is the glory. His horns are the wild ox’s horns;  with them, he tosses the peoples to the very ends of the earth. Such are the myriads of Ephraim;  such are the thousands of Manasseh.” |
| **יח**וְלִזְבוּלֻ֣ן אָמַ֔ר  שְׂמַ֥ח זְבוּלֻ֖ן בְּצֵאתֶ֑ךָ  וְיִשָּׂשכָ֖ר בְּאֹהָלֶֽיךָ׃  יט עַמִּים֙ הַר־יִקְרָ֔אוּ  שָׁ֖ם יִזְבְּח֣וּ זִבְחֵי־צֶ֑דֶק  כִּ֣י שֶׁ֤פַע יַמִּים֙ יִינָ֔קוּ  וּשְׂפֻנֵ֖י טְמ֥וּנֵי חֽוֹל׃  {ס} | [[965]](#footnote-965) Of Zebulun he said:  “ Prosper, Zebulun, in your voyages abroad,  and you, Issachar, in your tents!  [[966]](#footnote-966) On the mountain where the people come to pray they offer the right sacrifices,  for they taste the riches of the seas,  and the treasures hidden in the sands.” |
| **כ**וּלְגָ֣ד אָמַ֔ר  בָּר֖וּךְ מַרְחִ֣יב גָּ֑ד  כְּלָבִ֣יא שָׁכֵ֔ן  וְטָרַ֥ף זְר֖וֹעַ אַף־קׇדְקֹֽד׃  כא וַיַּ֤רְא רֵאשִׁית֙ ל֔וֹ  כִּי־שָׁ֛ם חֶלְקַ֥ת מְחֹקֵ֖ק סָפ֑וּן  וַיֵּתֵא֙ רָ֣אשֵׁי עָ֔ם  צִדְקַ֤ת יְהֹוָה֙ עָשָׂ֔ה  וּמִשְׁפָּטָ֖יו עִם־יִשְׂרָאֵֽל׃  {ס} | [[967]](#footnote-967) Of Gad he said:  “ Blessed be he who gives Gad space enough! He lies there like a lioness;  he has savaged arm, face and head.  [[968]](#footnote-968) Then he took the first portion for himself;  he saw that there was stored up for him a leader’s share. He came as leader of the people,  having executed the justice of Yahweh and his sentences on Israel.” |
| **כב**וּלְדָ֣ן אָמַ֔ר  דָּ֖ן גּ֣וּר אַרְיֵ֑ה  יְזַנֵּ֖ק מִן־הַבָּשָֽׁן׃  **כג**וּלְנַפְתָּלִ֣י אָמַ֔ר  נַפְתָּלִי֙ שְׂבַ֣ע רָצ֔וֹן  וּמָלֵ֖א בִּרְכַּ֣ת יְהֹוָ֑ה  יָ֥ם וְדָר֖וֹם יְרָֽשָׁה׃  {ס} | [[969]](#footnote-969) Of Dan he said:  “Dan is a lion cub leaping from Bashan.”  [[970]](#footnote-970) Of Naphtali he said:  “Naphtali, sated with favours,  filled with the blessing of Yahweh:  the west and the south are to be his domain.” |
| **כד**וּלְאָשֵׁ֣ר אָמַ֔ר  בָּר֥וּךְ מִבָּנִ֖ים אָשֵׁ֑ר  יְהִ֤י רְצוּי֙ אֶחָ֔יו  וְטֹבֵ֥ל בַּשֶּׁ֖מֶן רַגְלֽוֹ׃  כה בַּרְזֶ֥ל וּנְחֹ֖שֶׁת מִנְעָלֶ֑ךָ  וּכְיָמֶ֖יךָ דׇּבְאֶֽךָ׃  כו אֵ֥ין כָּאֵ֖ל יְשֻׁר֑וּן  רֹכֵ֤ב שָׁמַ֙יִם֙ בְּעֶזְרֶ֔ךָ  וּבְגַאֲוָת֖וֹ שְׁחָקִֽים׃  כז מְעֹנָהֿ֙ אֱלֹ֣הֵי קֶ֔דֶם  וּמִתַּ֖חַת זְרֹעֹ֣ת עוֹלָ֑ם  וַיְגָ֧רֶשׁ מִפָּנֶ֛יךָ אוֹיֵ֖ב  וַיֹּ֥אמֶר הַשְׁמֵֽד׃  כח וַיִּשְׁכֹּן֩ יִשְׂרָאֵ֨ל בֶּ֤טַח  בָּדָד֙ עֵ֣ין יַֽעֲקֹ֔ב  אֶל־אֶ֖רֶץ דָּגָ֣ן וְתִיר֑וֹשׁ  אַף־שָׁמָ֖יו יַ֥עַרְפוּ טָֽל׃  כט אַשְׁרֶ֨יךָ יִשְׂרָאֵ֜ל מִ֣י כָמ֗וֹךָ  עַ֚ם נוֹשַׁ֣ע בַּֽיהֹוָ֔ה  מָגֵ֣ן עֶזְרֶ֔ךָ  וַאֲשֶׁר־חֶ֖רֶב גַּאֲוָתֶ֑ךָ  וְיִכָּחֲשׁ֤וּ אֹיְבֶ֙יךָ֙ לָ֔ךְ  וְאַתָּ֖ה עַל־בָּמוֹתֵ֥ימוֹ תִדְרֹֽךְ׃  {ס} | [[971]](#footnote-971) Of Asher he said:  “Most blessed of the sons may Asher be! Let him be the favourite among his brothers and bathe his feet in oil!  [[972]](#footnote-972) Be your bolts of iron and of bronze and your security as lasting as your days!  [[973]](#footnote-973) There is none like the God of Jeshurun,  who rides the heavens to your rescue,  on the clouds in his majesty.  [[974]](#footnote-974) The God of old, he is your refuge;  and, underneath you, are his eternal arms,  driving the enemy before you;  it is he who cries, “Destroy!”  [[975]](#footnote-975) Israel rests in safety. The fountain of Jacob is quite secure  for a land of corn and wine. There heaven itself rains down dew.  [[976]](#footnote-976) Happy are you, O Israel! Who is like you, O victorious people? Yahweh is the shield that protects you and the sword that leads you to triumph. Your enemies will try to corrupt you,  but you yourself shall trample on their backs.” |

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| דברים פרק לד | Deuteronomy [[977]](#footnote-977)34 |
| **א**וַיַּ֨עַל מֹשֶׁ֜ה מֵעַרְבֹ֤ת מוֹאָב֙ אֶל־הַ֣ר נְב֔וֹ רֹ֚אשׁ הַפִּסְגָּ֔ה אֲשֶׁ֖ר עַל־פְּנֵ֣י יְרֵח֑וֹ וַיַּרְאֵ֨הוּ יְהֹוָ֧ה אֶת־כׇּל־הָאָ֛רֶץ אֶת־הַגִּלְעָ֖ד עַד־דָּֽן׃ **ב**וְאֵת֙ כׇּל־נַפְתָּלִ֔י וְאֶת־אֶ֥רֶץ אֶפְרַ֖יִם וּמְנַשֶּׁ֑ה וְאֵת֙ כׇּל־אֶ֣רֶץ יְהוּדָ֔ה עַ֖ד הַיָּ֥ם הָאַחֲרֽוֹן׃ **ג**וְאֶת־הַנֶּ֗גֶב וְֽאֶת־הַכִּכָּ֞ר בִּקְעַ֧ת יְרֵח֛וֹ עִ֥יר הַתְּמָרִ֖ים עַד־צֹֽעַר׃ **ד**וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלָ֗יו זֹ֤את הָאָ֙רֶץ֙ אֲשֶׁ֣ר נִ֠שְׁבַּ֠עְתִּי לְאַבְרָהָ֨ם לְיִצְחָ֤ק וּֽלְיַעֲקֹב֙ לֵאמֹ֔ר לְזַרְעֲךָ֖ אֶתְּנֶ֑נָּה הֶרְאִיתִ֣יךָ בְעֵינֶ֔יךָ וְשָׁ֖מָּה לֹ֥א תַעֲבֹֽר׃ **ה**וַיָּ֨מׇת שָׁ֜ם מֹשֶׁ֧ה עֶבֶד־יְהֹוָ֛ה בְּאֶ֥רֶץ מוֹאָ֖ב עַל־פִּ֥י יְהֹוָֽה׃ **ו**וַיִּקְבֹּ֨ר אֹת֤וֹ בַגַּי֙ בְּאֶ֣רֶץ מוֹאָ֔ב מ֖וּל בֵּ֣ית פְּע֑וֹר וְלֹא־יָדַ֥ע אִישׁ֙ אֶת־קְבֻ֣רָת֔וֹ עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ | [[978]](#footnote-978) Then, leaving the Plains of Moab, Moses went up Mount Nebo, the peak of Pisgah that is opposite Jericho, and Yahweh showed him the whole land: from Gilead as far as Dan, [[979]](#footnote-979) all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, [[980]](#footnote-980) the Negeb, and the Plain – that is, the Valley of Jericho, city of palm trees – as far as Zoar. [[981]](#footnote-981) Yahweh said to him, “This is the land I swore to give to Abraham, to Isaac and to Jacob, saying: I will give it to your descendants.” I have let you see it with your own eyes, but you shall not cross over into it.” [[982]](#footnote-982) There in the land of Moab, Moses the servant of Yahweh died as Yahweh decreed; [[983]](#footnote-983) he buried him in the valley, in the land of Moab, opposite Beth-Peor; but to this day, no one has ever found his grave. |
| **ז**וּמֹשֶׁ֗ה בֶּן־מֵאָ֧ה וְעֶשְׂרִ֛ים שָׁנָ֖ה בְּמֹת֑וֹ לֹא־כָהֲתָ֥ה עֵינ֖וֹ וְלֹא־נָ֥ס לֵחֹֽה׃ **ח**וַיִּבְכּוּ֩ בְנֵ֨י יִשְׂרָאֵ֧ל אֶת־מֹשֶׁ֛ה בְּעַֽרְבֹ֥ת מוֹאָ֖ב שְׁלֹשִׁ֣ים י֑וֹם וַֽיִּתְּמ֔וּ יְמֵ֥י בְכִ֖י אֵ֥בֶל מֹשֶֽׁה׃ **ט**וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן מָלֵא֙ ר֣וּחַ חׇכְמָ֔ה כִּֽי־סָמַ֥ךְ מֹשֶׁ֛ה אֶת־יָדָ֖יו עָלָ֑יו וַיִּשְׁמְע֨וּ אֵלָ֤יו בְּנֵֽי־יִשְׂרָאֵל֙ וַֽיַּעֲשׂ֔וּ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[984]](#footnote-984) Moses was a hundred and twenty years old when he died, his eyes undimmed, his vigour unimpaired. [[985]](#footnote-985) The Israelites wept for Moses on the Plains of Moab for thirty days; then the days of weeping, for the mourning rites of Moses, ended. [[986]](#footnote-986) Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The Israelites obeyed him, carrying out the order that Yahweh had given to Moses. |
| **י**וְלֹא־קָ֨ם נָבִ֥יא ע֛וֹד בְּיִשְׂרָאֵ֖ל כְּמֹשֶׁ֑ה אֲשֶׁר֙ יְדָע֣וֹ יְהֹוָ֔ה פָּנִ֖ים אֶל־פָּנִֽים׃ **יא**לְכׇל־הָ֨אֹתֹ֜ת וְהַמּוֹפְתִ֗ים אֲשֶׁ֤ר שְׁלָחוֹ֙ יְהֹוָ֔ה לַעֲשׂ֖וֹת בְּאֶ֣רֶץ מִצְרָ֑יִם לְפַרְעֹ֥ה וּלְכׇל־עֲבָדָ֖יו וּלְכׇל־אַרְצֽוֹ׃ **יב**וּלְכֹל֙ הַיָּ֣ד הַחֲזָקָ֔ה וּלְכֹ֖ל הַמּוֹרָ֣א הַגָּד֑וֹל אֲשֶׁר֙ עָשָׂ֣ה מֹשֶׁ֔ה לְעֵינֵ֖י כׇּל־יִשְׂרָאֵֽל׃  {ש} | [[987]](#footnote-987) Since then, never has there arisen such a prophet in Israel as Moses, the man whom Yahweh knew face to face. [[988]](#footnote-988) He was unequalled for all the signs and wonders Yahweh caused him to perform in the land of Egypt against Pharaoh and all his servants and his whole land! [[989]](#footnote-989) How mighty the hand and great the fear that Moses wielded in the sight of all Israel! |

1. **Deuteronomy 1** [↑](#footnote-ref-1)
2. Following the title (v. 1a), this paragraph gives additional indications of place and time, with a view to linking Deuteronomy to the Book of Numbers. ‘*Suph*’ (ס֜וּף) is otherwise unattested and its location is unknown; perhaps it is Khirbet Sufah, 6 Km SSE of Madaba, Jordan. ‘*Paran*’ (פָּארָ֧ן) is the well-known desert area between Mount Sinai and Kadesh Barnea (cf. Nb 10:12, 12:16). ‘*Tophel*’ (תֹּ֛פֶל) refers possibly to et-Tafîleh, 25 Km SE of the Dead Sea, or to Da’bîlu, another name for Paran. ‘*Laban*’ (לָבָ֥ן) perhaps refers to Libnah (Nb 33:20); ‘*Hazeroth*’ (חֲצֵרֹ֖ת) probably refers to Ain Khadra; and ‘*Di Zahab*’ (דִ֥י זָהָֽב) may refer to Mina al-Dhahab on the eastern Sinai coast [↑](#footnote-ref-2)
3. An ‘*eleven-day journey*’ was about 235 Km. [↑](#footnote-ref-3)
4. The ‘*fortieth*’ year is counting from the Exodus (Ex 19:1, 40:17); here, there is a contrast between the ordinary time of 11 days (v. 2) and the actual time of 40 years. [↑](#footnote-ref-4)
5. ‘*Heshbon*’ (חֶשְׁבּ֑וֹן) is probably modern Tell Hesba’n, about 12 Km south SW of Amman, Jordan; ‘*Ashtaroth*’ (עַשְׁתָּרֹ֖ת) is probably Tell Ashtarah, about 35 Km due east of the Sea of Galilee; and ‘*Edrei*’ (אֶדְרֶֽעִי) is probably modern Deràa, 95 Km) south of Damascus (see Nb 21:33, Jos 12:4, 13:12, 31). [↑](#footnote-ref-5)
6. The Hebrew noun, תוֹרָ֥ה (‘*law*’), is derived from the verb ‘to teach’ and, here, it refers to the Book of Deuteronomy, not the Pentateuch as a whole. [↑](#footnote-ref-6)
7. The first discourse of Moses (1:6–4:40) is a summary of Israelite history, from the stay in Sinai to the arrival at Pisgah, in sight of the River Jordan, followed by a restatement of the Covenant and the obligations that it imposes: the Exile is predicted as the punishment for infidelity, but conversion and subsequent return from exile are offered as a consoling possibility. [↑](#footnote-ref-7)
8. The literal translation of ‘*get up*’ is ‘*turn*’. The Israelite empire extended ideally to the Euphrates (Gn 15:18), the northern limit of David’s conquests (2S 8:3). [↑](#footnote-ref-8)
9. The *NRSV* & *NETB* use the pronoun, ‘*I*’, in place of ‘*Yahweh*’, as it is the Lord who is speaking here. For ‘*Look*’, the *WEBBE* has ‘*Behold*’. [↑](#footnote-ref-9)
10. This paragraph is a composite account (compare vv. 9–12 with Nb 11:14–17 and vv. 13–17 with Ex 18:13–27). Here, there is no reference to Jethro’s initiative to lighten Moses’ burden. [↑](#footnote-ref-10)
11. The Hebrew term שָּׁמַ֖יִם may be translated ‘*heaven(s)*’ or ‘*sky*’ depending on the context. [↑](#footnote-ref-11)
12. This verse is a theological correction to Nb 11:11–15, where Moses complains that the Israelites have grown too numerous. Here, the growth in numbers is interpreted as a sign of God’s blessing. [↑](#footnote-ref-12)
13. For this verse, here following the *NJB*, the *NRSV* reads, “*But how can I bear the heavy burden of your disputes all by myself?*” [↑](#footnote-ref-13)
14. The Hebrew word וּנְבֹנִ֛ים (‘*shrewd and tested*’) is a Niphal verb referring to skill or intelligence. [↑](#footnote-ref-14)
15. In place of ‘*the plan you have proposed*’, here following the *NRSV*, the *NJB* has ‘*your plan*’. [↑](#footnote-ref-15)
16. In this context, ‘*wise*’ could also mean ‘*practical*’, and an alternative reading for ‘*experienced*’ (as *NJB*) is ‘*reputable*’ (as *NRSV*). [↑](#footnote-ref-16)
17. TheHebrew word צֶ֔דֶק (‘*fair*’) carries the basic idea of conformity to a norm of expected behaviour or character, one established by God himself; fair judgment adheres strictly to that norm or standard. [↑](#footnote-ref-17)
18. The phrase, ‘*be impartial*’, translates literally as, ‘*not raise your face’*, i.e. not show benevolence or, more particularly, favouritism in judgement (16:19, Lv 19:15). Judges are to imitate the sovereign impartiality of God (see #10:17 and Pr 24:23). This is also a recurrent theme with the prophets (Is 10:2, Jr 5:28, Ezk 22:12, Am 2:6, 5:7, 10, Mi 3:9, 11). [↑](#footnote-ref-18)
19. In place of ‘*charged you*’, here following the *NRSV*, the *NJB* has ‘*gave you directions*’. [↑](#footnote-ref-19)
20. The *NRSV* places the phrase, ‘*as the Lord our God had ordered us*’ at the beginning of the verse; here, we follow the *NJB* & *NETB*. [↑](#footnote-ref-20)
21. The Hebrew participle translated ‘*is giving*’ has an imminent future sense here. [↑](#footnote-ref-21)
22. The literal translation of ‘*made over the land to you*’ is ‘*placed before you the land*’. This assurance of victory is characteristic of the holy war and recurs frequently in Deuteronomy (see v. 29, 7:21, 20:1, 30:8). [↑](#footnote-ref-22)
23. In contrast to Nb. 13:2, where Yahweh orders the despatching of the explorers, here the people suggest it. Their action is represented as a lack of faith and conditions the rest of the story: the refusal to enter Canaan and the ensuing punishment. Deuteronomy makes this faithless incident the reason for Moses’ later exclusion from the Promised Land, whereas Nb 20:12–13 attributes this to the incident at Meribah: so here, too, the theme of the Promised Land is emphasised. [↑](#footnote-ref-23)
24. The literal translation of ‘*seemed good to me*’ is ‘*was good in my eyes*’. [↑](#footnote-ref-24)
25. The ‘*valley of Eshcol*’ is a verdant valley near Hebron, still famous for its viticulture (cf. Nb 13:22–23); the name ‘*Eshcol*’ (אֶשְׁכֹּ֑ל) means ‘trestle’, which is the frame on which grape vines grow. [↑](#footnote-ref-25)
26. The literal translation of ‘*collected*’ is ‘*took in their hand*’. [↑](#footnote-ref-26)
27. Literally translated, this verse ends, “*you rebelled* *against the mouth of Yahweh your God*;” however, to include ‘*the mouth*’ would make for odd English style: the mouth stands by metonymy for Yahweh’s command, which in turn represents God himself. [↑](#footnote-ref-27)
28. The phrase ‘*in your tents*’ here means ‘in private’ (*NETB* has ‘*among yourselves*’). [↑](#footnote-ref-28)
29. The ‘*Anakim*’, as also ‘*Emim*’, ‘*Rephaim*’ and ‘*Zamzummim*’, or ‘*Zuzim*’ (2:10–11, 20–21, see Gn 14:5), are legendary names for the aboriginal inhabitants of Palestine and Transjordan. These were identified with the fabulous Nephilim of Gn 6:4 or Giants of Nb. 13:33, the raisers of megalithic monuments (see 3:11). In the days of Joshua, the Anakim still constituted an aristocracy in the highlands of Hebron and in the coastal region (Jos 11:21ff, 14:12–15, 15:13–15, 21:11). The Rephaim persisted in the country known as Bashan (3:13, Jos 12:4ff), while in Judaea their memory was preserved in the Valley of the Rephaim, southwest of Jerusalem (Jos 15:8, 18:16, 2S 5:18). [↑](#footnote-ref-29)
30. *NETB* combines the two synonyms ‘*tremble*’ and ‘*be afraid*’ and reads, ‘*do not be terrified*’. [↑](#footnote-ref-30)
31. The Hebrew participle translated ‘*is about to go*’ indicates imminent future action here. [↑](#footnote-ref-31)
32. In place of ‘*as a man supports his son*’, here following the *NJB*, the *NRSV* has ‘*as one carries a child*’. [↑](#footnote-ref-32)
33. In place of ‘*faith*’, here following the *NJB*, the *NRSV* has ‘*trust*’ and *NETB* has ‘*confidence*’. [↑](#footnote-ref-33)
34. The *NRSV* opens this verse with ‘*who goes*’ rather than ‘*who had gone*’, here following the *NJB*. [↑](#footnote-ref-34)
35. The literal translation of ‘*took this oath*’ is simple ‘*swore*’. [↑](#footnote-ref-35)
36. Literally translated, this verse opens, “*Not a man among these men*.” [↑](#footnote-ref-36)
37. ‘*Caleb*’ had, with Joshua, brought back to Israel a minority report from Canaan urging a conquest of the land, for he was confident of Yahweh’s power (Nb 13:6, 8, 16, 30, 14:30, 38). [↑](#footnote-ref-37)
38. Here, Moses is not punished for his own sin (Nb 20:10–13, 27:12–23), but vicariously bears the divine wrath on Israel’s account. [↑](#footnote-ref-38)
39. The literal translation of ‘*assistant*’ is ‘*the one who stands before you*’. [↑](#footnote-ref-39)
40. The phrase ‘*do not yet know good from evil*’ is a figure of speech called a merism (suggesting a whole by referring to its extreme opposites). Other examples are the tree of ‘the knowledge of good and evil’ (Gn 2:9), the boy who knows enough ‘to reject the wrong and choose the right’ (Is 7:16, 8:4), and those who ‘cannot tell their right hand from their left’ (Jon 4:11). A young child is characterised by lack of knowledge. [↑](#footnote-ref-40)
41. The pronoun ‘*you*’ here is plural. Many English translation have ‘*Red Sea*’ in place of ‘*Sea of Suph*’ (here following the *NJB*), but ‘*Reed*’ is a better translation of סֽוּף. The name ‘*Red Sea*’ is based on the *LXX*, which referred to it as *ἐρυθρᾶς θαλάσσης*. [↑](#footnote-ref-41)
42. For the last sentence, here following the *NJB*, the *NRSV* reads, “*So all of you strapped on your battle gear, and thought it easy to go up into the hill country*;” and *NETB* has, “*So you each put on your war apparel and prepared to go up to the hill country*.” [↑](#footnote-ref-42)
43. In place of ‘*among you*’ (here following the *NJB*) *NETB* has ‘*with you*’. [↑](#footnote-ref-43)
44. Before ‘*Yahweh*’, the *MT* has the words ‘*the mouth of*’ (see #26). [↑](#footnote-ref-44)
45. ‘*Hormah*’ (חָרְמָֽה) is probably Khirbet el-Meshash, 9 Km west of Arad and 12 Km SE of Beersheba; its name is a derivative of the verb ‘to exterminate’ (see Nb 21:3). [↑](#footnote-ref-45)
46. Literally translated, the phrase ‘*paid no heed to you*’ is ‘*did not hear your voice and did not turn an ear to you*’. [↑](#footnote-ref-46)
47. The literal translation for ‘*as long as you did*’ is ‘*like the days which you lived*’; this refers to the rest of the 40-year period in the desert before Israel arrived in Moab. [↑](#footnote-ref-47)
48. **Deuteronomy 2** [↑](#footnote-ref-48)
49. As in the Nb 14:25, the ‘*Sea of Suph*’ is given as the primary direction but Deuteronomy elaborates by indicating a route through the desert towards Moab and Ammon. [↑](#footnote-ref-49)
50. Here, following the *NJB*, we do not translate the opening conjunction (literally, ‘*and*’); the *NRSV* has ‘*then*’ and *NETB* has ‘*at this point*’. [↑](#footnote-ref-50)
51. In place of ‘*wandered in these highlands*’, here following the *NJB*, the *NRSV* has ‘*skirting this hill country*’ and *NETB* has ‘*circled around this mountain*’. [↑](#footnote-ref-51)
52. The ‘*sons of Esau*’ (בְּנֵֽי־עֵשָׂ֔ו – the phrase also occurs in 2:8, 12, 22, 29) are the inhabitants of the land otherwise known as Edom, south and east of the Dead Sea; Jacob’s brother Esau had settled there after his bitter strife with Jacob (Gn 36:1–8). ‘Edom’ means ‘reddish’, probably because of the red sandstone of the region, but also by popular etymology because Esau, at birth, was reddish (Gn 25:25). [↑](#footnote-ref-52)
53. The Edomites, descended from Abraham (Gn 36) and the Moabites and Ammonites (vv. 9 & 19), descended from Lot (Gn 19:30ff) have, like the Israelites, been settled by God in territories formerly belonging to other races, the names of which are recorded in the additional verses (vv. 10–12 & 20–23). ‘*Mount Seir*’ is synonymous with ‘Edom’. [↑](#footnote-ref-53)
54. The literal translation of ‘*money*’ is ‘*silver*’ (twice in this verse). [↑](#footnote-ref-54)
55. Literally translated, the phrase ‘*all you do*’ is ‘*all the work of your hands*’. [↑](#footnote-ref-55)
56. ‘*Elath*’ (אֵילַ֖ת) was a port city at the head of the Gulf of Aqaba, known today as Tell el-Kheleifeh. ‘*Ezion-Geber*’ (עֶצְיֹ֣ן גָּ֑בֶר) was also a port city (1K 22:48–49) and may be the same as the modern site Gezirat al-Fauran, 24 Km SSW of Tell el-Kheleifah. [↑](#footnote-ref-56)
57. ‘*Ar*’ (עָ֖ר) was a Moabite city on the Arnon River east of the Dead Sea; it is mentioned elsewhere in the ‘Book of the Wars of Yahweh’ (Nb 21:15, cf. 21:28, Is 15:1). Here, it is synonymous with the whole land of Moab. [↑](#footnote-ref-57)
58. ‘*Emim*’ (compare v. 20, 3:11–13) is a name reflecting the ancient view that the aborigines were giants. [↑](#footnote-ref-58)
59. The infamous giant race of the ‘*Rephaim*’ lived around Ashteroth Karnaim, in the Bashan plateau east of the Sea of Galilee. [↑](#footnote-ref-59)
60. The ‘*Horim*’ (חֹרִים֮) here can hardly be identified with the Hurrians mentioned in cuneiform texts, who entered Palestine only c. 1500 BCE, and then in very small numbers. Proper names attest their presence in a few towns west of the Jordan but never in Transjordan. [↑](#footnote-ref-60)
61. The ‘*Wadi Zered*’, now known as Wadi el-Hesa, was a valley marking the boundary between Moab to the north and Edom to the south. [↑](#footnote-ref-61)
62. In place of ‘*warriors*’, here following the *NRSV*, the *NJB* has ‘*men fit for war*’. [↑](#footnote-ref-62)
63. For this verse, the *NRSV* reads, “*Indeed, the Lord’s own hand was against them, to root them out from the camp, until all had perished*.” [↑](#footnote-ref-63)
64. This verse is, grammatically, part of the next paragraph, but is retained here in the translation in keeping with the divisions in the *MT*. [↑](#footnote-ref-64)
65. Literally translated, this verse (here following the *NJB*) reads, “*Yahweh spoke to me, saying*.” [↑](#footnote-ref-65)
66. The territory of the Ammonites lay to the north of that of Sihon, on the upper waters of the River Jabbok (see 3:16, Nb 21:24). [↑](#footnote-ref-66)
67. Following the destruction of the cities of the plain, Sodom and Gomorrah, as God’s judgment, Lot fathered two sons by his two daughters, namely, Moab and Ammon (Gn 19:30-38); thus, these descendants of Lot in and around Ar were the Moabites. [↑](#footnote-ref-67)
68. Just as the Moabites called Rephaim by the name ‘Emim’, the Ammonites called them ‘*Zamzummim*’ (or Zazites: Gn 14:5). [↑](#footnote-ref-68)
69. In place of ‘*the Ammonites*’, the *MT* has simply ‘*them*’; the referent is here specified for clarity. [↑](#footnote-ref-69)
70. In place of ‘*Horim*’, here following the *NRSV*, the *NJB* & *NETB* have ‘*Horites*’. [↑](#footnote-ref-70)
71. The ‘*Caphtorim*’ were the Philistines, coming from Crete or from Asia Minor (see #13:2). [↑](#footnote-ref-71)
72. ‘*Heshbon*’ is the name of a prominent site (now Tell Hesba’n, about 12 Km south SW of Amman, Jordan); ‘*Sihon*’ made it his capital after having driven Moab from the area and forced them south to the Arnon (Nb 21:26–30). [↑](#footnote-ref-72)
73. The literal translation of ‘*your coming*’ is ‘*before you*’. [↑](#footnote-ref-73)
74. Vv. 26–37 follow the primitive tradition for the historic conquest of Sihon, as also for the legendary story of Og (3:1–11). ‘*Desert of Kedemoth*’ could also be translated as, ‘*eastern desert*’. [↑](#footnote-ref-74)
75. The literal translation of ‘*only along the road*’ is ‘*in the way in the way*’ (בַּדֶּ֥רֶךְ בַּדֶּ֖רֶךְ): the repetition lays great stress on the idea of resolute determination to stick to the path. [↑](#footnote-ref-75)
76. The literal translation of ‘*money*’ is ‘*silver*’ (twice in this verse). [↑](#footnote-ref-76)
77. The *NJB* lacks the word ‘*likewise*’, here following the *NRSV*. [↑](#footnote-ref-77)
78. In place of ‘*your God*’, here following the *MT* (with a 2ms pronoun), the *NJB* & *NRSV*, *NETB*, following the *LXX* (*θεὸς ἡμῶν*), has ‘*our God*’. [↑](#footnote-ref-78)
79. For the last sentence, here following the *NJB*, the *NRSV* reads, “*Begin now to take possession of his land*.” [↑](#footnote-ref-79)
80. ‘*Jahaz*’ is probably Khirbet el-Medeiyineh. [↑](#footnote-ref-80)
81. The translation, ‘*his sons*’, follows the *Qere* (בָּנָ֖יו); the *Ketiv* has the singular, ‘*his son*’ (בנו); this variance is shown in neither the *MAM* text nor by *Mechon Mamre*. [↑](#footnote-ref-81)
82. The phrase ‘*under ban*’ refers to God’s designation of certain persons, places, and things as objects of his special wrath and judgment because, in his omniscience, he knows them to be impure and hopelessly unrepentant. [↑](#footnote-ref-82)
83. For this verse, *NETB* reads, “*We kept only the livestock and plunder from the cities for ourselves*.” [↑](#footnote-ref-83)
84. Now known as Araáir, on the northern edge of the Arnon river, ‘*Aroer*’ marked the southern limit of Moab and, later, of the allotment of the tribe of Reuben (Jos 13:9, 16). [↑](#footnote-ref-84)
85. The River Jabbok makes a wide bend south and thus forms the western border of Ammon. [↑](#footnote-ref-85)
86. **Deuteronomy 3** [↑](#footnote-ref-86)
87. ‘*Bashan*’, a plateau country, famous for its oaks (Is 2:13) and cattle (Dt 32:14, Am 4:1), was north of Gilead along the Jarmuk River. ‘*Edrei*’ was on the extreme south border of Bashan, probably modern Deràa, 95 Km south of Damascus. [↑](#footnote-ref-87)
88. In place of ‘*people*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*army*’ (as also in v. 1). [↑](#footnote-ref-88)
89. The *NRSV* & *NETB* omit the final ‘*to him*’, considering the phrase redundant in contemporary English; here, we follow the *NJB*. [↑](#footnote-ref-89)
90. ‘*Argob*’ is a sub-district of Bashan, perhaps north of the Jarmuk River. [↑](#footnote-ref-90)
91. In place of ‘*besides a great many villages*’, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*πλὴν τῶν πόλεων τῶν Φερεζαίων τῶν πολλῶν σφόδρα*) has ‘*not to mention the Perizzite towns, which were very numerous*’; the ‘*Perizzites*’ were country folk whose towns were unfortified. [↑](#footnote-ref-91)
92. The literal translation of ‘*occupied town*’ is ‘*town of men*’. [↑](#footnote-ref-92)
93. In place of ‘*plunder*’, here following the *NRSV*, the *NJB* has ‘*spoil*’, and in place of ‘*spoil for ourselves*’ the *NJB* has ‘*our plunder*’. [↑](#footnote-ref-93)
94. ‘*Mount Hermon*’ is the famous peak at the southern end of the Anti-Lebanon mountain range; known today as Jebel es-Sheik, it is probably the mountain of Jesus’ transfiguration (Mk 9:2). [↑](#footnote-ref-94)
95. The name ‘*Sirion*’ is attested in the Ugaritic texts; ‘*Senir*’ was probably one of the peaks of Hermon and not the main mountain (Sg 4:8, 1Ch 5:23) and is mentioned in a royal inscription of Shalmaneser III of Assyria. [↑](#footnote-ref-95)
96. ‘*Salecah*’ is today known as Salkhad, in Jordan, about 50 Km east of the Jordan River in the Hauran Desert. [↑](#footnote-ref-96)
97. Og’s ‘*bedstead of iron*’ was possibly one of the ferrous basalt cromlechs near Amman; it was a ‘museum piece’ in Rabbah, a city on the Ammonite border. ‘*Nine cubits*’ is approximately 4 metres. The *NJB* lacks the word, ‘*still*’ (here following the *NRSV*). [↑](#footnote-ref-97)
98. The *NJB* places the phrase ‘*from Aroer on the Wadi Arnon*’ immediately after ‘*this land*’; here, we follow the *NRSV*. [↑](#footnote-ref-98)
99. In place of ‘*is called*’, here following the *NJB*, the *NRSV* reads ‘*used to be called*’. [↑](#footnote-ref-99)
100. The *NJB* translates the name ‘*Havvoth-Jair*’ into ‘*the Encampments of Jair*’. [↑](#footnote-ref-100)
101. ‘*Machir*’ was the name of another descendant of Manasseh (cf. Nb 32:41, 1Ch 7:14–19); eastern Manasseh was thus divided between the Jairites and the Machirites. [↑](#footnote-ref-101)
102. *NETB* places the clause ‘*the middle of the wadi marking the border*’ in parentheses. [↑](#footnote-ref-102)
103. The territory included the eastern part of the Jordan Valley, or Arabah. [↑](#footnote-ref-103)
104. The *NJB* lacks the word ‘*although*’, here following the *NRSV*. [↑](#footnote-ref-104)
105. For the clause in parentheses (here following the *NRSV*), *NETB* reads ‘*of which I know you have many*’. [↑](#footnote-ref-105)
106. In place of ‘*gives rest to your brothers*’, here following the *MT* & *NRSV*, the *NJB* has ‘*settles your brothers*’ and *NETB* has ‘*gives your brothers victory*’. [↑](#footnote-ref-106)
107. In place of ‘*into which you are about to pass*’, here following the *NRSV*, the *NJB* reads ‘*through which you pass*’. [↑](#footnote-ref-107)
108. God fights for the people of Israel; faith is response to God’s dynamic presence in the events (20:1–20). [↑](#footnote-ref-108)
109. The *NJB* lacks the opening conjunction, here following *NETB*. [↑](#footnote-ref-109)
110. The incomparability of Yahweh, who performs ‘*mighty deeds*’ of salvation, is an ancient theme of hymnal praise (Ex 15:11, Ps 89:5–8). The word, ‘Lord’, translates אֲדֹנָ֣י (‘*Adonai*’). [↑](#footnote-ref-110)
111. In place of ‘*please permit me to*’, the *NJB* has ‘*may I not*’, the *NRSV* has ‘*let me*’ and *NETB* has ‘*let me please*’. [↑](#footnote-ref-111)
112. The literal translation of ‘*enough of that*’ is ‘*much to you*’ (an idiom). On Moses vicarious suffering, see #1:37. [↑](#footnote-ref-112)
113. On Mount Pisgah, see #34:1. [↑](#footnote-ref-113)
114. The literal translation of ‘*give Joshua your instructions*’ is ‘*command Joshua*’. [↑](#footnote-ref-114)
115. ‘*Beth-Peor*’ is the spot near Pisgah where Balaam tried to curse Israel (Nb 23:28); the Moabites also worshiped ‘Baal-of-Peor’ there (Nb 25:1–5). [↑](#footnote-ref-115)
116. **Deuteronomy 4** [↑](#footnote-ref-116)
117. The technical terms חֻקִּים֙ andמִשְׁפָּטִ֔ים (‘*statutes*’ and ‘*ordinances*’) occur repeatedly throughout the Book of Deuteronomy to describe the covenant stipulations to which Israel had been called to subscribe (see, in this chapter alone, vv. 1, 5, 6 & 8). The word חֻקִּים֙ derives from the verb חק (‘to inscribe’) and מִשְׁפָּטִ֔ים fromשפט (‘to judge’); they are virtually synonymous and are used interchangeably in Deuteronomy. [↑](#footnote-ref-117)
118. The literal translation of ‘*lay … down for you*’ is ‘*commanding you*’. [↑](#footnote-ref-118)
119. In place of ‘*at Baal Peor*’, here following the *MT* & *NJB*, the *LXX* (*τῷ Βεελφεγωρ*), *NRSV* & *Peshitta* have (‘*to Baal Peor*’). [↑](#footnote-ref-119)
120. The incident at Peor (Nb 25:1–9) teaches that obedience to God’s law is the condition for life in Canaan and a testimony to the wisdom that Yahweh graciously imparts. [↑](#footnote-ref-120)
121. The primary sense of the word, ‘*Torah*’ is ‘instruction’: in this is to be included all religious worship and all human conduct, inspired by a growing awareness of the Covenant and of the God who has proposed and ratified it (see #Gn 15:1). [↑](#footnote-ref-121)
122. In place of ‘*prudent*’, here following the *NJB*, the *NRSV* has ‘*discerning*’. [↑](#footnote-ref-122)
123. Whereas the other books of the Pentateuch emphasise the distance between God and the human race (see #Ex 33:20), Deuteronomy calls attention to God’s loving intimacy with his people in whose midst he dwells (12:5). This same outlook is found in the narrative of the dedication of the Temple (1K 8:10–29) and the idea recurs in Ezk 48:35. The NT gives it supreme expression (see #Jn 1:14). [↑](#footnote-ref-123)
124. In this context, the Hebrew phrase הַתּוֹרָ֣ה הַזֹּ֔את (‘*this entire Law*’) refers specifically to the Book of Deuteronomy. [↑](#footnote-ref-124)
125. Literally translated, the 1st sentence reads, “*But* *watch yourself and watch your soul carefully*.” [↑](#footnote-ref-125)
126. The revelation at Sinai-Horeb (Ex 19–20) should be a constant reminder to fear (i.e. reverence) Yahweh. [↑](#footnote-ref-126)
127. The *NJB*, following the *LXX*, ends this verse, “*a sky darkened by cloud, murky and thunderous*” (*σκότος, γνόφος, θύελλα, φωνὴ μεγάλη*); here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-127)
128. At Horeb, Israel heard Yahweh’s voice but ‘*saw no shape*’ – a warning against idolatry and image worship (vv. 15–18). [↑](#footnote-ref-128)
129. The *NRSV* uses ‘*the ten commandments*’ in place of ‘*the Ten Words*’. [↑](#footnote-ref-129)
130. The author makes a distinction between the ‘Ten Commandments’ written by God himself on the stone tablets (5:4–22, Ex 34:28) and the ‘laws and customs’, i.e. the Deuteronomic Code (see 12:1, 26:16). [↑](#footnote-ref-130)
131. The homiletic passage of vv. 15–18 justifies the prohibition of images because during the theophany at Horeb, Yahweh allowed himself to be heard, but not to be seen. However, God did allow certain privileged persons to see him: Moses (Ex 33:18–23) and the Elders (Ex 24:10–11). [↑](#footnote-ref-131)
132. The imageless worship of the invisible God was a fundamental tenet of Mosaic faith (Ex 20:4). Here, it is grounded in the Covenant (v. 23) made by the Lord of history and creation (v. 32). [↑](#footnote-ref-132)
133. In pagan religions, gods were represented in both human and animal form. [↑](#footnote-ref-133)
134. In place of ‘*anything*’, here following the *MT* & *NRSV*, the *NJB* has ‘*any reptile*’ and *NETB* has ‘*any insect*’. [↑](#footnote-ref-134)
135. In the Hebrew text, the verbal sequence here is “*lest you raise your eyes … and see … and be tempted to worship them and serve them*;” however, the first two actions are not prohibited in and of themselves: the prohibition pertains to the final three actions (the first two verbs describe actions that are logically subordinate to the following actions and can be treated as temporal or circumstantial). [↑](#footnote-ref-135)
136. A כ֥וּר (‘*iron-smelter*’) was not a source of heat but a crucible in which precious metals were melted down and their impurities burned away; the term is a metaphor for intense heat. Here, it refers to the suffering Israel endured in Egypt and, since a crucible was used to burn away impurities, it is possible that the metaphor views Egypt as a place of refinement to bring Israel to a place of submission to divine sovereignty. [↑](#footnote-ref-136)
137. *NETB* omits the words ‘*as an inheritance*’. [↑](#footnote-ref-137)
138. The literal translation of ‘*that rich country*’ is ‘*this rich country*’ – earlier in the verse, Moses refers to the Transjordan as ‘*this country*’. [↑](#footnote-ref-138)
139. The literal translation of ‘*forbidden*’ is ‘*commanded*’. [↑](#footnote-ref-139)
140. God’s ‘*jealousy*’ is the extravagance of his love (see 5:9, 6:15, 32:16, 21, etc., Ex 20:5, 34:14, Nb 25:11, Ezk 8:3–5, 39:25, Zc 1:14, 2Co 11:2). For the ‘*fire*’, see Ex 13:22 and 24:17. The juxtaposition of thetermsאֵ֥שׁ (‘*fire*’) and קַנָּֽא (‘*jealous*’) is interesting in light of 6:15, where Yahweh is seen as a jealous God whose anger bursts into a destructive fire. [↑](#footnote-ref-140)
141. The infinitive construct here translated as ‘*angers*’ is understood here as indicating the result, not the intention, of their actions. [↑](#footnote-ref-141)
142. The formula, ‘*I will call heaven and earth to witness against you*’ was commonly used in the ancient Middle Eastern world in legal contexts and in the OT as a forensic or judicial device to draw attention to Israel’s violation of Yahweh’s covenant with them (see 30:19, Is 1:2, 3:13, Jr 2:9). [↑](#footnote-ref-142)
143. This verse refers to the ‘remnant’ of which Isaiah and the prophets speak, i.e. the sole survivors of the nation’s trial. [↑](#footnote-ref-143)
144. Moses is here prophesying the subservience of the Israelites to pagan peoples. [↑](#footnote-ref-144)
145. An alternative reading for ‘*all your heart and … soul*’ is ‘*all your mind and … being*’. [↑](#footnote-ref-145)
146. Here, the phrase, ‘*final days*’, refers to a future time when Israel will be punished for its sin and experience exile (see 31:29). [↑](#footnote-ref-146)
147. Divine wrath is a temporary reaction to specific situations: God is fundamentally and unchangeably a ‘*merciful God*’ (Ex 34:6–7). [↑](#footnote-ref-147)
148. The term אָדָם֙ (‘*man*’) may refer either to Adam or to the human race; the idea here seems more universal in scope. [↑](#footnote-ref-148)
149. In place of ‘*a god*’, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*θεοῦ ζῶντος*) has ‘*the living God*’. [↑](#footnote-ref-149)
150. The *NJB* & *NRSV* have ‘*any god*’ in place of ‘*God*’ (here following *NETB*) at the beginning of this verse: the translation assumes the reference is to Israel’s God, in which case the point is that God’s intervention in Israel’s experience is unique in the sense that he has never intervened in such power for any other people on earth – the focus is thus on the uniqueness of Israel’s experience. [↑](#footnote-ref-150)
151. This verse is an explicit assertion of the non-existence of other gods (see Is 43:10–11, 44:6, 45:5). The Decalogue simply forbade the worship of foreign gods, long regarded as inferior to Yahweh, impotent and contemptible; but now a new step has been reached: these gods do not exist. [↑](#footnote-ref-151)
152. Literally translated, this verse ends, “*and his words you heard from the midst of the fire*.” [↑](#footnote-ref-152)
153. For ‘*their descendants*’, here following the *LXX* (*σπέρμα αὐτῶν*), *Samaritan Pentateuch*, *Peshitta*, *Tg* & *Vg* (*semen eorum*), the *MT* reads ‘*his descendants*’; quite likely, the *MT* should be emended in this instance. [↑](#footnote-ref-153)
154. ‘*Inheritance*’ here is in the sense of something that can be passed on to one’s descendants. [↑](#footnote-ref-154)
155. This verse reaffirms the monotheistic message of v. 35. [↑](#footnote-ref-155)
156. In place of ‘*I am commanding you*’, here following the *MT* & *NRSV*, the *NJB* has ‘*I give them to you*’. [↑](#footnote-ref-156)
157. This note (vv. 41–43) on the cities of refuge (see #Jos 20:1) separates two discourses of Moses. [↑](#footnote-ref-157)
158. The literal translation of ‘*previously*’ is ‘*yesterday and a third (day)*’; the point is that there was no animosity between the two parties at the time of the accident and therefore no motive for the killing. [↑](#footnote-ref-158)
159. *NETB* has ‘*plateau*’ in place of ‘*tableland*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-159)
160. Vv. 44–49 give a brief indication of time and place of the second discourse of Moses (5:1–11:32), which serves as an introduction to the great Deuteronomic Code (12:1–26:15), and then continuing in 26:12–28:68. [↑](#footnote-ref-160)
161. The literal translation of ‘*Israelites*’ is ‘*sons of Israel*’. [↑](#footnote-ref-161)
162. *NETB* places the text from ‘*Moses and the Israelites*’ to the end of the chapter in parentheses. [↑](#footnote-ref-162)
163. In place of ‘*to the east beyond Jordan*’, here following the *NJB*, the *NRSV* has ‘*on the eastern side of the Jordan*’. [↑](#footnote-ref-163)
164. The *NJB* & *NRSV* have ‘*Sirion*’ (cf. 3:9) in place of ‘*Siyon*’, here following the *MT* (שִׂיאֹ֖ן), *LXX* (*Σηων*) and *NETB*; this should not be confused with Mount Zion. [↑](#footnote-ref-164)
165. The meaning of the Hebrew term אַשְׁדֹּ֥ת is unclear. It is usually translated either ‘*slopes*’ (*NJB*, *NRSV*, *NIV*) or ‘*watershed*’ (*NETB*, *NEB*). [↑](#footnote-ref-165)
166. **Deuteronomy 5** [↑](#footnote-ref-166)
167. This verse is a general announcement of the Deuteronomic Law, not merely of the ‘Word’ (v.5) of the Decalogue: see also 6:1. [↑](#footnote-ref-167)
168. On the making of the Covenant, see Ex 24. [↑](#footnote-ref-168)
169. The making of the Covenant was not just a past ceremony involving another generation but it is a contemporary covenant ‘*with us who are here, all living today*’ (see #Ex 13.8). The language may reflect a liturgy in which the Covenant was periodically recalled and renewed (26:16–19, 31:10–11). [↑](#footnote-ref-169)
170. Again, God was not distant when making the Covenant but spoke to the people as a congregation. [↑](#footnote-ref-170)
171. Much of this verse (up to ‘*and he said*’) is parenthetical in nature. [↑](#footnote-ref-171)
172. This version of the Decalogue differs only slightly from that in Ex 20:2–17. The *NJB* (& *NRSV*) includes the last sentence as a separate verse (v. 7); therein, subsequent verse numbers are accordingly incremented; here, we follow the *MT*. [↑](#footnote-ref-172)
173. The literal translation of ‘*any image or likeness*’, here following the *NJB*, is ‘*an image, any likeness*’; the *NRSV* has ‘*an idol … in the form of*’. [↑](#footnote-ref-173)
174. ‘*Hate’* (שֹׂנא) here means ‘*reject’* or ‘*disobey’*; see #Ex 20:5. [↑](#footnote-ref-174)
175. The theologically rich term ‘*faithful love*’ (חֶ֖סֶד) describes God’s loyalty to those who keep covenant with him. The *NRSV* reads: “*… but showing steadfast love to the thousandth generation of those who love me …*”. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-175)
176. The literal translation of ‘*misuse the Name*’ is ‘*take up the Name to emptiness*’; the idea here is not cursing or profanity in the modern sense of these terms but the use of the divine Name for unholy, mundane purposes, that is, for meaningless (שָּׁ֑וְא) and empty ends. [↑](#footnote-ref-176)
177. To ‘*keep it holy*’ here means to put it to special use for sacred purposes (cf. vv. 12–14). [↑](#footnote-ref-177)
178. For this verse, here following the *NJB* (and, aside from the opening ‘*for’*, the *NRSV*), *NETB* has, “*You are to work and do all your tasks in six days*.” [↑](#footnote-ref-178)
179. There is some degree of paronomasia (wordplay) here: the ‘*seventh’* (הַשְּׁבִיעִ֔י) day is the ‘*Sabbath’* (שַׁבָּ֖ת); otherwise, the words have nothing in common, since ‘Sabbath’ is derived from the verb שׁבת (‘to cease’). The literal translation of ‘*towns’* is ‘*gates’*. [↑](#footnote-ref-179)
180. The explanatory reason for the Sabbath is not the same as that in Ex 20:11. [↑](#footnote-ref-180)
181. The literal translation of ‘*honour’* (כַּבֵּ֤ד) is ‘*regard as heavy*’; the meaning is that great importance must be ascribed to parents by their children. [↑](#footnote-ref-181)
182. In the *NRSV* (& *NETB*), the four lines of this verse are separate verses (therein, vv. 17–20 – see #6); here, we follow the *MT* (and *NJB*). In place of ‘*kill’*, here following the *NJB*, the *NRSV* has ‘*murder’*; the verb here (רצח) is generic for homicide but, in the OT, both killing in war and capital punishment were permitted and even commanded (13:5,9, 20:13,16–17). Note that the *Mechon Mamre* text does not include the *Sof Pasuq* at the end of each of the 1st 3 lines but the *MAM* text, following the *Leningrad Codex*, does. [↑](#footnote-ref-182)
183. The verb used in the first line for ‘*covet’* (חְמֹ֖ד) is different from that in the next line (אַוֶּ֜ה); the former has sexual overtones (‘lust’ or the like, cf. Sg 2:3) whereas the latter has more the idea of a desire or craving for material things. [↑](#footnote-ref-183)
184. While the Decalogue was given directly to the people (vv. 4–5), the rest of the laws were mediated to the people through Moses (v. 31, 4:14). [↑](#footnote-ref-184)
185. In place of ‘*approached me, your*’, here following the *NRSV*, the *NJB* has ‘*you came to me, all of you*’. [↑](#footnote-ref-185)
186. For the last sentence, here following the *NJB*, the *NRSV* reads, “*Today we have seen that God may speak to someone and the person may still live*.” (*NETB* has, “*It* *is now clear to us that God can speak to human beings and they can keep on living*.”) [↑](#footnote-ref-186)
187. For this verse, here following the *NJB*, the *NRSV* reads, “*So now why should we die? For this great fire will consume us; if we hear the voice of the Lord our God any longer, we shall die*.” [↑](#footnote-ref-187)
188. To assert that God is ‘living’ is one of the primary formulae of faith in the true God (see #6:4), since it implies rejection of all the false gods, who are as lifeless as their images (Jos 3:10, 1S 17:26, 36, Ps 84:2, Is 37:4, Jr 10:8–10, Ho 2:1, and see Mt 16:16, 26:23, Rm 9:26, 1Th 1:9, 1Tm 3:15). [↑](#footnote-ref-188)
189. In place of ‘*observe’*, here following the *NJB*, the *NRSV* has ‘*do’*. [↑](#footnote-ref-189)
190. For the last sentence, here following the *NJB* and *NRSV*, *NETB* has, “*They have spoken well*.” [↑](#footnote-ref-190)
191. The *NRSV* opens this verse, here following the *NJB*, with, “*If only they had such a mind as this* …” [↑](#footnote-ref-191)
192. The details of the Law were given to Moses only (see #18). [↑](#footnote-ref-192)
193. For ‘*commandments’*, the *MT* actually has a singular noun (הַמִּצְוָ֛ה), suggesting, perhaps, that the following terms (חֻקִּ֥ים – ‘*statutes’* and מִּשְׁפָּטִ֖ים – *ordinances’*) are in epexegetical apposition; that is, the phrase could be translated ‘*the entire command, namely, the statutes and ordinances*’. Moses is no mere legislator but is a teacher or expositor of God’s will (1:5). Hence, the ‘laws and the customs’ (Chs 12–26, compare Ex 20:23–23:19) are expressed in a sermonic appeal to do God’s will in the concrete situations of life. [↑](#footnote-ref-193)
194. After the historical survey comes the catechistic part: a succession of small homiletic developments, summing up the spirit of Deuteronomic religion. [↑](#footnote-ref-194)
195. In place of ‘*you must follow the whole way*’, here following the *NJB*, the *NRSV* has ‘*you must follow exactly the path*’. [↑](#footnote-ref-195)
196. **Deuteronomy 6** [↑](#footnote-ref-196)
197. The word מִצְוָ֗ה (‘*commandments*’) is actually singular, serving as a comprehensive term for the whole stipulation section of the book. [↑](#footnote-ref-197)
198. Here, the terms are not the usual חֻקִּים֙ & מִשְׁפָּטִ֔ים (‘*laws*’ & ‘*customs*’, as in v. 1) but חֻקֹּתָ֣ (‘*statutes*’) and מִצְו‍ֹתָ (‘*commandments*’); it is clear that these terms are used interchangeably and that their technical precision ought not be overly stressed. [↑](#footnote-ref-198)
199. Reverent obedience will result in divine blessings of long life, fruitfulness and welfare (5:33, 6:18–19). [↑](#footnote-ref-199)
200. Alternative readings are: “… *Yahweh is our God, Yahweh alone;*” or “… *Yahweh is our God, Yahweh is one.*” The phrase is certainly a declaration of monotheism, later to be used as the opening words of the ‘*Shema*’ (שׁמע – ‘Hear’), a prayer central to Jewish piety. Note that the ע in שְׁמַ֖ע and the ד in אֶחָֽד are presented as enlarged letters, just as they are in almost all *Hebrew MSS*. [↑](#footnote-ref-200)
201. Loving God is not a matter of choice: it is a command. This love, echo of God’s love for his people (4:37, 7:8, 10:15), embraces the fear of God, the duty of service and the observance of precepts (v. 13, 10:12–13, 11:1 and see 30:2). Outside Deuteronomy, there is no explicit command to love God but its equivalent is found in 2K 23:25 and Ho 6:6. [↑](#footnote-ref-201)
202. In place of ‘*urge on*’, here following the *NJB*, the *NRSV* has ‘*command’*. [↑](#footnote-ref-202)
203. The word here translated as ‘*recite’* (שִׁנַּנְתָּ֣ם) is from the root שׁנן, means essentially to ‘engrave’, that is, ‘to teach incisively’ (Piel). [↑](#footnote-ref-203)
204. Alternative translations for ‘*headband*’ are ‘*emblem*’ and ‘*frontlet*’. Putting this law on the hand, forehead and doorpost (compare Ex 13:9) signifies that it is to be ‘*in your heart*’ (v. 6), i.e. constantly though about and acted upon (Ps 1:2). [↑](#footnote-ref-204)
205. The term מְזֻז֥וֹת refers both to the door frames and to small cases attached on them containing scripture texts (always in Dt 6:4–9 & 11:13–21; and sometimes in the Decalogue, Ex 13:1–10, 11–16 & Nb 10:35–36). [↑](#footnote-ref-205)
206. In place of ‘*great and prosperous*’, here following the *NJB*, the *NRSV* has ‘*fine, large*’. [↑](#footnote-ref-206)
207. In place of ‘*wells that you have not dug*’, here following the *NJB*, the *NRSV* has ‘*hewn cisterns that you did not hew*’. [↑](#footnote-ref-207)
208. In place of ‘*the land of Egypt, the house of slavery*’, here following the *NJB* & *NRSV*, *NETB* has ‘*Egypt, the place of slavery*’. [↑](#footnote-ref-208)
209. The love of God is blended with fear, i.e. reverence before God’s holy majesty (4:9–15). [↑](#footnote-ref-209)
210. The *NJB* lacks ‘*any of the*’, here following the *NRSV*. [↑](#footnote-ref-210)
211. Divine jealousy is associated with divine wrath (4:24, Jos 24:19–20); both are expressions of God’s holiness, which will not tolerate idolatry. [↑](#footnote-ref-211)
212. The place name ‘*Massah’* (מַּסָּֽה) derives from a root נסה, meaning ‘to test’, ‘to try’; the reference here is to the experience in the Sinai desert when Moses struck the rock to obtain water (Ex 17:1–2). The complaining Israelites had, thus, ‘tested’ Yahweh, a wickedness that gave rise to the naming of the place (Ex 17:2–7, cf. Dt 9:22, 33:8 & Mt 4:7). [↑](#footnote-ref-212)
213. The *NJB* lacks the opening words (‘*you must diligently*’), here following the *NRSV*; the *MT* uses the infinitive absolute before the finite verb for emphasis. The imperfect verbal form is used here with an obligatory nuance that can be captured in English through the imperative. [↑](#footnote-ref-213)
214. The literal translation of ‘*right’* is ‘*upright’* (*NETB* has ‘*proper’*). [↑](#footnote-ref-214)
215. In place of ‘*driving’*, here following the *NJB*, the *NRSV* has ‘*thrusting’*. [↑](#footnote-ref-215)
216. Children are to be taught the marvellous story of God’s redeeming acts, which is the background and basis of the Law (see v. 7, Ex 13:14–16). [↑](#footnote-ref-216)
217. The image is of a warrior with weapon in hand, overcoming his enemies; Yahweh is often depicted as a warrior in Dt (cf. 5:15, 7:8, 9:26, 26:8). [↑](#footnote-ref-217)
218. In place of ‘*House’* (representing Pharaoh’s family), here following the *NJB*, the *NRSV* has ‘*household’*. [↑](#footnote-ref-218)
219. An alternative reading of ‘*brought us out*’ (*NJB*, *NRSV*) is ‘*delivered us*’ (*NETB*). [↑](#footnote-ref-219)
220. In place of ‘*so as to be happy for ever*’, here following the *NJB*, the *NRSV* has ‘*for our lasting good*’. [↑](#footnote-ref-220)
221. The term ‘*commandments’* (מִצְוָ֣ה), although here in the singular, refers to the entire body of covenant stipulations (cf. #8:1). [↑](#footnote-ref-221)
222. **Deuteronomy 7** [↑](#footnote-ref-222)
223. The ‘*Canaanites*’ were the original Semitic population of Palestine and the ‘*Amorites*’ are later Semitic peoples (end of the 3rd Millennium BCE). The ‘*Hittites*’ are a people of Asia Minor; the term is here used in a vague sense and indicates a non-Semitic people resident in Palestine (Gn 23). The ‘*Girgashites*’, ‘*Perizzites*’ and ‘*Hivites*’ are of least importance and the ‘*Jebusites*’ are the ancient inhabitants of Jerusalem (see #2S 5:9). [↑](#footnote-ref-223)
224. In the Hebrew, the infinitive absolute before the finite verb ‘*destroy*’ emphasises the statement: the imperfect has an obligatory nuance here. [↑](#footnote-ref-224)
225. For this verse, here following the *NRSV*, the *NJB* reads, “*You must not marry with them; you must not give a daughter of yours to a son of theirs, not take a daughter of theirs for a son of yours*.” [↑](#footnote-ref-225)
226. In place of ‘*erupt*’, here following *NETB*, the *NJB* has ‘*blaze out*’ and the *NRSV* has ‘*be kindled*’. [↑](#footnote-ref-226)
227. Sacred poles, or ‘*Asherim*’ (אשׁרים), were the emblems of Asherah (Astarte, Ashteroth), goddess of love and fecundity. [↑](#footnote-ref-227)
228. This verse declares Israel’s election, as in 14:2. [↑](#footnote-ref-228)
229. Vv. 7–8 explain the reasons for God’s choice, namely, loyalty to the promises that, of his own loving will, he had made to the Fathers (see 4:37, 8:18, 9:5, 10:15). This choice, ratified by the Covenant (v. 9, 5:2–3), makes Israel a dedicated people (here and 26:19). [↑](#footnote-ref-229)
230. The Hebrew verb translated ‘*redeemed*’ (from the root פדה) has the idea of redemption by the payment of a ransom; the initial symbol of this was the Passover lamb, offered by Israel to Yahweh as ransom in exchange for deliverance from bondage and death (Ex 12:1–14). [↑](#footnote-ref-230)
231. The literal translation of ‘*who keeps his covenant loyally*’ is ‘*who keeps covenant and loyalty*’; the syndetic construction of בְּרִ֣ית and חֶסֶד should be understood not as ‘covenant’ plus ‘loyalty’ but as an adverbial construction in which חֶסֶד (‘*loyalty*’) modifies the verb שֹׁמֵ֧ר (‘*keeps*’). [↑](#footnote-ref-231)
232. Alternative translations for ‘*immediately*’ are ‘*without delay*’ or ‘*without looking for anyone else*’. [↑](#footnote-ref-232)
233. After ‘*keep*’, the *NJB* adds ‘*and observe*’; here, we follow *NETB*. [↑](#footnote-ref-233)
234. On the construction translated ‘*keep the covenant loyally*’, see #9. [↑](#footnote-ref-234)
235. The blessings do not come from the nature gods of Canaan but are bestowed by Israel’s God who delivered the people from bondage (Ho 2). [↑](#footnote-ref-235)
236. One of the ironies about the promises to the patriarchs concerning offspring was the characteristic barrenness of the wives of the men to whom these pledges were made (cf. Gn 11:30, 25:21, 29:31); their affliction is in each case described by the very Hebrew word used here (עֲקָרָ֖ה), an affliction that will no longer prevail in Canaan. [↑](#footnote-ref-236)
237. For the opening clause, here following the *NJB*, the *NRSV* reads, “*The Lord will turn away from you every illness*.” [↑](#footnote-ref-237)
238. The verbal form translated ‘*devour*’ (a perfect with *vav* consecutive) is understood here as having an imperative or obligatory nuance (cf. the instructions and commands that follow); another option is to take the statement as a continuation of the preceding conditional promises and translate ‘*and you will devour*’. [↑](#footnote-ref-238)
239. Israel should not fear mighty nations for, according to the conviction of holy war, ‘*Yahweh your God is present with you*’ (20:1–4). [↑](#footnote-ref-239)
240. The literal translation of ‘*carefully recall*’ (here following *NETB*) is ‘*recalling, you must recall*’. [↑](#footnote-ref-240)
241. In place of ‘*ordeals*’, here following the *NJB*, the *NRSV* has ‘*trials*’ and *NETB* has ‘*judgements*’. [↑](#footnote-ref-241)
242. ‘*Hornets’* (as *NJB*) could also be translated as ‘*the pestilence’* (as *NRSV*); the meaning of the Hebrew (צִּרְעָ֔ה) is uncertain. [↑](#footnote-ref-242)
243. In place of ‘*awesome*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*terrible*’. [↑](#footnote-ref-243)
244. This verse is parallel to Ex 23:29, just as v. 20 is parallel to Ex 23:28. Here we have the Deuteronomic explanation for the slowness of the conquest (see 2:11–15 and #Ex 23:30). However, 9:3 emphasises the terrifying intervention of Yahweh as War-God. [↑](#footnote-ref-244)
245. The verb here translated ‘*harass*’ (following the *NJB*) means ‘shake’ or ‘stir up’ (see Rt 1:19, 1S 4:5, 1K 1:45, Ps 55:2); the accompanying cognate noun refers to confusion, unrest, havoc, or panic (1S 5:9, 11, 14:20, 2C 15:5, Pr 15:16, Is 22:5, Ezk 7:7, 22:5, Am 3:9, Zc 14:13). [↑](#footnote-ref-245)
246. The literal translation of ‘*erase their very names from memory*’ (here following *NETB*) is ‘*destroy their name from under heaven*’. [↑](#footnote-ref-246)
247. The word תֽוֹעֲבַ֛ת (‘*detestable*’) describes anything detestable to God because of its innate evil or inconsistency with his own nature and character. [↑](#footnote-ref-247)
248. The verb שַׁקֵּ֧ץ (‘*utterly detest*’) is essentially synonymous with the next verb (תַעֵ֥ב, ‘*abhor*’), though its field of meaning is more limited to cultic abomination (cf. Lv 11:11, 13, Ps 22:25). [↑](#footnote-ref-248)
249. **Deuteronomy 8** [↑](#footnote-ref-249)
250. The singular term מִצְוָ֗ה (‘*commandments’*) includes the whole corpus of covenant stipulations, certainly the book of Deuteronomy at least (cf. 5:28, 6:1,25, 7:11, 11:8,22, 15:5, 17:20, 19:9, 27:1, 30:11, 31:5); the plural (מִצְו‍ֹת) refers to individual stipulations (as in vv. 2, 6). [↑](#footnote-ref-250)
251. Unlike the prophets, who regarded the years spent in the desert as golden age (see #Ho 2:16), Dt presents the 40 years as an ordeal (see 4:34). [↑](#footnote-ref-251)
252. An alternative translation for, “*everything that comes from the mouth of Yahweh*” is, “*anything that Yahweh decrees.*” [↑](#footnote-ref-252)
253. This verse reminds the Israelites of their being recipients of divine providence during the stay in the desert. [↑](#footnote-ref-253)
254. Suffering is here interpreted as discipline, analogous to a parent’s correction of a child (Ho 11, Heb 12:3–11). [↑](#footnote-ref-254)
255. The ‘*ways*’ of Yahweh refer here to his moral standards as reflected in his commandments; the verb ‘*walk’* is used frequently in the Bible (both OT & NT) for one’s moral and ethical behaviour. [↑](#footnote-ref-255)
256. Alternative translations for ‘*flowing streams*’ (here following the *NRSV* – the *NJB* lacks ‘*flowing’*) are ‘*brooks’* (*NETB*) and ‘*wadis’*. [↑](#footnote-ref-256)
257. In place of ‘*olive trees*’, here following the *NRSV*, the *NJB* has ‘*olives, of oil*’, partially reflecting the *LXX* (*ἐλαίας ἐλαίου*) [↑](#footnote-ref-257)
258. Since iron deposits rare in Palestine, ‘*where the stones are of iron*’ here is probably to iron ore found in mines. [↑](#footnote-ref-258)
259. For this verse, here following the *NJB*, the *NRSV* reads, “*You shall eat your fill and bless the Lord your God for the good land that he has given you*.” [↑](#footnote-ref-259)
260. The literal translation of ‘*give’* is ‘*command’*. [↑](#footnote-ref-260)
261. In place of ‘*eaten your fill*’, here following the *NRSV*, the *NJB* has ‘*eaten and had all you want*.’ [↑](#footnote-ref-261)
262. In place of ‘*all your possessions grow great*’, here following the *NJB*, the *NRSV* has ‘*and all that you have is multiplied*’. [↑](#footnote-ref-262)
263. In place of ‘*exalt yourselves*’, here following the *NRSV*, the *NJB* has ‘*become proud of heart*’. [↑](#footnote-ref-263)
264. For ‘*fiery serpents*’, here following the *NJB*, the *NRSV* reads ‘*poisonous serpents*’; the Hebrew word is *seraph* (שָׂרָף֙ – see #Nb 21:6). [↑](#footnote-ref-264)
265. The literal translation of ‘*to humble you and test you*’ is ‘*in order to humble you and in order to test you*’ (cf. v. 2). [↑](#footnote-ref-265)
266. The *NRSV* ends this verse, here following the *NJB*, with, “*My power and the might of my own hand have gotten me this wealth*.” [↑](#footnote-ref-266)
267. At the end of this verse, the *Samaritan Pentateuch* and *Lucian* add ‘*Abraham, Isaac, and Jacob*’, the standard way of rendering this almost stereotypical formula (cf. 1:8, 6:10, 9:5,27, 29:13, 30:20, 34:4); however, the *lectio difficilior* of the *MT* presumptively argues for its originality. [↑](#footnote-ref-267)
268. Literally translated, this verse opens, “*If forgetting, you forget* …” The infinitive absolute is used for emphasis; the translation indicates this with the words ‘*be sure*’. [↑](#footnote-ref-268)
269. In place of ‘*for not having listened*’, here following the *NJB*, the *NRSV* has ‘*because you did not obey*’. [↑](#footnote-ref-269)
270. **Deuteronomy 9** [↑](#footnote-ref-270)
271. The word here translated as ‘*sky*’ (following the *NJB*) can also mean ‘*heavens*’ (as *NRSV*). [↑](#footnote-ref-271)
272. In place of ‘*Anakim*’, here following the *MT* (עֲנָקִ֑ים), *NJB* & *NRSV*, *NETB* has ‘*Anakites*’; and, at the end of the verse, the *NRSV* repeats ‘*Anakim*’ in place of ‘*sons of Anak*’, here following the *MT* (בְּנֵ֥י עֲנָֽק) & *NJB*. [↑](#footnote-ref-272)
273. In place of the 2nd occurrence of ‘*Yahweh*’, *NETB* uses the pronoun, ‘*he*’, to avoid redundancy. [↑](#footnote-ref-273)
274. The *NRSV* has ‘*say to yourself*’ in place of ‘*say in your heart*’, here following the *NJB*, and *NETB* has ‘*think to yourself*’. [↑](#footnote-ref-274)
275. A more literal translation of ‘*sincerity*’ is ‘*uprightness of heart*’; the word צדקת (‘*righteousness*’), though essentially synonymous here with ישר (‘*uprightness*’), carries the idea of conformity to an objective standard. The latter term has more to do with an inner, moral quality. [↑](#footnote-ref-275)
276. The Hebrew word translated ‘*stubborn*’ more literally means ‘stiff-necked’. [↑](#footnote-ref-276)
277. By juxtaposing the positive (זְכֹר֙, ‘*remember*’) with the negative (אַל־תִּשְׁכַּ֔ח, ‘*do not forget*’), Moses makes a most emphatic plea. [↑](#footnote-ref-277)
278. In place of the 2 instances of the Divine Name (יהוה, ‘*Yahweh*’) in this verse, *NETB* has, respectively, ‘*him*’ and ‘*he*’. [↑](#footnote-ref-278)
279. The literal translation of ‘*on the mountain*’ is ‘*in the mountain*’. [↑](#footnote-ref-279)
280. On several occasions in Deuteronomy, the word קהל denotes the religious assembly of the people of God, especially on the day of the promulgation of the Law (18:16, and see 4:10, 23:2–9). [↑](#footnote-ref-280)
281. In place of ‘*Yahweh*’, the *NJB* has here ‘*after he*’, and it lacks the opening conjunction of v. 12. [↑](#footnote-ref-281)
282. For ‘*an idol of cast metal*’ (here following the *NJB*), the *MT* reads מַסֵּכָֽה (‘*a cast thing*’) but some *MSS* and the *Samaritan Pentateuch* add עֵ֖גֶל (‘*calf*’). [↑](#footnote-ref-282)
283. See #6 on the word ‘*stubborn*’. [↑](#footnote-ref-283)
284. The *NJB* omits the words ‘*alone, that I may*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-284)
285. In place of ‘*turned and went down the mountain*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*went down the mountain again*’. [↑](#footnote-ref-285)
286. On the phrase ‘*calf of cast metal*’ see #12. [↑](#footnote-ref-286)
287. *NETB* omits the words ‘*with my two hands*’, considering them redundant in contemporary English. [↑](#footnote-ref-287)
288. The *NJB* ends this verse, here (loosely) following the *NRSV*, with, “*in doing what was displeasing to Yahweh, thus arousing his anger*.” [↑](#footnote-ref-288)
289. *NETB* interprets the phrase ‘*anger and fury*’ as a hendiadys – ‘*intense anger*’. [↑](#footnote-ref-289)
290. In place of ‘*pleaded*’, here following the *NJB*, the *NJB* has ‘*interceded*’ and *NETB* has ‘*prayed*’. [↑](#footnote-ref-290)
291. The *NJB* reads ‘*burned and broke to pieces*’ in place of ‘*burned it with fire and crushed it*’, here following the *NRSV*. [↑](#footnote-ref-291)
292. By popular etymology, the name ‘*Taberah*’ (תַבְעֵרָה֙) derives from the Hebrew verb ‘to burn’; the reference is to Yahweh’s fiery wrath against Israel because of their constant complaints against him (Nb 11:1–3). [↑](#footnote-ref-292)
293. The literal translation of ‘*command*’ is ‘*mouth*’. [↑](#footnote-ref-293)
294. The *NJB* and *NRSV*, following the *LXX* (*τῆς ἡμέρας, ἧς ἐγνώσθη ὑμῖν*) and *Samaritan Pentateuch*, end this verse with ‘*the day he was made know to you*’, changing the subject of the clause from Moses to God; here, we follow the *MT* & *NETB*. [↑](#footnote-ref-294)
295. Vv. 25–29 paraphrase Ex 32:11–14. In Deuteronomy, Moses is portrayed as the ideal prophet (34:10–12) who intercedes for the people and who suffers on their behalf (1:37, compare Is 53). [↑](#footnote-ref-295)
296. The phrase ‘*Lord Yahweh*’ (אֲדֹנָ֣י יְהוִ֗ה) is traditionally rendered in English as ‘*Lord God*’. [↑](#footnote-ref-296)
297. In place of ‘*take no notice of*’, here following the *NJB*, the *NRSV* has ‘*pay no attention to*’ and *NETB* has ‘*ignore*’. [↑](#footnote-ref-297)
298. Before ‘*the land*’, the *Samaritan Pentateuch* adds ‘*the people of*’, as does the *LXX* (*οἱ κατοικοῦντες τὴν*); here, we follow the *MT*. [↑](#footnote-ref-298)
299. In place of ‘*outstretched arm*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has simply ‘*power*’. [↑](#footnote-ref-299)
300. **Deuteronomy 10** [↑](#footnote-ref-300)
301. Vv. 1–3 rest on an ancient tradition that Moses made the Ark and put the stone tablets in it (1K 8:9; see Ex 24:15–18). [↑](#footnote-ref-301)
302. The care with which the replacement copy must be made underscores the importance of verbal precision in relaying Yahweh’s commandments. [↑](#footnote-ref-302)
303. The ‘*acacia*’ (שִׁטִּ֔ים) is the most common timber tree of the Sinai region; most likely it is the species *Acacia raddiana*, which has the largest trunk. [↑](#footnote-ref-303)
304. The *NRSV* uses ‘*the ten commandments*’ in place of ‘*the Ten Words*’, here following the *MT*, and also the *LXX* (*δέκα λόγους*). [↑](#footnote-ref-304)
305. In place of ‘*there they stayed*’, here following the *NJB*, the *NRSV* has ‘*there they are*’ and *NETB* has ‘*they are still there*’. [↑](#footnote-ref-305)
306. The *NJB* has ‘*the wells of Bene-Jaakan*’ in place of ‘*Beeroth-Bene-Jaakan*’, here following the *NRSV*. Nb. 33:38 gives Mount Hor as the place where Aaron died; perhaps Moserah is the same place – it is otherwise unidentified. [↑](#footnote-ref-306)
307. ‘*Gudgodah*’ is probably the same as Haggidgad, which is also associated with Jotbathah (Nb 33:33); ‘*Jotbathah*’, whose name can be translated ‘place of wadis’, is possibly modern Ain Ta-bah, just north of Eilat, or Ta-bah, 11 Km south of Eilat on the west shore of the Gulf of Aqaba. [↑](#footnote-ref-307)
308. In Ex 32:25–29, the Levites were given a special position in compensation for the slaughter of their brothers after sacrificing to the golden calf. However, according to Nb 1:50 & 3:6–8, the Levites were set apart to God as substitutes for the firstborn of Israel (Nb 3:12, 8:16). [↑](#footnote-ref-308)
309. As the priestly tribe, Levi would have no land allotment except for 48 towns set apart for their use (Nb 35:1–8, Jos 21:1–42), but theirs was a far greater inheritance, for Yahweh himself was their apportionment (Nb 18:20–24, Dt 18:2, Jos 13:33). [↑](#footnote-ref-309)
310. In place of ‘*listened to me*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*heard my prayer*’. [↑](#footnote-ref-310)
311. After the imperative the subordinated jussive forms, ‘*go*’ and ‘*take possession*’ (with prefixed *vav*) indicate purpose or result. [↑](#footnote-ref-311)
312. The final section of the discourse (10:12–11:25) explains the demands made by the Covenant with God, borrowing the phraseology of human treaties of alliance: hence, the opening declaration (v. 12ff), the historical exposition (11:2–7), the description of the country (11:10–12, 24) and the blessings and curses (11:16–17, 22–23, 26–29). [↑](#footnote-ref-312)
313. The *NJB*, following the *MT*, lacks the words ‘*your God*’, here following the *LXX* (*θεοῦ σου*) & *NRSV*. [↑](#footnote-ref-313)
314. ‘*Heaven of heavens*’ (the highest of heavens) is a Hebrew idiom to express the superlative. [↑](#footnote-ref-314)
315. The verb אחב (‘*love*’) juxtaposed with בחר (‘*choose*’) describes God’s initiative in calling the patriarchs the founders of a people special to him. [↑](#footnote-ref-315)
316. Circumcision (see #Gn 17:10) brought spiritual obligations with it: ‘*circumcision of the heart*’ (see #Gn 8:21 and #Jr 4:4) [↑](#footnote-ref-316)
317. God bestows his favour with absolute freedom and impartiality (1:17, see also 2Ch 19:7, Job 34:19, Ws 6:7–8). [↑](#footnote-ref-317)
318. The *NJB* has the singular forms ‘*stranger … him*’ in place of ‘*strangers … them*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-318)
319. The verse implies the second great commandment of Lv 19:17–18 (see Ex 22:21, 23:9, Lv 19:34) [↑](#footnote-ref-319)
320. In place of ‘*fear*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*revere*’ (as also in v. 12). [↑](#footnote-ref-320)
321. The literal translation of ‘*he it is you must praise*’ is ‘*he is your praise*’; the pronoun is subjective and the noun ‘*praise*’ is used here metonymically for the object of their praise (Yahweh). [↑](#footnote-ref-321)
322. The term שָּׁמַ֖יִם may be translated ‘*heaven*’ (as *NJB* & *NRSV*) or ‘*the sky*’ (as *NETB*), depending on the context. [↑](#footnote-ref-322)
323. **Deuteronomy 11** [↑](#footnote-ref-323)
324. This collocation of technical terms for elements of the covenant text lends support to its importance and also signals a new section of paraenesis, in which Moses will exhort Israel to obedience; the term מִשְׁמַרְתּ֗וֹ (‘*injunctions*’) sums up the 3 terms that follow: חֻקֹּתָ֧יו, מִשְׁפָּטָ֛יו & מִצְוֺתָ֖יו. [↑](#footnote-ref-324)
325. The phrase, ‘*this day*’, appears frequently in Deuteronomy to emphasise the contemporary nature of the Covenant demands and promises. [↑](#footnote-ref-325)
326. The collocation of ‘*signs*’ and ‘*deeds*’ indicates that these acts were intended to make an impression on observers and reveal something about God’s power (cf. v. 2b). [↑](#footnote-ref-326)
327. Literally translated, this verse ends, “*and Yahweh destroyed them to this day*.” [↑](#footnote-ref-327)
328. For this verse, here following the *NJB*, the *NRSV* reads, “*what he did to you in the wilderness, until you came to this place*.” [↑](#footnote-ref-328)
329. The address follows the early tradition of Nb 16 concerning the revolt of Dathan and Abiram; note the silence about Korah’s rebellion (Nb 16:3–11). [↑](#footnote-ref-329)
330. For this verse, here following the *NJB*, the *NRSV* reads, “*for it is your own eyes that have seen every great deed that the Lord did*.” [↑](#footnote-ref-330)
331. The word translated as ‘*the commandments*’ (מִּצְוָ֔ה) is actually singular, meaning the whole corpus of stipulations in Dt (cf. 6:1, 25, 7:11, 8:1). [↑](#footnote-ref-331)
332. The literal translation of ‘*ancestors*’ is ‘*fathers*’. [↑](#footnote-ref-332)
333. This verse alludes to that fact that the Nile valley must be irrigated through human effort; Palestine, however, is dependent upon seasonal rainfall. The difference is mentioned to show Israel’s dependence on Yahweh, who gives and withholds rain (v. 11, Am 4:7–9). [↑](#footnote-ref-333)
334. In place of ‘*that drinks the water of*’, here following *NETB*, the *NJB* & *NRSV* have ‘*watered by*’. [↑](#footnote-ref-334)
335. The literal translation of ‘*takes care of*’ is ‘*seeks*’; the statement reflects the belief that God directly controlled storms and rainfall. [↑](#footnote-ref-335)
336. The term לְאַֽהֲבָ֞ה (‘*loving*’) draws attention to the reciprocation of divine love as a condition or sign of covenant loyalty (cf. Deut 6:5). [↑](#footnote-ref-336)
337. The *NRSV*, following the *LXX* (*δώσει*), *Samaritan* *Pentateuch* and *Vg* (*dabit*), opens with ‘*He will give*’; in the *NJB*, following the *MT*, the speaker changes abruptly from Moses to God himself (see 7:4, 17:3, 28:20). [↑](#footnote-ref-337)
338. In place of ‘*livestock*’, here following the *NRSV*, the *NJB* has ‘*cattle*’. [↑](#footnote-ref-338)
339. Literally translated, this verse reads, “*Watch yourselves lest your heart turns and you turn aside and serve other gods and bow down to them*.” [↑](#footnote-ref-339)
340. The literal translation of ‘*blaze out*’ is ‘*become hot*’. [↑](#footnote-ref-340)
341. Alternative translations for ‘*headband*’ are ‘*emblem*’ and ‘*frontlet*’. [↑](#footnote-ref-341)
342. In place of ‘*whether at rest at home or walking abroad*’, here following the *NJB*, the *NRSV* reads ‘*when you are at home and when you are away*’. [↑](#footnote-ref-342)
343. *NETB* has ‘*doorframes*’ in place of ‘*doorposts*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-343)
344. *NETB* ends this verse, here following the *MT*, *NJB* & *NRSV*, with, “*like the days of heaven itself*.” [↑](#footnote-ref-344)
345. The word מִצְוָ֗ה (‘*commandments*’) is actually singular, serving as a comprehensive term for the whole stipulation section of the book. [↑](#footnote-ref-345)
346. In place of ‘*Yahweh*’, here following the *MT* (יְהוָ֛ה), *NJB* and *NRSV* (which has ‘*the Lord*’), *NETB* has the pronoun ‘*he*’. [↑](#footnote-ref-346)
347. The territory is described in terms of the ideal limits of David’s empire (see #1:7). The ‘*Western Sea*’ is the Mediterranean. [↑](#footnote-ref-347)
348. In place of ‘*throughout the land that you tread*’, here following the *NJB*, the *NRSV* has ‘*on all the land on which you set foot*’. [↑](#footnote-ref-348)
349. The ‘*blessing and the curse*’ is an echo of an ancient covenant renewal, perhaps inaugurated at Shechem (v. 29, see Ch. 27). [↑](#footnote-ref-349)
350. For ‘*listen to*’, here following the *MT*, the *NJB* has ‘*obey*’. [↑](#footnote-ref-350)
351. For ‘*will not listen to*’, here following the *MT*, the *NJB* has ‘*disobey*’. [↑](#footnote-ref-351)
352. These two mountains are near the ancient site of Shechem and the modern city of Nablus; the valley between them is like a great amphitheatre with the mountain slopes as seating sections. The place was sacred because it was there that Abraham pitched his camp and built his first altar after coming to Canaan (Gn 12:6); Jacob also settled at Shechem for a time and dug a well from which Jesus once requested a drink of water (Gn 33:18–20, Jn 4:5–7). [↑](#footnote-ref-352)
353. The name ‘*Gilgal*’ (גלגל) means ‘circle’ or ‘rolling’; is perhaps to be identified with Khirbet el-Metjir, 2 Km NE of Jericho. [↑](#footnote-ref-353)
354. For this verse, here following the *NJB*, the *NRSV* reads, “*When you cross the Jordan to go in to occupy the land that the Lord your God is giving you, and when you occupy it and live in it*.” [↑](#footnote-ref-354)
355. For this verse, here following the *NJB*, the *NRSV* reads, “*you must diligently observe all the statutes and ordinances that I am setting before you today*.” [↑](#footnote-ref-355)
356. **Deuteronomy 12** [↑](#footnote-ref-356)
357. The Deuteronomic Code (Chs 12–26) represents, at the very least, the Law discovered in the Temple under Josiah (2K 22:8ff). [↑](#footnote-ref-357)
358. The literal translation of ‘*completely destroy*’ is ‘*destroying you must destroy*’; the infinitive absolute precedes the verb for emphasis, which is reflected in the translation. The expression ‘*every leafy tree*’ refers to evergreens, which, because they keep their foliage throughout the year, provided apt symbolism for nature cults such as those practiced in Canaan; the deity particularly in view here is Asherah, who was considered the goddess of fertility and whose worship frequently took place at shrines near or among clusters (groves) of such trees (see also 7:5). [↑](#footnote-ref-358)
359. Sacred poles, or ‘*Asherim’* (אשׁרים), were the emblems of Asherah (Astarte, Ashteroth), goddess of love and fecundity. [↑](#footnote-ref-359)
360. The following law concerning the centralisation of worship is intended to guard Israel from the paganism that flourished in local shrines (vv. 29–31). For this verse, here following the *NRSV*, the *NJB* reads, “*Not so must you to behave towards Yahweh your God*.” [↑](#footnote-ref-360)
361. The expression, ‘*place that he will choose … there to set his name*’, (similarly in v. 21) or, ‘*as a home for his name*’, (v. 11, and see 14:23, 16:11) or, ‘*there to have his name remembered*’, (Ex 20:24), may mean any place where God has manifested himself and, hence, approved worship there. [↑](#footnote-ref-361)
362. The centralising of the nation’s worship in one place, though attributed to Moses, did not in fact take place until after Solomon (1K 3:4). [↑](#footnote-ref-362)
363. The Deuteronomic Code frequently emphasises the joy of the ritual meal and of the liturgical feats (see vv. 12, 18, 16:11, 14). [↑](#footnote-ref-363)
364. The literal translation of ‘*every man*’ is simply ‘*a man*’. [↑](#footnote-ref-364)
365. For ‘*resting place*’, here following the *NJB*, the *NRSV* (following the *MT* more literally) has ‘*rest*’. [↑](#footnote-ref-365)
366. In the *MT*, vv. 10–11 are one long, complex sentence; for stylistic reasons the translation divides it up into two sentences. [↑](#footnote-ref-366)
367. Literally translated, this verse opens, “*it will be (to) the place where Yahweh your God chooses to cause his name to dwell you will bring*.” [↑](#footnote-ref-367)
368. The literal translation of ‘*in your towns*’ is ‘*within your gates*’. [↑](#footnote-ref-368)
369. The ‘*sacred places*’ here may refer to those set up and/or used by the Canaanites. [↑](#footnote-ref-369)
370. This injunction to worship in a single and central sanctuary marks a departure from previous times when worship was carried out at local shrines (cf. Gn 8:20, 12:7, 13:18, 22:9, 26:25, 35:1, 3, 7, Ex 17:15). [↑](#footnote-ref-370)
371. Lv 17:3ff makes no distinction between the places allowed for slaughter and sacrifice (see #Lv 17:4 and 1S 14:32ff). [↑](#footnote-ref-371)
372. The ancient prohibition against eating blood must be maintained (vv. 23–24, see Gn 9:3–4, Lv 17:10–11). [↑](#footnote-ref-372)
373. Sacred donations (v. 26), which belong by right, or by dedication, to Yahweh, must be eaten at the central sanctuary. [↑](#footnote-ref-373)
374. After ‘*chooses*’, the *NJB* adds ‘*and there alone*’. [↑](#footnote-ref-374)
375. For this verse, here following the *NJB*, the *NRSV* reads, “*Take care that you do not neglect the Levite as long as you live in your land*.” [↑](#footnote-ref-375)
376. Literally translated, this verse ends, “*according to all the desire of your soul you may eat meat*.” [↑](#footnote-ref-376)
377. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-377)
378. See #15 on the freedom to eat game. [↑](#footnote-ref-378)
379. The phrase, ‘*the blood is the life*’ is a figure of speech (metonymy) in which the cause or means (the blood) stands for the result or effect (life); that is, life depends upon the existence and circulation of blood, a truth known empirically but not scientifically tested and proved until the 17th Century ad (cf. Lv 17:11). [↑](#footnote-ref-379)
380. In place of ‘*you must not consume it*’, here following the *NJB*, the *NRSV* has ‘*do not eat it*’ (as also in v. 25). [↑](#footnote-ref-380)
381. At the end of this verse, the *LXX* adds ‘*your God*’ (*τοῦ θεοῦ σου*) to create the common formula, ‘*Yahweh your God*’; the *MT* is preferred precisely because it does not include the stereotyped formula, thus it more likely preserves the original text. [↑](#footnote-ref-381)
382. Again, to complete a commonly attested wording the *LXX* adds after ‘*chooses*’ the phrase ‘*to place his name there*’ (*ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ*); this shows insensitivity to deliberate departures from literary stereotypes: the *MT* reading is to be preferred. [↑](#footnote-ref-382)
383. The *NJB* lacks the word ‘*other*’; these ‘*other sacrifices*’would be so-called peace or fellowship offerings whose ritual required a different use of the blood from that of burnt (sin and trespass) offerings (cf. Lv 3, 7:11–14, 19–21). [↑](#footnote-ref-383)
384. The *NJB* and *NETB* lack the word ‘*today*’, here following the NRSV [↑](#footnote-ref-384)
385. In the *MT*, vv. 29–30 are one long sentence; for stylistic reasons, the translation divides it into two. [↑](#footnote-ref-385)
386. For the last sentence, here following the *NJB*, the *NRSV* reads, “*I also want to do the same*;” and *NETB* has simply “*I will do the same*.” [↑](#footnote-ref-386)
387. Literally translated, this verse opens, “*you must not do thus to/for Yahweh your God*.” [↑](#footnote-ref-387)
388. **Deuteronomy 13** [↑](#footnote-ref-388)
389. The *NRSV* includes this verse as 12:32 (as do most English translations); the remaining verse numbers of this chapter are, therein, accordingly decremented. Here, we follow the numbering scheme of the *MT* (and *NJB*). [↑](#footnote-ref-389)
390. This law makes it clear that ‘*signs and wonders*’ (the *NRSV* uses ‘*omens and portents*’) are not in themselves proof that God has spoken; for, God may give false prophets power to perform wonders in order to test the people’s faith (compare 8:2). [↑](#footnote-ref-390)
391. The expression אוֹת֙ וְהַמּוֹפֵ֔ת (‘*sign or wonder*’) is speaking of ways to authenticate prophetic messages or other works of God (cf. 28:46, Is 20:3). [↑](#footnote-ref-391)
392. The literal translation of ‘*soul*’ is ‘*being*’. [↑](#footnote-ref-392)
393. In place of ‘*cling*’, here following the *NJB*, the *NRSV* has ‘*hold fast*’ and *NETB* has ‘*remain loyal*’. [↑](#footnote-ref-393)
394. The punishment is severe because idolatry contaminates the health or holiness of the community. [↑](#footnote-ref-394)
395. The phrase, ‘*son of your father*’, here following the *LXX* (*ἐκ πατρός σου*), *Samaritan* *Pentateuch*, *NJB* & *NRSV* is omitted by the *MT*. [↑](#footnote-ref-395)
396. In place of ‘*from one end of the earth to the other*’, here following the *MT* & *NRSV*, the *NJB* has ‘*anywhere throughout the world*’. [↑](#footnote-ref-396)
397. For this verse, the *NRSV* reads, “*you must not yield to or heed any such persons. Show them no pity or compassion and do not shield them*.” [↑](#footnote-ref-397)
398. The words ‘*against him*’ are not in the *MT* but are here inserted to avoid the misleading reading, ‘*first to put him to death*’. [↑](#footnote-ref-398)
399. Stoning is prescribed because this is a communal way of purging the evil that threatens the community (17:2–7). [↑](#footnote-ref-399)
400. Some see in this verse an argument for the deterrent effect of capital punishment (17:13, 19:20, 21:21). [↑](#footnote-ref-400)
401. In place of ‘*towns*’, here following the *NJB* & *NRSV*, *NETB* has ‘*cities*’. [↑](#footnote-ref-401)
402. The word ‘*scoundrel*s’ literally translates as ‘*sons of Belial*’. [↑](#footnote-ref-402)
403. At the end of this verse, *Theodotion* adds ‘*in Israel*’, perhaps to broaden the matter beyond the local environment. [↑](#footnote-ref-403)
404. The *NJB*, following the *LXX*, lacks the clause ‘*even putting its livestock to the sword*’, here following the *MT* & *NRSV*; when a town has turned to idolatry, it must be put under the sacrificial ban and consumed as a burnt offering (v. 17). [↑](#footnote-ref-404)
405. The literal translation of ‘*ruin*’ (תֵּ֣ל) is ‘*mound*’; the word refers – to this day – to a ruin represented especially by a built-up mound of dirt or debris (cf. Tel Aviv, ‘Mound of Grain’). [↑](#footnote-ref-405)
406. In place of ‘*thus banned*’, here following the *NJB*, the *NRSV* has ‘*devoted to destruction*’. [↑](#footnote-ref-406)
407. In place of ‘*right*’, the *LXX* (*τὸ καλὸν καὶ τὸ ἀρεστὸν*) and *Samaritan Pentateuch* have ‘*good and pleasing*’. [↑](#footnote-ref-407)
408. **Deuteronomy 14** [↑](#footnote-ref-408)
409. ‘*The one who is dead’* maybe Baal, whose death was commemorated at the beginning of summer (26:14, 1K 18:28), when the vegetation withered. [↑](#footnote-ref-409)
410. In place of ‘*treasured*’, here following the *NRSV*, *NETB* has ‘*prized*’; the term סְגֻלָּ֔הdescribes Israel as God’s choice people, those whom he elected and who are most precious to him (cf. Ex 19:4–6, Dt 14:2, 26:18, 1Ch 29:3, Ps 135:4, Qo 2:8, Ml 3:17). [↑](#footnote-ref-410)
411. The word תּֽוֹעֵבָֽה (‘*abhorrent*’) describes anything detestable to God because of its innate evil or inconsistency with his own nature and character. [↑](#footnote-ref-411)
412. The *NRSV* & *NETB* omit the conjunction, ‘*and*’, before ‘*the goat*’, here following the *NJB*. [↑](#footnote-ref-412)
413. The terms, אַיָּ֥ל (‘*ibex*’) and יַחְמ֑וּר (‘*deer*’), refer to types of deer. The term, דִישֹׁ֖ן (‘*antelope*’), is a *hapax legomenon*; the animal is likely a variety of antelope (cf. *NIV*, *NRSV* ‘*ibex*’, *NEB* ‘*white-rumped deer*’). The term, זָֽמֶר (‘*mountain sheep*’), is another *hapax legomenon*. [↑](#footnote-ref-413)
414. At the end of this verse, the *MT* adds ‘*among the animals*’. [↑](#footnote-ref-414)
415. In place of ‘*hyrax*’ (הַשָּׁפָ֜ן), here following the *NJB*, the *NRSV* & *NETB* have ‘*rock badger*’. [↑](#footnote-ref-415)
416. Before ‘*is not a ruminant*’, the *NJB*, *NRSV* & *NETB*, following the *LXX* (*καὶ ὀνυχίζει ὄνυχας ὁπλῆς*), *Samaritan Pentateuch* and Lv 11:7 (וְשֹׁסַ֥ע שֶׁ֨סַע֙ פַּרְסָ֔ה), add ‘*though it has a cloven hoof*’; the clause probably dropped out of the *MT* by haplography. [↑](#footnote-ref-416)
417. In the *MT*, the term here translated ‘*fins*’ is singular, as also in v. 10. [↑](#footnote-ref-417)
418. Throughout this section, *NETB* uses the phrase ‘*ritually impure*’ in place of ‘*unclean*’ (here following the *NJB* & *NRSV*). [↑](#footnote-ref-418)
419. The identification of several of the birds in this paragraph is uncertain. [↑](#footnote-ref-419)
420. The *NJB* reads: *‘… the griffon, the vulture, the osprey*’. [↑](#footnote-ref-420)
421. The terms רָאָה֙, אַיָּ֔ה & דַּיָּ֖ה probably refer to species of kite but are impossible to identify precisely. [↑](#footnote-ref-421)
422. For this verse, here following the *NRSV*, the *NJB* reads simply, “*and every kind of raven*.” [↑](#footnote-ref-422)
423. The *NRSV* reads: “*the ostrich, the nighthawk, the seagull*.” [↑](#footnote-ref-423)
424. The *NRSV* reads: “*the little owl and the great owl, the water hen*.” [↑](#footnote-ref-424)
425. The *NRSV* reads: “*the desert owl (or pelican), the carrion vulture and the cormorant*.” [↑](#footnote-ref-425)
426. The ‘*bat*’ is listed among the birds because it flies. [↑](#footnote-ref-426)
427. The *MT* has the Niphal (passive, לֹ֖א יֵאָכֵֽלוּ) for expected Qal (‘*you must not eat*’: cf. *LXX* – *οὐ φάγεσθε*); the more difficult reading should stand. [↑](#footnote-ref-427)
428. For this verse, here following the *NJB*, the *NRSV* reads, “*You may eat any clean winged creature*,” and *NETB* has “*You may eat any clean bird*.” [↑](#footnote-ref-428)
429. The rationale for the last sentence is unclear but may be related to pagan ritual. The passage opens with a prohibition against heathen mourning rites (i.e., death, vv. 1–2) and closes with what appear to be birth and infancy rites; in the other places where the stipulation occurs (Ex 23:19 & Ex 34:26) it similarly concludes major sections. [↑](#footnote-ref-429)
430. ‘*Tithe*’ is paid to the owner of the land: it is therefore due to Yahweh, who owns the land of Israel. According to Deuteronomy, the produce of the soil is tithed and the tithe taken to the Temple (vv. 22–27, 12:6–7, 17–19). Every third year (vv. 28–29), it becomes the property of the poor. According to Nb 18:21–32, the tithe is paid, as God’s due, to the Levites; these make a tenth of it over to the priests. [↑](#footnote-ref-430)
431. Before ‘*wine*’, *NETB* adds ‘*new*’ – referring to wine it the early stages of fermentation. [↑](#footnote-ref-431)
432. Vv. 24–26 provide a special Deuteronomic provision, arising out of centralisation of worship. [↑](#footnote-ref-432)
433. The literal translation of ‘*money*’ is ‘*silver*’. [↑](#footnote-ref-433)
434. In place of ‘*anything your heart desires*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*whatever you desire*’. [↑](#footnote-ref-434)
435. It was impractical for all Levites to serve at the central sanctuary; therefore, special consideration was to be given to the town Levites (see 18:1, 26:12–15). [↑](#footnote-ref-435)
436. For this verse, here following the *NJB*, the *NRSV* reads, “*Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns*.” [↑](#footnote-ref-436)
437. Note here the emphasis on the charitable aspect of the Law. [↑](#footnote-ref-437)
438. **Deuteronomy 15** [↑](#footnote-ref-438)
439. In Ex 23:10–11, the sabbatical year is for the sake of the poor; in Lv 25:1–7 it is a fallow year for the sake of the land. Here, the sabbatical year, like the jubilee year (Lv 25:8–55), is a time for remission of debts. The term שְׁמִטָּֽה (‘*remission*’) refers to the cancellation of the debt and even pledges for the debt of a borrower by his creditor; this could be a full and final remission or, more likely, one for the 7th year only. [↑](#footnote-ref-439)
440. A debtor could make a contract to hand over one of his children as a slave, or himself to work for his creditor, in case of non-repayment. [↑](#footnote-ref-440)
441. The law does not apply to a ‘*foreigner*’ who visits for business (v. 6). [↑](#footnote-ref-441)
442. After ‘*Yahweh*’, the *NJB*, following several *MSS*, the *LXX* (*θεός σου*) and many other versions, adds ‘*your God*’, to complete the usual full epithet. [↑](#footnote-ref-442)
443. Literally translated, this verse opens, “*if listening you listen to the voice of*.” [↑](#footnote-ref-443)
444. The *NRSV* opens this verse with ‘*when*’, rather than ‘*if*’ (here following the *NJB*), and *NETB* has ‘*for*’. [↑](#footnote-ref-444)
445. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-445)
446. Literally translate, this verse ends, “*whatever his need that he needs for himself*.” [↑](#footnote-ref-446)
447. The *NRSV* ends this verse, here following the *NJB*, with, “*and you would incur guilt*.” [↑](#footnote-ref-447)
448. The *LXX* (*καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται*) and *Origen* add ‘*you shall surely lend to him sufficient for his need*’, a suggestion based on the same basic idea in v. 8, but such slavish adherence to stock phrases is without warrant in most cases, and certainly here. [↑](#footnote-ref-448)
449. For the phrase ‘*be open-handed*’, the *MT* uses the infinitive absolute for emphasis, which the translation indicates with ‘*always*’ (as *NJB*). [↑](#footnote-ref-449)
450. Elsewhere in the OT, the Israelites are called ‘*Hebrews*’ (עִבְרִי) by outsiders, rarely by themselves (cf. Gn 14:13, 39:14, 17, 41:12, Ex 1:15–16, 19, 2:6 –7, 11, 13, 1S 4:6, Jon 1:9). Here, עִבְרִי is probably used as a term to remind Israel that when they were ‘Hebrews’, that is, when they were in Egypt, they were slaves and, now that they are free, they must not keep their fellow Israelites in economic bondage (see v. 15). [↑](#footnote-ref-450)
451. The *NJB* has the pronoun ‘*him*’ for ‘*a male slave*’. [↑](#footnote-ref-451)
452. For ‘*provide*’, the *MT* uses the infinitive absolute for emphasis, which the translation indicates with ‘*generously*’. [↑](#footnote-ref-452)
453. In place of ‘*thus*’, the *NJB*, *NRSV* & *NETB* have ‘*therefore*’. [↑](#footnote-ref-453)
454. The imperfect verbal form of ‘*leave*’ indicates the desire of the subject here. [↑](#footnote-ref-454)
455. ‘*Bondman*’ is an alternative for ‘*servant*’, as is ‘*bondwoman*’ for ‘*maidservant*’: unlike the older law, male and female slaves are put on the same level. When the bond-slave’s earwas drilled through ‘*into the door*’, the door in question was that of the master’s house; in effect, the bond-slave is declaring his undying and lifelong loyalty to his creditor. [↑](#footnote-ref-455)
456. Obeying the law should be easy (compare Jr 34:8–16, Ne 5:5). The term מִשְׁנֶה֙ (‘*twice*’) could mean ‘equivalent to’ (cf. *NRSV*, ‘*worth*’) or, more likely, ‘double’; the idea is that a hired worker would put in only so many hours per day whereas a bond-slave was available around the clock. [↑](#footnote-ref-456)
457. In place of ‘*consecrate*’, here following the *NJB* & *NRSV*, *NETB* has ‘*set apart*’; the traditional translation for the term (תַּקְדִּ֖ישׁ) is ‘*sanctify*’. [↑](#footnote-ref-457)
458. The *NRSV* has ‘*in the presences of*’ in place of ‘*before*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-458)
459. The literal translation of ‘*any serious defect at all*’ is ‘*any evil blemish*’. [↑](#footnote-ref-459)
460. The verse makes it clear that the meal is not a ritual one. After ‘*unclean and clean*’, the *LXX* adds ‘*among you*’ (*ἐν σοὶ*) to make clear that the antecedent is the people and not the animals; that is, the people, whether ritually purified or not, may eat such defective animals. [↑](#footnote-ref-460)
461. As ever, the blood of the animal is its life and, as such, must not be consumed. [↑](#footnote-ref-461)
462. **Deuteronomy 16** [↑](#footnote-ref-462)
463. The month ‘*Abib*’, later called Nisan (Ne 2:1, Est 3:7), corresponds to March-April in the modern calendar. An alternative reading opens: “*Observe the new moon of Abib …*” [↑](#footnote-ref-463)
464. The *NRSV* reads ‘*flock and herd*’ in place of ‘*flock or herd*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-464)
465. For ‘*the bread of affliction*’, here following the *NJB* & *NRSV*, *NETB* has ‘*symbolic of affliction*’. [↑](#footnote-ref-465)
466. Literally translated, this verse opens, “*leaven must not be seen among you in all your border*.” [↑](#footnote-ref-466)
467. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-467)
468. The *MT’s* אֶל־הַמָּק֞וֹם (‘*unto the place*’) should, following the *Samaritan Pentateuch*, *Peshitta*, *Tg* & *Vg* (*in loco*), be emended to בַּמָּק֕וֹם (‘*in the place*’). [↑](#footnote-ref-468)
469. The word translated ‘*cook*’ (בִשַּׁל) here is translated ‘boil’ in other places (e.g. Ex 23:19, 1S 2:13–15), seeming to contradict Ex 12:9. [↑](#footnote-ref-469)
470. At the end of this verse, *NETB* adds ‘*on that day*’, for clarity. [↑](#footnote-ref-470)
471. In place of the pronoun ‘*them*’, here following *NETB*, the *MT* repeats ‘*the seven weeks*’. [↑](#footnote-ref-471)
472. The phrase חַ֤ג שָֽׁבֻעוֹת֙ (‘*the Weeks*’) is otherwise known in the OT (Ex 23:16) as הַקָּצִיר֙ (‘*the harvest*’) and in the NT as *πεντηχοστη* (‘*Pentecost*’). [↑](#footnote-ref-472)
473. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-473)
474. In place of ‘*laws*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*statutes*’. [↑](#footnote-ref-474)
475. ‘*Feast of Tabernacles*’ is the traditional translation of חַ֧ג הַסֻּכֹּ֛ת; the term ‘*booths*’ (as *NRSV*, *NAB* & *NASB*) is a more accurate translation of סכּת, but ‘booths’ are frequently associated with trade shows and craft fairs in contemporary English. [↑](#footnote-ref-475)
476. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-476)
477. Literally translated, ‘*your undertakings*’ is ‘*the work of your hands*’. [↑](#footnote-ref-477)
478. *NETB* replaces the second occurrence of ‘*Yahweh*’ with ‘*him*’. [↑](#footnote-ref-478)
479. Literally translated, this verse opens, “*a man must give according to the gift of his hand*.” [↑](#footnote-ref-479)
480. Courts are to be set up in each town; cases beyond their competence are to be transferred to that of Jerusalem. [↑](#footnote-ref-480)
481. An alternative translation for ‘*subverts*’ (as *NRSV*) is ‘*distorts*’ (as *NETB*). [↑](#footnote-ref-481)
482. The literal translation of ‘*strict justice*’ (צֶ֥דֶק צֶ֖דֶק) is ‘*justice justice*’; the repetition is emphatic. [↑](#footnote-ref-482)
483. Sacred poles, or *Asherim*, were the emblems of Asherah (Astarte, Ashteroth), goddess of love and fecundity. [↑](#footnote-ref-483)
484. The term ‘*standing-stone*’ (מַצֵּבָ֑ה) refers to the *stelae* associated with Baal worship (see also Dt 7:5). [↑](#footnote-ref-484)
485. **Deuteronomy 17** [↑](#footnote-ref-485)
486. An unblemished sacrifice is frequently required in cultic laws (15:21, Lv 22:17–25). [↑](#footnote-ref-486)
487. In place of ‘*what is evil in the sight of*’, here following the *NRSV* & *MT*, the *NJB* has ‘*what is displeasing to*’. [↑](#footnote-ref-487)
488. In place of the *MT* reading, ‘*and (to) the sun*’, thus including the sun, the moon, and other heavenly spheres among the gods, *Theodotion* and *Lucian* read ‘*or to the sun*’, suggesting perhaps that the sun and the other heavenly bodies are not in the category of actual deities. [↑](#footnote-ref-488)
489. The literal translation of ‘*hateful thing*’ (תּוֹעֵבָ֥ה) is ‘*abomination*’. [↑](#footnote-ref-489)
490. The penalty for idolatry is the same as for enticement to idolatry (Ch. 13). [↑](#footnote-ref-490)
491. The testimony of a single witness was insufficient for capital punishment. [↑](#footnote-ref-491)
492. The witnesses were to be the first to cast stones at the convicted person, followed by the entire community. [↑](#footnote-ref-492)
493. At the end of this verse, several Greek recensions add ‘*to place his name there*’, thus completing the usual formula to describe the central sanctuary (cf. 12:5, 11, 14, 18, 16:6). However, the context suggests that the local Levitical towns, and not the central sanctuary, are in mind. [↑](#footnote-ref-493)
494. ‘*They will hold an enquiry*’ follows the *LXX* (*ἐκζητήσαντες* *ἀναγγελοῦσίν* – literally, ‘*seeking after [the matter], they shall announce*’) and *Samaritan* *Pentateuch*; the *MT* reads ‘*you will hold and enquiry*’. [↑](#footnote-ref-494)
495. The *NJB* ends this verse, here following the *NRSV*, with, “*take care to carry out all their instructions*.” [↑](#footnote-ref-495)
496. The *NRSV* opens this verse, here following the *NJB*, with, “*You must carry out fully the law that they interpret for you or the ruling that they announce to you*.” [↑](#footnote-ref-496)
497. The literal translation of ‘*presumes to disobey*’ is ‘*acts presumptuously not to listen*’. [↑](#footnote-ref-497)
498. In place of ‘*a second time*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*again*’. [↑](#footnote-ref-498)
499. This ‘law for the king’ is parallel to the one in 1S 8:11–18 and shows little sympathy with the monarchy. [↑](#footnote-ref-499)
500. For ‘*select*’, the *MT* uses the infinitive absolute for emphasis. [↑](#footnote-ref-500)
501. Not a verbatim quotation, but the thought is expressed in Nb 14:3ff (see Ex 13:17 and 14:11ff). [↑](#footnote-ref-501)
502. Apparently, vv. 16–20 allude to Solomon (see 1K 10:26ff and Ch. 11). [↑](#footnote-ref-502)
503. Here, the term תּוֹרָ֤ה (‘*Law*’) probably means only the Book of Deuteronomy and not the whole Pentateuch; the *LXX* reads here *τὸ δευτερονόμιον τοῦτο* (‘*this second law*’), and it is this phrase that gives rise to the name of the book in modern times. However, the *MT’s* expression מִשְׁנֵ֨ה הַתּוֹרָ֤ה הַזֹּאת֙ is better rendered ‘*copy of this Law*’. [↑](#footnote-ref-503)
504. The king, elected from among his own people (v. 15), is subject to God’s law, like any other citizen. [↑](#footnote-ref-504)
505. The literal translation of ‘*over his kingdom*’ is ‘*upon his kingdom*’; the *Samaritan Pentateuch* reads ‘*upon the throne of his kingship*’, but this over-literalises what is a clearly understood figure of speech. [↑](#footnote-ref-505)
506. **Deuteronomy 18** [↑](#footnote-ref-506)
507. The *NRSV* ends this verse with: “*… they may eat the sacrifices that are Yahweh’s portion*;” the meaning of the Hebrew is uncertain. [↑](#footnote-ref-507)
508. As a landless tribe, Levites are entitled to support from the sacrifices, i.e. to receive portions of the burnt offerings (Lv 2:2–3) and of the first fruits. [↑](#footnote-ref-508)
509. These specifications are to rule out abuses, as for instance those committed by the sons of Eli at Shiloh (1S 2:13). [↑](#footnote-ref-509)
510. In place of ‘*first fruits*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*best*’. [↑](#footnote-ref-510)
511. The *NRSV* uses the name ‘*Levi*’ in place of the pronoun ‘*him*’. After ‘*stand*’, the *Samaritan Pentateuch* and some *LXX* texts add ‘*before the Lord your God*’ to bring the language into line with a formula found elsewhere (10:8, 2Ch 29:11); this reading is not likely to be original, however. [↑](#footnote-ref-511)
512. Town Levites, whose former role was changed by the centralisation of worship, may take part in the services at the central sanctuary. This provision, however, proved impractical in Josiah’s time (2K 23:8–9). [↑](#footnote-ref-512)
513. The *NJB* has ‘*shall minister*’ in place of ‘*may minister*’, here following the *NRSV*. [↑](#footnote-ref-513)
514. The *NRSV* reads: “*They shall have equal portions to eat, even though they have income from the sale of family possessions.*” The verse ending is obscure. It possibly implies a measure against a means test: a Levite’s portion from the Temple to be fair shares, regardless of what personal property he might own. In fact, the regulation granting equal rights to all Levites was never applied (see #2K 23:9). [↑](#footnote-ref-514)
515. *NETB* omits ‘*to copy*’, here following the *NJB* (the *NRSV* has ‘*to imitate*’). [↑](#footnote-ref-515)
516. The first practice refers to an ordeal of passing through fire as a test of devotion to Molech, the god of Ammon (12:31); this pagan rite is frequently mentioned in the OT (Lv 18:21, 2K 16:3, 21:6, Jr 7:31, 19:5, 32:35, etc.). ‘*Divination*’ (קְסָמִ֔ים) was a means employed to determine the future or the outcome of events by observation of various omens and signs (cf. Nb 22:7, 23:23, Jos 13:22, 1S 6:2, 15:23, 28:8, etc.). A ‘*soothsayer*’ (מְעוֹנֵ֥ן) was thought to be able to conjure up spirits or apparitions (cf. Lv 19:26, Jg 9:37, 2K 21:6, Is 2:6, 57:3, Jr 27:9, Mi 5:11). [↑](#footnote-ref-516)
517. The literal translation of ‘*one who casts spells*’ (חֹבֵ֖ר חָ֑בֶר) is ‘*a binder of binding*’: immobilising someone using magical words (Ps 58:6, Is 47:9, 12). [↑](#footnote-ref-517)
518. The translation understands the Hebrew participial form, ‘*driving*’, as having an imminent future sense here. [↑](#footnote-ref-518)
519. For this verse, here following the *NJB*, the *NRSV* reads, “*You must remain completely loyal to the Lord your God*,” and *NETB* has “*You must be blameless before the Lord your God*.” [↑](#footnote-ref-519)
520. The *NJB* ends this verse, here following the *NRSV*, with, “*but this is not the gift that Yahweh your God gives to you*.” [↑](#footnote-ref-520)
521. ‘*Like myself*’: Moses is regarded as the fountainhead of prophecy and the prototype of the true prophet (34:10–11). [↑](#footnote-ref-521)
522. *NETB* interprets the pronouns ‘*me*’, ‘*my*’ and ‘*I*’ as a collective singular, reading ‘*us*’, ‘*our*’ and ‘*we*’, respectively. [↑](#footnote-ref-522)
523. For this verse, here following the *NJB*, the *NRSV* reads, “*Then the Lord replied to me: ‘They are right in what they have said’*,” and *NETB* has “*The Lord then said to me, ‘What they have said is good.’*” [↑](#footnote-ref-523)
524. The *NRSV* reads: “*… I will put my words into the mouth of the prophet…*” (or ‘*…mouths of the prophets…*’). [↑](#footnote-ref-524)
525. The *NRSV* reads: “*… that the prophet shall speak in my name…*” [↑](#footnote-ref-525)
526. The *NRSV* places the clause ‘*who speaks in the name of other gods*’ nearer the beginning of the verse. [↑](#footnote-ref-526)
527. How to distinguish between true and false prophets was an urgent problem in the times of the kings (1K 22, Jr 28). [↑](#footnote-ref-527)
528. The literal translation of ‘*then Yahweh has not spoken it*’ is ‘*that is the word which Yahweh has not spoken*’. [↑](#footnote-ref-528)
529. **Deuteronomy 19** [↑](#footnote-ref-529)
530. In place of ‘*destroys’*, the *WEBBE* has the more literal translation, ‘*cuts off*’. [↑](#footnote-ref-530)
531. These three cities are to be set apart in Canaan, besides the three in Transjordan (4:41–43). [↑](#footnote-ref-531)
532. The *NRSV* opens with: “*You shall calculate the distances and divide…*” It offers, as an alternative: “*You shall prepare roads to them and divide…*” [↑](#footnote-ref-532)
533. The literal translation of ‘*previous feud*’ is ‘*a feud yesterday and a third (day)*’ (as also in v. 6); the point is that there was no animosity between the two parties at the time of the accident and therefore no motive for the killing. [↑](#footnote-ref-533)
534. The literal translation of ‘*his arm swings the axe*’ is ‘*he raises his hand with the iron*’. [↑](#footnote-ref-534)
535. The literal translation of ‘*has not deserved to die*’ is ‘*has no judgement of death*’. [↑](#footnote-ref-535)
536. The ‘*three cities*’ were later designated by Joshua – Kedesh of Galilee, Shechem and Hebron (Jos 20:7–9). [↑](#footnote-ref-536)
537. The literal translation of ‘*territories’* is ‘*borders’*. [↑](#footnote-ref-537)
538. Nb 35 and Jos 20 provide for only six cities. [↑](#footnote-ref-538)
539. The phrase דָּ֣ם נָקִ֔י (‘*innocent blood*’) means that of a person to whom no culpability applies; what he did was without malice aforethought. [↑](#footnote-ref-539)
540. Yahwism admits consideration of intention in the penal code (see also Nb 35:20–23). [↑](#footnote-ref-540)
541. The גֹּאֵ֥ל הַדָּ֖ם (‘*avenger of blood*’) would be one of the victim’s family who, after due process, would initiate the execution (cf. Nb 35:16–28). [↑](#footnote-ref-541)
542. The corporate nature of Israel’s life meant that the whole community shared in the guilt of un-avenged murder until or unless vengeance occurred. [↑](#footnote-ref-542)
543. This verse preserves an ancient law prohibiting the removal of a property boundary mark (Is 5:8, Ho 5:10, Pr 22:28). [↑](#footnote-ref-543)
544. The literal translation of ‘*suffice to convict*’ is ‘*rise up (to testify) against*’. Jesus quotes the 2nd part of this verse in Mt 18:16. [↑](#footnote-ref-544)
545. Malicious (חָמָ֖ס – literally, ‘*violent’*) witness is prohibited in the Decalogue (Ex 20:16, compare Dt 23:1, Lv 19:16). [↑](#footnote-ref-545)
546. The case must come ‘*before Yahweh*’, i.e. to the supreme tribunal (17:8–13). [↑](#footnote-ref-546)
547. The *NRSV* ends this verse, here following the *NJB*, with, “… *if the witness is a false witness, having testified falsely against another*.” [↑](#footnote-ref-547)
548. The literal translation of ‘*banish’* (וּבִֽעַרְתָּ֥) is ‘*burn out*’; like a cancer, un-avenged sin would infect the whole community: it must, therefore, be excised by the purging out of its perpetrators who, presumably, remained unrepentant (cf. 13:6, 17:7,12, 21:21, 22:21–22,24, 24:7). [↑](#footnote-ref-548)
549. For this verse, the *NRSV* reads, “*The rest shall hear and be afraid, and a crime such as this shall never again be committed among you*.” [↑](#footnote-ref-549)
550. This kind of justice is commonly called *lex talionis* (‘measure for measure’ – cf. Ex 21:23–25, Lv 24:19–20); it is likely that it is the principle that is important and not always a strict application. This restatement of the law of retaliation is prompted by v. 19. [↑](#footnote-ref-550)
551. **Deuteronomy 20** [↑](#footnote-ref-551)
552. The premise of vv. 1–4 is that holy war is not a human enterprise but is an action in which Yahweh is personally engaged and in which the people respond with jealous devotion (Jg 5). [↑](#footnote-ref-552)
553. The reference to ‘*the priest*’ suggests also the presence of the Ark of the Covenant, the visible sign of God’s presence. [↑](#footnote-ref-553)
554. In place of ‘*be faint-hearted*’, here following the *NJB* & *NETB*, the *NRSV* has ‘*lose heart*’. [↑](#footnote-ref-554)
555. The *NRSV* & *NETB* have ‘*give you victory*’ in place of ‘*save you*’, here following the *NJB*. [↑](#footnote-ref-555)
556. The verb חֲנָכ֔וֹ (‘*dedicated*’) occurs elsewhere only with respect to the dedication of Solomon’s temple (1K 8:63 = 2Ch 7:5). [↑](#footnote-ref-556)
557. The fruit of a vineyard could not be enjoyed (or, put to common use) until the fifth year (Lv 19:23–25). [↑](#footnote-ref-557)
558. In place of ‘*married/marry*’, here following the *NRSV*, the *NJB* has ‘*taken/take*’. [↑](#footnote-ref-558)
559. The size of the army is not important and, above all, those who are afraid or disheartened must be singled out (Jg 7:2–3). [↑](#footnote-ref-559)
560. For stylistic reasons, *NETB* omits the phrase ‘*to the people*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-560)
561. When Deuteronomy was promulgated under Josiah, the occasion no longer existed for applying these regulations: there were no Canaanites left to be put under the curse of destruction (see #Jos 6:17) and the Israelites were no longer laying siege to foreign towns. [↑](#footnote-ref-561)
562. The literal translation of ‘*accepts these*’ is ‘*answers you peace*’. [↑](#footnote-ref-562)
563. In place of ‘*makes war with you*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*offers resistance*’. [↑](#footnote-ref-563)
564. The literal translation of ‘*power*’ is ‘*hands*’. [↑](#footnote-ref-564)
565. Before ‘*children*’, *NETB* adds the word ‘*little*’, to emphasise that the term refers to the very young. [↑](#footnote-ref-565)
566. The regulations so far given refer to towns that do not belong to Israel’s bordering territories. [↑](#footnote-ref-566)
567. Conquered Palestinian cities must be utterly destroyed, i.e. put under the sacrificial ban, lest the inhabitants corrupt Israel’s faith (9:1–6). [↑](#footnote-ref-567)
568. The centre of ‘*Hittite*’ power was in Anatolia (central modern Turkey); in the Late Bronze Age (1550–1200 BCE) they were at their zenith, establishing outposts and colonies near and far, and some elements were obviously in Canaan at the time of the Conquest (1400 –1350 BCE). Originally from the upper Euphrates region (Amurru), the ‘*Amorites*’ appear to have migrated into Canaan beginning around 2200 BCE. The ‘*Canaanites*’ were the indigenous peoples of the land of Palestine, going back to the beginning of recorded history (*circa* 3000 BCE); the OT identifies them as descendants of Ham (Gn 10:6), the only Hamites to have settled north and east of Egypt. The *LXX* adds ‘*Girgashites*’ (*Γεργεσαῖον*) at the end of the list here, in order to list the full (and usual) complement of seven (#7:1). [↑](#footnote-ref-568)
569. Literally translated, the central part of this verse reads, “*to do according to all their abominations which they do for their gods*.” [↑](#footnote-ref-569)
570. Vv. 19–20 limit the wanton destruction of natural resources that, unlike the city and its booty, are gifts from God. [↑](#footnote-ref-570)
571. The term מָצ֗וֹר (‘*siege-works*’) may refer to encircling ditches or to surrounding stagings. [↑](#footnote-ref-571)
572. **Deuteronomy 21** [↑](#footnote-ref-572)
573. The law of vv. 1–9 is for expiation of murder when the slayer is unknown; this reflects the belief that bloodshed pollutes the land (vv. 8–9, 19:10, 13) and that the community must atone for the crime. The literal translation of ‘*killed*’ is ‘*struck*’ but, in the context, a fatal blow is meant. [↑](#footnote-ref-573)
574. ‘*Your judges*’ follows the *NRSV* and *MT*; the *NJB*, following the *Samaritan* *Pentateuch*, has ‘*scribes*’; these are apparently Levites from the supreme tribunal of the sanctuary (v. 5, compare 17:8–13). [↑](#footnote-ref-574)
575. The ritual of vv. 3–4 is in some respects similar to that of Nb 19:2–10 (cf. Lv 14:4–7). In this case, the victim is a substitute for the guilty party. [↑](#footnote-ref-575)
576. The unworked heifer, fresh stream, and uncultivated valley speak of ritual purity – of freedom from human contamination. [↑](#footnote-ref-576)
577. The literal translation of ‘*the Levitical priests*’ (following *NETB*) is ‘*the priests, the sons of Levi*’. [↑](#footnote-ref-577)
578. The animal is bludgeoned to death in some deserted spot; there is no mention of the blood: not a sacrifice, therefore, but an old magical rite, comparable with those of Lv 14:2–9, 16:5–10, 21–22, Nb 19:2–10, which has been assimilated by Yahwism (see v. 8). [↑](#footnote-ref-578)
579. The elders, representing the people, absolve themselves by the symbolic washing of hands and by taking a solemn oath. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-579)
580. The word, ‘*forgive*’, literally translates as ‘*cover*’ (the *NRSV* uses ‘*absolve*’). Originally, ‘to cover one’s face’ meant ‘to be favourable to’ (see Gn 32:21); the word later acquired a technical sense designating both expiation and the atonement rite (see #Ex 25:17 & #Lv 1:4). [↑](#footnote-ref-580)
581. For this verse, here following the *NJB*, the *NRSV* reads, “*So you shall purge the guilt of innocent blood from your midst, because you must do what is right in the sight of the Lord*.” [↑](#footnote-ref-581)
582. The literal translation of ‘*delivers them into your power*’ is ‘*gives them into your hands*’. [↑](#footnote-ref-582)
583. In place of ‘*and wish to*’, here following the (gist of) the *NRSV*, the *NJB* has ‘*you may*’. [↑](#footnote-ref-583)
584. This requirement for the woman to ‘*shave her head*’ may symbolise the putting away of the old life and customs in preparation for being numbered among the people of Yahweh; the same is true for the two following requirements. [↑](#footnote-ref-584)
585. The phrase ‘*go (un)to her*’ is a common euphemism for having sexual relations. [↑](#footnote-ref-585)
586. Theterm שִׁלַּחְתָּהּ֙ (‘*let her go*’) is a somewhat euphemistic way of referring to divorce, the matter clearly in view here (cf. 22:19, 29, 24:1, 3, Jr 3:1, Ml 2:16). [↑](#footnote-ref-586)
587. The literal translation of ‘*unloved*’ (as *NJB*) is ‘*hated*’; for the idea of שְׂנוּאָ֔ה meaning to be rejected or loved less, see Gn 29:31–33, Ml 1:2–3. [↑](#footnote-ref-587)
588. Literally translated, this verse opens, “*when he causes his sons to inherit what is his*.” [↑](#footnote-ref-588)
589. This arrangement in favour of the eldest son is paralleled in other oriental law codes; see 2K 2:9, where the expression is used metaphorically. [↑](#footnote-ref-589)
590. The literal translation of ‘*obey*’ is ‘*listen to the voice of*’. [↑](#footnote-ref-590)
591. The ‘*elders*’ sat at the town gate (Ruth 4:1–12), where they acted as a judicial council in legal matters. This case is an application of the fifth commandment (Ex 20:12). [↑](#footnote-ref-591)
592. In place of ‘*to the elders*’, the *LXX* (*τοῖς ἀνδράσιν*) and *Samaritan Pentateuch* read ‘*to the men*’, probably to conform to this phrase in v. 21; however, since judicial cases were the responsibility of the elders in such instances (cf. 19:12, 21:3, 6, 25:7–8) the reading of the *MT* is likely correct here. [↑](#footnote-ref-592)
593. Like other ancient family laws (Ex 21:15, 17, Lv 20:9, cf. Dt 27:16), this law is severe. [↑](#footnote-ref-593)
594. Hanging (impaling) a criminal on a tree after execution was regarded as the greatest disgrace (Jos 8:29, 10:26–27, 2S 4:12). Only criminals who were regarded as accursed were subjected to this ignominy. [↑](#footnote-ref-594)
595. The idea behind the phrase ‘*accursed of God*’ seems to be not that the person was hanged because he was cursed but that to leave him exposed there was to invite the curse of God upon the whole land. Why this would be so is not clear, though the rabbinic idea that even a criminal is created in the image of God may give some clue. Paul cites this text (see Ga 3:13) to make the point that Christ, suspended from a cross, thereby took upon himself the curse associated with such a display of divine wrath and judgment. [↑](#footnote-ref-595)
596. **Deuteronomy 22** [↑](#footnote-ref-596)
597. What Ex 23:4–5 prescribes for ‘enemies’ (in context, opponents in a lawsuit), Deuteronomy extends to all Israelites (the ‘*brothers*’). [↑](#footnote-ref-597)
598. In place of ‘*your brother*’, here following the *MT* & *NJB*, the *NRSV* & *NETB* have ‘*the owner*’ (as also in vv. 1 & 3). [↑](#footnote-ref-598)
599. The *NJB* ends this verse, here following the *MT*, with, “*there must be no evasion*,” and the *NRSV* has “*you must not withhold your help*.” [↑](#footnote-ref-599)
600. For ‘*must help*’, the *MT* uses the infinitive absolute for emphasis. [↑](#footnote-ref-600)
601. The Hebrew term, תוֹעֲבַ֛ת (‘*detestable*’), speaks of anything that runs counter to ritual or moral order, especially (in the OT) to divine standards. Cross-dressing in this covenant context may suggest homosexuality, fertility cult ritual, or some other forbidden practice. [↑](#footnote-ref-601)
602. People should exercise a reverent concern for God’s creatures (compare 20:19–20), taking only what is needed for livelihood. [↑](#footnote-ref-602)
603. For the opening verb, the *MT* uses the infinitive absolute for emphasis, which the translation seeks to reflect with ‘*be sure*’. [↑](#footnote-ref-603)
604. This safety law was designed for ancient flat-roofed houses. [↑](#footnote-ref-604)
605. The Qal verb פֶּן־תִּקְדַּ֗שׁ (‘*becomes consecrated*’) has the idea of being holy or being treated with special care; some take the meaning as ‘*be off-limits*’, or ‘*forfeited*’, i.e., the total produce of the vineyard, both crops and grapes, have to be forfeited to the sanctuary (cf. Ex 29:37, 30:29, Lv 6:18, 27, Nb 16:37–38, Hg 2:12). [↑](#footnote-ref-605)
606. The prohibitions of vv. 10–11 reflect primitive taboos: the mixing of kinds was thought to violate the differences God has ordained (Lv 19:19). [↑](#footnote-ref-606)
607. The term שַֽׁעַטְנֵ֔ז (‘*woven together*’) occurs only here and in Lv 19:19; the general meaning is clear even if the etymology is not. [↑](#footnote-ref-607)
608. The literal translation of ‘*tassels*’ (גְּדִלִ֖ים – the *WEBBE* has ‘*fringes*’) is ‘*twisted threads*’; the term seems to be synonymous with צִיצִ֥ת in Nb 15:38, a passage instructing Israel to remember the Covenant; perhaps that is the purpose of the tassels here as well. [↑](#footnote-ref-608)
609. The literal translation of ‘*sleeps with her*’ is ‘*goes to her*’, a Hebrew euphemistic idiom for sexual relations. [↑](#footnote-ref-609)
610. The literal translation of ‘*defames her*’ is ‘*brings against her a bad name*’. [↑](#footnote-ref-610)
611. In light of v. 17, this ‘*evidence*’ would evidently be blood-stained sheets indicative of the first instance of intercourse. [↑](#footnote-ref-611)
612. The literal translation of ‘*rejected*’ is ‘*hated*’. [↑](#footnote-ref-612)
613. The literal translation of ‘*cloth*’ is ‘*garment*’. [↑](#footnote-ref-613)
614. In place of ‘*punish*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*flog*’. [↑](#footnote-ref-614)
615. For the last sentence, here following the *NRSV*, the *NJB* reads, “*She shall be his wife and, all his life, he may not repudiate her*.” [↑](#footnote-ref-615)
616. For this verse, here with the *NJB*, the *NRSV* reads, “*If, however, this charge is true, that evidence of the young woman's virginity was not found*.” [↑](#footnote-ref-616)
617. The term נְבָלָה֙ (‘*infamy*’) refers to a moral lapse so serious as to jeopardize the whole community (cf. Gn 34:7, Jg 19:23, 20:6, 10, Jr 29:23). [↑](#footnote-ref-617)
618. Adultery, a violation of the 7th Commandment, was punishable by death (Lv 18:20, 20:10). [↑](#footnote-ref-618)
619. Intercourse with a betrothed virgin is considered as adultery because the woman is already, in effect, another man’s wife. [↑](#footnote-ref-619)
620. The literal translation of ‘*violated*’ is ‘*humbled*’. [↑](#footnote-ref-620)
621. After ‘*the man who lay with her*’, the *MT* adds the somewhat repetitive ‘*only him*’. [↑](#footnote-ref-621)
622. In place of ‘*neighbour*’, here following the *NRSV*, the *NJB* has ‘*fellow*’. [↑](#footnote-ref-622)
623. For this verse, the *NRSV* reads, “*Since he found her in the open country, the engaged woman may have cried for help, but there was no one to rescue her*.” [↑](#footnote-ref-623)
624. In place of ‘*they are*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*he is*’. [↑](#footnote-ref-624)
625. The money payment to be given to the father is the marriage present (Ex 22:16–17). A ‘*shekel*’ is about 10g. [↑](#footnote-ref-625)
626. **Deuteronomy 23** [↑](#footnote-ref-626)
627. In the *NRSV*, this verse is 22:30. Therein, the verse numbers of this chapter are accordingly decremented. To ‘*spread the fold*’ (of a cloak) over a woman signifies marriage (Rt 3:9, Ezk 16:8); thus, to ‘*uncover the skirt*’ here expresses the violation of a husband’s rights. [↑](#footnote-ref-627)
628. Deuteronomy preserves and comments on certain old rules for deciding doubtful cases as regards participation in the assembly of the Israelite community: the term translated ‘*assembly*’ (קְהַ֥ל) does not refer here to the nation as such but to the formal services of the tabernacle or temple. Eunuchs are excluded (compare Lv 21:17–23), who in ancient pagan religions were temple priests, and perhaps also children of incestuous union (Lv 18:6–18). [↑](#footnote-ref-628)
629. The only other occurrence of the Hebrew word מַמְזֵ֖ר (‘*bastard*’) is in Zc 9:6 and its exact meaning is unknown. Jewish exegesis usually takes it to mean the descendants of marriages between Israelites and foreigners, and refers to Ne 13:23 (where, however, the word does not appear). [↑](#footnote-ref-629)
630. In contrast to 2:9 & 19, which are exceptional, the traditional hostility towards Moab and Ammon reappears here. [↑](#footnote-ref-630)
631. The explanatory reasons given here are both concerned with Moab (see #2:1 & #Nb 22:2) and are later in date. [↑](#footnote-ref-631)
632. *NETB* omits the 2nd occurrence of ‘*Yahweh your God*’ in this verse, considering the phrase redundant in contemporary English. [↑](#footnote-ref-632)
633. In place of ‘*as long as you live*’, here following the *NJB* & *NRSV*, *NETB* has ‘*for all ages to come*’. [↑](#footnote-ref-633)
634. The *NRSV* has ‘*kin*’ in place of ‘*brother*’ (here following the *MT* & *NJB*), and *NETB* has ‘*relative*’. [↑](#footnote-ref-634)
635. This friendly attitude towards Edomites and Egyptians is surprising. The mention of Edomites as ‘*brothers*’ links the passage to others in which Edom and Israel are so called (Nb 20:14, Am 1:11, Ob vv. 10 & 12), even though Edom is blamed for having behaved badly. [↑](#footnote-ref-635)
636. The context makes clear that ‘*evil*’ refers to a matter of ritual impurity, not moral impurity, so it is *evil* in the sense that it disbars one from certain religious activity. [↑](#footnote-ref-636)
637. The literal translation of ‘*nocturnal emission*’ is ‘*nocturnal happening*’; the phrase here is euphemistic for some kind of bodily emission such as excrement or semen – see Lv 15:16–18, 22:4). [↑](#footnote-ref-637)
638. In place of ‘*at sunset*’, here following the *NJB* & *NETB*, the *NRSV* has ‘*when the sun has set*’. [↑](#footnote-ref-638)
639. The literal translation of ‘*latrine*’ is ‘*so that one may go outside there*’; the expression is euphemistic. [↑](#footnote-ref-639)
640. The *NRSV* has ‘*trowel*’ in place of ‘*spade*’ (here following *NETB*) and the *NJB* has ‘*mattock*’. [↑](#footnote-ref-640)
641. The expression עֶרְוַ֣ת דָּבָ֔ר (‘*anything improper*’) refers specifically to sexual organs and, by extension, to any function associated with them. [↑](#footnote-ref-641)
642. At the end of this verse, the *MT* adds ‘*from his master*’ but this is redundant in contemporary English. [↑](#footnote-ref-642)
643. The literal translation of ‘*towns*’ is ‘*gates*’. [↑](#footnote-ref-643)
644. The term translated ‘*sacred prostitute*’(קְדֵשָׁ֖ה) refers to the fertility cults that employed female and male prostitutes in rituals designed to evoke agricultural and even human fecundity (cf. Gn 38:21–22, 1K 14:24, 15:12, 22:47, 2K 23:7, Ho 4:14); the male cultic prostitute was called קָדֵ֖שׁ. [↑](#footnote-ref-644)
645. The term ‘*dog*’ is an opprobrious term for a male prostitute; the *NRSV* uses the literal phrase. [↑](#footnote-ref-645)
646. In place of ‘*brother*’, here following the *MT* & *NJB*, the *NRSV* & *NETB* have ‘*fellow Israelite*’, as also in the following verse. [↑](#footnote-ref-646)
647. *NETB* has ‘*if you keep this command*’ in place of ‘*so that*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-647)
648. In the 2nd part of this verse, the *MT* uses the infinitive absolute for emphasis, which is reflected in the translation by ‘*be sure*’. [↑](#footnote-ref-648)
649. The *NRSV* has ‘*incur guilt*’ in place of ‘*be sinful*’, here following *NETB* (as also in the previous verse). [↑](#footnote-ref-649)
650. *NETB* ends this verse, here following the *NJB*, with, “*such as what you have vowed to the Lord your God as a freewill offering*.” [↑](#footnote-ref-650)
651. Neighbours’ goodwill should not be presumed upon to the point of stealing from their harvest. [↑](#footnote-ref-651)
652. In place of ‘*ripe*’ (twice in this verse), here following *NETB*, the *NJB* & *NRSV* have ‘*standing*’. [↑](#footnote-ref-652)
653. **Deuteronomy 24** [↑](#footnote-ref-653)
654. The phrase עֶרְוַ֣ת דָּבָ֔ר (‘*indecent thing*’) refers here to some gross sexual impropriety (see #23:14); though the term usually has to do only with indecent exposure of the genitals, it can also include such behaviour as adultery (cf. Lv 18:6–18, 20:11,17,20-21, Ezk 22:10, 23:29, Ho 2:10). Jesus, citing this text (Mt 5:31–32, 19:7–9), clearly had adultery in view, as the narrative uses the Greek term *πορνεία* to identify the only justification for divorce. Vv. 1–4 reflect an old case law dealing with remarriage after divorce. [↑](#footnote-ref-654)
655. The *NRSV* includes the words ‘*and she leaves his home*’ as part of v. 1; the *LXX* lacks the phrase. [↑](#footnote-ref-655)
656. The literal translation of ‘*dislikes’* (here following the *NRSV*) is ‘*hates’* (the *NJB* has ‘*takes a dislike to*’). [↑](#footnote-ref-656)
657. The issue here is not divorce and its grounds *per se* but prohibition of remarriage to a mate whom one has previously divorced. [↑](#footnote-ref-657)
658. In place of ‘*bring joy to*’ (שִׂמַּ֖ח), here following the *MT* (and *NJB*), the *Peshitta* (and others) read ‘*enjoy’*; the *NRSV* has ‘*be happy with*’. [↑](#footnote-ref-658)
659. Since daily life depends upon bread, the mill cannot be taken as security for a loan (vv. 10–13). [↑](#footnote-ref-659)
660. The literal translation of ‘*brother Israelites*’ is ‘*his brothers, the sons of Israel*’; the terms ‘brothers’ and ‘sons of Israel’ are in apposition: the second defines the first more specifically. The literal translation of ‘*banish’* is ‘*burn’* (see #19:19). [↑](#footnote-ref-660)
661. In place of ‘*watch carefully and do*’, here following the *MT*, the *NJB* has ‘*take care that you faithfully observe and follow*’. [↑](#footnote-ref-661)
662. The reference is to Miriam having contracted leprosy because of her intemperate challenge to Moses’ leadership (Nb 12:1–15); the purpose for the allusion here appears to be the assertion of the theocratic leadership of the priests who, like Moses, should not be despised. [↑](#footnote-ref-662)
663. In place of ‘*of any kind*’, here following the *NRSV*, the *NJB* has ‘*whatever it may be*’ (and moves the phrase to the end of the verse). [↑](#footnote-ref-663)
664. The ‘*pledge’* refers to something offered as security for the debt. [↑](#footnote-ref-664)
665. The *NJB* lacks, “*the garment given you as*,” here from the *NRSV*. The literal translation of the verse is, “*you are not to go to bed in his pledge*,” since originally the pledge was the borrower’s cloak (Ex 22:25ff). What is in view is the use of clothing as guarantee for the repayment of loans, a matter already addressed elsewhere (23:19–20, 24:6; cf. Ex 22:25–26, Lv 25:35–37). [↑](#footnote-ref-665)
666. For ‘*must return*’, the *MT* uses the infinitive absolute for emphasis. [↑](#footnote-ref-666)
667. The literal translation of ‘*towns’* is ‘*gates’*. [↑](#footnote-ref-667)
668. The *NRSV* ends this verse, here following the *NJB*, with, “… *and you would incur guilt*.” [↑](#footnote-ref-668)
669. This verse is of great importance for the doctrine of individual responsibility. The pinnacle is an innovation (see 5:9, Ex 34:7, Jos 7:24). It is applied in 2K 14:6, affirmed in Jr 31:29–30 and developed in Ezk 14:12–20 & 18:10–20. [↑](#footnote-ref-669)
670. For the first part of this verse, here following the *NJB*, the *NRSV* reads, “*You shall not deprive a resident alien or an orphan of justice*.” [↑](#footnote-ref-670)
671. For the last sentence, here following the *NJB*, the *NRSV* reads, “*Therefore I command you to do this*.” [↑](#footnote-ref-671)
672. This law was later applied in the story of Ruth who, as a poor widow, was allowed by generous Boaz to glean in his fields (Rt 2:1–13). [↑](#footnote-ref-672)
673. In place of ‘*strip what is left*’, here following the *NRSV*, the *NJB* has ‘*go over the branches twice*’; the literal translation is ‘*knock down after you*’. [↑](#footnote-ref-673)
674. The literal translation of ‘*glean what if left*’ (here following the *NRSV*) is ‘*glean after you*’. [↑](#footnote-ref-674)
675. For the last sentence, here following the *NJB*, the *NRSV* reads, “*therefore I am commanding you to do this*.” [↑](#footnote-ref-675)
676. **Deuteronomy 25** [↑](#footnote-ref-676)
677. Vv. 1–3 form an old case law that imposes judicial restrictions on corporal punishment. [↑](#footnote-ref-677)
678. Literally translated, this verse opens, “*if the evil one is a son of a smiting*.” [↑](#footnote-ref-678)
679. The *NJB* adds ‘*seriously injured and*’ before ‘*degraded*’. [↑](#footnote-ref-679)
680. This verse is a law in the humane spirit of 22:6–7. [↑](#footnote-ref-680)
681. Vv. 5–10 detail the ‘levirate’ law. A widow who has no son is taken to wife by her brother-in-law (Latin ‘*levir*’, translated from the Hebrew ‘*yabam*’); the eldest son of this marriage is reckoned the dead husband’s, whose heir he becomes. This law allowed the perpetuation of the family name and the stability of the family property. The story of Tamar (Gn 38) emphasises the first, the story of Ruth the second; in Rt 4, the privileges and duties of the brother-in-law are extended to the ‘avenger’ (see #Nb. 35:19). [↑](#footnote-ref-681)
682. Since a man’s name was, according to ancient thought, the bearer of his person, a father lived on in his son (Gn 48:15–16). [↑](#footnote-ref-682)
683. As in the case of Tamar (Gn 38), the wife had the obligation to see that the duty of a husband’s brother (or ‘levir’) was performed. [↑](#footnote-ref-683)
684. The *NJB* has ‘*appears before them*’ in place of ‘*persists*’, here following the *NRSV*. [↑](#footnote-ref-684)
685. The removal of the sandal showed relinquishment of any claim to his dead brother’s estate (cf. Rt 4:7–8); spitting in the face was a sign of utmost disgust or disdain, an emotion the rejected widow would feel toward her uncooperative brother-in-law (cf. Nb 12:14, Lv 15:8). [↑](#footnote-ref-685)
686. It is not very clear what legal consequences of renunciation were: probably, the widow retained possession of her husband’s property. The ritual does not have the same sense in Rt 4:8. [↑](#footnote-ref-686)
687. The literal translation of ‘*genitals*’ is ‘*shameful parts*’; the level of specificity given this term in modern translations varies: ‘*private parts*’ (*NJB*, *NAB*, *NIV*); ‘*genitals*’ (*NRSV*, *NETB*, *NASB*); ‘*testicles*’ (*NLT*). [↑](#footnote-ref-687)
688. This is another law (compare the preceding one) intended to make it possible for a man to produce offspring, in this case by protecting his genitals, the spring of fertility. [↑](#footnote-ref-688)
689. The literal translation of ‘*one heavy, one light*’ is ‘*a large and a small*’ but the issue here is the weight. [↑](#footnote-ref-689)
690. The ‘*measure*’ referred to here is the ‘*ephah*’ (אֵיפָ֣ה), a unit of dry measure just under 20L. [↑](#footnote-ref-690)
691. The literal translation of ‘*accurate*’ (as *NJB*) is ‘*righteous*’; the *NRSV* has ‘*honest*’. [↑](#footnote-ref-691)
692. The term translated here ‘*abhorrent*’ (תֽוֹעֲבַ֛ת) speaks of attitudes and/or behaviours so vile as to be reprehensible to a holy God. [↑](#footnote-ref-692)
693. Here, the individual ancestor, ‘*Amalek*’ (עֲמָלֵ֑ק), the namesake of the tribe, is cited as representative of the entire tribe at the time Israel was entering Canaan. [↑](#footnote-ref-693)
694. See Ex 17:8–16. [↑](#footnote-ref-694)
695. The command, ‘*do not forget*’, is fulfilled in 1S 15:1–33. [↑](#footnote-ref-695)
696. **Deuteronomy 26** [↑](#footnote-ref-696)
697. The firstborn of man and beast belong to God (see #Ex 13:11); similarly, the first fruits of the soil are consecrated to him (Ex 22:28, 23:19, 34:26, Lv 2:12, 14, 23:10–17, Dt 18:4). According to Nb 18:12, they revert to the priests (see Ezk 44:30). [↑](#footnote-ref-697)
698. ‘*Where he chooses to give his name a home*’ is a circumlocution for the sanctuary, first the Tabernacle and later the Jerusalem Temple. [↑](#footnote-ref-698)
699. In place of ‘*Yahweh your God*’, here following the *MT* & *NRSV*, the *NJB*, following some *LXX* *MSS* (*κυρίῳ τῷ θεῷ μου*) has ‘*Yahweh my God*’ and, after the 2nd occurrence of the Divine Name in this verse, the *Peshitta* adds ‘*your God*’, to complete the usual formula. [↑](#footnote-ref-699)
700. In place of ‘*from your hand*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has simply ‘*from you*’. [↑](#footnote-ref-700)
701. The phrase, ‘*wandering Aramaean*’, is a reference to Jacob’s semi-nomadic lifestyle. Though the term אֹבֵ֣ד generally means ‘to perish’ or the like, a meaning ‘to go astray’ or ‘to be lost’ is also attested; the ambivalence in the *MT* is reflected in the versions, where *Codex Vaticanus* of the *LXX* reads *ἀπέβαλεν* (‘*lost*’) for a possibly metathesised reading found in other *MSS*, *ἀπέλαβεν* (‘*received*’). [↑](#footnote-ref-701)
702. The confession of faith in vv. 6–10 gives an outline of salvation history centred on the deliverance from Egypt. [↑](#footnote-ref-702)
703. In place of ‘*misery*’, here following the *NJB*, the *NRSV* has ‘*affliction*’ and *NETB* has ‘*humiliation*’. [↑](#footnote-ref-703)
704. The references here are anthropomorphisms designed to convey God’s tremendously great power in rescuing Israel from their Egyptian bondage. [↑](#footnote-ref-704)
705. The *NRSV* & *NETB* end this verse with the more traditional ‘*a land flowing with milk and honey*’; here, we follow the *NJB*. [↑](#footnote-ref-705)
706. In place of ‘*bow down*’, here following the *NJB* & *NRSV*, *NETB* has ‘*worship*’. [↑](#footnote-ref-706)
707. For this verse, here following the *NJB*, the *NRSV* reads, “*Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house*.” [↑](#footnote-ref-707)
708. The terms ‘*Levite*’, ‘*aliens*’, ‘*orphan*’, and ‘*widow*’ are collective singulars. [↑](#footnote-ref-708)
709. In place of ‘*violating*’, here following *NETB*, the *NRSV* has ‘*transgressing*’ and the *NJB* has ‘*going beyond*’. [↑](#footnote-ref-709)
710. The yield of the tithe, being consecrated to Yahweh, had to be kept free of all profanation: mourning rites (Ho 9:4) or impurity (Hg 2:13). [↑](#footnote-ref-710)
711. The *NRSV* has ‘*habitation*’ in place of ‘*dwelling place*’, here following the *NJB*. [↑](#footnote-ref-711)
712. The 2nd discourse of Moses (see #4:44) is resumed at this point and goes on until 28:68. [↑](#footnote-ref-712)
713. The foregoing Deuteronomic Code is the document of the Covenant, set out as a contract: Yahweh will be the God of Israel, and Israel will be his people, on condition that the latter keeps the commandments. Blessings and curses (Ch. 28) are the sanctions for observance of the contract. [↑](#footnote-ref-713)
714. In place of ‘*very own*’, here following the *NJB*, the *NRSV* has ‘*treasured*’ and *NETB* has ‘*special*’. [↑](#footnote-ref-714)
715. Vv. 18–19 are one sentence in the *MT*, but the translation divides it into two sentences for stylistic reasons; the 1st clause in v. 19 gives a result of the preceding clause: when Israel keeps God’s law, God will bless them with fame and honour. [↑](#footnote-ref-715)
716. **Deuteronomy 27** [↑](#footnote-ref-716)
717. This chapter consists of three dissimilar elements: vv. 1–8, 9–10 and 11–26. Vv. 9–10 are the continuation of 26:19; the other two elements are insertions: the original author of Deuteronomy would never have ordered the construction of an altar on Mount Ebal (or Mount Gerizim, v. 4ff), and the Law written on the stones (v. 8) must have been shorter than Deuteronomy. [↑](#footnote-ref-717)
718. In place of ‘*plaster*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*lime*’. [↑](#footnote-ref-718)
719. The *NJB* has ‘*write*’ in place of ‘*inscribe*’, here following the *NRSV*. [↑](#footnote-ref-719)
720. For ‘*Mount Ebal*’, the *Samaritan Pentateuch* has ‘*Mount Gerizim*’, which is, perhaps, the original reading, altered later during the polemics against the Samaritans, whose place of worship was on Gerizim and may have conserved the old tradition. See also vv. 12–13. [↑](#footnote-ref-720)
721. The *NRSV* ends this verse, here following the *NJB*, with, “*an altar of stones on which you have not used an iron tool*.” [↑](#footnote-ref-721)
722. In place of ‘*rough stones*’ (following the *NJB*), the *NRSV* (and *NETB*) uses, ‘*unhewn (whole) stones*’. [↑](#footnote-ref-722)
723. For ‘*communion sacrifices*’, here following the *NJB*, the *NRSV* has ‘*sacrifices of well-being*’ and *NETB* has ‘*fellowship offerings*’. [↑](#footnote-ref-723)
724. The *NJB* has ‘*carefully*’ in place of ‘*very clearly*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-724)
725. The *NJB* subtly alters the word order in this verse, reading, ‘*be silent, Israel, and listen*’. [↑](#footnote-ref-725)
726. In place of ‘*commanding you*’, here following the *MT* & *NRSV*, the *NJB* has ‘*enjoin on you*’. [↑](#footnote-ref-726)
727. Vv. 11–26 combine two ceremonies:

     **1** (Vv. 12–13): the tribes, divided into two groups, exchange blessings and curses. The original text has been cut short to make way for a different ceremony.

     **2** (Vv. 14–26): the Levites proclaim 12 curses, to which the entire people reply ‘Amen’. The first and last of these are manifestly Deuteronomic; the other 10 embody prohibitions that have their parallels in the Code of the Covenant, and in the material of Lv. 18. [↑](#footnote-ref-727)
728. See #4 on the names of the two mountains. [↑](#footnote-ref-728)
729. In place of ‘*and these*’, here following the *NRSV*, the *NJB* repeats ‘*the following*’ from v. 12. [↑](#footnote-ref-729)
730. The literal translation of ‘*all the Israelites*’ is ‘*every Israelite man*’. [↑](#footnote-ref-730)
731. The term translated here ‘*abhorrent*’ (תּֽוֹעֲבַ֣ת) speaks of attitudes and/or behaviours so vile as to be reprehensible to a holy God. [↑](#footnote-ref-731)
732. The term קְלֶ֥ה means to treat with disdain or lack of due respect, here violating the 5th commandment (5:16, cf. Ex 21:17). [↑](#footnote-ref-732)
733. Throughout this pericope the Levites pronounce the curse and the people respond with ‘*Amen*’. [↑](#footnote-ref-733)
734. ‘*Amen*’ (אָמֵֽן) means ‘*so be it*’; the term is an affirmation expressing agreement with the words of the Levites. [↑](#footnote-ref-734)
735. In place of ‘*deprives … of justice*’, here following the *NRSV*, the *NJB* has ‘*tampers with the rights of*’. [↑](#footnote-ref-735)
736. The literal translation of ‘*dishonours his father*’ is ‘*uncovers his father’s skirt*’. [↑](#footnote-ref-736)
737. ‘To lie with’ is a euphemism for having sexual relations with someone (or in this case, some animal). [↑](#footnote-ref-737)
738. Before ‘*the daughter*’, the *NRSV* adds ‘*whether*’. [↑](#footnote-ref-738)
739. Although not, strictly speaking, incest, sexual intercourse with such a close relative is forbidden. [↑](#footnote-ref-739)
740. The *NJB* has ‘*his neighbour*’ in place of ‘*a neighbour*’, here following the *NRSV*. [↑](#footnote-ref-740)
741. In place of ‘*shed innocent blood*’, here following the *NRSV*, the *NJB* has ‘*take an innocent life*’. [↑](#footnote-ref-741)
742. This last verse essentially reiterates all the others. [↑](#footnote-ref-742)
743. **Deuteronomy 28** [↑](#footnote-ref-743)
744. The Hebrew text opens with an infinitive absolute for emphasis, which the translation (following *NETB*) indicates with ‘*indeed*’. [↑](#footnote-ref-744)
745. In place of ‘*and overtake you*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*in abundance*’. [↑](#footnote-ref-745)
746. The six blessings of vv. 3–6, formulated in short, emphatic style, were perhaps part of the old covenant ceremony preserved in fragmentary form in 27:11–26. [↑](#footnote-ref-746)
747. The *NJB* has ‘*body*’ in place of ‘*womb*’, here following the *NRSV*. [↑](#footnote-ref-747)
748. For this verse, here following the *NRSV*, the *NJB* reads, “*Blessed will be your pannier and your bread bin*.” [↑](#footnote-ref-748)
749. The ‘*coming in*’ and ‘*going out*’ is a figure of speech (merism) indicating all of life and its activities. [↑](#footnote-ref-749)
750. The *NJB* lacks the word ‘*ways*’ at the end of this verse, here following the *MT* & *NRSV*. [↑](#footnote-ref-750)
751. In place of ‘*all your undertakings*’, here following the *NJB*, the *NRSV* has ‘*all that you undertake*’ and *NETB* has ‘*everything you do*’. [↑](#footnote-ref-751)
752. The idiom, ‘*walk in his ways*’ means ‘*obey him*’. [↑](#footnote-ref-752)
753. The phrase, ‘*you bear Yahweh’s name*’, literally ‘*that Yahweh’s name is pronounced over you*’, signifies ownership (2S 12:28, Is 4:1). [↑](#footnote-ref-753)
754. In place of ‘*give you great store of good things*’, here following the *NJB*, the *NRSV* has ‘*make you abound in prosperity*’. [↑](#footnote-ref-754)
755. For the last sentence, here following the *NRSV*, the *NJB* reads, “*You will make many nations your subjects, yet you will be subject to none*.” [↑](#footnote-ref-755)
756. In place of ‘*will put you at the head, not at the tail*’, here following the *NJB*, the *NRSV* & *NETB* read, ‘*will make you the head and not the tail*’. [↑](#footnote-ref-756)
757. The literal translation of ‘*and serving them*’ is ‘*in order to serve them*’. [↑](#footnote-ref-757)
758. In place of ‘*do not obey the voice of*’, here following the *NJB* & *NRSV* (the literal translation of ‘*obey*’ is ‘*hear*’), *NETB* simply has ‘*ignore*’. [↑](#footnote-ref-758)
759. The six curses of vv. 16–19, parallel to the six blessings (vv. 3–6), likewise echo the old Shechem ceremony. [↑](#footnote-ref-759)
760. For this verse, here following the *NRSV*, the *NJB* reads, “*Cursed will be your pannier and your bread bin*.” [↑](#footnote-ref-760)
761. The *NJB* has ‘*body*’ in place of ‘*womb*’, here following the *NRSV*. [↑](#footnote-ref-761)
762. The ‘*coming in*’ and ‘*going out*’ is a figure of speech (merism) indicating all of life and its activities. [↑](#footnote-ref-762)
763. In place of ‘*in everything you attempt to do*’, here following the *NRSV*, the *NJB* has ‘*in return for all your offerings*’. [↑](#footnote-ref-763)
764. The literal translation of ‘*infect you with the plague*’ is ‘*cause pestilence to cling to you*’. [↑](#footnote-ref-764)
765. The term translated ‘*consumption*’ is from a verbal root that indicates a weakening of one’s physical strength. [↑](#footnote-ref-765)
766. For ‘*the heavens above you*’, the *MT* reads ‘*your heavens*’ and the *LXX* has ‘*heaven will be to you*’ (*ἔσται σοι ὁ οὐρανὸς*). [↑](#footnote-ref-766)
767. For this verse, here following the *NJB*, the *NRSV* reads, “*The Lord will change the rain of your land into powder, and only dust shall come down upon you from the sky until you are destroyed*.” [↑](#footnote-ref-767)
768. The meaningless *MT* reading זַֽעֲוָ֔ה is clearly a transposition of the more commonly attested noun זועה, ‘*horror*’. [↑](#footnote-ref-768)
769. In place of ‘*corpses*’, here following the *NRSV*, the *NJB* has the singular noun, ‘*carcase*’. [↑](#footnote-ref-769)
770. This verse is a reference to the Egyptian plagues. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-770)
771. The literal translation of ‘*mind*’ is ‘*heart*’. [↑](#footnote-ref-771)
772. For the last sentence, here following the *NJB*, the NRSV reads, “*and you shall be continually abused and robbed, without anyone to help*.” [↑](#footnote-ref-772)
773. In place of ישגלנה (‘*ravish*’, ‘*violate*’), here following the *Kethib*, the *Qere* has יִשְׁכָּבֶ֔נָּה (‘*lie with*’). [↑](#footnote-ref-773)
774. The *NJB* & *NETB* have ‘*save*’ in place of ‘*help*’, here following the *NRSV*. [↑](#footnote-ref-774)
775. The *NRSV* adds ‘*while you look on*’ after ‘*people*’, but this actually repeats the phrase ‘*strain your eyes*’. [↑](#footnote-ref-775)
776. In place of ‘*abused*’, here following the *NRSV*, the *NJB* has ‘*exploited*’. [↑](#footnote-ref-776)
777. For this verse, here following the *NJB*/*NRSV*, *NETB* reads, “*You will go insane from seeing all this*.” [↑](#footnote-ref-777)
778. In place of ‘*which cannot be healed*’, here following the *NRSV*, the *NJB* reads ‘*for which you will find no cure*’. [↑](#footnote-ref-778)
779. Conquest by a strange nation happened in 721 BCE, when the Assyrians destroyed the Northern Kingdom and deported its population (v. 41). [↑](#footnote-ref-779)
780. *NETB* has ‘*object of ridicule*’ in place of ‘*byword*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-780)
781. The *NJB* has ‘*devour*’ in place of ‘*consume*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-781)
782. The *NRSV* & *NETB* have ‘*worm*’ in place of ‘*grub*’, here following the *NJB*. [↑](#footnote-ref-782)
783. After ‘*drop off*’, *NETB* adds ‘*the trees while still unripe*’. [↑](#footnote-ref-783)
784. The literal translation of ‘*not keep them*’ (here following *NETB*) is ‘*they will not be yours*’. [↑](#footnote-ref-784)
785. The term here translated ‘*insects*’ denotes some sort of buzzing or whirring insect; some have understood this to be a type of locust but other insects have also been suggested: ‘*the cicada*’ (*NRSV*) and ‘*whirring locusts*’ (*NETB*). [↑](#footnote-ref-785)
786. In place of ‘*above you*’, here following the *NRSV*, the *NJB* has ‘*at your expense*’. [↑](#footnote-ref-786)
787. The *NJB* opens this verse, here following the *NRSV*, with, “*He will make you his chattel, you will not make him yours*.” [↑](#footnote-ref-787)
788. In place of ‘*laws*’, here following the *NJB*, the *NRSV* has ‘*decrees*’ and *NETB* has ‘*statutes*’. [↑](#footnote-ref-788)
789. The literal translation of ‘*descendants*’ is ‘*seed*’. [↑](#footnote-ref-789)
790. In place of ‘*in the joy and happiness*’, here following the *NJB*, the *NRSV* has ‘*joyfully and with gladness of heart*’. [↑](#footnote-ref-790)
791. For ‘*they*’ in the last sentence (twice), the *MT* has ‘*he*’: the pronoun is a collective singular referring to the enemies. [↑](#footnote-ref-791)
792. Some translations (as *NETB*) understand the phrase here translated as ‘*like an eagle taking wing*’ as a reference to the distance (‘*as an eagle flies*’). [↑](#footnote-ref-792)
793. The *NRSV* has ‘*favour*’ in place of ‘*pity*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-793)
794. For ‘*they*’ (several times in vv. 51–52), the *MT* has ‘*he*’ – a collective singular referring to the invading nation. [↑](#footnote-ref-794)
795. The literal translation of ‘*towns*’ is ‘*gates*’, as also in vv. 55 & 57. [↑](#footnote-ref-795)
796. The *NJB* opens this verse, here (loosely) following the *NRSV*, with, “*During the siege and in the distress to which your enemies will reduce you*;” and *NETB* has “*You will then eat your own offspring, the flesh of the sons and daughters the Lord your God has given you, because of the severity of the siege by which your enemies will constrict you*.” [↑](#footnote-ref-796)
797. In place of ‘*scowl at*’, here following the *NJB*, the *NRSV* has ‘*begrudge food to*’ and *NETB* has ‘*turn against*’. [↑](#footnote-ref-797)
798. The literal translation of ‘*brings*’ is ‘*besiege*’, but this is redundant with the noun ‘*siege*’. [↑](#footnote-ref-798)
799. Next to ‘*gentle*’, the *LXX* adds ‘*very*’ (*σφόδρα*) to bring the description into line with v. 54. [↑](#footnote-ref-799)
800. In place of ‘*between her feet*’ the *NJB* has ‘*when it leaves her womb*’. [↑](#footnote-ref-800)
801. A more literal opening for this verse is, “*If you are not careful to do all the words*...” [↑](#footnote-ref-801)
802. In place of ‘*pernicious and enduring diseases*’, here following the *NJB* the *NRSV* has ‘*grievous and lasting maladies*’. [↑](#footnote-ref-802)
803. Though they did not fall on the Israelites, the plagues God sent to Egypt prior to the Exodus must have caused great terror (cf. Ex 15:26). [↑](#footnote-ref-803)
804. The term תּוֹרָ֣ה (‘*Book of the Law*’) can refer to: the whole Torah, the Book of Deuteronomy, or even just to this curse section of the covenant. [↑](#footnote-ref-804)
805. The literal translation of ‘*obeying*’ is ‘*listening to*’. [↑](#footnote-ref-805)
806. In place of ‘*bringing you ruin and destruction*’, here following the *NJB* & *NRSV*, *NETB* has ‘*destroying and decimating you*’. [↑](#footnote-ref-806)
807. Once more, we have a clear prophecy of the Babylonian Exile and the Diaspora. [↑](#footnote-ref-807)
808. In place of ‘*halting breath*’, here following the *NJB*, the *NRSV* has ‘*a languishing spirit*’ and *NETB* has ‘*a spirit of despair*’. [↑](#footnote-ref-808)
809. The *NJB* opens this verse, here following the *NRSV* & *NETB*, with, “*Your life from the outset will be a burden to you*.” [↑](#footnote-ref-809)
810. For the last sentence, here following the *NJB*, the *NRSV* continues the previous sentence, with, “*because of the dread that your heart shall feel and the sights that your eyes shall see*.” [↑](#footnote-ref-810)
811. The threat of disasters and of a second slavery recalls the favours commemorated in the introductory discourse: this balance suggests that the very power that saved may yet destroy. [↑](#footnote-ref-811)
812. In the *NRSV* and most English translations, this verse is included as 29:1. Here, we follow the numbering scheme of the *MT* and *NJB*. The verse serves as a title to the third discourse of Moses, ending at the end of Ch. 30 rather than at 32:47 (as some scholars assert). [↑](#footnote-ref-812)
813. **Deuteronomy 29**

     In Chs 29 & 30, we again find the elements of a treaty formula (see #10:12 & #28:1). The discourse opens with a review of the events of the Exodus (vv. 2–8, see 1:4, 4:46–47, 8:2–5). Next follows the ratification of the treaty on behalf of the people (vv. 10–15) and, after that, a sermon (vv. 16–21), which seems to be resumed at 30:11–14. The blessings and imprecations normally associated with such treaties occur at 30:15–20. The section 29:21–30:10, consisting of miscellaneous elements, seems to be an insertion of the Deuteronomic school. [↑](#footnote-ref-813)
814. Verse numbers in this chapter are decremented from those in the *NRSV* (see #28:69). [↑](#footnote-ref-814)
815. In place of ‘*ordeals*’, here following the *NJB*, the *NRSV* has ‘*trials*’ and *NETB* has ‘*judgements*’. [↑](#footnote-ref-815)
816. The literal translation of ‘*mind to understand*’ (following the *NRSV*) is ‘*heart to know*’. [↑](#footnote-ref-816)
817. Literally translated, ‘*you have been wearing*’ (following the *NJB*) is simply ‘*on you*’. [↑](#footnote-ref-817)
818. In place of ‘*I, Yahweh, am your God*’, the *LXX* reads ‘*he is the Lord your God*’ (*οὗτος κύριος ὁ θεὸς ὑμῶν*). [↑](#footnote-ref-818)
819. The *NRSV* and *NETB* read ‘*King Sihon of Heshbon and King Og of Bashan*’; here, we follow the *MT* & *NJB*. [↑](#footnote-ref-819)
820. In place of ‘*the half-tribe of the Manassites*’, *NETB* has ‘*half the tribe of Manasseh*’. [↑](#footnote-ref-820)
821. The *NRSV* uses ‘*succeed*’ in place of ‘*thrive*’; it offers ‘*deal wisely*’ as an alternative. [↑](#footnote-ref-821)
822. The *Peshitta* presupposes either ‘*heads of your tribes*’ or ‘*your heads, your judges*’, etc. (reading שׁפטיכם for שׁבטיכם); its comparative difficulty favours the originality of the *MT* reading. [↑](#footnote-ref-822)
823. The people mentioned in the parenthesis are the lower orders, often of non-Israelite extraction (see Jos 9:27). [↑](#footnote-ref-823)
824. Literally translated, this verse reads, “*for you to pass on into the covenant of Yahweh your God and into his oath, which Yahweh your God is cutting with you today*.” [↑](#footnote-ref-824)
825. Verses 9–12 are one long sentence in Hebrew; many translations divide this for stylistic reasons. [↑](#footnote-ref-825)
826. The *NJB* & *NETB* open this verse with, “*Not with you alone do I make this Covenant*.” [↑](#footnote-ref-826)
827. Here, more than anywhere else, Moses appears as mediator of the Covenant, the central formula of which is given in v. 13 (see footnote to 26:16). Vv. 14–15 extend the agreements to those absent, thus giving the Covenant a permanent validity. [↑](#footnote-ref-827)
828. The *NRSV* and *NETB* open this verse with ‘*you know how we lived in Egypt*;” here, we follow the *NJB*. [↑](#footnote-ref-828)
829. The term שִׁקּ֣וּצֵיהֶ֔ם (‘*abominations*’) refers to anything out of keeping with the nature and character of Yahweh and therefore to be avoided by his people Israel. [↑](#footnote-ref-829)
830. The Hebrew noun לַֽעֲנָֽה literally means ‘*wormwood*’ but is used figuratively for anything bitter, thus here ‘*fruit that is poisonous and bitter*’. [↑](#footnote-ref-830)
831. The translation of the end of this verse is uncertain; the NJB offers, as an alternative, “… *in such a way as to remove the irrigated soil with the dry*;” presumably a proverb, indicating total ruin. The *NRSV* reads: “*… “We are safe even though we go our own stubborn ways” (thus bringing disaster on moist and dry alike) – …*” The *LXX* translates it as, “*so that the sinner be not destroyed with him who is without sin*” (*ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον*). The community is responsible for rooting out the infectious poison of idolatry, lest the ‘*moist*’ (fertile and wholesome) people be swept away with the ‘*dry*’ (Ch. 13). [↑](#footnote-ref-831)
832. In place of ‘*wrath and jealousy*’, here following the *NJB*, the *NRSV* has ‘*anger and passion*’ and *NETB* has ‘*intense anger*’. [↑](#footnote-ref-832)
833. In place of ‘*to his distinction*’, here following the *NJB*, the *NRSV* has ‘*for calamity*’ and *NETB* has ‘*for judgement*’. [↑](#footnote-ref-833)
834. The literal translation of ‘*will see*’ is ‘*will say and see*’: one expects a quotation to appear, but it seems to be omitted. [↑](#footnote-ref-834)
835. In place of ‘*scorched earth*’, here following the *NJB*, the *NRSV* has *‘burnt soil*’. [↑](#footnote-ref-835)
836. For the 2nd question, here following the *NJB*, then *NRSV* has, “*What caused this great display of anger?*” [↑](#footnote-ref-836)
837. In place of ‘*they will say*’, here following the *NRSV*, the *NJB* & *NETB* have ‘*the people will say*’. [↑](#footnote-ref-837)
838. In place of *‘whom he had not allotted to them*’, here following the *NRSV*, the *NJB* has ‘*that were no part of their heritage from him*’ and *NETB* has ‘*that he did not permit them to worship*’; a more literal translation would be ‘*that he* *did not assign to them*’. [↑](#footnote-ref-838)
839. The literal translation of ‘*all the curses*’ is ‘*the entire curse*’. [↑](#footnote-ref-839)
840. Note that the ל in וַיַּשְׁלִכֵ֛ם is presented as an enlarged letter, just as it appears in almost all *Hebrew MSS*. [↑](#footnote-ref-840)
841. The ‘*things hidden*’ refer to the divine wisdom beyond human understanding; the ‘*things revealed*’ are the teachings set forth in Deuteronomy. [↑](#footnote-ref-841)
842. **Deuteronomy 30** [↑](#footnote-ref-842)
843. Vv. 1–10 presuppose that Israel is already in exile and anticipate the time when Yahweh will restore the people. [↑](#footnote-ref-843)
844. ‘*Return to Yahweh*’ means to repent – an act that involves turning away from unworthy loyalties and turning the heart to God (v. 10). [↑](#footnote-ref-844)
845. In place of ‘*bring back your captives*’, here following the *NJB*, the *NRSV* has ‘*restore your fortunes*’. [↑](#footnote-ref-845)
846. The *NRSV* opens with: “*Even if you are exiled to the ends of the world…*” [↑](#footnote-ref-846)
847. *NETB* ends this verse, here following the *NJB*, with, “*he will do better for you and multiply you more than he did your ancestors*.” [↑](#footnote-ref-847)
848. God will work the inner change that makes it possible to fulfil the law of love. [↑](#footnote-ref-848)
849. In place of ‘*foes*’ and ‘*enemies*’, here following the *NJB*, the *NRSV* has, respectively, ‘*enemies*’ and ‘*adversaries*’. [↑](#footnote-ref-849)
850. The literal translation of ‘*enjoin on*’ is ‘*command*’ but this sounds repetitive in English. [↑](#footnote-ref-850)
851. In place of ‘*rejoice*’, here following the *NRSV*, then *NJB* has ‘*take delight*’ (twice in this verse). [↑](#footnote-ref-851)
852. The *NRSV* has ‘*this book of the law*’ in place of ‘*the Book of this Law*’, here following the *NJB*. [↑](#footnote-ref-852)
853. A recurrent theme in the writings is that wisdom, source of all happiness, is inaccessible (Job 28, Qo 7:24, Si 1:6, Ba 3:15, but cf. Pr 8:1ff). [↑](#footnote-ref-853)
854. In place of ‘*ask*’, here following the *NRSV*, the *NJB* has ‘*wonder*’ (as also in v. 13). [↑](#footnote-ref-854)
855. The *NRSV* has ‘*sea*’ in place of ‘*seas*’, here following the *NJB*. [↑](#footnote-ref-855)
856. *NETB* has ‘*mind*’ in place of ‘*heart*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-856)
857. After ‘*prosperity*’, *NETB* adds ‘*on the one hand*’ and, after ‘*disaster*’, adds ‘*on the other hand*’. [↑](#footnote-ref-857)
858. Some *LXX* *MSS* insert before this verse, ‘*if you obey the commandments of the Lord your God*’ (*ἐὰν εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου*). [↑](#footnote-ref-858)
859. The phrase ‘*your heart*’ is here a metonym for the person. [↑](#footnote-ref-859)
860. The *MT* uses the infinitive absolute for emphasis, which the translation indicates with ‘*most certainly*’. [↑](#footnote-ref-860)
861. In place of ‘*invoke*’, here following *NETB*, the *NJB* & *NRSV* have ‘*call*’. [↑](#footnote-ref-861)
862. ‘*Life*’ is not the mere extension of days; it is loving, obeying and cleaving to Yahweh, instead of pursuing the ways of idolatry. [↑](#footnote-ref-862)
863. **Deuteronomy 31** [↑](#footnote-ref-863)
864. For the *MT* reading ויּלךְ (‘*he went*’), the *LXX* (*συνετέλεσεν*) and *Qumran MSS* have ויכל (‘*he finished*’) reading, as with the *NRSV*: “*When Moses had finished speaking all these words to all Israel, 2 he said to them: …*” The difficult reading of the *MT* favours its authenticity. [↑](#footnote-ref-864)
865. According to Gn 6:3, 120 years is the maximum human lifespan allowed by God after the Flood. [↑](#footnote-ref-865)
866. *NETB* opens this verse with, “*As for the Lord your God, he is about to cross over before you*.” [↑](#footnote-ref-866)
867. In place of ‘*kings of the Amorites*’, here following the *NJB* & *NRSV*, *NETB* has ‘*the Amorite kings*’. [↑](#footnote-ref-867)
868. The *NRSV* has ‘*full accord*’ in place of ‘*exact accordance*’, here following the *NJB*; *NETB* reads ‘*according to the whole commandment*’. [↑](#footnote-ref-868)
869. The *NJB* omits the emphatic ‘*it is* …’ and ‘… *who*’, here following the *NRSV*. [↑](#footnote-ref-869)
870. The *NJB* lacks the emphatic ‘*the one*’, here following the *NRSV*. [↑](#footnote-ref-870)
871. The *NJB* lacks ‘*or discouraged*’, here following *NETB*. [↑](#footnote-ref-871)
872. Note that the text does not say that Moses wrote down the Law himself – it could mean that he had scribes or associates do this for him. [↑](#footnote-ref-872)
873. Deuteronomy fixes this reading to be held on the Feast of Shelters, every Sabbatical year. Later tradition, however, implicit in 2Ch 15:10 and explicit in the ‘*Book of Jubilees*’ and in the *Qumran* documents, links the memorial of the Covenant with the Feast of Weeks. [↑](#footnote-ref-873)
874. Every seventh (or Sabbatical) year (15:1–11), the Deuteronomic Law is to be read at the central sanctuary during the Festival of Booths (16:13–15). On this occasion, a ceremony of covenant renewal is presumably to take place. [↑](#footnote-ref-874)
875. The *NRSV* uses ‘*alien*’ in place of ‘*stranger*’, here following the *NJB*. [↑](#footnote-ref-875)
876. The phrase ‘*this Law*’ is not in the *MT*, but English style requires an object for the verb here; the *NJB* & *NRSV* uses the pronoun ‘*it*’; here, we follow *NETB* (and the *NIV*). [↑](#footnote-ref-876)
877. Vv. 14–15 are the only mention of the Tent and the theophany in Deuteronomy. [↑](#footnote-ref-877)
878. The *NJB* has ‘*showed himself*’ in place of ‘*appeared*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-878)
879. The literal translation of ‘*they*’ is ‘*he*’; the *Samaritan Pentateuch*, *LXX*, and *Tg* read the plural ‘*they*’. [↑](#footnote-ref-879)
880. In place of ‘*forsake them and hide my face from them*’, here following the *NJB* & *NRSV*, *NETB* has ‘*abandon them and reject them*’. [↑](#footnote-ref-880)
881. See #15 for the use of 3pl in vv. 15–21. [↑](#footnote-ref-881)
882. In place of ‘*which you must use*’, here following the *NJB*, *NETB* has ‘*for yourselves*’. [↑](#footnote-ref-882)
883. The *NJB* has ‘*despise*’ in place of ‘*reject*’, here following *NETB*. [↑](#footnote-ref-883)
884. The literal translation of ‘*must not forget it*’ is ‘*it will not be forgotten from the mouth of his seed*’. [↑](#footnote-ref-884)
885. The ‘*song*’ (the “Song of Moses”) starts at 32:1. [↑](#footnote-ref-885)
886. For the end of this verse, the *LXX* reads, “*as the Lord promised them, and he will be with you*.” (*ἣν ὤμοσεν κύριος αὐτοῖς, καὶ αὐτὸς ἔσται μετὰ σοῦ*) This relieves the problem of Moses apparently promising to be with Joshua as the *MT* reads on the surface (‘*I will be with you*’) but the reading of the *LXX* is clearly an attempt to clarify an existing obscurity and therefore is unlikely to reflect the original. [↑](#footnote-ref-886)
887. The Law mediated by Moses (see #4:14) is put beside the Ark containing the Decalogue uttered by God himself. [↑](#footnote-ref-887)
888. In place of ‘*Moses*’, here following the *MT* & *NRSV*, the *NJB* & *NETB* open with ‘*he*’. [↑](#footnote-ref-888)
889. The ‘*Book of the Law*’ refers to Deuteronomy. [↑](#footnote-ref-889)
890. The literal translation of ‘*stubborn*’ is ‘*stiff-necked*’. [↑](#footnote-ref-890)
891. ‘*These words*’ is probably a reference to the following Song of Moses (Ch. 32), not to the Book of the Law. [↑](#footnote-ref-891)
892. For ‘*you will act corruptly*’, the *MT* uses the infinitive absolute for emphasis, which the translation indicates with the word ‘*surely*’. [↑](#footnote-ref-892)
893. In place of ‘*to the very end*’, here following the *NJB* & *NRSV*, *NETB* has ‘*from start to finish*’. [↑](#footnote-ref-893)
894. **Deuteronomy 32** [↑](#footnote-ref-894)
895. The great Song of Moses celebrates the unique power of the God of Israel, the one true God. After an introduction in the wisdom style (vv. 1–2), it proclaims the perfection of the works of God (vv. 3–7), his providence for Israel (vv. 8–14), to which it contrasts the people’s rebelliousness (vv. 15–19) and the consequent judgement (vv. 19–25); Go swill not, however, abandon Israel to his enemies (vv. 26–35) and will intervene on behalf of his people (vv. 36–42); v. 43 is a doxology. [↑](#footnote-ref-895)
896. The term translated ‘*dew*’ can also mean ‘*mist*’ or ‘*light drizzle*’; in some contexts, the term appears to refer to light rain, rather than dew. [↑](#footnote-ref-896)
897. The *Samaritan Pentateuch* & *Tg* have ‘*in the name*’ rather than ‘*the name*’, here following the *MT*. [↑](#footnote-ref-897)
898. The *LXX* reads ‘*God*’ (*θεός*) for the *MT’s* ‘*Rock*’; the Hebrew term depicts God as a rocky summit where one may find safety and protection. [↑](#footnote-ref-898)
899. The *NRSV* has, “*Yet his degenerate children have dealt falsely with him,*” for the 1st line; the *MT* is corrupt; the text here follows the *LXX* (*ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά*) and *Samaritan* *Pentateuch*. Israel is of noble birth (born of Yahweh); his degeneration is his own doing. [↑](#footnote-ref-899)
900. Note that the opening הַ is presented as an enlarged letter, just as it appears in almost all *Hebrew MSS*. [↑](#footnote-ref-900)
901. The *Peshitta*, *Tg*, and *Vg* (*cogita*) read 2ms in the 2nd line, whereas the *MT* has 2mp; the former is preferred, the latter perhaps being a misreading (בּינוּ for בּינה): both the preceding (‘*remember*’) and following (‘*ask*’) imperatives are singular forms in the *MT*. [↑](#footnote-ref-901)
902. ‘*Sons of God*’ follows the *LXX* (*ἀγγέλων θεοῦ* – ‘*angels of God*’) and *NJB*, where the *MT* has ‘*Israelites*’ (בְּנֵ֥י יִשְׂרָאֵֽל – ‘*sons of Israel*’); the *NRSV*, following the *Qumran* MSS, has ‘*gods*’. The ‘sons of God’ are the angels (Job 1:6ff), members of the heavenly court (v. 43 & Ps 29:1, 82:1, 89:6, and #Tb 5:4); here, the guardian angels of the nations (see #Dn 10:13). [↑](#footnote-ref-902)
903. At the end of this verse, the *LXX* and *Samaritan Pentateuch* add ‘*Israel*’, suggesting: “*The Lord’s allotment is Jacob; the portion of his inheritance is Israel*.” While providing good parallelism, this destroys a fine chiastic structure: ‘*portion*’ (a), ‘*his people*’ (b), ‘*Jacob*’ (b’), and ‘*inheritance*’ (a’). [↑](#footnote-ref-903)
904. The literal translation of ‘*pupil of his eye*’ (אִישׁ֥וֹן) is ‘*little man*’: when one looks into another’s eyes, he sees himself reflected there in miniature. [↑](#footnote-ref-904)
905. The suffix on the verb forms for ‘*hold*’ and ‘*supports*’ indicates preterites, not imperfects; as such, they simply state the action factually. [↑](#footnote-ref-905)
906. The suffix on the verb ‘*guiding*’ indicates that this is an imperfect, not a preterite: it draws attention to God’s guidance during the period. [↑](#footnote-ref-906)
907. The *Kethib*/*Qere* difference here warrants an explanation. [↑](#footnote-ref-907)
908. For the 2nd line, here following the *NRSV*, the *NJB* reads, “*with rich food of the pastures*.” [↑](#footnote-ref-908)
909. The *LXX* (*καὶ ἔφαγεν Ιακωβ καὶ ἐνεπλήσθη*), *Samaritan* *Pentateuch* and *Qumran* *MSS* add, as the 1st line, “*Jacob ate and had his fill*.” [↑](#footnote-ref-909)
910. The word ‘*gods*’ is not in the *MT* (but is implied and supplied by the *Vg* – *diis alienis*). [↑](#footnote-ref-910)
911. ‘*Demons*’ is a reference to the gods of Canaan (Ps 106:37–38), who are actually ‘*not God*’. [↑](#footnote-ref-911)
912. The *MT* for the 1st line is corrupt; the *NRSV* reads: “*You were unmindful of the Rock that bore you.*” The *yod* in תֶּ֑שִׁי is presented as a small letter. [↑](#footnote-ref-912)
913. The *NRSV* uses ‘*jealousy*’ for ‘*anger*’, here following the *NJB*. [↑](#footnote-ref-913)
914. The literal translation of ‘*children*’ (בָּנִ֖ים) is ‘*sons*’. [↑](#footnote-ref-914)
915. Yahweh has not chosen a new people but, to punish Israel, makes use of a nation on which he has not bestowed the privilege of wisdom. [↑](#footnote-ref-915)
916. ‘*Sheol*’ (שְׁא֣וֹל) refers here not to hell or the abode of the dead (a much later concept) but to the innermost parts of the earth, as low down as one could get; the parallel with ‘*the foundations of the mountains*’ makes this clear (cf. Ps 9:17, 16:10, 139:8, Is 14:9, 15, Am 9:2). [↑](#footnote-ref-916)
917. The literal translation of ‘*hurl*’ is ‘*increase*’. [↑](#footnote-ref-917)
918. The term קטב (‘*stung*’) is probably metaphorical here for the sting of a disease [↑](#footnote-ref-918)
919. A verb is omitted from the 2nd half in the *MT*; for purposes of English style, ‘*shall perish*’ (as *NJB*) is supplied. [↑](#footnote-ref-919)
920. The *NRSV*, following the *LXX* (*εἶπα Διασπερῶ αὐτούς*), has ‘*I thought to scatter them*’ as the 1st line; the meaning of the Hebrew is uncertain. [↑](#footnote-ref-920)
921. For the end of the 3rd line, here following the *MT* & *NRSV*, the *NJB* has, “*Our own power wins the victory*.” [↑](#footnote-ref-921)
922. In place of ‘*devoid of sense*’, here following the *NRSV*, the *NJB* has ‘*of short sight*’. [↑](#footnote-ref-922)
923. For the 2nd line, the *LXX* reads: “*they will appreciate these things in the future*.” (*ταῦτα καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον*) [↑](#footnote-ref-923)
924. The word ‘*man*’ (1st line) is not in the *MT* but is supplied in the translation for clarity. [↑](#footnote-ref-924)
925. The *NRSV* has, “*our enemies are fools*,” as the 2nd line and the *NJB* has “*our enemies are no intercessors*;” the meaning of the Hebrew is uncertain. [↑](#footnote-ref-925)
926. The ‘*vine*’ is a reference to the pagan deities which, the passage says, find their ultimate source in Sodom and Gomorrah. [↑](#footnote-ref-926)
927. In place of ‘*vipers*’, here following the *NJB*, the *NRSV* has ‘*asps*’ and *NETB* has ‘*cobras*’. [↑](#footnote-ref-927)
928. ‘*He*’ refers to Israel, whom God still reserves for himself. [↑](#footnote-ref-928)
929. ‘*Vengeance*’ means both judgement upon the oppressor and vindication of the oppressed (v. 36). [↑](#footnote-ref-929)
930. Another option for the verb here translated as ‘*will have compassion on*’ is ‘*will be grieved/relent*’. [↑](#footnote-ref-930)
931. In vv. 37–39, words with which the prophets admonished Israel are turned against Israel’s foes (see Is 10:3, Jr 18:17). [↑](#footnote-ref-931)
932. For the last 2 lines, here following the *NRSV*, the *NJB* has, “*Let these arise and help you, let these be the shelter above you!*” [↑](#footnote-ref-932)
933. Vv. 39–42 appear to be a quotation of Yahweh. [↑](#footnote-ref-933)
934. For the 2nd line, here following the *NJB*, the *NRSV* has, “*and swear: As I live forever*.” [↑](#footnote-ref-934)
935. The Hebrew termשׂנא (‘*hate*’) in this covenant context speaks of those who reject God’s covenant overtures. [↑](#footnote-ref-935)
936. For the last line, here following the *NJB*, *NETB* has ‘*the chief of the enemy’s leaders*’ and the *NRSV* has ‘*from the long-haired enemy*’. [↑](#footnote-ref-936)
937. For this verse, here following the *MT*, the *NJB*, following the *LXX*, reads as follows:

     *Heavens, rejoice with him, let the sons of God pay him homage! Nations, rejoice with his people, let God’s envoys tell of his power!  
     For, he will avenge the blood of his servants and give his foes as good again, he will repay those who hate him and purify the land of his people.*

     The *NRSV*, following the *Qumran MSS*, is similar but opens with: *“Praise, O heavens, his people, worship him, all you gods!*” [↑](#footnote-ref-937)
938. Some *Hebrew MSS* use ‘*Hoshea*’, an alternative form of the name, ‘*Joshua*’. Before this verse, the *LXX* inserts 31:22 and, for ‘*song*’, reads ‘*Law*’. [↑](#footnote-ref-938)
939. This verse continues 31:27. The ‘*words*’ are the words of the Law (end of v. 46), not of the canticle. [↑](#footnote-ref-939)
940. For Moses’ command, here following the *NRSV*, the *NJB* reads, “*Take all these words to heart; I call them to witness against you today. You must order your children to keep and observe all the words of this Law*.” [↑](#footnote-ref-940)
941. The *NRSV* has ‘*trifling matter*’ in place of ‘*idle thing*’, here following the *NJB*. [↑](#footnote-ref-941)
942. This paragraph (following v. 44), the inserted Blessings of Moses notwithstanding, is continued in 34:1, and is the work of the Priestly editor who gave the Pentateuch its final form by adding Deuteronomy to it; he repeats here what the same Priestly source had said in Nb 27:12–14. [↑](#footnote-ref-942)
943. The ‘*Abarim*’ (עברים) refers to the high plateau region of the Transjordan, the highest elevation of which is Mount Pisgah – or ‘*Nebo*’ (נב֗וֹ), cf. 34:1; see also the note on the name ‘Pisgah’, #3:17. [↑](#footnote-ref-943)
944. In the *MT*, the forms translated ‘*you shall die*’ and ‘*be gathered*’ are imperatives, but the actions in view cannot really be commanded; the imperative is used here in a rhetorical, emphatic manner to indicate the certainty of Moses’ death on the mountain. [↑](#footnote-ref-944)
945. The use of the2pl (‘*you*’) in the *MT* suggests that Moses and Aaron are both in view here, since both had rebelled at some time or other, if not at Meribah-Kadesh then elsewhere (cf. Nb 20:24, 27:14). [↑](#footnote-ref-945)
946. The *NJB* opens this verse, here following the *NRSV*, with, “*you may only see the country from outside; you cannot enter it*.” [↑](#footnote-ref-946)
947. **Deuteronomy 33** [↑](#footnote-ref-947)
948. In place of ‘*his death*’, here following the *WEBBE*, *NETB* & *JPS*, the *NJB* has ‘*he died*’. [↑](#footnote-ref-948)
949. This is a difficult verse with an archaic vocabulary; the mis-pointed term, אֵ֥שׁ דָּ֖ת, (‘*a host of his own*’), following the *Qere*, where the *Ketiv* has אשדת) should perhaps be construed as אשחת (‘*a fiery law*’), following the *Samaritan Pentateuch*. [↑](#footnote-ref-949)
950. The *NRSV* opens this verse with: “*Indeed, O favourite among peoples…*” The text of the verse is uncertain. The ‘*ancestors*’ are the Patriarchs (the same archaic term is here used as in the expression ‘gathered to one’s people’ in vv. like Gn 25:8). The ‘*holy ones*’ are Israel. [↑](#footnote-ref-950)
951. The Hebrew term, תּוֹרָ֥ה (‘*law*’), here should be understood more broadly as instruction. [↑](#footnote-ref-951)
952. On ‘*Jeshurun*’, see #32:15. The context suggests the enthronement of Yahweh in an assembly of the united tribes of Israel (Jos 24:1, Jg 20:2). [↑](#footnote-ref-952)
953. The heading of Reuben’s blessing has dropped from the text; this tribe soon lost its importance. ‘*Survive*’ is a correction; the Hebrew could be rendered, “*despite the small number of his warriors*.” [↑](#footnote-ref-953)
954. The *NRSV* closes with: “*…strengthen his hands for him, and be a help against his adversaries.*” [↑](#footnote-ref-954)
955. ‘*Give to Levi*’ is from the *LXX* (*Δότε Λευι*); it is omitted in the *MT*. [↑](#footnote-ref-955)
956. The first 2 lines no doubt allude to the Levites’ destruction of their own fellow tribesmen following the golden calf incident (Ex 32:25–29). [↑](#footnote-ref-956)
957. For the 3rd line, here following the *NRSV*, the *NJB* reads, “*They send incense rising to your nostrils*.” [↑](#footnote-ref-957)
958. A more literal translation of ‘*loins*’ is ‘*sinews*’; this part of the body was thought to be centre of strength (cf. Job 40:16, Ps 69:24, Pr 31:17, Na 2:2, 11). [↑](#footnote-ref-958)
959. ‘*The Most High*’ is a conjectural translation; the *NRSV* has ‘*The High God*’; the *MT* repeats ‘*near him*’. [↑](#footnote-ref-959)
960. For the 2nd line, here following the *NRSV*, the *NJB* has, “*For him the best of heaven’s dew*;” the referent appears to be good crops produced by the rain that falls from the sky. [↑](#footnote-ref-960)
961. For the 2nd line, *NETB* has ‘*and [of the yield] of the night*’; literally, the *MT* reads ‘*and by the moon*’. [↑](#footnote-ref-961)
962. The literal translation of ‘*finest*’ is ‘*head*’ or ‘*top*’. [↑](#footnote-ref-962)
963. See Gn 49:26: Joseph is ‘*dedicated*’ there and ‘*consecrated*’ here; both words translate ‘*nazir*’ (see #Nb 6:1). The expression ‘*him who dwells in the bush*’ is frequently understood as a reference to the appearance of Yahweh to Moses at Sinai from a burning bush (cf. Ex 2:2–6, 3:2, 4). [↑](#footnote-ref-963)
964. The *NRSV* opens with: “*A (or His) firstborn bull…*” Other texts also seem to give Joseph the rank of firstborn (1Ch 5:1–2, Gn 46:4, 47:29–31). [↑](#footnote-ref-964)
965. A single saying covers the two tribes of Zebulun and Issachar, which were neighbours and had a common origin. [↑](#footnote-ref-965)
966. In place of ‘*the right sacrifices*’, here following the *NRSV*, the *NJB* has ‘*sacrifices for success*’. The term ‘*sands*’ here is a reference to the coastlands (cf. ‘*seas*’ in the preceding line). [↑](#footnote-ref-966)
967. Gad, originally settling with Reuben in Transjordan (see Nb. 32), expanded at the expense of the latter (see the saying on Reuben in v. 6). [↑](#footnote-ref-967)
968. The term מְחֹקֵ֖ק (‘*leader*’, Poel participle of ‘*to inscribe*’) shows that the recorder of allotments can set aside for himself the largest and best. [↑](#footnote-ref-968)
969. Dan, having migrated from its territory situated to the west of Benjamin (see footnote to Jos 19:40), settled in the northern part of Israel at Laish (which means ‘*lion*’), at the foot of Mount Hermon on the frontiers of Bashan (see 34:1). [↑](#footnote-ref-969)
970. This verse apparently alludes to an extension of Naphtali’s territory, although this is not confirmed by history. [↑](#footnote-ref-970)
971. The last line is a metaphor for prosperity, one especially apt in light of the abundance of olive groves in the area settled by Asher. [↑](#footnote-ref-971)
972. Asher’s territory lay near the sea; its soil and climate suited the olive. The translation is uncertain. [↑](#footnote-ref-972)
973. This verse depicts Israel’s God as sovereign over the elements of the storm (cf. Ps 68:33); the use of the phrase here may be polemical: Moses may be asserting that Israel’s God, not Baal (called the ‘rider of the clouds’ in the Ugaritic myths), is the true divine king (cf. v. 5) who controls the elements of the storm, grants agricultural prosperity, and delivers his people from their enemies. ‘*Jeshurun*’ is a term of affection referring to Israel (see #32:15). [↑](#footnote-ref-973)
974. The words ‘*you*’ and ‘*his*’ are supplied in the translation (here following *NETB*) for clarification. Some have perceived this line to be problematic and have offered alternative translations that differ significantly from the present translation: “*Here below he is the age-old arm*” (*NJB*), “*He subdues the ancient gods, shatters the forces of old*” (*NRSV*) and “*He spread out the primeval tent; he extended the ancient canopy*” (*NAB*); these are based on alternate meanings or conjectural emendations rather than textual variants in the *MSS* and versions. [↑](#footnote-ref-974)
975. The *NRSV* uses ‘*abode*’ in place of ‘*fountain*’ (or, ‘*well spring*’, as it is in the *NJB*); the idea is that such vital resources as water will some day no longer need protection because God will provide security. [↑](#footnote-ref-975)
976. For the 5th line, here following the *NJB*, the *NRSV* has, “*Your enemies shall come fawning to you*,” and *NETB* reads, “*May your enemies cringe before you*.” [↑](#footnote-ref-976)
977. **Deuteronomy 34** [↑](#footnote-ref-977)
978. Two traditions about the place of Moses’ death are given: *Mt Nebo* is in Transjordan, east of Jericho; *Mt Pisgah* is a peak further west. [↑](#footnote-ref-978)
979. The ‘*Western Sea*’ is the Mediterranean. [↑](#footnote-ref-979)
980. ‘*Zoar*’ lies to the south of the Dead Sea (see Gn 19:20ff), and Jericho to the north. For ‘*the Negeb*’, the *WEBBE* reads ‘*the south*’. [↑](#footnote-ref-980)
981. *NETB* omits the ‘*with your own eyes*’ (considering the phrase redundant); here, we follow the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-981)
982. The *NRSV* ends this verse, here following the *NJB*, with ‘*at the Lord's command*’. [↑](#footnote-ref-982)
983. The opening pronoun, ‘*he*’, refers to Yahweh but the *Samaritan* *Pentateuch* and some versions of the *LXX* read ‘*they buried him*’ (*καὶ ἔθαψαν αὐτὸν*). The *MT* may mean that Yahweh secretly buried Moses, showing the marvellous disappearance of God’s prophet (cf. 2K 2:11–12). [↑](#footnote-ref-983)
984. The literal translation of ‘*vigour*’ is ‘*sap*’: he was still in possession of his faculties or liveliness. [↑](#footnote-ref-984)
985. In place of ‘*days of weeping*’, here following the *NJB*, the *NRSV* has ‘*period of mourning*’. [↑](#footnote-ref-985)
986. On Moses’ laying of hands on Joshua, see Nb 27:18. [↑](#footnote-ref-986)
987. For God knowing Moses ‘*face to face*’, see Nb 12:8, Dt 18:15–18. [↑](#footnote-ref-987)
988. For the judgement that Moses was the greatest of Israel’s prophets, see 18:15–22, Nb 12:6–8; compare 11:24–30, Ho 12:13. [↑](#footnote-ref-988)
989. For this verse, here following the *NJB*, the *NRSV* reads, “*and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel*,” and *NETB* has, “*and he displayed great power and awesome might in view of all Israel*;” literally translated, the verse is, “*with respect to all the strong hand and with respect to all the awesome greatness which Moses did before the eyes of all Israel*.” [↑](#footnote-ref-989)