Tanach in Two – Sefer Devarim

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1. **The Final – and Unique - Book of the Chumash**
2. The Names of the Book (two parts to a whole)
   1. דברים - Devarim (words)
      1. Derived from both the first words of the Book (see addendum)
         1. Deeply ironic meaning, connecting Moshe’s first and last speeches
      2. And the bulk of its content
         1. Moshe’s Farewell Address (a series of 4 speeches) over the final 5 weeks of his life, rebukes and admonishes the people, reviews many laws and experiences, gives his people his final messages, instructions and inspiration after 40 years in the desert together
         2. Tragic context, as Moshe remains behind, unable to enter the Land, speaking to a generation that were mostly born in the desert as a free nation
   2. משנה תורה – A repetition (or review) or reformulation of the Torah
      1. Chap 1: 9-18 – Appointment of judges
      2. Chap 1: 19-46 – Disaster of the Spies
      3. Chap 5 – Giving of the Torah at Sinai and Eseret Hadibrot
      4. Chap 7 – Sin of the Golden Calf
      5. Chap 14 – Permitted and Forbidden Food
      6. Chap 16 – The Three Festivals
      7. Chap 28 – the Curses and Calamities
      8. Chap 33 – The Blessings to each of the Tribes
3. However, neither of these names fully encompasses this Book
   1. There are 200 Mitzvot included in the Book: over 120 of them add details to pre-existing mitzvoth; and over 70 of them are completely new, never before having been addressed, and include central tenants
      1. Shema, mezuzah, tefillin, tzedakah
   2. The Book, if it were a review or repetition, misses many of the most fundamental aspects of Torah
      1. Nothing about any of the stories of Bereishit, nothing about the Mishkan or its laws, only brief passing mentions about the Exodus
   3. How did Moshe choose what to review?
      1. Rav Shimshon Raphael Hirsch – getting ready to enter the Land
4. The Unique nature of the Book
   1. It is clearly Moshe’s words, from the 6th passuk until the last 3 chapters, written from his perspective, not as a narration of the other Books
   2. See Vilna Goan

**II The Structure of the Book**

1. Speech 1 – An Introduction (Chapters 1-4)
   1. A veiled rebuke of the years of the desert
      1. Why now? (See Ramban and Rashi)
   2. A brief history
      1. Arriving at My Sinai, appointing judges, mission of the spies, marching towards the Land but avoiding Sair/Esav and Moav,
      2. the conquest of Sichon and Og
   3. The inheritance of the 2 and half Tribes
   4. Moshe’s final rejected plea to enter
   5. Exile and Return
2. Speech 2 – The Main Speech (Chapters 5-26)
   1. The Eseret HaDibrot restated, Shema
      1. Emunah, Unity of Hashem, reward and punishment
   2. Laws and Mitzvot for entering the Land
      1. Food and produce of the Land, shmitta, kashrut, tithes
      2. Festival Laws
      3. Laws of public officials: Kohen, king, judge, prophet
      4. War
      5. Criminal, civil, and family law
      6. First Fruits and declaration of thanks
3. Speech 3 – Commitment to the Covenant (Chapters 27-28)
   1. Ceremony upon entering the Land
      1. Writing the Torah on a large stone
   2. The Blessings and Curses
4. Speech 4 – Renewal of the Covenant and Teshuva (נצבים, Chapters 29-30)
   1. Renewal, warning against idolatry, eventual repentance and redemption, “choose life,” the Torah is accessible
5. Moshe’s Last Day
   1. He goes out to all the people (וילך), appoints Yehoshua
   2. Mitzvah of Hakhel
      1. Listening to the King read Devarim every 7 years
   3. Hashem foretells of how people will be rebel but eventually return
   4. His Final Song (האזינו)
   5. His Final Blessings (וזאת הברכה)
   6. The Last 8 Verses
      1. Moshe dies – but there are still 8 verses until the end

Addendum

1. דברים א:א-ה

(א) אֵ֣לֶּה הַדְּבָרִ֗ים אֲשֶׁ֨ר דִּבֶּ֤ר מֹשֶׁה֙ אֶל־כָּל־יִשְׂרָאֵ֔ל בְּעֵ֖בֶר הַיַּרְדֵּ֑ן בַּמִּדְבָּ֡ר בָּֽעֲרָבָה֩ מ֨וֹל ס֜וּף בֵּין־פָּארָ֧ן וּבֵין־תֹּ֛פֶל וְלָבָ֥ן וַֽחֲצֵרֹ֖ת וְדִ֥י זָהָֽב: (ב) אַחַ֨ד עָשָׂ֥ר יוֹם֙ מֵֽחֹרֵ֔ב דֶּ֖רֶךְ הַר־שֵׂעִ֑יר עַ֖ד קָדֵ֥שׁ בַּרְנֵֽעַ: (ג) וַֽיְהִי֙ בְּאַרְבָּעִ֣ים שָׁנָ֔ה בְּעַשְׁתֵּֽי־עָשָׂ֥ר חֹ֖דֶשׁ בְּאֶחָ֣ד לַחֹ֑דֶשׁ דִּבֶּ֤ר מֹשֶׁה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֧ה ה' אֹת֖וֹ אֲלֵהֶֽם: (ד) אַֽחֲרֵ֣י הַכֹּת֗וֹ אֵ֚ת סִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר יוֹשֵׁ֖ב בְּחֶשְׁבּ֑וֹן וְאֵ֗ת ע֚וֹג מֶ֣לֶךְ הַבָּשָׁ֔ן אֲשֶׁר־יוֹשֵׁ֥ב בְּעַשְׁתָּרֹ֖ת בְּאֶדְרֶֽעִי: (ה) בְּעֵ֥בֶר הַיַּרְדֵּ֖ן בְּאֶ֣רֶץ מוֹאָ֑ב הוֹאִ֣יל מֹשֶׁ֔ה בֵּאֵ֛ר אֶת־הַתּוֹרָ֥ה הַזֹּ֖את לֵאמֹֽר:

(1) These are the words that Moses addressed to all Israel on the other side of the Jordan.—Through the wilderness, in the Arabah near Suf, between Paran and Tophel, Laban, Hazeroth, and Di-zahab, (2) it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route. (3) It was in the fortieth year, on the first day of the eleventh month, that Moshe addressed the Israelites in accordance with the instructions that the Hashem had given him for them (4) after he had defeated Sihon king of the Amorites, who dwelt in Heshbon, and King Og of Bashan, who dwelt at Ashtaroth [and] Edrei.(5) On the other side of the Jordan, in the land of Moab, Moshe undertook to expound this Torah, saying

**Rashi, commentary on the first passuk**

**אל כל ישראל.** אִלּוּ הוֹכִיחַ מִקְצָתָן, הָיוּ אֵלּוּ שֶׁבַּשּׁוּק אוֹמְרִים אַתֶּם הֱיִיתֶם שׁוֹמְעִים מִבֶּן עַמְרָם וְלֹא הֲשִׁיבוֹתֶם דָּבָר מִכָּךְ וְכָךְ? אִלּוּ הָיִינוּ שָׁם הָיִינוּ מְשִׁיבִים אוֹתוֹ, לְכָךְ כִּנְּסָם כֻּלָּם וְאָמַר לָהֶם הֲרֵי כֻּלְּכֶם כָּאן, כָּל מִי שֶׁיֵּשׁ לוֹ תְשׁוּבָה יָשִׁיב (ספרי):

[THE WORDS WHICH HE SPOKE] TO ALL ISRAEL — If he had reproved only some of them, those who were then in the street might have said, “You heard from the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have given him an answer!". On this account he assembled all of them, and said to them, "See, you are all here: he who has anything to say in reply, let him reply!”

**במדבר.** לֹא בַמִּדְבָּר הָיוּ אֶלָּא בְּעַרְבוֹת מוֹאָב, וּמַהוּ בַּמִּדְבָּר? אֶלָּא בִּשְׁבִיל מַה שֶּׁהִכְעִיסוּהוּ בַּמִּדְבָּר שֶׁאָמְרוּ ([שמות ט"ז](/Exodus.16)) "מִי יִתֵּן מוּתֵנוּ וְגוֹ'":

IN THE WILDERNESS — They, however,‎‎were not then in the wilderness, but in the plains of Moab: What, therefore, is the meaning of במדבר? He reproved them on account of that they had provoked Him to anger in the wilderness — that they said, ([Exodus 16:3](/Exodus.16.3)) “Would that we had died [by the hand of the L-rd]”

**בערבה.** בִּשְׁבִיל הָעֲרָבָה, שֶׁחָטְאוּ בְּבַעַל פְּעוֹר בְּשִּׁטִּים בְּעַרְבוֹת מוֹאָב:

IN THE PLAIN — i.e. he reproved them regarding the plain: that they had sinned through Baal Peor at Shittim in the plains of Moab

**מול סוף.** עַל מַה שֶּׁהִמְרוּ בְיַם סוּף בְּבוֹאָם לְיַם סוּף, שֶׁאָמְרוּ (שם י"ד) "הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם", וְכֵן בְּנָסְעָם מִתּוֹךְ הַיָּם, שֶׁנֶּאֱמַר [תהילים ק"ו](/Psalms.106) "וַיַּמְרוּ עַל יָם בְּיַם סוּף" כִּדְאִיתָא בַּעֲרָכִין

OVER AGAINST SUPH — i.e. he reproved them regarding that in which they had shown themselves rebellious at the Red Sea (סוף): viz., on their arrival at the Red Sea — that they said, ([Exodus 14:11](/Exodus.14.11)) “Is it because there are no graves in Egypt [that thou hast brought us to die in the wilderness?]"; and similarly when they left the midst of the Sea, as it is said, ([Psalms 106:7](/Psalms.106.7)) “They murmured because of the Sea, at the Red Sea”, as it is related in [Arakhin 15a](/Arakhin.15a)

**בין פארן ובין תפל ולבן.** אָמַר רַבִּי יוֹחָנָן חָזַרְנוּ עַל כָּל הַמִּקְרָא וְלֹא מָצִינוּ מָקוֹם שֶׁשְּׁמוֹ תֹּפֶל וְלָבָן, אֶלָּא הוֹכִיחָן עַל הַדְּבָרִים שֶׁתָּפְלוּ עַל הַמָּן, שֶׁהוּא לָבָן, שֶׁאָמְרוּ במדבר כ"א "וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלֹקֵל", וְעַל מַה שֶּׁעָשׂוּ בְמִדְבַּר פָּארָן עַל יְדֵי הַמְרַגְּלִים:

BETWEEN PARAN, AND TOPHEL AND LABAN — R. Jochanan said: We have gone through the whole Chumash and we have found no place the name of which is Tophel or Laban! But the meaning is that he reproved them because of the calumnious statements (טפלו) they had made regarding the Manna which was white (לבן) in colour — that they said, ([Numbers 21:5](/Numbers.21.5)) “And our soul loathes this light bread”; and because of what they had done in the wilderness of Paran through the spies.

**וחצרת.** בְּמַחְלָקְתּוֹ שֶׁל קֹרַח; דָּבָר אַחֵר אָמַר לָהֶם הָיָה לָכֶם לִלְמֹד מִמַּה שֶּׁעָשִׂיתִי לְמִרְיָם בַּחֲצֵרוֹת בִּשְׁבִיל לָשׁוֹן הָרָע, וְאַתֶּם נִדְבַּרְתֶּם בַּמָּקוֹם:

AND HAZEROTH — i.e. regarding wh‎at they had done there at the insurrection of Korah. — Another explanation: He said to them, “You ought to have taken a lesson from what I did to Miriam at Hazeroth because of the slander she uttered, and yet you even after that spoke against the Omnipresent

**ודי זהב.** הוֹכִיחָן עַל הָעֵגֶל שֶׁעָשׂוּ בִּשְׁבִיל רֹב זָהָב שֶׁהָיָה לָהֶם, שֶׁנֶּאֱמַר ([הושע ב'](/Hosea.2)) "וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל" (עי' ספרי; [בראשית ל"ב](/Genesis.32)):

AND DI ZAHAB (the name is taken in the sense of “sufficiency of gold”) — He reproved them on account of the golden calf which they had made in consequence of the abundance of gold which they had, as it is said, ([Hosea 2:10](/Hosea.2.10)) “And silver did I give them in abundance and gold: they, however, made it into a Baal”

**אחד עשר יום מחרב.** אָמַר לָהֶם מֹשֶׁה רְאוּ מַה גְּרַמְתֶּם אֵין לָכֶם דֶּרֶךְ קְצָרָה מֵחוֹרֵב לְקָדֵשׁ בַּרְנֵעַ כְּדֶרֶךְ הַר שֵׂעִיר, וְאַף הוּא מַהֲלַךְ י"א יוֹם, וְאַתֶּם הֲלַכְתֶּם אוֹתָהּ בִּשְׁלֹוֹשָׁה יָמִים – שֶׁהֲרֵי בְּעֶשְׂרִים בְּאִיָּר נָסְעוּ מֵחוֹרֵב, שֶׁנֶּאֱמַר ([במדבר י'](/Numbers.10)) "וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ וְגוֹ'", וּבְכ"ט בְּסִיוָן שָׁלְחוּ אֶת הַמְרַגְּלִים מִקָּדֵשׁ בַּרְנֵעַ ([תענית כ"ט](/Taanit.29a)), צֵא מֵהֶם ל' יוֹם שֶׁעָשׂוּ בְּקִבְרוֹת הַתַּאֲוָה שֶׁאָכְלוּ הַבָּשָׂר חֹדֶשׁ יָמִים, וְשִׁבְעָה יָמִים שֶׁעָשׂוּ בַחֲצֵרוֹת לְהִסָּגֵר שָׁם מִרְיָם, נִמְצָא בִשְׁלוֹשָׁה יָמִים הָלְכוּ כָּל אוֹתוֹ הַדֶּרֶךְ – וְכָל כָּךְ הָיְתָה הַשְּׁכִינָה מִתְלַבֶּטֶת בִּשְׁבִילְכֶם לְמַהֵר בִּיאַתְכֶם לָאָרֶץ, וּבִשְׁבִיל שֶׁקִּלְקַלְתֶּם הֵסֵב אֶתְכֶם סְבִיבוֹת הַר שֵׂעִיר אַרְבָּעִים שָׁנָה

אחד עשר יום מחרב ELEVEN DAYS JOURNEY FROM HOREB — Moses said to them: “See what you brought about! There is no route from Horeb to Kadesh-Barnea as short as the way through Mount Seir, and even that is a journey of eleven days. You, however, traversed it in three days!” — for you see that they journeyed from Horeb on the twentieth of Eyar, as it is said, ([Numbers 10:11—12](/Numbers.10.11-12)) “And it came to pass in the second year, in the second month, on the twentieth of the month, and on the twenty-ninth of Sivan they sent out the spies from Kadesh Barnea, deduct from these the thirty days they spent at Kibroth Hataavah, where they ate the flesh “a month of days”, and seven days they spent at Hazeroth for Miriam to be shut up there as a leper, it follows that in three days they traversed all that way. — To such an extent did the Shechinah exert itself to hasten your coming to the land of Canaan, but because you became degenerate, He made you travel round about Mount Seir for forty years

5. AND IT CAME TO PASS IN THE FORTIETH YEAR, IN THE ELEVENTH MONTH, ON THE FIRST OF THE MONTH, [MOSES SPAKE] — This tells us that he reproved them only shortly before his death. From whom did he learn this? From Jacob, who reproved his sons only shortly before his death. He said, “Reuben, my son, I will tell you why I have not reproved you for your conduct during all these years: it was in order that you should not leave me and go and join Esau, my wicked brother". — And on account of four things one should not reprove a person except shortly before one's death: that one should not reprove him and again have to reprove him; and that his fellow whom he reproves should not. when he afterwards happens to see him, feel ashamed before him, etc.;. And similarly, Joshua reproved Israel only shortly before his death (cf. Joshua 24:1—29), and so, too, Samuel, and so, also, David reproved his son Solomon only shortly before his death.

3. שמות ד:י

וַיֹּאמֶר מֹשֶׁה אֶל ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי׃

But Moshe said to Hashem, “Please, O L-rd, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am heavy of speech and heavy of tongue.” (Shmot 4:10)

4. Commentary of the Vilna Goan

The first Four Books were heard directly from the mouth of Holy One, Blessed is He, through the throat of Moshe. Not so the Book of Devarim. Israel heard these words the same way the heard the words of the Prophets who came after Moshe. G-d would speak to the Prophet on one day, and on a later day he would go and make the vision known to the Jewish people. Accordingly, at the time the prophet spoke to the people, the word of G-d had already been removed from him (i.e. they heard the prophet’s understanding and comprehension of the prophecy). So too, the Book of Devarim was originally heard from the mouth of Moshe [and then later dictated by Hashem to be include in the Torah].

פרק ד

ד וְאַתֶּם֙ הַדְּבֵקִ֔ים בַּֽה' אֱלֹֽהֵיכֶ֑ם חַיִּ֥ים כֻּלְּכֶ֖ם הַיּֽוֹם: ה רְאֵ֣ה ׀ לִמַּ֣דְתִּי אֶתְכֶ֗ם חֻקִּים֙ וּמִשְׁפָּטִ֔ים כַּֽאֲשֶׁ֥ר צִוַּ֖נִי ה' אֱלֹהָ֑י לַֽעֲשׂ֣וֹת כֵּ֔ן בְּקֶ֣רֶב הָאָ֔רֶץ אֲשֶׁ֥ר אַתֶּ֛ם בָּאִ֥ים שָׁ֖מָּה לְרִשְׁתָּֽהּ: ו וּשְׁמַרְתֶּם֘ וַֽעֲשִׂיתֶם֒ כִּ֣י הִ֤וא חָכְמַתְכֶם֙ וּבִ֣ינַתְכֶ֔ם לְעֵינֵ֖י הָֽעַמִּ֑ים אֲשֶׁ֣ר יִשְׁמְע֗וּן אֵ֚ת כָּל־הַֽחֻקִּ֣ים הָאֵ֔לֶּה וְאָמְר֗וּ רַ֚ק עַם־חָכָ֣ם וְנָב֔וֹן הַגּ֥וֹי הַגָּד֖וֹל הַזֶּֽה: ז כִּ֚י מִי־ג֣וֹי גָּד֔וֹל אֲשֶׁר־ל֥וֹ אֱלֹהִ֖ים קְרֹבִ֣ים אֵלָ֑יו כַּֽה'֣ אֱלֹהֵ֔ינוּ בְּכָל־קָרְאֵ֖נוּ אֵלָֽיו:

כט וּבִקַּשְׁתֶּ֥ם מִשָּׁ֛ם אֶת ה' אֱלֹהֶ֖יךָ וּמָצָ֑אתָ כִּ֣י תִדְרְשֶׁ֔נּוּ בְּכָל־לְבָֽבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ: ל בַּצַּ֣ר לְךָ֔ וּמְצָא֕וּךָ כֹּ֖ל הַדְּבָרִ֣ים הָאֵ֑לֶּה בְּאַֽחֲרִית֙ הַיָּמִ֔ים וְשַׁבְתָּ֙ עַד ה' אֱלֹהֶ֔יךָ וְשָֽׁמַעְתָּ֖ בְּקֹלֽוֹ: לא כִּ֣י אֵ֤ל רַחוּם֙ ה' אֱלֹהֶ֔יךָ לֹ֥א יַרְפְּךָ֖ וְלֹ֣א יַשְׁחִיתֶ֑ךָ וְלֹ֤א יִשְׁכַּח֙ אֶת־בְּרִ֣ית אֲבֹתֶ֔יךָ אֲשֶׁ֥ר נִשְׁבַּ֖ע לָהֶֽם:

לה אַתָּה֙ הָרְאֵ֣תָ לָדַ֔עַת כִּ֥י ה' ה֣וּא הָֽאֱלֹהִ֑ים אֵ֥ין ע֖וֹד מִלְּבַדּֽוֹ:

פרק ז

ו כִּ֣י עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַֽה' אֱלֹהֶ֑יךָ בְּךָ֞ בָּחַ֣ר ה' אֱלֹהֶ֗יךָ לִהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה מִכֹּל֙ הָֽעַמִּ֔ים אֲשֶׁ֖ר עַל־פְּנֵ֥י הָֽאֲדָמָֽה: ז לֹ֣א מֵֽרֻבְּכֶ֞ם מִכָּל־הָֽעַמִּ֗ים חָשַׁ֧ק ה' בָּכֶ֖ם וַיִּבְחַ֣ר בָּכֶ֑ם כִּֽי־אַתֶּ֥ם הַמְעַ֖ט מִכָּל־הָֽעַמִּֽים: ח כִּי֩ מֵאַֽהֲבַ֨ת ה' אֶתְכֶ֗ם וּמִשָּׁמְר֤וֹ אֶת־הַשְּׁבֻעָה֙ אֲשֶׁ֤ר נִשְׁבַּע֙ לַֽאֲבֹ֣תֵיכֶ֔ם הוֹצִ֧יא ה' אֶתְכֶ֖ם בְּיָ֣ד חֲזָקָ֑ה וַֽיִּפְדְּךָ֙ מִבֵּ֣ית עֲבָדִ֔ים מִיַּ֖ד פַּרְעֹ֥ה מֶֽלֶךְ־מִצְרָֽיִם:

פרק י

יב וְעַתָּה֙ יִשְׂרָאֵ֔ל מָ֚ה ה' אֱלֹהֶ֔יךָ שֹׁאֵ֖ל מֵֽעִמָּ֑ךְ כִּ֣י אִם־לְ֠יִרְאָ֠ה אֶת ה' אֱלֹהֶ֜יךָ לָלֶ֤כֶת בְּכָל־דְּרָכָיו֙ וּלְאַֽהֲבָ֣ה אֹת֔וֹ וְלַֽעֲבֹד֙ אֶת ה' אֱלֹהֶ֔יךָ בְּכָל־לְבָֽבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ:

פרק יא

י כִּ֣י הָאָ֗רֶץ אֲשֶׁ֨ר אַתָּ֤ה בָא־שָׁ֨מָּה֙ לְרִשְׁתָּ֔הּ לֹ֣א כְאֶ֤רֶץ מִצְרַ֨יִם֙ הִ֔וא אֲשֶׁ֥ר יְצָאתֶ֖ם מִשָּׁ֑ם אֲשֶׁ֤ר תִּזְרַע֙ אֶת־זַֽרְעֲךָ֔ וְהִשְׁקִ֥יתָ בְרַגְלְךָ֖ כְּגַ֥ן הַיָּרָֽק: יא וְהָאָ֗רֶץ אֲשֶׁ֨ר אַתֶּ֜ם עֹֽבְרִ֥ים שָׁ֨מָּה֙ לְרִשְׁתָּ֔הּ אֶ֥רֶץ הָרִ֖ים וּבְקָעֹ֑ת לִמְטַ֥ר הַשָּׁמַ֖יִם תִּשְׁתֶּה־מָּֽיִם: יב אֶ֕רֶץ אֲשֶׁר ה' אֱלֹהֶ֖יךָ דֹּרֵ֣שׁ אֹתָ֑הּ תָּמִ֗יד עֵינֵ֨י ה' אֱלֹהֶ֨יךָ֙ בָּ֔הּ מֵֽרֵשִׁית֙ הַשָּׁנָ֔ה וְעַ֖ד אַֽחֲרִ֥ית שָׁנָֽה:

פרק יד

א בָּנִ֣ים אַתֶּ֔ם לַֽה' אֱלֹֽהֵיכֶ֑ם לֹ֣א תִתְגֹּֽדְד֗וּ וְלֹֽא־תָשִׂ֧ימוּ קָרְחָ֛ה בֵּ֥ין עֵֽינֵיכֶ֖ם לָמֵֽת: ב כִּ֣י עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַֽה' אֱלֹהֶ֑יךָ וּבְךָ֞ בָּחַ֣ר ה' לִהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה מִכֹּל֙ הָֽעַמִּ֔ים אֲשֶׁ֖ר עַל־פְּנֵ֥י הָֽאֲדָמָֽה:

פרק כ

א כִּֽי־תֵצֵ֨א לַמִּלְחָמָ֜ה עַל־אֹֽיְבֶ֗ךָ וְֽרָאִ֜יתָ ס֤וּס וָרֶ֨כֶב֙ עַ֚ם רַ֣ב מִמְּךָ֔ לֹ֥א תִירָ֖א מֵהֶ֑ם כִּֽי ה'֤ אֱלֹהֶ֨יךָ֙ עִמָּ֔ךְ הַמַּֽעַלְךָ֖ מֵאֶ֥רֶץ מִצְרָֽיִם:

פרק כו

יז אֶת ה' הֶֽאֱמַ֖רְתָּ הַיּ֑וֹם לִהְיוֹת֩ לְךָ֙ לֵֽאלֹהִ֜ים וְלָלֶ֣כֶת בִּדְרָכָ֗יו וְלִשְׁמֹ֨ר חֻקָּ֧יו וּמִצְוֹתָ֛יו וּמִשְׁפָּטָ֖יו וְלִשְׁמֹ֥עַ בְּקֹלֽוֹ: יח וַֽה' הֶֽאֱמִֽירְךָ֣ הַיּ֗וֹם לִהְי֥וֹת לוֹ֙ לְעַ֣ם סְגֻלָּ֔ה כַּֽאֲשֶׁ֖ר דִּבֶּר־לָ֑ךְ וְלִשְׁמֹ֖ר כָּל־מִצְוֹתָֽיו: יט וּלְתִתְּךָ֣ עֶלְי֗וֹן עַ֤ל כָּל־הַגּוֹיִם֙ אֲשֶׁ֣ר עָשָׂ֔ה לִתְהִלָּ֖ה וּלְשֵׁ֣ם וּלְתִפְאָ֑רֶת וְלִֽהְיֹֽתְךָ֧ עַם־קָד֛שׁ לַֽה' אֱלֹהֶ֖יךָ כַּֽאֲשֶׁ֥ר דִּבֵּֽר:

פרק ל

יא כִּ֚י הַמִּצְוָ֣ה הַזֹּ֔את אֲשֶׁ֛ר אָֽנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם לֹֽא־נִפְלֵ֥את הִוא֙ מִמְּךָ֔ וְלֹֽא־רְחֹקָ֖ה הִֽוא: יב לֹ֥א בַשָּׁמַ֖יִם הִ֑וא לֵאמֹ֗ר מִ֣י יַֽעֲלֶה־לָּ֤נוּ הַשָּׁמַ֨יְמָה֙ וְיִקָּחֶ֣הָ לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ וְנַֽעֲשֶֽׂנָּה: יג וְלֹֽא־מֵעֵ֥בֶר לַיָּ֖ם הִ֑וא לֵאמֹ֗ר מִ֣י יַֽעֲבָר־לָ֜נוּ אֶל־עֵ֤בֶר הַיָּם֙ וְיִקָּחֶ֣הָ לָּ֔נוּ וְיַשְׁמִעֵ֥נוּ אֹתָ֖הּ וְנַֽעֲשֶֽׂנָּה: יד כִּֽי־קָר֥וֹב אֵלֶ֛יךָ הַדָּבָ֖ר מְאֹ֑ד בְּפִ֥יךָ וּבִלְבָֽבְךָ֖ לַֽעֲשׂתֽוֹ: טו רְאֵ֨ה נָתַ֤תִּי לְפָנֶ֨יךָ֙ הַיּ֔וֹם אֶת־הַֽחַיִּ֖ים וְאֶת־הַטּ֑וֹב וְאֶת־הַמָּ֖וֶת וְאֶת־הָרָֽע:

פרק לא

יח וְאָֽנֹכִ֗י הַסְתֵּ֨ר אַסְתִּ֤יר פָּנַי֙ בַּיּ֣וֹם הַה֔וּא עַ֥ל כָּל־הָֽרָעָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה כִּ֣י פָנָ֔ה אֶל־אֱלֹהִ֖ים אֲחֵרִֽים: יט וְעַתָּ֗ה כִּתְב֤וּ לָכֶם֙ אֶת־הַשִּׁירָ֣ה הַזֹּ֔את וְלַמְּדָ֥הּ אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל שִׂימָ֣הּ בְּפִיהֶ֑ם לְמַ֨עַן תִּֽהְיֶה־לִּ֜י הַשִּׁירָ֥ה הַזֹּ֛את לְעֵ֖ד בִּבְנֵ֥י יִשְׂרָאֵֽל: כ כִּֽי־אֲבִיאֶ֜נּוּ אֶל־הָֽאֲדָמָ֣ה ׀ אֲשֶׁר־נִשְׁבַּ֣עְתִּי לַֽאֲבֹתָ֗יו זָבַ֤ת חָלָב֙ וּדְבַ֔שׁ וְאָכַ֥ל וְשָׂבַ֖ע וְדָשֵׁ֑ן וּפָנָ֞ה אֶל־אֱלֹהִ֤ים אֲחֵרִים֙ וַֽעֲבָד֔וּם וְנִ֣אֲצ֔וּנִי וְהֵפֵ֖ר אֶת־בְּרִיתִֽי: כא וְ֠הָיָ֠ה כִּֽי־תִמְצֶ֨אן ָ אֹת֜וֹ רָע֣וֹת רַבּוֹת֘ וְצָרוֹת֒ וְ֠עָֽנְתָ֠ה הַשִּׁירָ֨ה הַזֹּ֤את לְפָנָיו֙ לְעֵ֔ד כִּ֛י לֹ֥א תִשָּׁכַ֖ח מִפִּ֣י זַרְע֑וֹ כִּ֧י יָדַ֣עְתִּי אֶת־יִצְר֗וֹ אֲשֶׁ֨ר ה֤וּא עֹשֶׂה֙ הַיּ֔וֹם בְּטֶ֣רֶם אֲבִיאֶ֔נּוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֥ר נִשְׁבָּֽעְתִּי: