

# הוצאת קורן ירושלים בע"מ

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Dear Synagogue Member:

This has been a trying time for the Jewish people. As we've watched our communities struggle with the challenges of the last few months, it is inspiring to hear how much rabbis and congregations have filled their time with Torah study and programming for the whole family.

As many congregations are returning to public minyanim, we wanted to do our part to contribute to this effort. Together with our partners at the Orthodox Union's Department of Synagogue & Community Services, we're pleased to bring you this packet of the weekly Parsha and Haftara readings, from the Steinsaltz Humash. We hope you will appreciate the pioneering translation, commentary, and visual aids from Rabbi Adin Even-Israel Steinsaltz. If you'd like to purchase your own copy of this Humash, we're happy to offer you a 20% discount using the code "humash" from our website, [www.korenpub.com](http://www.korenpub.com). If you have any questions about this or any of our products, please email us at [sales@korenpub.com](mailto:sales@korenpub.com).

Thank you to the Orthodox Union's Department of Synagogue & Community Services for spearheading this initiative.

PLEASE NOTE: THIS PACKET CONTAINS THE NAME OF G-D, PLEASE MAKE SURE TO TREAT IT WITH THE APPROPRIATE LEVEL OF RESEPECT.

With best wishes for good health,

Matthew Miller  
Koren Publishers Jerusalem



# **The Steinsaltz Humash**

*Humash Translation and Commentary*

Commentary by

**Rabbi Adin Even-Israel Steinsaltz**



**Steinsaltz Center**



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Parashat  
Devarim

Moses' Speech Begins

DEUTERONOMY 1:1–2:1

must wander in the wilderness until the generation that left Egypt had died out. Those who attempted to enter the land before receiving permission to do so were killed in battle. In this survey, Moses incidentally mentions his delegation of judicial responsibility to judges and officers, a process accompanied by his admonition to the judges to rule justly.

Deuteronomy starts by noting the location where Moses delivered his great closing address to the children of Israel, and by mentioning certain places where and about which he spoke. It then begins to cite the contents of his address. Moses explains that the people's journey to the Land of Israel should have taken a mere few days, but it was extended due to their fear of entering the land. Eventually, God decreed that they

- 1 **These are the words that Moses spoke to all Israel beyond the Jordan, in the wilderness** that stretches along the eastern side of the Jordan, **in the Arava** which extends from the Dead Sea to the Gulf of Eilat, **opposite the Red Sea, between Paran<sup>B</sup> and Tofel, and Lavan,<sup>B</sup> and Hazerot,<sup>B</sup> and Di Zahav.<sup>B</sup>** These places serve to pinpoint the precise locations where Moses spoke.<sup>4</sup> Alternatively, Moses repeated here various commandments that he had imparted to the people when they were in these places.<sup>5</sup> Additionally, these names allude to certain events to which Moses refers in his address.<sup>6</sup>
- 2 **Eleven days from Horev,<sup>B</sup> Mount Sinai, via Mount Se'ir<sup>B</sup> until Kadesh Barnea.** The journey from Mount Sinai to Kadesh Barnea, on the southern border of the Land of Israel,<sup>7</sup> took eleven days. However, it was only many years after the people arrived in Kadesh Barnea that they were able to enter Israel.
- 3 **It was in the fortieth year, in the eleventh month,** which would later be called Shevat, **on the first of the month,<sup>D</sup> that Moses spoke to the children of Israel, in accordance with everything that the Lord had commanded him to them.**
- 4 **After his smiting of Sihon, king of the Emorites, who lived in Heshbon,<sup>B</sup> and Og, king of Bashan, who lived in**



Locations mentioned by Moses

DISCUSSION

1:3 | **In the eleventh month, on the first of the month:** According to tradition, Moses died on the seventh of Adar, the twelfth month (see *Kiddushin* 38a). Since he began his farewell speech on the first of Shevat, the entire book of Deuteronomy, virtually all of which is Moses' last address to his people, encompasses a period of just over one month.

1:1 | **Paran:** A general name for the Sinai Peninsula, which includes several deserts: Tzin, Sinai, Eitam, and Shur. Additionally, Paran is the name of a specific location (Genesis; I Kings 11:18), possibly a mountain range west of the Arava, opposite Mount Se'ir (see 33:2), or in southern Sinai. It should be noted that southwest of the Sinai Peninsula there is a prominent wadi with a similar name, Wadi Feiran.

**Tofel and Lavan:** These locations have not been positively identified. Some claim that Tofel is the

BACKGROUND

village Tafila in Jordan, based on the similarity of the names. This village is located 25 km southeast of the Dead Sea.

**Hazerot:** The identification of this location depends upon a dispute with regard to Mount Sinai. Those who identify Mount Sinai with Yaval Musa in the southern part of the Sinai Peninsula would claim that Hazerot is Ein Khuderah, on the route from Yaval Musa to Eilat, Etzyon Gev. Others claim that



אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בַּמִּדְבָּר בְּעֶרְבָה א  
מֹול סוּף בֵּין-פָּאֶרָן וּבֵין-תַּפֵּל וּלְבֵן וַחֲצֵרֹת וְדִי זָהָב: אֶחָד עָשָׂר יוֹם מִחֲדָב דָּרָךְ  
הַר-שִׁעִיר עַד קָדֵשׁ בָּרְנֶע: וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ בְּאַחַד  
לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל כָּלֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהִים: אַחֲרֵי  
הַכְּתוֹ אֵת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֵת עֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר-

## דש"י

ג. וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי עָשָׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ.  
מִלְמַד שֶׁלֹּא הוֹכִיחַ חֵלֶץ סָמוּךְ לְמִיתָה. מִמֵּי לְמִדָּ?  
מִנְעֻקָּה, שֶׁלֹּא הוֹכִיחַ חֵת בְּנֵי חֵלֶץ סָמוּךְ לְמִיתָה. חֲמֹר:  
רְחוּבֵן בֶּנִי, חָנִי חוֹמֵר לֶךְ מִפְּנֵי מָה לֹא הוֹכַחְתִּיךָ כָּל  
הַשָּׁנָה הַלָּלוּ, כְּדֵי שֶׁלֹּא תִּנְחָצֵנִי וְתִלְכֶּךָ בְּעֵצוֹ חֲחִי.  
וּמִפְּנֵי חֲרָפָה דְּבָרִים חֵין מוֹכִיחִין חֵת הָאֵלֶּם חֵלֶץ סָמוּךְ  
לְמִיתָה: כְּדֵי שֶׁלֹּא יִהְיֶה מוֹכִיחוֹ וְחוֹדֵר מוֹכִיחוֹ, וְשֶׁלֹּא יִהְיֶה  
חֲבִירוֹ רֹחֵהוּ וּמִתְבָּיֵשׁ מִמֶּנּוּ וְכוּ', כְּדֹחִיתִיךָ בְּסִפְרִי (ב).  
וְכֵן יִהְיֶה לֹא הוֹכִיחַ חֵת יִשְׂרָאֵל חֵלֶץ סָמוּךְ לְמִיתָה.  
וְכֵן שְׂמוּאֵל, שְׂנֵאֲמֹר: "הֵנָּה עֲנֵי בִי" (שְׂמוּאֵל א' יב, ג). וְכֵן  
דוֹד חֵת שְׁלֵמָה בִּנּוּ:

ד. אַחֲרֵי הַכְּתוֹ. חֲמֹר מִשָּׁה: אִם חָנִי מוֹכִיחִים קִדָּם  
שֶׁיִּכְנָסוּ לְקִנְיַת הָאֶרֶץ, וַיֹּאמְרוּ: מָה לָּהּ עֲלֵינוּ, מָה הֵיטִיב  
לָנוּ, חֵינוּ בָּח חֵלֶץ לְקִנְיַת וְלִמְנוֹעַ עֲלֵהּ, שֶׁחֵין כּוּ בָּח  
לְהִנְשֹׁט לְאֶרֶץ לְמִיכָן מִתְּנוֹן עַד שֶׁהִפִּיל סִיחֹן וְעוֹג  
לְמַעַנֵּהם וְהוֹדִישָׁם חֵת חֲרָנָם, וַאֲחֵר כֶּךָ הוֹכִיחוֹ: סִיחֹן...  
אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן. חֵלֶץ לֹא הִיָּה סִיחֹן קָשָׁה וְהִיָּה  
שְׂרֹי בְּחֶשְׁבּוֹן, הִיָּה קָשָׁה, שֶׁהִמְדִּינָה קָשָׁה. וְחֵלֶץ הִיָּה  
עֵיר חֲסִרֶת וְסִיחֹן שְׂרֹי בְּתוֹקָה, הִיָּה קָשָׁה, שֶׁהִמְלִךְ

וְעַל מָה שֶׁעָשָׂה מִמְּדָר שֶׁחֵין עַל יְדֵי הַמְּרָגְלִים: וַחֲצֵרֹת.  
בְּמִחְלָקָתוֹ שֶׁל קָדֵשׁ. דְּבָר חֲחֹר, חֲמֹר לָהֶם: הִיָּה לָכֶם  
לְלַמֵּד מִמֶּה שֶׁעָשִׂיתִי לְמִלִּים בְּחֻצוֹת בְּשִׁבִּיל לְשׁוֹן הַדָּע.  
וְחֵתִם נִדְּבַרְתֶּם בְּמִקּוֹם: וְדִי זָהָב. הוֹכִיחוֹן עַל הַעֲגֹל שֶׁעָשָׂה  
בְּשִׁבִּיל רֶכֶז זָהָב שֶׁהִיָּה לָהֶם, שְׂנֵאֲמֹר: "וְכִסֵּף הַדְּבִיתִי לָהּ  
וְזָהָב עָשָׂה לְבַעַל" (הוֹשֵׁעַ ב, י):

ב. אֶחָד עָשָׂר יוֹם מִחֲדָב. חֲמֹר לָהֶם מִשָּׁה: רָחוּ מָה  
שֶׁנִּמְנָס, חֵין לָכֶם דָּרָךְ הַקָּדֵשׁ מִחוּצָה לְקָדֵשׁ בְּדִנְעָה דְּרָדָךְ  
הַר שְׁעִיר, וְחֵין הֵיָּה מִהֲלָךְ חֵיד עָשָׂר יוֹם וְחֵתִם הַלְכֶתֶם  
חוּצָה בְּשִׁלְשָׁה יָמִים, שֶׁהִיָּה בְּעֵשְׂרִים בְּחֵיד נִסְעוּ מִחוּצָה  
שְׂנֵאֲמֹר: "וְהִיָּה בְּשִׁנֵּי הַשָּׁנִית בְּחֵידֶשׁ הַשָּׁנָה בְּעֵשְׂרִים בְּחֵידֶשׁ" וְגו'  
(בְּמִדְבָּר י, יא), וּבְעֵשְׂרִים וְתִשְׁעָה בְּסוּין שְׁלָחוּ חֵת הַמְּרָגְלִים  
מִקָּדֵשׁ בְּדִנְעָה, נָח מָהֶם שְׁלָשִׁים יוֹם שֶׁעָשָׂה בְּקִבְרֵי הַתַּחֲזוֹה  
שֶׁחֵלְבוּ הַבָּשָׂר חֵידֶשׁ יָמִים, וְשִׁבְעָה יָמִים שֶׁעָשָׂה בְּחֻצוֹת  
לְהַסִּיר שֶׁל מָרִים, נִמְנָח בְּשִׁלְשָׁה יָמִים הֵלְכוּ כָּל חוּצוֹת  
הַדָּרָךְ, וְכָל כֶּךָ הִיָּה הַשְׂכִּינָה מִתְּלַבֵּטִים בְּשִׁבִּילָם לְמַעַר  
בִּיחְתָּם לְאֶרֶץ דָּרָךְ הַר שְׁעִיר, וּבְשִׁבִּיל שֶׁחֵלְקֵתֶם הַסֵּב  
חֵתֶם סְבִיבוֹת הַר שְׁעִיר חֲרָפִיעִים שְׁנָה:

פֶּרֶק א  
א. אֵלֶּה הַדְּבָרִים. לְכִי שֶׁהֵן דְּבָרֵי תוֹכְחוֹת, וּמִנֵּה כָּחוּ כָּל  
הַמְּקוֹמוֹת שֶׁהִכְעִיסוּ לְפָנֵי הַמִּקְוֹס בָּהֶן לְמִיכָן סָתֵם חֵת  
הַדְּבָרִים וְהוֹכִיחַ בְּרָמָה, מִפְּנֵי כְּבוֹדוֹ שֶׁל יִשְׂרָאֵל: אֵל כָּל  
יִשְׂרָאֵל. חֵלֶץ הוֹכִיחַ מִקְנָתוֹ, הִיָּה חֵלֶץ שֶׁבָּשׂוּ חוֹמֵרִים:  
חֵתִם הֵיָּתֶם שׁוֹמְעִים מִכָּן עֲמֻסָּה וְלֹא הִיָּסוּתֶם דְּבָר.  
מִכָּן וְכָן, חֵלֶץ הֵיָּתֶם שֶׁמִּיכָּן חוּצוֹ, לָכֶן בְּנָסֶם  
כָּלֶם וְחֵמֵר לָהֶם: הַרִי כָּלֶם כָּחוּ, כָּל מִי שֶׁיֵּשׁ לוֹ תְּשׁוּבָה  
נָשִׁי: בְּמִדְבָּר. לֹא בְּמִדְבָּר הִיָּה חֵלֶץ בְּעֶרְבוֹת מוֹחָב, וּמִנֵּה  
"בְּמִדְבָּר"? חֵלֶץ בְּשִׁבִּיל מָה שֶׁהִכְעִיסוּהוּ בְּמִדְבָּר, שְׂאִמְרוּ:  
"מִי יִתֵּן מוֹתָנִי" וְגו' (שְׂמוּאֵל טו, ג). בְּעֶרְבָה. בְּשִׁבִּיל הַעֲרָבָה,  
שֶׁחֵיחוּ בְּעֵצֵל פְּעוֹר בְּשָׁעִים בְּעֶרְבוֹת מוֹחָב: מֹול סוּף. עַל  
מָה שֶׁהִמְרוּ בָּסִס סוּף, בְּחוּס לָסִס סוּף, שְׂאִמְרוּ: "הַמִּגְבִּיל  
חֵין הַקָּדִים בְּמִנְדָּרִים" (שְׂמוּאֵל יד, יא), וְכֵן בְּנָסֶעֶם מִתְּנוֹן הָיִם,  
שְׂנֵאֲמֹר: "וְיִמְרוּ עַל יָם בָּסִס סוּף" (תְּהִלִּים קו, ז), כְּדֹחִיתִיךָ  
בְּעֶרְבוֹת (דף טו ע"א): בֵּין פָּאֶרָן וּבֵין תַּפֵּל וְכָן. חֲמֹר דְּכִי  
יִחְנוּ: חוּצוֹת עַל כָּל הַמִּקְרָא וְלֹא מִנְעוּ מִקּוֹס שֶׁמֶנּוּ תַּפֵּל  
וְכָן, חֵלֶץ הוֹכִיחוֹן עַל הַדְּבָרִים שֶׁחֵלְבוּ עַל הַמֶּן שְׁחִיחוּ  
לָכֶן, שְׂאִמְרוּ: "וְנִסְשֵׁנוּ קָדֵה בְּלָחֶם הַקֵּלֶל" (בְּמִדְבָּר כח, ה),

## BACKGROUND

→ it is the settlement Hazira, on the southern edge of Mount Helal, in the north of central Sinai.

**Di Zahav:** Some identify this as Dahab, a port on the southeastern coast of the Sinai Peninsula.

1:2| **Eleven days from Horev:** Travelers in caravans of camels testified that they traversed the area from Yaval Musa, which some identify as Mount Sinai, to Kadesh Barnea, in ten or eleven days (*Biblical Researches in Palestine and Adjacent Countries*, 561–62 (three volumes, Boston and London, 1841; German edition, Halle,

1841; second edition, enlarged, 1856 [English and German]; Robinson, 1934). Those who identify Mount Sinai with Har Karkom note that there are ten wells between there and Kadesh Barnea, each separated by roughly 10–15 km, which is the maximum distance that a large group can travel in one day.

**Via Mount Se'ir:** Some claim that Mount Se'ir is Yaval Seira or Mount Harif, which are near the road leading from northern Sinai toward Etzyon Gev.

1:4| **Heshbon:** An important city located on the borders of the portions of the tribes of Gad and Reuben (Joshua 13:17). It is generally identified with Tel Hesban, located on the King's Highway, on the range above the Madaba Plains, about 20 km southwest of Rabat Amon. According to Josephus Flavius, Heshbon passed through several hands after various wars, and was even under Israelite control in the Hasmonean period. It can be inferred from Song of Songs 7:5 that this city was familiar to the Israelites (see also Ramban, Numbers 32:28).

**Ashtarot**,<sup>8</sup> in battle<sup>8</sup> at **Edre'i**.<sup>8</sup> Alternatively, the conclusion of the verse may be rendered: Who dwelled in Ashtarot and Edre'i, as both were cities in Og's kingdom.<sup>9</sup> Yet another possibility is that Ashtarot is not a place-name, but it means strength and sharp cliffs, and it describes the tall, harsh mountains of Edre'i.<sup>10</sup> Although Moses did not bring the people into the Land of Israel, he prepared the way by defeating two powerful kings. He mentions these victories in order to solidify the nation's confidence toward their next step of entering the land;

**5 beyond the Jordan, in the land of Moav, Moses began [*ho'il*]<sup>11</sup> expounding this Torah, saying.** Others explain that *ho'il* means wanted, that Moses sought to expound the law of the Torah.<sup>12</sup>

**6 The Lord our God spoke to us** when we were at **Horev, saying: Enough of your living at this mountain**, where you received the Torah;

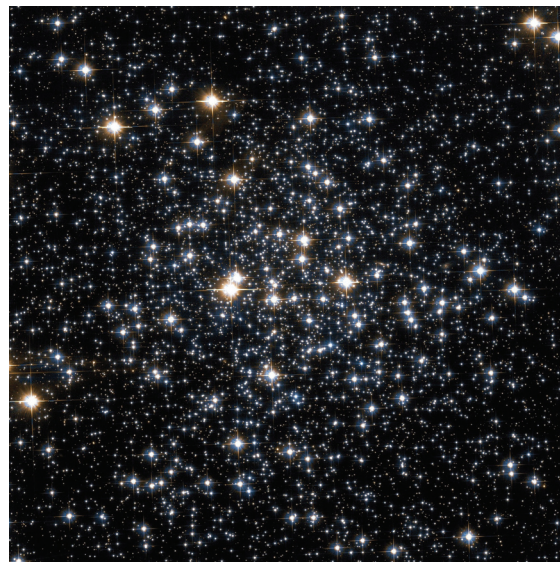
**7 turn** from Horev, **and set you out, and come to the highlands of the Emorites and all their neighbors, in the Arava, on the highlands, and on the plain, and in the south, and on the seashore; the land of the Canaanites, and the Lebanon, until the great river, the Euphrates River.**

**8 See, I have placed the land before you. Come and take possession of the land about which the Lord took an oath to your fathers, to Abraham, to Isaac, and to Jacob, to give it to them and to their descendants after them.** God commands the people to depart upon a journey that will eventually lead to their entry into the Land of Israel.

**9 I spoke to you<sup>d</sup> at that time, saying: I am unable to bear you alone.**

**10** The burden was too heavy for me because **the Lord your God has multiplied you, and behold, you are today as the stars of the heavens in abundance.**

**11** After mentioning the great size of the people, Moses stresses that he is not complaining about the growth of the nation; on the contrary, he says: It is my wish that **the Lord, God of your**



"Stars of the heavens in abundance"

**fathers, shall add to you one thousand times** as many people **as you are** now, **and that He will bless you**, and fulfill His promises, **as He spoke to**, about, **you.**

**12** Nevertheless, as you are so numerous, **how shall I bear alone your troubles** that require resolutions, **your personal burdens** with which each of you troubles me, **and your internal quarrels?**

**13** **Get for you, choose, men, wise, and understanding, and** who are not strangers or loners but who are well **known to your tribes** and have good reputations, **and I will place them at your head.** I presented you with a suggestion that was basically the one initially proposed by Yitro.

## BACKGROUND

**1:4 | Ashtarot:** Also known as Ashterot Karnayim, this was a city in the inheritance of Manasseh in Bashan, which was given to the Levites. It is also called Be'eshtera, which is perhaps a shortened form of Beit Ashterot, the House of Ashterot (Joshua 21:27). This city controlled the main road of Bashan. It was the capital city of the province of Karnayim, and as this verse mentions, it was the home of Og, king of Bashan. It is identified with Al-Shaykh Saad, in Syria.

**Edre'i:** Daraa, a provincial city and an important crossroads in the south of the Bashan in southern Syria. Archaeological finds have been unearthed there dating back to the third century BCE, and it is mentioned in ancient Egyptian hieroglyphic tablets. Edre'i was included in the inheritance of half the tribe of Manasseh. According to historical testimonies, Jews lived there in the Second Temple period, in the periods of the Mishna and the Talmud, and in the Middle Ages.

## DISCUSSION

**1:9 | I spoke to you:** The Torah stated earlier that the appointment of judges was a result of Yitro's suggestion (Exodus 18:13–26), but that episode is not mentioned here. Moses certainly understood how hard it was to function as the sole judge of such a large community, and he was familiar with organized governmental systems. Consequently, Yitro's advice should not be seen as the sole catalyst for change, but rather as encouragement to Moses to act quickly. When Moses mentions this event in his speech, in which he generally presents his own perspective, he emphasizes the difficulties he experienced, as well as the selection of the judges and their appointment, but he does not find it necessary to mention the private advice he had previously received from his father-in-law.



ה יושב בעֲשֶׁת־רֶת בְּאֲדָרְעִי׃ בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מִזְרַח הַיַּרְדֵּן מִזְרַח בְּאֶרֶץ אֶת־  
ו הַתּוֹרָה הַזֹּאת לֵאמֹר׃ יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב־לָכֶם שַׁבָּת  
ז בְּהָר הַזֶּה׃ פָּנּוּ וּסְעוּ לָכֶם וּבֹאוּ הָרָא אֶת־הָאָרֶץ וְאֶת־כָּל־שְׂכֵנֶיךָ בְּעֶרְבָה בְּהָר  
ח וּבְשִׁפְלָה וּבְגִבּוֹר וּבְחֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְבֹנוֹן עַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת׃  
ט רָאָה נָתַתִּי לִפְנֵיכֶם אֶת־הָאָרֶץ בָּאוּ וְרָאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם  
י לַאֲבֹרָהֶם לֵיחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם׃ וְאָמַר אֲלֵכֶם בָּעֵת  
יא הַהִוא לֵאמֹר לֹא־אוּכַל לְבִדִּי שְׂאת אֶתְכֶם׃ יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנֵּכֶם  
יב הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב׃ יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יִסַּף עֲלֵיכֶם כָּכֶם אֶלֶף פַּעֲמִים  
יג וַיְבַרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם׃ אֵיכָה אִשָּׁא לְבִדִּי טֹרַחְכֶם וּמִשְׁאֲכֶם וְרִיבְכֶם׃  
יד הָבּוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנַבְנִים וְיֹדְעִים לְשִׁבְטֵיכֶם וְאֲשִׁימָם בְּרֹאשֵׁיכֶם׃

דעזי

יב. **איכה** אִישָׁא לְבָדִי. חס חמך לקבל שְׁכָה, לֹא חוּבֵל, וְ  
 הוּא שְׁחַמְרָתִי לִכְס. לֹא מַעֲמֵמִי חֵן חוֹמֵר לִכְס חָלָה מִפִּי  
 הִקְדוּשׁ בְּרוּךְ הוּא: **טַרְחָבִם**. מִלְמַד שְׁהוּ: אֶרְחֵל טַרְחָנָן.  
 הִיָּה חֶדֶר מִהֶם דוּחָה אֶת בַּעַל דִּינוּ עֲנִיָּה בְּדִין. חוֹמֵר:  
 יָגַל לִי עֵרִים לְהִבְיָה, יָגַל לִי רִחִית לְהִבְיָה, מוֹסֵף חֵן  
 עֲלֵיהֶם דִּיעוּן: **וּמִשְׁאֲכִם**. מִלְמַד שְׁהוּ אִפְהִיקוּסוּן הִקְדִּים  
 מִשָּׂאָה לְעֻזָּה, חוֹמֵר: מֶה רָחַח בֶּן עֲמֻסָּה לְעֻזָּה? שְׁמִי  
 חִינוּ שְׁמִי בִתּוֹן בִּיתוֹ. אֶחָד לְעֻזָּה, חוֹמֵר: מֶה רָחַח בֶּן  
 עֲמֻסָּה שָׁחַל לְעֻזָּה מֶה אֶתָּם סְבִירִים, וְיֹשֵׁב וְיוֹעֵן עֲלֵיהֶם  
 רְעוּת רְעוּת וְיֹשֵׁב עֲלֵיהֶם מִחֲבָדוֹת: **וּרְבִיבִם**. מִלְמַד שְׁהוּ  
 לוֹעֲסִים:

יג. **הָבוּ לָכֵם.** הזמינו ענמכם לדבר: **אֲנִישִׁים.** זְכָרִים.  
**וַתַּעֲלֶה עַל דַּעְתָּךְ נָשִׁים?** מה תלמוד לומר: **חֲנָשִׁים?**  
 דַּעְיָתוֹ, חֲכָמִים, פְּסוּבִים: ונָעָם. מִבְּנֵים דָּבָר מִתּוֹן.  
 דָּבָר. וזה שֶׁאֵשֶׁל חֲרוֹם חַת דָּבִי יוֹסֵ: מה צִין חֲכָמִים  
 לְבִנְיָנָם? חָכֵם דּוֹמֶה לְשֹׁלְחֵי עֲשִׂיָּה, כַּשֶּׁמִּבְחִין לוֹ  
 לַיָּצִיר לַחֲלוֹת רוּחָהּ, כַּאֲשֶׁר מִבְּחִין לוֹ, וְיִתְחַלּוּ.  
 וְקָנוּ דּוֹמֶה לְשֹׁלְחֵי פֶגַע, כַּשֶּׁמִּבְחִין לוֹ מִעֵשֶׂת לַחֲלוֹת  
 רוּחָהּ, כַּאֲשֶׁר מִבְּחִין לוֹ הוּא מַחֲדוּ וּבִגְדָה מַשּׁוּל: וְיִדְעִים  
 לְשִׁבְטֵיכֶם. שֶׁהֵם נִגְרִים לָכֵם, שֶׁאִם בָּרָא לָכֵן מִמֶּנּוּ  
 בְּטַלְתִּין חֵיוֵי יוֹדַע מִי הוּא וּמֵאִיזָה קֶבֶט הוּא וְיֵאֵם הַקּוֹן  
 הַהוּא, חָבַל חָכֵם מִבְּרִין בּוֹ, שֶׁחָסֵם גְּדֻלַּת חוֹתוֹ, לְכָךְ  
 נִתְחַמַּד: וְיִדְעִים לְשִׁבְטֵיכֶם: **בְּרֵאשִׁיתֶם.** רֵאשִׁים וּמִקְדָּשִׁים  
 עֲלֵיכֶם, שֶׁתְּהִי וְהִנֵּה בָּהֶם כְּבוֹד וְיִדְרָה: וְאֲשִׁשְׁמֶם.  
 חֲסֵר וְיָד, לְמַד אֲשֶׁמִּוִּיתֶהֶם שֶׁל יִשְׁרָחֵל תְּלִיזוֹת  
 יִסְרָחֵר דַּעְיָה, שֶׁהֵיא הֵלֶם לְחִמוֹת וּלְכּוֹן חוֹתֶם לְדָבָר  
 הַשֶּׁהִרָה:

וַיִּשְׁכָּח? חָלַף חֲבֵרָהּם כְּדָחִי לַעֲצֻמוֹ, יִנְחָק כְּדָחִי לַעֲצֻמוֹ,  
יִשְׁכָּח כְּדָחִי לַעֲצֻמוֹ:

וְאָמַר אֲלֵהֶם בַּעַת הַהוּא לֵאמֹר. מִהוּ לֹאֲמַר? חָמֵר  
לָהֶם מִגֹּאֲלָה לֵאמֹר לֹא מַעֲמָנִי אֲנִי חוֹמֵר לָכֶם חֵלֶם מִפִּי הַקְדוּשָׁה  
בִּינְיָן הוּא: לֹא אוֹכֵל לִבְדּוֹ וְגו'. חֲפָזָה שֶׁל הָיָה מִגֹּאֲלָה  
וְיִכּוֹל לֵדַע חֵת וְהִזְחִיל? חָמֵר שֶׁהוֹצִיָּא מִמִּנְעִים, וְקִרְעָה  
לֵהֶם חֵת הַיֵּם, וְהוֹרִיד חֵת הָעֵץ וְהָיָה חֵלֶם, לֵאמֹר הִיא הִיא  
חֵלֶם לְדוֹנָה? חֲפָזָה שֶׁל כָּךְ חָמֵר לָהֶם, וְהִיא מִלִּיחִיבֵים הִרְבֵּה  
(לְהִלְכּוֹ סוּסוֹ) - הַגִּיּוֹר הוֹרִיד חֲתוּכָה עַל דְּוִיָּקָם,  
וְנִשְׁלַח חֵת הָעֵנָב מִבֶּטֶן עַל הַדְּוִיָּים וְכָךְ חָמֵר שֶׁלֹּאֵה:  
יִפִּי מִי וְיִכָּל לִשְׁפֹּט חֵת עֲמֻךְ הַכֶּבֶד הִיא? (מַלְאָכִי א. א.)  
(גוֹל) חֲפָזָה מִי שֶׁחָנֵּן עָלָיו: "וְיִחַס מִכָּל הַיָּדָם" (שֵׁם ה.)  
(חֵת) חוֹמֵר: "מִי וְיִכָּל לִשְׁפֹּט" חֵלֶם כָּךְ חָמֵר שֶׁלֹּאֵה: חֵין  
דְּוִיָּי חָמֵה וְדְּוִיָּי שֶׁלֹּאֵה הָאֲמוּנָה, שֶׁחֵס דָּן וְהוֹרֵג וּמִכָּה  
וְחוֹנֵן מִגֹּאֲלָה דִּין וְעוֹל חֵין בְּכָךְ כְּלוּם אֲנִי חֵס חֲתִיבָה  
שֶׁמִּמֶּנּוּ שֶׁלֹּאֵה דִין, נִשְׁפָּט חֵין תַּעֲבֹה, שֶׁחָמֵר: "וְקִרְעָה חֵת  
בְּתוֹכָהֶם נִשְׁפָּט" (מַלְאָכִי ב. ג.)

יְהוָה הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם. וְכִי כְּכֹכְבֵי הַשָּׁמַיִם  
הָיוּ בְּאוֹתוֹ הַיּוֹם? וְהֵלֵךְ לֹא הָיוּ חֲלָל שָׁשִׁים רַבּוֹת, מֵהוּ  
"הַנֶּגֶם הַיּוֹם"? הַנֶּגֶם מְשׁוּלֵם בַּיּוֹם, תִּימִים לַעֲוֹלָם  
בְּחַמָּה וּכְלֵבָנָה וּכְכֹכְבִּים:

וַיֹּאמֶר יְהוָה עֲלֵיכֶם בְּכֶם אֶחָד פְּעָמִים. מִהָ שֶׁזֶּה "וַיִּבְרָךְ" חֲתָמְכֶם בַּחֲשֵׁר דְּדָר לְכַסֵּי? חָלַל חֲמִדוֹ לוֹ: מִשָּׁה, חֲתָה וְנוֹמֵר קִנְיָה לְבְרִיתוֹתֶיךָ, כִּבְרֵה הַבְּטִיחַ הַקְדוֹשׁ בְּרִיחַ הָיָה אֶת חֲבֵרָה: "הָשֵׁר חֵם יוֹכֵל חַיִּים לְמוֹתוֹ" וְגו' (בְּרַחֲמֵי) (עו. טו.) חֲמִד לָהֶם: זוֹ מִשְׁלֵי הָיָה, חָבֵל הָיָה "וַיִּבְרָךְ" חֲתָמְכֶם בַּחֲשֵׁר דְּדָר לְכַסֵּי:

קָשָׁה. על אחת פֶּמָה וְכַמָּה שֶׁהַמֶּלֶךְ קָשָׁה וְהַמְדִּינָה  
קָשָׁה: אֲשֶׁר יוֹשֵׁב בַּעֲשָׂתָרָת. הַמֶּלֶךְ קָשָׁה וְהַמְדִּינָה קָשָׁה:  
עֲשָׂתָרָת. הוּא לָשׁוֹן עֵקֶוֹן וְקָשִׁי, כְּמוֹ: "עֲשָׂתָרֶת קִרְעִים"  
(בראשית יד ה), וְעֲשָׂתָרֶת זֶה הוּא עֲשָׂתָרֶת קִרְעִים שֶׁהֵיוּ  
עַם קִרְאִים שֶׁהָיָה חֲמֻכָּה. שְׁנָאֹמֶר: "וַיִּבְנוּ חֵת קִרְאִים  
בַּעֲשָׂתָרֶת קִרְעִים" (סס), וְעוֹג נִמְלֹט מֵהֶם, וְהוּא שְׁנָאֹמֶר:  
"וַיִּבְנוּ הַפְּלִיט" (סס פסוק ג), וְאוֹמֵר: "כִּי רָע עוֹג מֶלֶךְ  
הַבָּנִים לִפְנֵי מֶלֶךְ הַקִּרְאִים" (לפלו ג יח), בְּאוֹרְעִי. עַם  
הַמְלָכֹת.

ה' | הוֹאִיל. הַתְּחִיל, כְּמוֹ: "הִנֵּה נָח הוֹלֵךְתִּי" (בראשית יח,  
ט): בָּאֵר אֶת הַתּוֹרָה. בְּשִׁבְעִים לָשׁוֹן פִּרְשָׁה לֵהֶם:

וְרַב לָכֶם שְׂבֵתָה. כְּפִשְׁאוֹ. וַיֵּשׁ מִדְרָשׁ חֲזָה: הַדְפָּה הַדְלָה  
לָכֶם וְשָׂרָה עַל יִשְׂרָאֵל כִּסֵּי הָהָה, נִשְׁמָתָם מִשְׁכָּן מִנְהוּהָ  
וְכָלֵם, קִבְּלָתָם תִּזְכָּה, מִנְיָתָם לָכֶם סִנְהֶדְרִין שָׂרֵי חֲלָפִים  
וְשָׂרֵי מִזְחָה:

זו פנו ויסעו ללכם. וז דרך ערך ויחזקמה. ובאו הר האמרי.  
במסעם: ואכל כל שכנו. עמון ומואב ויה שער. בשערה.  
זה מישור של יער: ביה. זה הר המלך. ובשערה. וז  
שפלת דרום: וינגב ובחור הים. אשקלון ויעה וקסרי וכו'.  
כדליתחם בפסרי (ו) עז הנהר הגדול. מפני שגב עס  
אין שחל קורה גדול. מלך היום צומי: עבד מלך  
מלך. הדעם לשור ויטחשו. כל קרב לטע דהינח ויחזק:

חן ראה נתתי. בעיניכם אתם רואים, איני אומר לכם  
מאמר ומשמועה: באו וראו. אין מערער דָּבָר וְאִינְכֶם  
צריכים למלחמה, חלו לא סלחו מקצלים לא היו צריכים  
לכלי זין: לאבתוכם. למה הזכיר שוב "לאברהם ליצחק

- 14** You answered me and said: The matter is good that you have spoken to do.
- 15** With your consent, and based on your personal testimony, I took the heads of your tribes, men wise and known, and I placed them as heads over you. These men were appointed leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes.
- 16** I commanded your judges at that time, saying: Hear the arguments between your brethren and attempt to understand the wishes of each side, and judge righteousness between man and his brother, and a stranger to him, including those who have no family relatives.
- 17** You shall not give preference to either side in judgment; small and great alike you shall hear equally, to safeguard justice and honesty. You shall not fear speaking your mind or remaining silent due to any man, as judgment is God's. No personal considerations may enter the judge's decision making, as his task is to relay God's judgment to the litigants. Consequently, any perversion of justice is a sin against God and

a betrayal of His agency.<sup>13</sup> And the matter that is too difficult for you, you shall bring near to me, and I will hear it, and attempt to find a solution.

- 18** I commanded you at that time all the matters that you shall do.
- 19** We traveled from Horev, and we went through the entire great and awesome wilderness that you saw, via the Emorite highlands, as the Lord our God had commanded us, and we came to Kadesh Barnea.
- 20** I said to you: You have come to the Emorite highlands, which the Lord our God is giving us.
- 21** You can see, from your experiences to this point,<sup>14</sup> that the Lord your God has placed the land before you; ascend, take possession, as the Lord, God of your fathers, spoke to you; do not fear, and do not be frightened and lose the will to fight. Go forth to battle, as you will be victorious.
- 22** When I informed you that you would soon be entering the land, you all approached me and said: Let us send men<sup>15</sup> before us, and they will spy the land for us, and they will

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## DISCUSSION

1:22 | **Let us send men:** This verse apparently contradicts the account in Numbers, where it is stated that God commanded Moses to send spies (Numbers 13:1–2). It is best to consider these versions as two complementary accounts. One explanation is that the nation initially approached Moses and requested to send spies. Moses accepted their proposal and added that there should be one representative for each tribe, to render it an official delegation of sorts. Finally, God instructed them on how to carry out the mission properly (Ramban, Numbers 13:2).

**Appointment of Judges and Leaders:** In recounting the commandment to appoint leaders of thousands, hundreds, fifties, and tens along with the commandments directed toward the judges, Moses encapsulates several earlier episodes into one seamless narrative. First he describes the impetus for the appointment of the various echelons of leadership: “I spoke to you at that time, saying: I am unable to bear you alone” (1:9) and “How shall I bear alone your troubles, your burdens, and your quarrels” (1:12)? In response, God commands: “Get for you men, wise, and understanding, and known to your tribes, and I will place them at your head” (1:13). Moses

then attests: “I took the heads of your tribes, men wise and known, and I placed them heads over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens, and officers for your tribes” (1:15).

Indeed we find, in the book of Numbers, in response to the breakdown of the children of Israel that began with their talk that was “evil in the ears of the Lord” (11:1), followed by the mob that “expressed a craving” (11:4) and complained about the manna (11:6), culminating in Moses hearing the “people weeping...each man at the entrance of his tent” (11:10), Moses said: “Why have You mistreated Your servant and why have I not found favor in Your eyes, to place the burden of this entire people upon Me?” (11:11).

God answered Moses: “Gather to Me seventy men of the elders of Israel, whom you know to be elders of the people, and its officers.... They shall bear with you the burden of the people, and you shall not bear alone” (11:16–17). This is the Torah source for the Great Sanhedrin, the court of seventy-one judges, the highest tribunal in Judaism.

In the book of Exodus, the impetus for the appointment of the leadership configuration is

different. Moses' father-in-law, Yitro, visits, and he sees Moses sitting and judging the people and observes: “The people stood over Moses from the morning until the evening” (18:13). He comments: “It is not a good thing that you are doing” (18:17). Yitro counsels Moses: “You shall identify from all the people capable men, fearers of God, men of truth, haters of ill-gotten gain; set over them leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens” (18:21). The Torah relates: “Moses heeded the voice of his father-in-law and did everything that he said” (18:24).

Here, in the book of Deuteronomy, Moses omits any mention of Yitro. He reprises the despair that he expressed in the book of Numbers and the solution that he adopted in Exodus. He continues with an allusion to the solution that God provided in Deuteronomy, instructions to judges: “Hear between your brethren and judge righteousness between man and his brother, and a stranger to him. You shall not give preference in judgment; small and great alike you shall hear. You shall not fear due to any man, as judgment is God's” (1:16–17).

וַתַּעֲנוּ אֹתִי וַתֹּאמְרוּ טוֹב־הַדְּבַר אֲשֶׁר־דִּבַּרְתָּ לַעֲשׂוֹת: וְאָקַח אֶת־רֹאשֵׁי  
 שְׁבִטֵיכֶם אֲנָשִׁים חֲכָמִים וְיֹדְעִים וְאָתָּן אוֹתָם רֹאשִׁים עֲלֵיכֶם שְׂרֵי אֲלָפִים וְשְׂרֵי  
 מֵאוֹת וְשְׂרֵי חֲמִשִּׁים וְשְׂרֵי עֶשְׂרֹת וְשֹׁטְרִים לְשִׁבְטֵיכֶם: וְאַצֹּה אֶת־שִׁפְטֵיכֶם  
 בָּעֵת הַהוּא לֵאמֹר שְׁמַע בֵּין־אֲחֵיכֶם וּשְׁפֹטֶתֶם צֶדֶק בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין  
 גֵּרוֹ: לֹא־תִכְּזֹרוּ פָנִים בַּמִּשְׁפָּט פֶּקֶטֶן בְּגֹדֶל תִּשְׁמָעוּן לֹא תִגְדּוּ מִפְּנֵי־אִישׁ כִּי  
 הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדְּבַר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וּשְׁמַעְתִּיו: וְאַצֹּה  
 אֶתְכֶם בָּעֵת הַהוּא אֵת כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן: וְנִסַּע מִחֵיב וְנָלַךְ אֶת כָּל־  
 הַמְּדַבֵּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רִאיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר  
 צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וַנָּבֹא עַד קֶדֶשׁ בָּרְנֶע: וְאָמַר אֲלֵכֶם בְּאַתֶּם עַד־הַר  
 הָאֱמֹרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ: רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לִפְנֶיךָ אֶת־הָאָרֶץ  
 עֲלֶה רֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶי אֲבֹתֶיךָ לָךְ אֶל־תִּירָא וְאַל־תַּחַת: וּתִקְרְבוּן  
 אֵלַי כָּלְכֶם וַתֹּאמְרוּ נִשְׁלַח אֲנָשִׁים לִפְנֵינוּ וַיַּחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ

יד  
טו  
טז  
יז  
יח  
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כ  
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שלישי

### דש"ו

חֲתָה מִזְקִיקֶךָ לְחֻזְרוֹ לָךְ, מִנְּחָה שֶׁהִטִּית עָלֶיךָ הַמִּשְׁפָּט:  
 תִּקְרְבוּן אֵלַי. עַל דְּבַר זֶה נִסְתַּלַּק מִמֶּנּוּ מִשְׁפַּט בְּנוֹת  
 צִלְפָּחָה. וְכֵן שְׁמוּאֵל חָמַד לְשָׂאוֹל: "חֲזַקִּי הַרְחֵא" (שְׁמוּאֵל  
 ח' טו, יט) חָמַד לוֹ הַקְּדוּשָׁה בְּרוּךְ הוּא: חֲזַקִּי שָׂאֵנִי מוֹדִיעֶךָ  
 שְׁחִין חֲתָה רוּחָה, וְחִימָתִי הוֹדִיעָנוּ כִּשְׂבָח לְמַשִּׁיחַ אֶת  
 דָּוִד: "וַיִּדְרֹא אֶת חֲלִילָב וַיֹּאמֶר חָךְ עָדָהּ מִשִּׁיחוֹ" (שְׁמוּאֵל  
 ח' טו, יז) חָמַד לוֹ הַקְּדוּשָׁה בְּרוּךְ הוּא: וְלֹא חֲמַדְתָּ: "חֲזַקִּי  
 הַרְחֵא" חֲחַל תִּבְטֹחַ אֵל מִלְחָמָה" (סֵם מִסּוּחַ ז).

יח. אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן. חֲחַל עֲשִׂיתָ הַדְּבָרִים  
 שֶׁכֵּן דִּיעַ מִמּוֹנוֹת לְדִיעַ נִפְשׁוֹת:

יט. הַמְּדַבֵּר הַגָּדוֹל וְהַנּוֹרָא. שְׁחִיזָה בּוֹ נִחְשִׁים פְּקוּדוֹת  
 וְעֲקֻבִּים כִּשְׁחִיזָה:

כב. וַתִּקְרְבוּן אֵלַי כָּלְכֶם. בְּעֲרֻבֵיכֶם, וְלֹהֵן הוּא חוֹמֶר:  
 "וַתִּקְרְבוּן אֵלַי כָּל רֹאשֵׁי שְׁבִטֵיכֶם וְזִקְנֵיכֶם, וַיִּתְּנֵם  
 הֵן הַרְחֵא" וְגו' (לֵבִי ה' כ-כח) חֲחַל הַרְחֵא הַיְתָה  
 הוֹנָה, יִלְדִים מִכְּבָדִים אֶת הַיְתָה וְשִׁלּוּם לִפְנֵיהֶם,  
 וְזִקְנֵם מִכְּבָדִים אֶת הַרְחֵאִים לְלִבֵּית לִפְנֵיהֶם, חֲחַל כִּי:  
 "וַתִּקְרְבוּן אֵלַי כָּלְכֶם, בְּעֲרֻבֵיכֶם, יִלְדִים דוֹחִפִּין אֶת  
 הַיְתָה וְזִקְנֵם דוֹחִפִּין אֶת הַרְחֵאִים: וַיִּשְׁבּוּ אֹתָנוּ דְּבַר.  
 בְּחִיזָה לָשׁוֹן הֵם מְדַבְּרִים: אֵת הַדְּרֹךְ אֲשֶׁר נִעְלָה בָּהּ.

וְנִתְּנָם בּוֹ: בָּעֵת הַהוּא. מִשְׁמַעְתִּים חֲמַדְתָּ לָּהֶם: כִּי־  
 עֲבָדֶיךָ כִּשְׂעָבָה, לְשַׁעֲבַר הַיְתָה בְּרָשִׁית עֲנָמְכֶם, עֲבָדֶיךָ  
 הָרִי חֲתָם מִשְׁעָבִידִים לְצִבּוֹר: שְׂמִינֶה. לָשׁוֹן הוּא, חוֹדְרֵי  
 בְּלִעַן, כִּמּוֹ "זָכֹר" וְשִׁמּוֹר: וְכִי־גֵרֹ. זֶה בְּעַל דִּיעַ שְׂחֹנֶה  
 עָלֶיךָ דְּבָרִים דְּבַר חֲחַל, וְכִי־גֵרֹ, חֲחַל עַל עֲסָקִי דִּיעַ.  
 כִּי־חֲלָתָה חֲחִים חֲחָלִי בֵּין תַּעֲדֹר לְכִידִים:

יז. לֹא תִכְּזֹרוּ פָנִים בַּמִּשְׁפָּט. זֶה הַמִּנְחָה לְהוֹשִׁיב הַדִּיעַם,  
 שְׂחִיזָה יִחְמַד: חֲחַל פְּלוּזֵי נָחָה חוֹ צִבּוֹר, חוֹשִׁיבֵי דִיעַ, חֲחַל  
 פְּלוּזֵי קְרוֹבִי, חוֹשִׁיבֵי דִיעַ בְּעִיר, וְחֵלֶךְ חֵינֶה בְּקִי בְּדִיעַ,  
 נִמְנָח מִחֵיב אֶת הוֹשִׁיבֵי וְנִמְנָח אֶת הַיְתָה, מַעֲלָה חֲחַל עַל  
 מִי שְׁמַעְתָּהּ בְּחֵלֶךְ הַיְתָה פִּנְסֵם בְּדִיעַ: בְּקֶטֶן בְּגֹדֶל תִּשְׁמָעוּן.  
 שְׂחִיזָה חֲחִיב עֲלֶיךָ דִיעַ שְׂחִיזָה בְּדִיעַ שְׂחִיזָה מִנְּחָה  
 שְׂחִיזָה חֲחַל וְכִי־לִפְנֵיךָ לֹא תִסְלַקְנָה לְחֻזְרוֹנָה. דְּבַר חֲחַל,  
 "בְּקֶטֶן בְּגֹדֶל תִּשְׁמָעוּן", בְּתַקְוָנוּ, שְׂחִיזָה חֲחַל, זֶה עֲנִי  
 הוּא וְחֲחִיבֵי עֲשִׂי וְנִמְנָח לְפָדְנָה, חֲחִיזָה אֶת הַיְתָה וְנִמְנָח  
 מִתַּפְרִקֶם בְּנִיזָה. דְּבַר חֲחַל, שְׂחִיזָה חֲחַל: הַיְתָה חֲחַל  
 פּוֹנֵם בְּבִטּוֹ שְׂחִיזָה זֶה בְּבִטּוֹ דִיעַ, חֲחִיזָה עֲבָדֶיךָ,  
 וְכִי־לִפְנֵיךָ לְחֵן, חֲחַל לוֹ: תֵּן לוֹ, שְׂחִיזָה חֲחַל לוֹ: לֹא תִגְדּוּ  
 מִפְּנֵי אִישׁ. לֹא תִיחַד: דְּבַר חֲחַל, "לֹא תִגְדּוּ", לֹא תִתְּנָם  
 דְּבָרֶיךָ מִפְּנֵי חֲחַל, לָשׁוֹן: "חֲחַל בְּקֶטֶן" (מִשְׁלִי י' ה'): כִּי  
 הַמִּשְׁפָּט לֵאלֹהִים הוּא. מִנְּחָה שְׂחִיזָה חֲחַל מִנְּחָה שְׂחִיזָה בְּדִיעַ

יז. וַתַּעֲנוּ אֹתִי וְגו'. חֲחִיזָה אֶת הַדְּבַר לְהַנְחִיחֶם, הֵי  
 לָכֶם לְהַשִּׁיב: רַבְּנֵי מִנְּחָה, מִנְּחָה נָחָה לְלִמְדָה, מִנְּחָה חוֹ  
 מִתְּלַמִּידֶיךָ? לֹא מִנְּחָה שְׂחִיזָה עֲלֶיךָ? חֲחַל וְדִיעַ  
 מִתְּלַמִּידֶיךָ, הַיְתָה חוֹמֶרִים: עֲבָדֶיךָ וְנִמְנָח עֲלֵינוּ דִיעַ  
 הַדְּבַר, חֲחַל חֲחִיזָה מִנְּחָה, חֲחַל מִנְּחָה חוֹמֶרִים וְחֵלֶךְ נִשְׂחָה  
 לָנוּ פִנְסֵם: לְעִשְׂוֹת, חֲחַל הַיְתָה מִתְּעַנֵּל, חֲחַל חוֹמֶרִים  
 עֲשֶׂה מִנְּחָה:

טו. וְאָקַח אֶת רֹאשֵׁי שְׁבִטֵיכֶם. מִשְׁכָּתִּים בְּדִיעַם:  
 חֲחִיזָה, עַל מִי בְּחִיזָה לְהַנְחִיחֶם, עַל בְּנֵי חֲחִיזָה  
 יִתְּחַל וְעִיזָה, עַל בְּנֵי חֲחַל שְׂחִיזָה חֲחִים וְעִיזָה, חֲחַל  
 וְחֵלֶךְ, וְכָל לָשׁוֹן חֲחַל: אֲנָשִׁים חֲחִים וְדִיעַם, חֲחַל  
 נִבְנוּם לֹא מִנְּחָה: זוֹ חֲחִיזָה מִשְׁכָּתִּים מִדִּיעַ שְׂחִיזָה יִתְּחַל  
 לְמִנְּחָה, וְלֹא מִנְּחָה חֲחַל: חֲחַל חֲחִים חֲחִים חֲחִים  
 וְדִיעַם: רֹאשִׁים עֲלֵיכֶם. שְׂחִיזָה חֲחַל בְּחֵלֶךְ, חֲחִים  
 בְּחִיזָה, חֲחִים מִנְּחָה, חֲחִים מִנְּחָה וְחֵלֶךְ, נִבְנוּם חֲחִין  
 וְחֵלֶךְ חֲחִין: שְׂחִיזָה חֲחִים, חֲחִין מִנְּחָה עַל חֲחִי: שְׂחִי  
 מֵאוֹת. חֲחִין מִנְּחָה עַל מִנְּחָה: וְשְׂחִיזָה, מִנְּחָה עֲלֵיכֶם  
 "לְשִׁבְטֵיכֶם", חֲחַל הַסִּפְּתָה וְחֵלֶךְ בְּעִיזָה עַל מִי הַיְתָה:

טז. וְאַצֹּה אֶת שִׁפְטֵיכֶם. חֲחִיזָה לָכֶם: הוּא מִתְּעַנֵּל בְּדִיעַ,  
 חֲחַל בְּדִיעַ לְפָדְנָה פִּנְסֵם חֲחִיזָה וְשְׂחִיזָה, חֲחַל חֲחִיזָה:  
 בְּדִיעַ בְּדִיעַ חֲחִיזָה לְכֵן פִּנְסֵם חֲחִיזָה, חֲחַל חֲחִיזָה חֲחִיזָה



return word to us: The way that we will ascend, and the cities at which we will arrive.

- 23** The matter was good in my eyes; and I took from you twelve men, one man for each tribe.
- 24** They, the men, turned and they ascended to the highlands, and they came until the Eshkol Ravine, and spied it, the land.
- 25** They took in their hand from the fruit of the land and brought it down to us; they brought back word to us, and said: The land that the Lord our God is giving to us is good. According to the parallel account in Numbers, after the spies admitted that the land was good, they added other comments which ruined what would otherwise have been a positive report.<sup>15</sup> However, in this speech, Moses is generally not interested in emphasizing private sins. He therefore highlights the positive aspect of the spies' report.
- 26** But despite the positive report, you were not willing to ascend, and you defied the directive of the Lord your God.
- 27** You murmured your complaints in your tents, and you said: In the Lord's hatred of us, He took us out of the land of Egypt, to deliver us into the hand of the Emorites, to destroy us. God is sending us to Canaan only because He wants to destroy us.
- 28** Where are we ascending? Our brethren, the spies, have melted our heart, saying: A people greater and taller than

we; cities great and fortified to the heavens; and we have also seen the sons of the giants there. We cannot possibly conquer the inhabitants of Canaan.

- 29** I said to you: Do not be intimidated and do not fear them.
- 30** The Lord your God who goes before you, He will make war for you, like everything that He did for you in Egypt before your eyes. You saw in Egypt how God fought for you without any effort on your part. He will continue to battle on your behalf in the future as well.
- 31** In addition to the miracles you witnessed in Egypt, you experienced many wonders in the wilderness, where you saw that the Lord your God bore you as a man would bear his son, with strength, love, and gentleness, in the entire path that you went, until you came to this place.
- 32** But in this matter of conquering the land, which is far less complicated, you do not have faith in the Lord your God,
- 33** who goes before you on the way, to scout for you a place for your encampment with fire that descends by night, to show you the path on which you shall go, and in the cloud by day.
- 34** However, the nation did not listen to Moses, and objected to entering the land. And the Lord heard the sound of your words, and He was enraged and took an oath, saying:
- 35** If any man among these men, this wicked generation, will see the good land about which I took an oath to give it to

## DISCUSSION

**Caleb, Joshua, and Moses:** The Torah account of the sin of the spies ends with a list of its repercussions. The list begins with the punishment of the children of Israel: "The Lord...was enraged and took an oath, saying: If any man among these men, this wicked generation, will see the good land about which I took an oath to give to your fathers" (1:34–35). It continues with Caleb's reward: "Except Caleb son of Yefuneh, he shall see it and to him I will give the land in which he trod, and to his children, because he followed the Lord wholeheartedly" (1:36). It concludes with Joshua's reward: "Joshua son of Nun, who stands before you, he shall come there; strengthen him, for he shall bequeath it to Israel" (1:38).

The verse that appears in the text between the reward for Caleb and the reward for Joshua presents a difficulty not due to its content but due to its placement. The verse says: "Also the Lord was incensed with me because of you, saying: You too shall not come there" (1:37). Though

the fact that Moses was not going to enter the Land of Israel was already known, its mention in the context of the sin of the spies is surprising. Wasn't the punishment that he would not enter the land administered due to the sin of the waters of dispute? Does it not say: "Because you did not have faith in Me, to sanctify Me before the eyes of the children of Israel; therefore, you shall not bring this assembly into the land that I have given them" (Numbers 20:12)?

The Abravanel explains that despite the plain understanding of this verse, the sin of the waters of dispute was not the reason that Moses was punished; rather, he was punished for his role in the sin of the spies. God commanded Moses to send men to scout the land of Canaan (Numbers 13:2), a command to get a general sense of the land. The people requested: "Let us send men before us, and they will spy the land for us, and they will return word to us: The way that we will ascend, and the cities at which we will arrive" (Deuteronomy 1:22). The request was limited to ascertaining the ideal path to take to the first

city they would conquer. Moses, with the best of intentions, as he was confident in God's promise, added to the mission of the spies and thereby compromised that mission: "You shall see the land, what it is. The people that lives in it, is it strong or is it weak? Are they few or many? What is the land in which it lives? Is it good or bad? What are the cities in which it lives? Is it in camps or in fortifications?" (Numbers 13:18–19). Those questions directed the focus of the spies to the might of the people, the strength of the cities, and the fact that the land devoured its inhabitants. Therefore, it is only natural that Moses' punishment was mentioned in this context.

The Ramban explains that Moses' punishment is totally unrelated to the sin of the spies. Rather, his punishment is mentioned in order to make sense of the verse about Joshua that follows. In order to understand why Joshua would be leading the people into the land of Canaan, it was first necessary to explain that Moses would not be entering the land.

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- your fathers.** I will not allow any of these men to see the land,
- 36 except for Caleb son of Yefuneh, he shall see it, the land; and to him I will give the land in which he trod, and to his children, because he followed the instruction of the Lord wholeheartedly,** and provided an accurate description of the land, while assuring the people that they could conquer it.
- 37 Also the Lord was incensed with me because of you, saying:** Due to your sin, **you too shall not come there.** Although Moses sinned on a different occasion,<sup>16</sup> he already received a hint in the aftermath of the sin of the spies that he too would not enter the land.<sup>17</sup>
- 38 Joshua son of Nun, who stands before you, to serve you, he shall come there; strengthen him, for he shall bequeath it to Israel.**
- 39** God addresses the people: **And ironically, your children, whom you said would be taken by your enemies as captives and killed, and your young sons, who today do not know how to distinguish between good and evil, they will come there, to the land of Canaan, and to them I will give it, and they will take possession of it.**
- Fourth aliya* **40** Meanwhile **you, turn back and travel into the wilderness via the route leading to the Red Sea,** as you will wander in the wilderness until you die.
- 41 You answered and you said to me: We sinned against the Lord, we will go up and make war, in accordance with everything that the Lord our God had commanded; and you girded each man his weapons of war, and decided to ascend to the mountain.** Alternatively, this means: And you dared to ascend to the mountain, or: And you readied yourselves to ascend to the mountain.<sup>18</sup>
- 42 The Lord said to me: Say to them: Do not go up and do not make war, as I am not in your midst, and if you obey Me, you will not be routed before your enemies.**
- 43 I spoke to you** and told you not to set out to war, reminding you that all your previous victories were achieved only through divine assistance, not your own military power; **but you did not heed, and you defied the directive of the Lord, and you intentionally ascended to the mountain.**
- 44 The Emorites, who live on that mountain, came out toward you, and pursued you, as bees would do, and they beat and broke<sup>19</sup> you in Se'ir until Horma.** The Emorites surrounded you like a swarm of bees, leaving no avenue of escape. This place was later called Horma, in commemoration of the destruction [*hurban*] that occurred there.



Swarm of bees



Circling of Mount Se'ir

- 45 You returned and wept before the Lord,** in regret for your sins, begging for forgiveness and mercy; **but the Lord did not heed your voice, and He did not listen to you.**
- 46 You lived in Kadesh many days, like the days that you lived there.**
- 2 1 We turned and we traveled back into the wilderness via the Red Sea, as the Lord spoke to me; and we circled Mount Se'ir**

לֹא־בַתִּיכֶם: זֹלָתִי כָּלֵב בֶּן־יִפְנֶה הוּא יִרְאֶנָּה וְלוֹ־אֶתָּן אֶת־הָאָרֶץ אֲשֶׁר דֶּרֶךְ־בָּהּ  
וּלְבָנָיו יַעַן אֲשֶׁר מָלֵא אַחֲרֵי יְהוָה: גַּם־בִּי הִתְאַנֵּף יְהוָה בְּגִלְלָכֶם לֵאמֹר גַּם־אֶתָּה  
לֹא־תִבָּא שָׁם: יְהוֹשֻׁעַ בֶּן־נֹון הָעֵמֶד לִפְנֵיךָ הוּא יָבֹא שָׁמָּה אִתּוֹ חֵזֶק כִּי־הוּא  
יַנְחִלֶנָּה אֶת־יִשְׂרָאֵל: וְטַפְכֶּם אֲשֶׁר אִמְרָתֶם לְבֹז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ  
הַיּוֹם טוֹב וְרָע יִמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנֶנָּה וְהֵם יִירְשׁוּהָ: וְאַתֶּם פָּנּוּ לָכֶם  
וְסַעו הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף: וְתַעֲנֵנוּ וּתֹאמְרוּ אֵלַי חֲטֵאֵנוּ לִיהוָה אֲנַחְנוּ  
נַעֲלָה וְנִלְחַמְנוּ כָּל־אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וְתַחֲגֹרוּ אִישׁ אֶת־כְּלֵי מִלְחָמָתוֹ  
וְתִהְיֶנוּ לַעֲלֹת הָהָרָה: וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תַעֲלוּ וְלֹא  
תִלְחַמוּ כִּי אֵינֶנִּי בְּקֶרְבְּכֶם וְלֹא תִנְגַּפוּ לִפְנֵי אֹיְבֵיכֶם: וְאֹדְבָר אֲלֵיכֶם  
וְלֹא שְׁמַעְתֶּם וְתִמְרוּ אֶת־פִּי יְהוָה וְתִזְדּוּ וְתַעֲלוּ הָהָרָה: וַיֵּצֵא הָאֱמֹדִי הַיֹּשֵׁב  
בָּהָר הַהוּא לִקְרֹאתְכֶם וַיְרַדְפוּ אֶתְכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים וַיִּכְתּוּ אֶתְכֶם  
בְּשִׁעִיר עַד־חֲרָמָה: וְתִשְׁבּוּ וְתִבְכוּ לִפְנֵי יְהוָה וְלֹא־שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא  
הֶאֱזִין אֲלֵיכֶם: וְתִשְׁבּוּ בְּקֹדֶשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יִשְׁבַּתֶּם: וַנִּפֹן  
וַנִּסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי וַנִּסָּב אֶת־הַר־שִׁעִיר

## רש"י

בַּיָּמִים הָאֵלֶּם וְשָׂבַתָם" בַּשָּׂחַר הַמְּסֻעוֹת, וְהֵם הָיוּ שְׁלֹשִׁים  
וְשִׁמְנֵה שָׁנָה, תַּשַּׁע עָשָׂרָה מֵהֶם עָשָׂה בְּקֹדֶשׁ וְתַשַּׁע עָשָׂרָה  
שָׁנָה הוֹלְכִים וּמַטְלִפִּים וְחֹזְרֵי לְקֹדֶשׁ, כְּמוֹ שֶׁנֶּאֱמַר: "וַיִּנְעֶם  
בְּמִדְבָּר" (במדבר לב, יא), כִּי מִצִּדֵּי בְּסֶדֶר עוֹלָם (פירק ח):

## פרק ב

א | וַנִּסַּע הַמִּדְבָּרָה, חָלוּ לֹא חֲטִיאוּ הָיוּ עוֹבְדִים דְּרָךְ  
הַר שִׁעִיר לִכְנֹס לְאֶרֶץ מִדְּרוֹמוֹ לְעִפּוֹנוּ, וּבִשְׂבִיל שְׂקָלָהוּ  
הַכֶּנֶן לִנְדֹּם הַמִּדְבָּר שֶׁהוּא בֵּין יָם סוּף לְדְרוֹמוֹ שֶׁל הַר  
שִׁעִיר, וְהִלְכוּ חָצֵל דְּרוֹמוֹ מִן הַמִּעֲרֵב לְמִזְרָח דְּרָךְ וַיִּחַלְתָּן  
מִמִּזְרָחֵי שֶׁהוּא בְּמִקְצֵה דְּרוֹמִית מִעֲרִבִית, מִשָּׁם הָיוּ

מֵא | וְתִהְיֶנוּ. לִשׁוֹן: "הִנֵּנוּ וְעֵלֵינוּ חָל הַמִּקְוֹס" (במדבר  
יד, מ), זֶה הַלָּשׁוֹן שֶׁחֲמֻדָּתָם, לִשׁוֹן הוּא, כְּלֹמֶר נִדְּמַנְתֶּם:  
מב | לֹא תַעֲלוּ, לֹא עֲלִיָּה תִּהְיֶה לָכֶם חֵלָף וְיִדְּקָה:

מד | כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים, מֵה הַדְּבָרָה הַזֹּאת  
כִּשְׁהִיא מִכָּה חֵת הָאֵדָם מִיַּד מִתְּנָה, חֵף הֵם כִּשְׁהָיוּ  
(וְנִעֲשִׂים בְּכֶם מִיַּד מִתְּנִים:

מה | וְלֹא שָׁמַע ה' בְּקִלְכֶם, כִּיכֹחַל עֲשִׂיתֶם מִדַּת רַחֲמָיו  
כִּיחָלוּ חֲכֹרִי:

מו | וְתִשְׁבּוּ בְּקֹדֶשׁ יָמִים רַבִּים, תַּשַּׁע עָשָׂרָה שָׁנָה, שְׁנֵימֵר:

לו | אֲשֶׁר דֶּרֶךְ בָּהּ, חֲכִירָה, שְׁנֵימֵר: "וַיִּבָּא עַד חֲכִירָה"  
(במדבר יג, כב):

לז | הִתְאַנֵּף, נִתְמַלֵּא רָגַז:

מ | פָּנּוּ לָכֶם, חֲמֻדָּתִי לְהַעֲבִיר חֲחֻסִּים דְּרָךְ לִיחַ חֲכִירָה  
חֲדוּם לִנְדֹּם עִפּוֹנוֹ לִכְנֹס לְאֶרֶץ, וְתִלְחָתֶם וְנִגְמַתֶם לָכֶם  
עִפּוֹנוֹ: פָּנּוּ לָכֶם, לִיחֻזִּיקֵיכֶם, וְתִלְכּוּ בְּמִדְבָּר לִנְדֹּם יָם  
סוּף, שֶׁהַמִּדְבָּר שֶׁהוּא הוֹלְכִים בּוֹ לְדְרוֹמָה שֶׁל הַר שִׁעִיר  
הִי, מִפְּסִיק בֵּין יָם סוּף לְהַר שִׁעִיר, עֵתָה הַמִּשְׁכָּנוֹ  
לִנְדֹּם הֵם וְתִסְבְּנוּ חֵת הַר שִׁעִיר כֹּל דְּרוֹמוֹ מִן הַמִּעֲרֵב  
לְמִזְרָח:

**many days.** For years, we stayed in the region of Mount Se'ir, and we did not travel in the direction of Canaan until the generation that left Egypt had died out.

## Moses' Speech Continues: Confrontations Lands on the Eastern Side of the Jordan River

DEUTERONOMY 2:2–3:22

describes how he apportioned the land on the eastern side of the Jordan River to certain tribes and families, after which he blesses Joshua and encourages him for the upcoming conquest of the territory on the western side of the Jordan.

This is a new context for such words of encouragement. Although Moses took the nation out of Egypt and led them through the wilderness for many years, his comments gain extra credibility from his recent conquest of two powerful kings and his division of land to a portion of the nation. Even if the full vision for the future has yet to be realized, Moses has fulfilled part of it. Consequently, he emphasizes the details of his military victories as well as the conquest of the region and its settlement as a model for the nation's wars after it crosses the Jordan.

Moses continues to summarize the past, turning next to recent events that most of his audience would remember: The abstention from war against nations that are considered family relations of the children of Israel, namely Edom, Amon, and Moav, as well as the military victories over the two Emorite kings. Toward the end of the section, Moses

- Fifth* 2 After a long time had passed, **the Lord said to me, saying:**  
*aliya* 3 **Enough for you circling this mountain,** Mount Se'ir, and staying in the same region all the time. After all this aimless wandering, **turn you** to a specific direction, **to the north.**
- 4 **Command the people, saying: You are passing through the border of your brethren the children of Esau, who live in Se'ir; they will be afraid of you,** because you are a great nation, and even so, **you shall be very careful.**
- 5 **Do not provoke them, for I will not give you even the tread of the sole of a foot from their land, because I have given Mount Se'ir to be an inheritance to Esau.** Esau was granted Mount Se'ir as his portion of God's promise to Abraham and his family.<sup>20</sup> In the future, this territory will revert to its true permanent owner, the nation of Israel. However, for the moment it will remain in the possession of the descendants of Esau, and Israel was prohibited from taking any part of it.<sup>21</sup>
- 6 Consequently, in order to eat, **you shall purchase<sup>22</sup> from them food with silver, and eat; and also water you shall purchase<sup>23</sup> from them with silver, and drink.**
- 7 **For the Lord your God blessed you in all your handiwork; He has known** what you required<sup>24</sup> **in your walking through this great wilderness, these forty years the Lord your God has been with you; you have not lacked anything.** Since you were isolated from civilization and commerce in the wilderness, and your needs were provided for by God, you did not require money. Now you can spend the money that you possess.<sup>25</sup>

- 8 **We passed from our brethren the children of Esau, who live in Se'ir, from the way of the Arava, from Eilat and from Etzyon Gever,** which is next to Eilat, **and we turned northward and passed via the wilderness of Moav.** In the Bible, of all the nations, only the children of Esau are called the brethren of Israel,<sup>26</sup> as they are the Israelites' closest family; no other nation is referred to by this term. Here this family relationship is mentioned in support of the admonition against threatening the territory of Esau.
- 9 **The Lord said to me: Do not besiege Moav, and do not provoke war with them, as I will not give you from his land a possession; because to the children of Lot I have given** the region of **Ar,** in Moav, **as a possession.**
- 10 Here, the chapter records some pertinent details from the distant past: **The Emim,** a nation or tribe, perhaps so named because it engendered fear [*eima*] in others, **dwelt there previously,** in the land currently inhabited by Moav; **a people great, numerous, and tall, like giants.**
- 11 **Refaim,<sup>8</sup>** another ancient people, **would also be regarded as giants; but the Moavites,** whose language was similar to Hebrew, **would call them Emim,** because they aroused fear [*eima*].
- 12 The chapter similarly notes: **In Se'ir the Horites lived previously, and the children of Esau took possession from them and they destroyed them from before them, and dwelled in their place, as Israel did to the land of its possession,** the land of Sihon and Og, **which the Lord gave to them.** The

### BACKGROUND

2:11| **Refaim:** Only fragments of information remain about this ancient people. The Torah's historical descriptions of this and other nations, and its mention of how they were known to the other nations in the region, serve to clarify that these were not mere figments of the

imagination or mythical characters, but real peoples who played a role in the history of the region. Furthermore, the depiction of these nations is designed to prevent future generations of Israel from considering their own possession of the land as unquestionable, as it is stated:

"I destroyed the Emorites from before them, whose height was like the height of cedars and who were strong as the oaks; I destroyed his fruit from above and his roots from below" (Amos 2:9).



ימים רבים: ויאמר יהוה אלי לאמר: רב־לכם סב את־ההר הזה ב חמישי  
פנו לכם צפנה: ואת־העם צו לאמר אתם עבדים בגבול אחיכם בני־עשו ד  
היִשְׁבִּים בְּשִׁעִיר וַיִּירָאוּ מִכֶּם וַנִּשְׁמַדְתֶּם מֵאֹד: אֶל־תִּתְּגְרוּ בָם כִּי לֹא־אֵתֶן לָכֶם ה  
מֵאֲרָצָם עַד מִדְרֶךְ כְּרִגְלִי כִּי־יִרְשָׁה לַעֲשׂוֹ נָתַתִּי אֶת־הָר שִׁעִיר: אֲכַל תִּשְׁבְּרוּ ו  
מֵאֲתָם בַּפֶּסֶף וַאֲכַלְתֶּם וּגְס־מִים תִּכְרוּ מֵאֲתָם בַּפֶּסֶף וּשְׂתִיתֶם: כִּי יִהְיֶה אֱלֹהֶיךָ ז  
בְּרַכְּךָ בְּכָל־מַעֲשֵׂה יָדְךָ יָדַע לְכַתֹּךְ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה וְאַרְבָּעִים שָׁנָה  
יִהְיֶה אֱלֹהֶיךָ עִמָּךְ לֹא חִסְרָת דְּבָר: וַנַּעֲבֹר מֵאֵת אַחֲינוּ בְּנֵי־עֲשׂוֹ הַיִּשְׁבִּים ח  
בְּשִׁעִיר מִדְרֶךְ הָעֲרָבָה מֵאִילַת וּמַעְעִין גָּבֵר  
מוֹאָב: וַיֹּאמֶר יְהוָה אֵלַי אֶל־תֵּצֵר אֶת־מוֹאָב וְאֶל־תִּתְּגֵר בָּם מִלְחָמָה כִּי לֹא־ י  
אֵתֶן לָךְ מֵאֲרָצוֹ יִרְשָׁה כִּי לְבִנְי־לֹוט נָתַתִּי אֶת־עַד יִרְשָׁה: הָאֲמִים לִפְנֵים יִשְׁבוּ יא  
בָּה עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִים: רְפָאִים יֵחָשְׁבוּ אֶף־הֵם כְּעַנְקִים וְהַמֵּאֲבִים יִקְרָאוּ יב  
לָהֶם אֲמִים: וּבְשִׁעִיר יֵשְׁבוּ הַחֲרִים לִפְנֵים וּבְנֵי עֲשׂוֹ יִירְשׁוּם וַיִּשְׁמִידוּם מִפְּנֵיהֶם  
וַיֵּשְׁבוּ תַּחְתָּם כְּאִשֶּׁר עָשָׂה יִשְׂרָאֵל לְאַרְעֵי יִרְשָׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם:

## רש"י

א. שְׁהִיו שׁוֹלֵלִים וּבִזְיוֹן חֹתֶם חָבֵל בָּבֶנִי עֲמֹון נֶאֱמַר:  
"וְחָל תִּתְּגֵר בָּם" (להלן פסוק טו), שֹׁם גִּרֵּי, בַּשֶּׁכֶר צְנִיעוּת  
חָמֶם שֶׁלֹּא פִּרְקָמָה עַל חֲבִירָה קִמּוֹ שֶׁעָשְׂתָה הַכִּיכָה  
שֶׁקִּרְחָה שֶׁם בָּנָה מוֹאָב: עַד שֶׁם הַמְדִּיעָה:

י. הָאֲמִים לִפְנֵים וְגו'. חֲתָה סְבִיר שֶׁזוֹ חֶזֶן רְפָאִים  
שֶׁנִּתְּתִי לוֹ לְחֻזְקָה (בְּרַשִׁית טו, כ), לְכִי שֶׁהָאֲמִים שֶׁהֵם  
רְפָאִים יִשְׁבוּ בָּה לְפָנֶם חָבֵל לֹא זוֹ הִיא, כִּי חֹתֶן רְפָאִים  
הוֹקֵשֶׁת מִפְּנֵי בְּנוֹ לוֹט וְהוֹשֵׁבֶתִם תַּחְתָּם:

יא-יב. רְפָאִים יֵחָשְׁבוּ וְגו'. רְפָאִים הֵיוּ נִחְשָׁבִין חֹתֶם  
חָמִים, כְּעַנְקִים הַנִּקְרָאִים רְפָאִים, עַל שֶׁשֶּׁכַּל הַרְחִיקָה  
חֹתֶם יָדִיו מִתְּכַפּוֹת: אֲבִים, עַל שֶׁשֶּׁחִימָתָם מְשֻׁלֶּת  
עַל הַבְּרִיּוֹת: וְכֵן: "וּבְשִׁעִיר יִשְׁבוּ הַחֲרִים" וְנִתְּנָם לְבָנֵי  
עֲשׂוֹ: "יִירְשׁוּם" לֹאזֶן הָיָה, כְּלֹמֶר נִתְּנִי בָּהֶם כִּי שְׁהִיו  
מוֹרִישִׁים חֹתֶם וְהוֹלְכִים:

מִחֻזְקָה עֲשָׂה עֲמֻמִּים נָתַתִּי לוֹ, שֶׁבָּעָה לָכֶם, וְקִינִי  
וְקִינִי וְקִינִי הֵן עֲמֹון וּמוֹאָב וְשִׁעִיר, חֲתָה מֵהֶם לְעֵשָׂן,  
וְהַשֵּׁנִי לְבָנֵי לוֹט בַּשֶּׁכֶר שֶׁהֵלֵךְ חֵת לְמַנְרִים וְשָׁתָה עַל מֵה  
שֶׁהִיא חֹמֶר עַל חֲשֵׁתוֹ "חֲחוּתִי הִיא", לְכִיכָךְ עָשָׂאָו בָּבֶנִי:

י. תִּכְרוּ: לֹאזֶן מִקָּח, וְכֵן: "חֲשֵׁר כְּרִיתִי לִי" (בְּרַשִׁית ג, ה)  
שֶׁכֵּן בְּכַרְכִּי הֵם קוֹדִין לְמִכִּירָה כִּירָה:

י. כִּי ה' אֱלֹהֶיךָ בְּרַכְּךָ. לְכִיכָךְ לֹא תִכְפּוּ חֵת טוֹבֵתֶן  
לְהַרְחֹת חָבְלוֹ חֲתָם עֲנִים, חָלָל הַרְחֹו עֲנִימָכֶם עֲשִׂירִים:

ח. וַנַּעֲבֹר וְנַעֲבֹר. לְעַד צָפוֹן, הַפְּכֵנוּ פָּנִים לְהֵלֵךְ רֹחַ  
מִזְרָחִית:

ט. וְאֶל תִּתְּגֵר בָּם. לֹא חֲסֵר לָהֶם עַל מוֹאָב חָלָל  
מִלְחָמָה, חָבֵל מִיִּרְחִים הֵיוּ חֹתֶם וְגִרָּהִים לָהֶם כְּשֶׁהֵם  
מוֹנִינִם, לְכִיכָךְ כִּתְּנִי: "וַיִּגֵּר מוֹאָב מִפְּנֵי הָעָם" (בְּמִדְבָּר כב,

הוֹלְכִים לְעַד הַמִּזְרָח: וְנִסָּב אֶת הָר שִׁעִיר. כֵּל דְּרוֹמוֹ  
עַד חֶזֶן מוֹאָב:

ג. פָּנוּ לָכֶם צִפְנָה. סָבֹו לָכֶם לְרוֹחַ מִזְרָחִית מִן הַדְּרוֹם  
לְעָפוֹן פְּנִיכָם לְעָפוֹן, נִגְמָחֹו הוֹלְכִים חֵת רֹחַ מִזְרָחִית,  
וְזֶהוּ שֶׁנֶּאֱמַר: "וַיִּבֹּא מִמִּזְרָח שָׁמֶשׁ לְחֶזֶן מוֹאָב" (סוֹפֵטִים  
יח, יח):

ד. וַנִּשְׁמַדְתֶּם מֵאֹד. וּמָהוּ הַשְׁמִיכָה? "חָל תִּתְּגְרוּ בָם" (להלן פסוק ה):

ה. עַד מִדְרֶךְ כְּרִגְלִי. (חֲפֵלוֹ כְּרִי מִדְרֶךְ כְּרִי רִגְלִי) [כְּלֹמֶר  
חֲפֵלוֹ דְּרִישִׁת הַרְגֵּל חִינִי מִרְשָׁה לָכֶם לְעֵבֶד בְּחִרְגָם שֶׁלֹּא  
כְּרִשִׁת - רַבִּינוֹן שֶׁמַּעֲהִי הַעֵד: "רַבִּי צוּה לְהַגִּיה" וּמִקְדָּשׁ  
חֲגִלָּה עַד שִׁיבֹו יוֹם דְּרִישִׁת כְּרִי רִגְלִי עַל הַר הַצִּיִּתִּים,  
שֶׁנֶּאֱמַר: "וַעֲמַדְדוּ רִגְלֹו" וְגו' (זכריה יח, ד): יִרְשָׁה לַעֲשׂוֹ.

children of Esau did not entirely destroy the Horites, as they intermingled with them.<sup>27</sup> The children of Esau were the de facto rulers of Se'ir, while the Horites cooperated and maintained cordial relations with them.

- 13** Now that you have approached the Land of Israel, **rise, and cross the Zered Ravine.**<sup>8</sup> This ravine was perhaps named for its trees or shrubbery [*zeradim*].<sup>28</sup> **And we crossed the Zered Ravine.** This was the point of transition from the Israelites' wandering in the wilderness to their arrival at the border of the Promised Land.
- 14** The days that we went from Kadesh Barnea, until we crossed the Zered Ravine, were thirty-eight years, as we waited until the demise of the entire generation, all those who had been counted in the first census as **the men of war**, males who were between ages twenty and sixty at the time. Eventually, all those men passed away **from the midst of the camp, as the Lord swore to them.**
- 15** The hand of the Lord, divine intervention, was also among them, to destroy them from the midst of the camp, until their demise. Thirty-eight years would not have been enough for them all to die of natural means, and therefore God accelerated the process.
- 16** It was when all the men of war concluded to die from among the people, that the great journey to enter the land began, as
- 17** the Lord spoke to me, saying:
- 18** You are passing today the border of Moav, Ar;
- 19** you will approach opposite the children of Amon; do not besiege them and do not provoke them to battle,<sup>29</sup> as I will not give you from the land of the children of Amon as a possession; because to the children of Lot I have given it as a possession, in Abraham's merit.
- 20** It, too, the land of the descendants of Amon, is considered a land of Refaim, as Refaim lived in it previously, and the Amonites call them, those people, Zamzumim.
- 21** The lands on the eastern side of the Jordan River were once

populated by the Refaim, who were **a people great, and numerous, and tall as the giants; but the Lord destroyed them,**<sup>9</sup> the Refaim, **from before them**, the Amonites, the descendants of Lot, **and they took possession from them, and settled in their place,**

- 22** as He did for the children of Esau, who live in Se'ir, that He destroyed the Horites from before them and they took possession from them, and settled in their place until this day. Since Canaan serves as a crossing point for other regions, there have always been nations that spoke different languages, living in close proximity to this land. Like the Refaim, the Horites, who were apparently originally from Asia Minor, lived on the eastern side of the Jordan River until the arrival of the descendants of Esau.
- 23** Similar to the previous verse, this verse is not directly related to the narrative at hand, as it describes ancient demographic and historical shifts. As for **the Avim, who lived in unwalled cities until Gaza**, a coastal region in the southern part of the land, **Kaftorim, who emerged from Kaftor,**<sup>8</sup> the island of Crete, **destroyed them, and settled in their place.**<sup>9</sup> The Philistines, who settled this coastal area, were descendants of the Kaftorim.<sup>30</sup>
- 24** After this historical and geographical description, God commands: **Rise, and travel, and cross the Arnon Ravine; see, I have placed Sihon, king of Heshbon, the Emorite, and his land in your hand; begin taking possession, and provoke war with him.** The Edomites, descendants of Esau, and the Moavites and Amonites, descendants of Lot, came from the same family as the patriarchs of Israel. Due to the oath to Abraham and his family, these nations also inherited portions on the eastern side of the Jordan River. Consequently, the children of Israel were warned not to attack them. However, this warning does not apply to Israel attacking other nations, and therefore the children of Israel were permitted and commanded to begin inheriting the land of Sihon.

## DISCUSSION

2:21 | **The Lord destroyed them:** Even many years after these large men had ceased to exist, their very mention was enough to instill fear in people. It is unclear how numerous the Refaim were, and it is possible that in actual fact they were not exceptionally powerful. After all, they were destroyed by people who were physically

far smaller than they were. However, perhaps they were destroyed because they were scattered over a large area (see verse 11; Numbers 13:33, 21:34).

2:23 | **Destroyed them, and settled in their place:** In contrast to the conventional wisdom of ancient times, that all peoples are set in their

places, the Torah emphasizes that God moves nations and kingdoms. Not only does Israel, with its unique mission, undergo travels, but also other nations are transported from place to place. Their ability to remain settled in one region depends upon the grace of God (see Amos 9:7–9).

יג עֲתָה קֵמוּ וְעִבְרוּ לָכֶם אֶת־נַחַל זָרֵד וְהַיָּמִים אֲשֶׁר־הִלְכְּנוּ |  
טו מִקֹּדֶשׁ בְּרִנֵּעַ עַד אֲשֶׁר־עָבְרָנוּ אֶת־נַחַל זָרֵד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד־תֵּם כָּל־  
טז הַדֹּר אֲנָשֵׁי הַמִּלְחָמָה מִקֶּרֶב הַמַּחֲנֶה כְּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם: וְגַם יִדְיָהוּהָ  
טז הִיטָה בָּם לְהַמֵּס מִקֶּרֶב הַמַּחֲנֶה עַד תָּמָס: וַיְהִי כְּאֲשֶׁר־תָּמוּ כָל־אֲנָשֵׁי הַמִּלְחָמָה  
יז לָמוּת מִקֶּרֶב הָעָם:  
יח וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר: אֶתָּה עֲבֹר הַיּוֹם  
יט אֶת־גְּבוּל מוֹאָב אֶת־עַר: וְקִרְבַּת מוֹל בְּנֵי עַמּוֹן אֶל־תֵּצֵרם וְאֶל־תִּתְּגֵר בָּם כִּי  
כ לא־אֵתָן מֵאֶרֶץ בְּנֵי־עַמּוֹן לְךָ יְרֵשָׁה כִּי לְבְנֵי־לוֹט נִתְּתִיהָ יְרֵשָׁה: אֶרֶץ־רַפָּאִים  
כא תִּחְשָׁב אֶף־הוּא רַפָּאִים יִשְׁבּוּ־בָהּ לְפָנִים וְהָעַמֻּנִּים יִקְרְאוּ לָהֶם זְמֻמָּים: עַם  
כב גָּדוֹל וְרַב וְרַם כְּעַנְקִים וַיִּשְׁמִידם יְהוָה מִפְּנֵיהֶם וַיִּירָשׁם וַיִּשְׁבּוּ תַּחְתָּם: כְּאֲשֶׁר  
כב עָשָׂה לְבְנֵי עִשָׂו הַיֹּשְׁבִים בְּשַׁעִיר אֲשֶׁר הִשְׁמִיד אֶת־הַחֲרִי מִפְּנֵיהֶם וַיִּירָשׁם וַיִּשְׁבּוּ  
כג תַּחְתָּם עַד הַיּוֹם הַזֶּה: וְהָעוֹנִים הַיֹּשְׁבִים בַּחֲצָרִים עַד־עֵזָה בְּפִתְרִים הַיִּצְאִים  
כד מִבְּפִתֵּר הַשְּׁמִידִם וַיִּשְׁבּוּ תַּחְתָּם: קוֹמוּ סֹעוּ וְעִבְרוּ אֶת־נַחַל אֲרֹנָן רְאֵה נִתְּתִי  
בְּיָדְךָ אֶת־סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן הָאֹמִרִי וְאֶת־אֶרְצוֹ הַחֵל רֶשֶׁת וְהַתְּגֵר בּוֹ מִלְחָמָה:

## רש"י

כג | וְהָעוֹנִים הַיֹּשְׁבִים בַּחֲצָרִים וגו'. עוֹנִים מִפְּלִשְׁתִּים הֵם, שְׁעִמָּהֶם הֵם נִחְשָׁבִים בְּסֵפֶר יְהוֹשֻעַ, שְׁנַחֲמַר: "חֲמִשָּׁת סָדֵנִי פִלִּשְׁתִּים הָעוֹנִי וְהַשְׁדֻדִּי הָאֲשִׁקְלוֹנִי הָעִזִּי וְהָעִקְרוֹנִי וְהָעוֹנִים" (יהוֹשֻעַ י, ג), וּמִפְּנֵי הַשְׁבֻעָה שֶׁנִּשְׁבַּע אֲבֹרָה לְאֲבוֹתָם לֹא יִקְלוּ וְיִשְׁחָל לְהוֹרִיחַ אֶרֶץ מִיָּדָם, וְהַבְּחִיר עֲלֵיהֶם בְּפִתְרִים וְהַשְׁמִידוֹם וַיִּשְׁבּוּ תַּחְתָּם, וְעַכְשָׁיו חֲתָם מִתְּרִים לְקַחְתָּה מִיָּדָם:

כג | אֶתָּה עֲבֹר הַיּוֹם אֶת גְּבוּל מוֹאָב, חֵל מוֹל בְּנֵי עַמּוֹן, מִפְּנֵי שֶׁחָזַק עַמּוֹן לְעַד עַתָּה:

כ | אֶרֶץ רַפָּאִים תִּחְשָׁב, חָזַק רַפָּאִים נִחְשָׁבֶת חָזַק הִיא לְפִי שֶׁהַרְפָּאִים נִשְׁבּוּ בָּהּ לְפָנֵינוּ, חֵל לֹא זוֹ הִיא שֶׁנִּתְּתִי לְחִבְרָהִם:

טו | הִיטָה בָּם, לְמַהֵר וּלְהַמֵּס בְּתוֹךְ חֲרָבִיעִים שָׁנָה, שֶׁלֹּא יִתְּנוּ לְבָנֵיהֶם עוֹד לְהִתְעַבֵּב בְּמִדְבָּר:

טז-יז | וַיְהִי כְּאֲשֶׁר תָּמוּ וְיָדַבֵּר ה' אֵלַי וגו'. חֵל מִשְׁלוֹחַ הַמִּדְבָּלִים עַד כִּיחַ לֹא נִחְמַר 'וְיָדַבֵּר' בְּפִקְשָׁה זוֹ חֵל וַיִּחְמַר, לְלִמְדָךְ שֶׁכָּל שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה שָׁהִיו יִשְׂרָאֵל טוֹפִים, לֹא נִתְּיַחַד עַמּוֹ הַדְּבוּר בְּלִשׁוֹן חִזָּה פִּעִם חֵל פִּעִם וַיִּשׁוּב, לְלִמְדָךְ שֶׁחֵן הַשְׁכִּינָה שׂוֹכָה עַל הַנִּצְיָאִים חֵל

## BACKGROUND

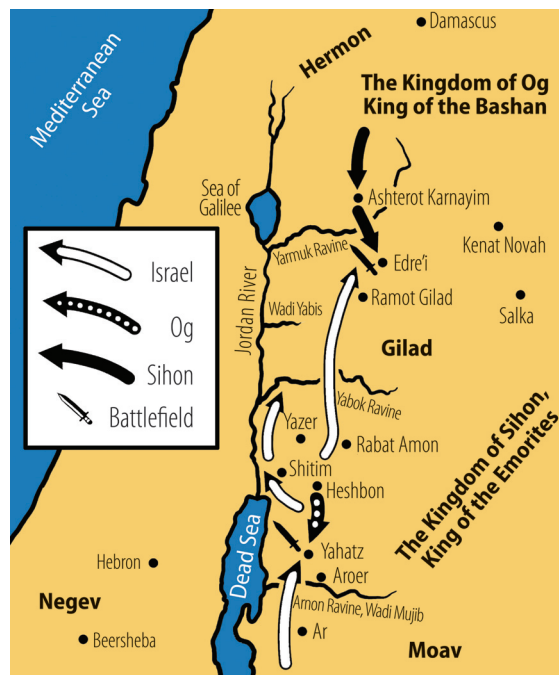
2:13 | **Zered Ravine:** Many researchers identify this with Wadi al-Hisa, which flows to the south end of the Dead Sea, and forms the border between the mountains of Moav and the mountains of Edom. Others claim that it is one of the wadis in northeast Moav, which lead to the Arnon Ravine, Wadi Mujib, either Wadi al-Dik

or another wadi that flows near Aroer (Elitzur).

2:23 | **Kaftor:** This is the name for Crete in early documents (see also Amos 9:7; Jeremiah 47:4). Some maintain that this is the place called Keftiu in Egyptian sources dating from the second millennium BCE, perhaps because Egyptians did

not pronounce the sound "r." The residents of this island were called Philistines (Ezekiel 25:16; Zephaniah 2:5). Historical sources indicate that some of the nations whom the Egyptians called Sea Peoples were foreign invaders, descendants of the Cretans who came to the land of Canaan.

- 25** From **this day onward I will begin to place terror of you and fear of you upon the peoples under all the heavens, who will hear your reputation and will tremble, and be in trepidation because of you.** Until now, the children of Israel were considered by other peoples as an almost mythical nation of nomads, about whom they related miraculous stories from forty years earlier. Now this nation would become a real threat.
- 26** **I sent messengers from the wilderness of Kedemot, in the east [kedem], to Sihon, king of Heshbon, with words of peace, saying:** Although God had told Moses that the children of Israel would have to wage war against Sihon, Moses nevertheless sent a message of peace. This gesture highlights the value of attempting dialogue before waging war.<sup>31</sup> Similarly, the Rambam writes that one does not wage war, whether an optional or a compulsory war, without first extending an offer of peace.<sup>32</sup>
- 27** **Let me pass through your land, and I promise that I will go only on the main path, I will not diverge to the sides, right or left.**
- 28** As in the case of the children of Esau (2:6), Israel proposes: **You will sell me food for silver, and I will eat, and you will give me water for silver, and I will drink; only let me pass on my feet.** All we ask is for permission to pass through your territory; we guarantee not to cause any damage to the surroundings, the people, or the animals. Furthermore, you will profit from the arrangement, as we will pay for anything we eat,
- 29** **like the children of Esau, who live in Se'ir, and the Moavites, who live in Ar, did for me.** The children of Israel did not pass through Se'ir or Moav. Rather, this is apparently a reference to the commercial ties that they maintained with these nations. With regard to Moav, see Numbers 25:1–3; it is possible that there was a similar arrangement with Edom.<sup>33</sup> Israel adds: I request this assistance only **until I will cross the Jordan into the land that the Lord our God is giving us.**
- 30** **But Sihon, king of Heshbon, was unwilling<sup>d</sup> to let us pass through it, his land, for the Lord your God hardened his spirit, and made his heart obstinate, in order to deliver him into your hand, like this day.**
- 31** **The Lord said to me: See, I have begun delivering before you Sihon and his land; begin taking possession of his land**  
*Sixth aliya* without delay.



Wars against Sihon and Og

- 32** **Sihon came out to war toward us, he and his entire people, to Yahatz.<sup>b</sup>**
- 33** **The Lord our God delivered him before us and we smote him, and his sons, who were also prominent individuals or warriors, and his entire people.**
- 34** **We captured all his cities at that time, and we destroyed the men of every inhabited city, and also the women, and the children. We took everything, and we left no remnant from its inhabitants.**
- 35** **Only the animals we looted for ourselves, and the spoils of the cities that we captured.**
- 36** **We conquered all the cities from Aroer, which is on the northern edge of the Arnon Ravine, and the city that is in the ravine<sup>b</sup> until the Gilad, far to the north of Aroer. There was no city that was too high for us, or too strong for us to conquer; everything, the Lord our God delivered before us.**

## DISCUSSION

**2:30| But Sihon, king of Heshbon, was unwilling:** It is possible that Sihon was a border ruler, a leader charged with defending the boundaries of the land of Canaan against infiltrators from the wilderness, as would occasionally happen (see Judges 6:1–6). Although Sihon is presented as a great ruler, his land was not well populated like Canaan; rather,

his importance lay in his protection of the residents of Canaan from invaders from the east (see *Bemidbar Rabba* 19:29; *Tanhuma*, *Hukat* 52; Rashi, Numbers 21:23). Furthermore, it is possible that Sihon's refusal stemmed from an assumption that the children of Israel would respond as they did to earlier refusals from other nations. When the Edomites, for example, refused to

allow passage through their land, the children of Israel circumvented Edom, and the same happened with Moav and Amon. Sihon might have thought that if he responded in the negative to Israel's request and gathered his army as a deterrent, he would be treated likewise. However, in this case God did not grant him immunity from attack.

כה הַיּוֹם הַזֶּה אֶחָל יִתֶּן פַּחַדְךָ וִירֹאתְךָ עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר  
 כו יִשְׁמְעוּן שְׁמֶעְךָ וּדְגוּזוֹ וְחָלוּ מִפָּנֶיךָ: וְאַשְׁלַח מַלְאָכִים מִמִּדְבַּר קִדְמוֹת אֶל־סִיחֹן  
 כז מֶלֶךְ חֲשַׁבּוֹן דְּבָרֵי שָׁלוֹם לֵאמֹר: אֶעֱבְרָה בְּאַרְצְךָ בְּדֶרֶךְ בְּדֶרֶךְ אֵלֶיךָ לֹא אֶסּוּר  
 כח יָמִין וּשְׂמֹאוֹל: אֲכַל בִּפְסָף תִּשְׁבְּרֵנִי וְאֶכְלֹתִי וּמִים בִּפְסָף תִּתֶּן־לִי וְשִׁתִּיתִי רֶק  
 כט אֶעֱבְרָה בְּרַגְלִי: כֹּאֲשֶׁר עָשׂוֹ לִי בְּנֵי עִשָׂו הַיֹּשְׁבִים בְּשִׁעִיר וְהַמּוֹאָבִים הַיֹּשְׁבִים  
 ל בָּעֵר עַד אֲשֶׁר־אֶעֱבֹר אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:  
 לא אֵת־לִבְכוֹ לְמַעַן תִּתֶּן בְּיָדְךָ בַּיּוֹם הַזֶּה: וַיֹּאמֶר יְהוָה אֵלֵי רָאָה ג שִׁשִּׁי  
 לב הַחֲלֹתִי יִתֶּן לְפָנֶיךָ אֶת־סִיחֹן וְאֶת־אֶרְצוֹ הַחֵל רֹשׁ לְרֵשֶׁת אֶת־אֶרְצוֹ: וַיֵּצֵא סִיחֹן  
 לג לְקִרְאָתָנוּ הוּא וְכָל־עַמּוֹ לְמַלְחָמָה יְהֻצָּה: וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנַּךְ אֹתוֹ  
 לד וְאֶת־בָּנוּ וְאֶת־כָּל־עַמּוֹ: וְנִלְכַּד אֶת־כָּל־עָרָיו בַּעֲת הַהוּא וַנַּחֲרֵם אֶת־כָּל־עִיר  
 לה מָתָם וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאֲרָנוּ שְׂרִיד: רֶק הַבְּהֵמָה בָּזְזוּ לָנוּ וְשָׁלַל הָעָרִים  
 לו אֲשֶׁר לָכַדְנוּ: מִעֲרֵעֶר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָן וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד־הַגִּלְעָד  
 לֹא הָיְתָה קִרְיָה אֲשֶׁר שָׁגְבָה מִמֶּנּוּ אֶת־הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:

## רש"י

לד | מָתָם, חֲנֻשִׁים. קִבְּצָת סִיחֹן נִחְמָר: "בָּזְזוּ לָנוּ" (להלן פסוק לה) לָשׁוֹן בָּיָה, שֶׁהִיָּתָה חֲבִיבָה עֲלֵיהֶם וּבָזְזוּ חֵיס לָנוּ, וְכִשְׁפָּחוּ לְבָבָת עֹג כָּבֵד הָיוּ שְׂבָעִים וּמִלְחָמָה, וְהִיָּתָה בָּזְזָה בְּעֵינֵיהֶם וּמִקְרָעוֹן וּמִשְׁלִיכִין בְּהֵמָה וּבְגָדִים, כִּי חֵיס פֶּסֶק וְזָהָב, לָכֵן נִחְמָר: "בָּזְזוּ לָנוּ" (להלן ג, ז) לָשׁוֹן בָּזְזוּ, כִּי נִדְּקָה בְּסִקְרֵי בְּקִשְׁתִּי וַיִּשְׁקֵב יִשְׁכַּחַל בְּשָׁמַיִם (ספרי במדבר קל"ז):

כט | כֹּאֲשֶׁר עָשׂוֹ לִי בְּנֵי עִשָׂו, לֹא לַעֲנֹן לַעֲבֹד בְּחֻרְבָּם, חֵלָא לַעֲנֹן מִכָּר חֵלָא וּמִיָּס:

לב | וַיֵּצֵא סִיחֹן, לֹא שָׁלַח בְּשִׁבְלֵי עֹג לַעֲזֹר לוֹ, לְלַמְּדָךְ שֶׁלֹּא הָיוּ צְרִיכִים זֶה לָהּ:

לג | וְאֵת בָּנוּ, 'בָּנוּ' פִּתְיָה, שֶׁהִי לוֹ בֶּן גָּדוֹר כְּמוֹתוֹ:

כה | תַּחַת כָּל הַשָּׁמַיִם, לְמַד שְׁעֵמֶדָה חֲמָה לְמִשְׁכָּה בְּיוֹם מִלְחָמָת עֹג, וְנִדְּעָה הַדָּבָר תַּחַת כָּל הַשָּׁמַיִם:

כו | מִמִּדְבַּר קִדְמוֹת, חֵף עַל פִּי שְׁלֹחַ צִנִּי הַמָּקוֹם לְקַרָּה לְסִיחֹן לְשָׁלוֹם, לְמַדְתִּי מִמִּדְבַּר סִינִי, מִן הַתּוֹכָה שֶׁקִּדְמָה לְעוֹלָם, בְּשִׁבְלֵי הַקְּדוּשׁ בְּיוֹן הוּא לְתַנֵּה לְשִׁכְחָל חֲזָר חוֹתָה עַל עִשָׂו וְשִׁמְעֵאֵל, וְגַלְיָ לְפָנֵי שְׁלֹחַ יִשְׁכָּלָה וְחֵף עַל פִּי כֵן פִּתְחוֹ לָהֶם בְּשָׁלוֹם, חֵף חֲנִי קְדַמְתִּי חֵת סִיחֹן בְּדִבְרֵי שָׁלוֹם:

## BACKGROUND

2:32 | **Yahatz:** This later became a Levite city, of the family of Merari, in the portion of Reuben (see Joshua 13:18; I Chronicles 6:63). It is also mentioned in the Mesha Inscription, ninth century BCE. The identity of Yahatz is uncertain.

2:36 | **The city that is in the ravine:** A similar expression appears elsewhere in the Bible. In Joshua 13:9, "the city that is within the ravine" is mentioned as a point along the border between the tribal territories of Gad and Reuben.

However, it is unclear whether this was an independent settlement whose precise location is currently unknown, whether it was part of Aroer, or if it was an isolated fortress.



- 37 Only to the land of the children of Amon you did not approach, all the area adjacent to the Yabok Ravine, and the cities of the highlands, and everywhere that the Lord our God had commanded us.** The children of Israel fought Sihon, whose kingdom encompassed a large territory which reached until the border of Amon, but they were careful not to encroach upon the territory of Amon.
- 3 1 We turned, and went up** northward via the Bashan, to the northeast of the Sea of Galilee; **and Og, king of the Bashan, came out toward us, he and his entire people, to war at the city of Edre'i.** It is possible that any turn to the north is called an ascent in the Bible.<sup>34</sup>
- 2 The Lord said to me: Do not fear him as I have delivered him and his entire people and his land into your hand; you shall do to him as you did to Sihon, king of the Emorites, who lives in Heshbon.**
- 3 The Lord our God also delivered into our hand Og, king of Bashan, and all his people; and we smote him until we left him no remnant.**
- 4 We took all his cities at that time; there was no city in that entire region that we did not take from them,** including<sup>35</sup> the sixty cities comprising the entire region of Argov, the kingdom of Og in the Bashan. The precise location of the region of Argov is unknown. Its name possibly derives from the term for a clod [*regev*] of dirt, or a den [*gov*] of a lion [*arye*].<sup>36</sup>
- 5 All these were strong, fortified cities, surrounded by a high wall, with gates and a bar, besides the very many smaller, un-walled cities** that we conquered.
- 6 We destroyed them, as we did to Sihon, king of Heshbon, destroying every inhabited city, the women, and the children.**
- 7 But all the animals, and the spoils of the cities, we looted for ourselves.**
- 8 We took, at that time, the land from the hand of the two kings of the Emorites, Sihon and Og, that were beyond the Jordan, from the Arnon Ravine until Mount Hermon.**
- 9** The chapter adds a comment on Hermon, the most prominent mountain range south of Lebanon: **Sidonians**, who lived on the other side of the mountain, **would call Hermon Siryon, and the Emorites would call it Senir.**<sup>D</sup>
- 10 All the cities of the plain, and all the Gilad, and all the Bashan, until Salka<sup>B</sup> and Edre'i, cities of the kingdom of Og in the Bashan.**
- 11 As only Og, king of the Bashan, remained from the rest of the Refaim** who once dwelled on the eastern side of the Jordan River, most of whom had died (see 2:20). **Behold, his bed<sup>D</sup> was a bed of iron,** which was unusual at that time. It was made of iron because Og was exceptionally large and heavy.<sup>37</sup> This bed survived and was transferred over time; **isn't it in Raba of the children of Amon? Nine cubits is its length, and four cubits its width, by the cubit of a man.** Since the height of an average individual is three to four cubits,<sup>38</sup> one whose bed measures nine cubits in length is indeed a giant.



Mount Hermon

## DISCUSSION

3:9 | **Sidonians would call Hermon Siryon, and the Emorites would call it Senir:** The verse provides references to Hermon in various languages, similar to the manner in which it cites different names for the Refaim (see 2:11 and the commentary ad loc.). The people of that generation were already aware of these details, but they are mentioned due to their importance for later generations. The fact that different nations dwelled in or near the Hermon

and had their own names for it is indicative of the mountain's regional significance. Mount Hermon serves as a point of reference at the edge of the area conquered by the children of Israel, but it was not actually part of their inheritance.

3:11 | **His bed:** Some explain that this is a reference to Og's cradle as a baby, which means that he was far larger when fully grown (see Rashbam).

## BACKGROUND

3:10 | **Salka:** A city in the territory of the half of the tribe of Manasseh that settled on the eastern side of the Jordan River. According to I Chronicles 5:11, in practice Salka was inhabited by members of the tribe of Gad. Salka is identified with the modern town called Salkhad, which lies near the southern foot of Yaval al-Druze in southern Syria.

לו רק אל-ארץ בני-עמון לא קרבת כל-יד נחל יבקן וערי ההר וכל אשר-צוה  
 א יהוה אלהינו: ונפן ונעל דרך הבשן ויצא עוג מלך-הבשן לקראתנו הוא וכל-  
 ב עמו למלחמה אדרעי: ויאמר יהוה אלי אל-תירא אתו כי בידך נתתי אתו  
 ואת-כל-עמו ואת-ארצו ועשית לו כאשר עשית לסיוחן מלך האמרי אשר  
 ג יושב בחשבון: ויתן יהוה אלהינו בידנו גם את-עוג מלך-הבשן ואת-כל-עמו  
 ד ונפּהו עד-בלתי השאיר-לו שריד: ונלכד את-כל-עריו בעת ההוא לא היתה  
 קריה אשר לא-לקחנו מאתם ששים עיר כל-חבל ארצם ממלכת עוג  
 ה בבשן: כל-אלה ערים בצרת חומה גבוהה דלתים ובריח לבד מערי הפרזי  
 ו רבה מאד: ונחרס אותם כאשר עשינו לסיוחן מלך חשבון החרס כל-עיר  
 ח מתם הנשים והטף: וכל-הבהמה ושלל הערים בזונו לנו: ונפּח בעת ההוא  
 את-הארץ מיד שני מלכי האמרי אשר בעבר הירדן מנחל ארנן עד-הר  
 ט חרמון: צידנים יקראו לחרמון שרין והאמרי יקראו-לו שגיר: כל ׀ ערי  
 המישור וכל-הגלעד וכל-הבשן עד-סלכה ואדרעי ערי ממלכת עוג בבשן:  
 יא כי רק-עוג מלך הבשן נשאר מיתר הרפאים הנה ערשו ערש ברזל הלה הוא  
 ברבת בני עמון תשע אמות ארפה וארבע אמות רחבה באמת-איש:

## רש"י

ט ׀ צידנים יקראו לחרמון וגו'. ובמקום חזק הוא חומה:  
 "ועד הר שיחן הוא חרמון" (והלן ה מנח) הכי לו חרבעה  
 שמות. למה הצרכו לכתב? להציג שבו חרן ושחל.  
 שהיו חרבע מלכויות מתפחדות בכך, זו חומקת על שמי  
 יקרא, וזו חומקת על שמי יקרא: שגיר. הוא שלג בלשון  
 חשכט ובלשון כנעני:

יא ׀ מיתר הרפאים. שהקצו חמקל וחכיו בעשקרות  
 קרעם, והוא פלט מן המלחמה, שנחמ: "ויבא הפליט"  
 (מלשית יד, יא) זהו עוג: באמת-איש. באמת עוג:

וקחית תקצום ירושלמי במגלת חסתר (א, ח) קורא  
 פלטיין – טרכוטין, למדתי "חבל חרע" – הפרכא של  
 היכל המלך, כלומר שהמלכות נקרא על שמה וכן:  
 "חית חרע" דמלכים (ב, טו, כה) חל היכל המלך הקצו  
 פקח ל[פקחיה בן] מנחם:

ה ׀ מערי הפרזי. פרזות ופזחות כלל חומה, וכן:  
 "פרזות תשכ ירושלם" (וכריה ב, ח):

ו ׀ החרס. לשון הנה, הלוך ובלות:

ח ׀ מיד. מלשון:

לו ׀ כל יד נחל יבקן. כל חל נחל יבקן: וכל אשר צוה ה'  
 אלהינו. שלא לנפש. הנחון:

פרק ג

א ׀ ונפן ונעל. כל לזר צפון עליה היא:

ב ׀ אל תירא אותו. ובסיוחן לח הערך לומר 'חל תנח  
 חיתו, חלח מתנח הנה משה שלא תעמד לו זכות ששטט  
 ללכדקם, שנחמ: "ויבא הפליט" (מלשית יד, יא) והוא עוג:

ד ׀ חבל ארעם. מתקנמין: "בית פלך טרכוטין".

**12** This land we took possession of at that time, from Aroer, which is near the Arnon Ravine, in the south, near Moav, and half of Mount Gilad, and its cities, I gave to the Reubenite and to the Gadite tribes.

**13** The rest of Gilad, and all the Bashan, which is the kingdom of Og, I gave to half the tribe of Manasseh; the entire region of Argov for the entire Bashan, that would be called the land of Refaim, especially the area of Bashan.

**14** Ya'ir son of Manasseh, among others, took the entire region of Argov until the border of the Geshurite and the Maakhatite,<sup>b</sup> two small kingdoms north of Israel, and he called them after his name, the Bashan he called Havvoth Ya'ir, to this day.

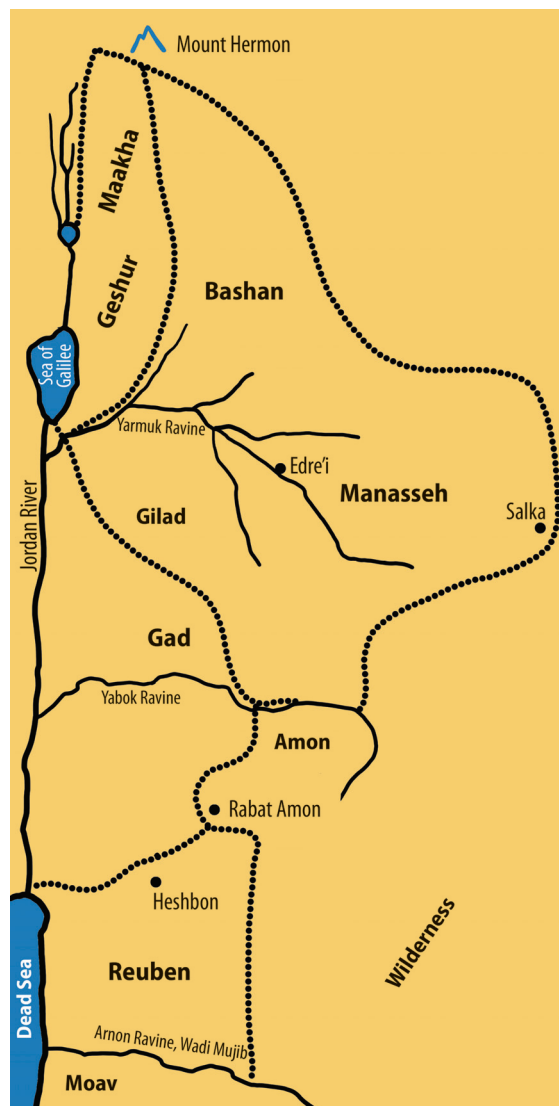
*Seventh aliya* **15** To Makhir, a family from the tribe of Manasseh, I gave Gilad as an inheritance.

**16** To the Reubenite and to the Gadite I gave from the Gilad until the Arnon Ravine, which included the area within the ravine and around its border, until the Yabok Ravine, the border of the children of Amon. The Arnon Ravine is the border of Moav, while the Yabok Ravine is the border of Amon. The entire adjacent region was given to the tribes of Reuben and Gad.

**17** This territory included the Arava, and the Jordan, and its border, its bank. The Jordan was included in their land and comprised the western border of the portion of these tribes. From the Sea of Galilee until the sea of the Arava, the Dead Sea, under the waterfalls of the peak to the east, near the Jordan. Alternatively, this last phrase means: The streams that flow to the Jordan from the east.

**18** I commanded you at that time, saying:<sup>d</sup> The Lord, your God, gave you, the tribes of Reuben and Gad and half the tribe of Manasseh, this land to take possession of it; all those mobilized shall pass before your brethren the children of Israel, all those capable men, who are fit to wage war.

**19** Only your wives, and your children, and your livestock, I know that you have much livestock, they shall live in your cities that I gave you on the eastern side of the Jordan River.



Inheritance of the tribes that settled on the eastern side of the Jordan River

## DISCUSSION

3:18 | **I commanded you at that time, saying:** The incident in which the tribes of Reuben and Gad received their inheritances is yet another example of a story that is retold differently from the way it was previously related (Numbers 32). It is not mentioned here that these tribes requested to receive their portions on the eastern

side of the Jordan, that Moses scolded them, or that they suggested going to battle alongside the rest of the nation as a condition for their settlement on the eastern side of the Jordan River. These differences are due to the context. In Moses' last speech he mentions only the public

aspects of the debate: His stipulation in the presence of the entire nation, in which he formally authorized these tribes to settle east of the Jordan, and the fact that this permission is contingent upon their participation in the upcoming military encounters west of the Jordan.

יב וְאֶת־הָאָרֶץ הַזֹּאת יִרְשְׁנוּ בְּעֵת הַהוּא מֵעַרְעָר אֲשֶׁר־עַל־נַחַל אֲרָנָן וְחֻצֵי הַר־  
 יג הַגִּלְעָד וְעַד יוֹרְדֵי נָתַנִּי לְרֹאוּבֵנִי וְלַגָּדִי: וְיִתֵּר הַגִּלְעָד וְכָל־הַבָּשָׁן מִמַּלְכַת עֹג  
 נָתַנִּי לַחֲצִי שִׁבְט הַמְנַשֶּׁה כָּל חֶבְל הָאָרֶזֶב לְכָל־הַבָּשָׁן הַהוּא יִקְרָא  
 יד אֲרָן רְפָאִים: יֵאִיר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֶבְל אֲרֶזֶב עַד־גְּבוּל הַגִּשּׁוּרִי  
 וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־הַבָּשָׁן חֲנוֹת יֵאִיר עַד הַיּוֹם הַזֶּה:  
 טו וְלַמָּכִיר נָתַנִּי אֶת־הַגִּלְעָד: וְלַרֹּאוּבֵנִי וְלַגָּדִי נָתַנִּי מִן־הַגִּלְעָד וְעַד־נַחַל אֲרָנָן  
 טז תּוֹךְ הַנַּחַל וְגַבֹּל וְעַד יַבֵּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן: וְהָעֲרֶבָה וְהַיַּרְדֵּן וְגַבֹּל מִבְּנֵי  
 יז וְעַד יַם הָעֲרֶבָה יָם הַמֶּלַח תַּחַת אֲשֶׁר־תִּפְסָגָה מִזְרַחָהּ: וְאַצֹּר אֶתְכֶם בְּעֵת  
 יח הַהוּא לֵאמֹר יִהְיֶה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ  
 טט חֲלוּצִים תַּעֲבֹדוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חֵיל: רַק נָשִׁיכֶם וְטַפְכֶם  
 וּמִקְנֵכֶם יִדְעֹתִי כִּי־מִקְנֶה רַב לָכֶם יֵשְׁבוּ בְּעָרֵיכֶם אֲשֶׁר נָתַנִּי לָכֶם:

## רש"י

ועד מעבר לשפתו עד כנרת, והו' שצ"מ: "והי'דן וגב", הי'דן ומעבר לו:

יח וְאַצֹּר אֶתְכֶם. לבני ראובן ועד היה מדבר: לפני אחיכם. הם היו הולכים לפני ישראל למלחמה, לפי שהיו גבורים וחזקים נוסלים לפניו, שצ"מ: "וְטַרְחָן וְדָוִד אֶת־הַיָּרְדֵּן" (דברים לז, כ).

יג והוא יקרא ארץ רפאים. היא חותה שנתתי לחברכם:

טז תוך הנחל וגבול. כל הנחל ועד מעבר לשפתו, כלומר עד ועד בקלל, ויותר משכן:

יז כנרת. מעבר הי'דן המעבדי היא, ונחלת בני גד מעבר הי'דן המזרחי, ונפל בגוללם רחב הי'דן כנגדם

יב וְאֶת־הָאָרֶץ הַזֹּאת. ה'מנחה למעלה מנחל ח'גן ועד הר ח'מון (לעיל פסוק ח). ו'רש"י ב'ע'ת ה'הי'ח': מ'ע'ר א'ש'ר ע'ל נ'ח'ל א'ר'ן. ח'ינו מ'ח'ב'ר ל'ר'א'ש'ו ש'ל מ'ק'ר'ח ח'ל'ח ל'סו'פו, ע'ל "נ'ת'תִי ל'ר'א'וב'נִי וְלַגָּדִי", ח'ב'ל ל'ע'נִן וְקָשָׁה ע'ד ה'ר ח'מון ה'יה:

## BACKGROUND

3:14 | **The Geshurite and the Maakhatite:** These were Aramean kingdoms in the Golan: Geshur to the south and Maakha to the north. These kingdoms were not conquered by Joshua (Joshua 13:13). The friendly relations between

the Israelite kingdom and the Geshurite kingdom found expression in the marriage of David to Maakha, daughter of the king of Geshur. She bore him his son Avshalom (II Samuel 3:3), who lived for a period of time with his grandfather

in Geshur (II Samuel 13:37). The kingdoms of Geshur and Maakha are also mentioned in Egyptian inscriptions, in the Amarna letters, fourteenth century BCE.

- 20** However, you must remember that those fit for war are obligated to go forth in battle at the vanguard of the army, **until the Lord will give rest to your brethren**, the other tribes, **like you, and they too will take possession of the land that the Lord your God is giving them beyond the Jordan**, to the west. Only then, when the wars are concluded, **each man shall return to his possession that I gave** and divided among you, and which awaits you on this side of the Jordan.
- 21** Although Joshua served as one of Moses' generals,<sup>39</sup> Moses personally commanded the battles against Sihon and Og. Now

Moses refers directly to Joshua. **I commanded Joshua at that time, saying: It is your eyes that have seen everything that the Lord your God has done to these two kings**, as they were utterly defeated; **so shall the Lord do to all the kingdoms that you are crossing there.**

- 22** There are many more kingdoms on the western side of the Jordan, and the settled areas there are both larger and more crowded. Nevertheless, **you shall not fear them, as it is the Lord your God who makes war for you.**

## Parashat Va'ethanan

### Moses and the Land

DEUTERONOMY 3:23–29

The previous *parasha* concluded with words of encouragement that Moses gave Joshua as the nation prepared to enter the Land of Israel. Moses continues his address by pleading to God to cancel the decree barring him from entering the land.

Despite the personal perspective used by Moses to deliver his speech in the book of Deuteronomy, nearly all of the stories related are not personal in nature, but apply to the entire nation. The following passage, though, is the exception, in which Moses pleads to God to allow him to enter the Land of Israel. Perhaps Moses' goal in relating this information is to tell the people: I was your leader, I helped to bear your burdens, and even in my old age I fought on your behalf. Nevertheless, I am not permitted to enter the land, but only to view it from afar. You, in contrast, will cross over the Jordan River and enter the land, and you should appreciate the significance of this great privilege.

- 23 I pleaded with the Lord at that time**, when God instructed me to speak to Joshua and prepare the nation to enter the Land of Israel, **saying:**
- 24 My Lord God, You began to show Your servant Your greatness and Your mighty hand**, through the great miracles performed in Egypt, at the Red Sea, and during the recent conquests; **that who is a god in the heavens or on the earth, who can perform like Your actions, and like Your mighty deeds?** I now turn to you with a small request.
- 25 I accept the fact that I have completed my job, but I request of You to please, let me cross the Jordan River, and I will see the good land that is beyond the Jordan, that good mountain, and until the Lebanon.** Please show me the mountainous region of the Promised Land with its borders.<sup>1</sup>
- 26 The Lord was irate with me because of you,**<sup>d</sup> or: For your benefit and honor,<sup>2</sup> **and did not heed me, and the Lord said to me: Enough for you, do not continue speaking and praying to Me anymore about this matter.**
- 27 Ascend to the top of the peak, and lift your eyes to the**

### DISCUSSION

3:26| **Because of you:** Moses is not saying here that God prevented him from entering the land due to the incident of the waters of dispute (Numbers 20:9–13), as that could be construed as an affront to the dignity of the nation, which

was listening to his speech. Rather, Moses is explaining that he was prohibited from crossing the Jordan River because the people he took out of Egypt remained on the other side. Since his flock all perished in the wilderness, he must

remain with them. While God's denial of Moses and Aaron's entry into the land could have been linked to a specific transgression, the primary reason presented here for God's decree is that leaders must remain with their people (see



כ עַד אֲשֶׁר־יָנִיחַ יְהוָה וְלֹא־חִיכֶם בָּכֶם וַיִּרְשׁוּ גִסְיָהֶם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם  
כא נָתַן לָהֶם בְּעֶבֶר הַיַּרְדֵּן וּשְׁבָתָם אִישׁ לִירֵשָׁתוֹ אֲשֶׁר נָתַתִּי לָכֶם: וְאֶת־הַיְּהוּשׁוּעַ  
כב צִוִּיתִי בָּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הִרְאֵת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשָׁנִי  
הַמְּלָכִים הָאֵלֶּה בְּן־יִשְׂרָאֵל יְהוָה לְכָל־הַמַּמְלָכוֹת אֲשֶׁר אֵתָּה עִבְר שָׁמָּה: לֹא  
תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם:

פרשת

## ואתחנן

כג וְאֶת־חֲנָן אֱלֹהֵי־יְהוָה בָּעֵת הַהוּא לֵאמֹר: אֲדַנִּי יְהוָה אֵתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־  
כד עַבְדְּךָ אֶת־גְּדֹלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־יָאֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה  
כה כְּמַעֲשֵׂיךָ וְכַגְבוּרָתְךָ: אֶעֱבְדָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן  
כו הָהָר הַטּוֹב הַזֶּה וְהַלְבֵּנָן: וַיִּתְּעֶבֶר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה  
כז אֵלַי רַב־לָךְ אֶל־תּוֹסֵף דִּבֵּר אֵלַי עוֹד בְּדַבָּר הַזֶּה: עֲלֶה וְרֹאשׁ הַפָּסָגָה וְשֹׂא עֵינֶיךָ

### רש"י

ולעבד על מדותיו חתה חיון מי ימחה בך חס תמחל לו ותבטל גזרתך:

כה אֶעֱבְדָה נָא: חיון 'נא' חלף לשון בקשה: הָהָר הַטּוֹב הַזֶּה: זו ירושלים: וְהַלְבֵּנָן: זה בית המקדש:

כו וַיִּתְּעֶבֶר ה': נתמלח חמה: לְמַעַנְכֶם: חתם גְּדָמָתָם לִי: וכן הוא חומר: "ויקראו על מי מריבה וירע למשה בעבדו" (תהלים קו, לב): רב לך: שלח יאמר, דבר חסד, "דבר לך", קשה והתלמיד כמה סדקו ומקטני. דבר חסד, "דבר לך", הקדמה מזה שמור לך רב טוב הנפון לך:

עבדך. פתח להיות עומד ומתפלל חף על פי שגזקה גילה. חמר לו: ממך למדתי, שאמרתי לי: "ועתה הניחה לי" (שמות לב, י), וכן תופס הייתי בך? חלף לפתח פתח, שבי היה תלוי להתפלל עליהם: אֵת גְּדֹלְךָ: זו מדת טובך, וכן הוא חומר: "ועתה גִּדְלָה נָח בְּחַי חֲדָע" (במדבר יח, י), וְאֵת יָדְךָ: זו מידת שיהיה פשוטה לכל בחי עולם: הַחֲזָקָה: שחמה בוכש ברחמים חית מדת הדיון בחזקה: אֲשֶׁר מִי אֵל וגו': חינוך דומה למלך בשר ודם, שיש לו יועציו וסגנתקדיון הממחין בידו כשרונה לעשות חסד

כג וְאֶת־חֲנָן: חיון חנון בכל מקום חלף לשון מתנת חנם. חף על פי שיש להם לצדיקים תולדות במעשיהם הטובים, חיון מבקשים מאת המקום חלף מתנת חנם. דבר חסד, זה חסד מעשה לשונות שנקראות תפלה, קדושתם בספרי (כו) בַּעֲת הַהוּא. לחסד שכבשתי חָן סיוחן וגו', דמית שחף חסד הנד: לאמר, זה חסד משלם מקומות שחמר משה לפני המקום: חיון מניח עד שתודיעו חס תעשה שחלתי חס לחו:

כד ה' אֱלֹהִים: רחום בדיון: אֵתָּה הַחֲלוֹת לְהִרְאוֹת אֶת

## Haftara for Devarim

### Reproof for Corruption and Injustice

ISAIAH 1:1–1:27

Just as Moses opened his final speech to Israel with a rebuke but ended with words of consolation and blessings, so too Isaiah's vision begins with a harsh reproof and concludes with words of comfort. The prophet castigates those who perform empty ritual acts of worship while they conduct their moral and social lives in contradiction to the will of God. The prophet informs them that despite their superficial observance of the festivals and public gatherings, their visits to the Temple, and their bringing of offerings, none of these express their actual religious orientation. He tells them that

they must improve their behavior, by restoring justice and righteousness in the land, before God will accept them with love.

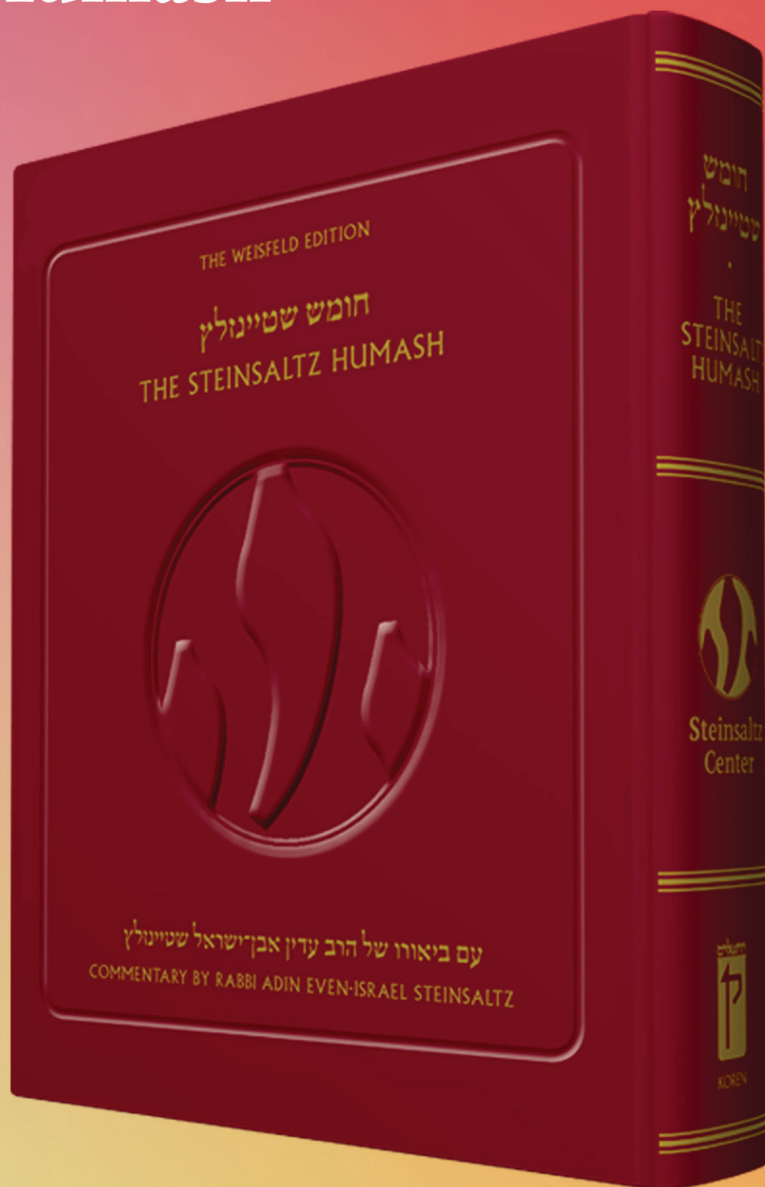
This *haftara*, called *Haftarat Hazon*, after its first word, meaning vision, is the third and last of three *haftarot* of retribution. It is always read on the Sabbath before the Ninth of Av. The key term of lament, *eikha*, meaning how, which is also the first word in the book of Lamentations and the name of that book in Hebrew, appears both in Isaiah's reproof and early in Moses' speech in the *parasha*.

- 1 The vision of Isaiah son of Amotz, that he envisioned concerning Judah and Jerusalem, in the days of Uziyahu, Yotam, Ahaz, and Hizkiyahu, kings of Judah. Hear, heavens, and listen, earth, as the Lord has spoken: I have reared children and raised them up, and they have rebelled against Me. An ox knows its owner, and a donkey its master's trough. Israel does not know; My people does not perceive. Woe! Sinful nation, people laden with iniquity, villainous descendants, corrupting children; they forsook the Lord, they scorned the Holy One of Israel, they have turned backward. For what will you be struck, that you continue straying still? Every head is ill and every heart suffers. From foot to head, there is nothing whole in it; wound, bruise, and fresh blow have not been treated nor bandaged nor softened with oil. Your land is desolation; your cities are burned in fire; your land, strangers devour it in your presence and it is desolation like an upheaval by strangers. The daughter of Zion remains like a booth in a vineyard, like a shed in a field of gourds, like a besieged city. Had not the Lord of Hosts left us a miniscule remnant, we would have been like Sodom, we would have been comparable to Gomorrah. Hear the word of the Lord, leaders of Sodom; listen to the Torah of our God, people of Gomorrah.
- 14 abide evil and assembly. My soul loathes your New Moons and your festivals; they are a burden for Me; I have wearied of forbearance. And when you spread your hands, I will avert My eyes from you; even when you multiply prayer, I do not hear; your hands are full of blood. Wash, purify yourselves, remove the evil of your actions from before My eyes; cease doing evil.
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- 17 Learn well, seek justice, bolster the oppressed, adjudicate for the orphan, champion the widow. Let us go now and reason together, says the Lord. If your sins will be like scarlet, they will be whitened as snow; if they will be reddened like crimson, they will be like wool. If you are willing and heed, the goodness of the land you will eat. But if you refuse and are defiant, you will be devoured by the sword, as the mouth of the Lord has spoken. How did it become a harlot, the faithful city? Filled with principle, justice would abide in it, but now, murderers. Your silver has become dross, your liquor diluted with water. Your princes are wayward and cohorts of thieves; each loves bribery and pursues graft. They will not provide justice for an orphan and the cause of the widow will not come to them. Therefore, the utterance of the Master, the Lord of hosts, the Mighty One of Israel: Woe! I will be relieved of My adversaries and will
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הפטרת  
דברים

א חֲזֹן יִשְׁעִיהוּ בֶן-אֲמוּץ אֲשֶׁר חָזָה עַל-יְהוּדָה וּירוּשָׁלַם בִּימֵי עֲזִיָּהוּ יוֹתָם אֶחָז יַחֲזִקִּיהוּ מֶלֶכִּי יִשְׁעִיה  
ב יְהוּדָה: שָׁמְעוּ שְׁמַיִם וְהֶאֱזִינוּ אָרֶץ כִּי יְהוָה דִּבֶּר בְּנִים גְּדֹלְתִי וְרוֹמְמֹתִי וְהֵם פָּשְׁעוּ בִּי: יָדַע  
ג שׁוֹר קָנָהוּ וַחֲמוֹד אָבוֹס בְּעָלָיו יִשְׂרָאֵל לֹא יָדַע עִמִּי לֹא הִתְבוּנָן: הוּא גֹזִי חָטָא עִם כָּבֵד עוֹן  
ה זָרַע מִרְעִים בְּנִים מִשְׁחִיתִים עִזְבוּ אֶת-יְהוָה נֶאֱצָו אֶת-קְדוֹשׁ יִשְׂרָאֵל נִזְדָּו אַחֲזָר: עַל מֵה  
ו תָּבוּ עוֹד תוֹסִיפוּ סָדָה כִּלְדָּאֵשׁ לַחֲלִי וְכָל-לֵבָב דָּוִי: מִכָּפִי-דָגֹל וְעַד-רֹאשׁ אֵין-בּוֹ מִתָּם פָּצַע  
ז וַחֲבוּרָה וּמִכָּה טָרִיהַ לֹא-זָדָו וְלֹא חִפְּשׁוּ וְלֹא רִכְכָּה בְּשֵׁמֶן: אֲרֻצְכֶם שְׁמִמָּה עֲרִיכֶם שְׂדֵפוֹת  
ח אֵשׁ אֲדַמְתֶּכֶם לִנְגִדְכֶם זָרִים אֲכָלִים אֹתָהּ וּשְׁמִמָּה כְּמַהֲפַכֶת זָרִים: וְנוֹתַרְהָ בִתְ-צִיּוֹן כִּסֵּהָ  
ט בְּכֶרֶם כְּמִלוֹנָה בְּמִקְשָׁה פְעִיר נִצּוּרָה: לֹאִלִּי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כְּמַעֲט כִסְדִם  
י הֵיִינוּ לַעֲמֻדָה דָּמִינוּ: שָׁמְעוּ דְּבַר-יְהוָה קִצְיָנִי סֹדִם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם  
יא עֲמֻדָה: לָמָּה לִּי רִב-זִבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעֲתִי עֲלוֹת אֵילִים וַחֲלָב מְרִיאִים וְדָם פְּרִים  
יב וּבְשִׁים וְעֵתוּדִים לֹא חֲפָצְתִּי: כִּי תִבְאוּ לָרְאוֹת פָּנִי מִיִּבְקֶשׁ זֹאת מִיִּדְכֶם רָמֹס חֲצָרִי: לֹא  
יג תוֹסִיפוּ הִבִּיא מִנְחַת-שָׂוֵא קִטְרֹת תוֹעֵבָה הִיא לִי חֹדֶשׁ וְשִׁבְתָּ קְרָא מִקְרָא לֹא-אוּכַל אֲנִי  
יד וְעֵצָה: חֲדָשִׁיכֶם וּמוֹעֲדִיכֶם שְׁנָאָה נִפְשִׁי הִיוּ עָלַי לְטָרַח גְּלֹאֲתִי נִשָּׂא: וּבִפְרֹשְׁכֶם כְּפִיכֶם  
טו אֲעֲלִים עֵינַי מִכֶּם גַּם כִּי-תִרְבוּ תִפְלָה אֵינֶנִּי שֹׁמֵעַ יְדִיכֶם דְּמִים מִלָּאוּ: רַחֲצוּ הַזְּכוֹת הַסִּירוּ רָע  
יז מֵעַלְלִיכֶם מִנְּגֵד עֵינַי חֲדָלוּ הֲרַע: לִמְדוּ הַיֵּטֵב דְּרָשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֲמוּץ שִׁפְטוֹ יָתוֹם רִיבֹ  
יח אֶלְמָנָה: לְכוּ-נָא וְנוֹכַחַה יֹאמֶר יְהוָה אִם-יְהִיוּ חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ  
יט אִם-יֵאֱדִימוּ כִּתּוּלָע כְּצֶמֶד יִהְיוּ: אִם-תֵּאָבֹו וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם-תִּמְאָנוּ  
כא וּמְרִיתֶם חֲרֵב תֵּאֱפְלוּ כִּי פִי יְהוָה דִּבֶּר: אֵיכָה הִיִּתָּה לְזוֹנָה קְרִיָּה נֶאֱמָנָה  
כב מִלֹּאֲתִי מִשְׁפָּט צֶדֶק יִלֵּין בָּהּ וְעֵתָה מִרְצָחִים: כִּסְפָךְ הִיָּה לְסִיגִים סְבָאךְ מֵהוּל בְּמִים:  
כג שָׂרִיךְ סוֹדִרִים וַחֲבָרִי גִנְבִים כָּלוּ אֹהֶב שָׂחַד וְרֹדֶף שְׁלֹמֹנִים יָתוֹם לֹא יִשְׁפֹטוּ וְרִיב אֶלְמָנָה  
כד לֹא-יָבוֹא אֵלֵיהֶם: לָכֵן נֹאֵם הָאֱדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנִתֶם  
כה מִצָּרִי וְאַנְקָמָה מֵאוֹיְבֵי: וְאִשְׁכָּה יְדִי עָלֶיךָ וְאַצְרָף כְּבֹר סִיגֶיךָ וְאַסִּירָה כָל-בְּדִילֶיךָ: וְאִשְׁכָּה  
כו שִׁפְטֶיךָ כְּבִרְאשָׁנָה וְיַעֲצִיךָ בְּבִתְחִלָּה אַחֲרֵי-כֵן יִקְרָא לָךְ עִיר הַצֶּדֶק קְרִיָּה נֶאֱמָנָה: צִיּוֹן  
כז בְּמִשְׁפָּט תִּפְדֶּה וּשְׁבִיָּה בַצֶּדֶקָה:

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