

## Devarim

### *Introduction*

What, then, is the Besuras HaGeulah (Good News of Redemption) according to Moshe Rabbeinu? “Speak not thou in thine lev, after that HASHEM Eloheicha hath cast them out from before thee, saying, For my tzedakah (*righteousness*) HASHEM hath brought me in to possess this land; but for the wickedness of these Goyim, HASHEM doth drive them out from before thee. Not for thy tzedakah, or for the yosher (*uprightness*) of thine lev, dost thou go to possess their land; but for the wickedness of these Goyim, HASHEM Eloheicha doth drive them out from before thee, and that He may perform the word which HASHEM swore unto Avoteicha, Avraham, Yitzchak, and Ya'akov” (Dt 9:4-5). Here we see that Redemption is the work of HASHEM and not something man can boast of. Salvation is not something earned by self-achieved righteousness. Moshe warns not to even think that in exchange for “my tzedakah (righteousness) HASHEM hath brought me in to possess this land.” Redemption from bondage in Egypt and the gift of Eretz Yisroel did not come about on the basis of human merits or deserts. So there is no room for human boasting in the message of salvation that Moshe proclaims. By grace are ye saved through faith, and this salvation is not of yourselves – it doesn't derive from your goodness or your merit or your righteousness. It is a gift of HASHEM. It must

be humbly received as a gift by faith. It cannot be proudly acquired or earned by man who is essentially a rebel (Num 17:10). This is the Besuras HaGeulah according to Moshe Rabbeinu.

Have you heard the Besuras HaGeulah? On the day after the rest day (the rest day was Pesach, Nisan 15, 3793 on the Jewish Calendar), Moshiach, as a matter of eye-witnessed historical fact, stood up from the dead ones. This happened Nisan 16, 3793. It was also “The Third Day.” Moshiach died three days before Nisan 16, shedding his blood on Nisan 14, at the time that the lambs were being slaughtered (see Dt 16:5-6 and cf Yn 19:14). Here we see that Moshiach himself is the Korban Pesach of our Redemption (Isa 53:7). When Moshiach stood up alive on Nisan 16, Moshiach did so as the “First-fruits” of the ones having fallen asleep [in death]. He was raised for your acceptance [with HASHEM] according to the Scriptures (Lv 23:11). On Yom HaRishon, Nisan 16, 3793 (33 C.E.), Moshiach had his Techiyah (Resurrection) from the Mesim (Dead ones) on Yom HaShlishi as the Bikkurim (First-fruits) of the ones having fallen asleep in death. See Gn 1:11-13, which states that Elohim said, Let the land produce bikkurim and “there was evening and there was morning, Yom Shelishi (the Third Day).” HASHEM, You will not allow your Chassid (Moshiach Ben Dovid) to see corruption — Ps 16:10, as it says, On Yom HaShelishi (the Third Day) He will raise us up that we may live in His Presence — Hos 6:2. On Pesach, 3793 (33 C.E.) Moshiach was led as our Korban Pesach “lamb to the slaughter” (Isa 53:7, Sanhedrin 98b)

that we might have an Exodus from the Olam Hazei and for the Olam HaBah purchased by the redemption payment of his covenant blood (“He was excluded out of the land of the living [*he died, in other words*] for the transgression of my people” — Isa 53:8). Moshiach died for our sins according to this Scripture. His covenant blood was sprinkled (Isa 52:15) to make us tahor (clean) in order that we might be raised spiritually and (in the Olam HaBah, bodily) in Moshiach with a lev chadash and a ruach chadasha (Ezek 36:26) by emunah (faith) in the Kitvei Hakodesh (the Holy Scriptures). Thus Moshiach Our Kohen Forever (Ps 110:4) fulfilled the Mo'adim (Appointed time, Festivals) of HASHEM, including the Korban Pesach Nisan 14, 3793, and the Korban Omer HaBikkurim Nisan 16, 3793, for our acceptance with HASHEM according to Lv 23:11. At the end of the Y'mei HaSefirah (Days of the Counting [of the Omer]) came Shavuot and the Tevilah of the Ruach HaKodesh given to Moshiach's Talmidim to empower them to proclaim the Besuras HaGeulah (the Good News of Redemption) everywhere, to the Jewish people first, of course, but also the non-Jew. This is true Spirit-filled Second Temple era Messianic Judaism. Look at MJ 10:25; 13:17.

As we see in Dt 12:13-14 Moshe also taught the importance of faithfulness in a community of ma'aminim (believers). “Take heed to thyself that thou offer not thy olat in every place that thou seest; But in the place which HASHEM shall choose in one of thy shevatim, there thou shalt offer thy olat, and there thou shalt do all that I

command thee.” Notice also Dt 14:23, “And thou shalt eat before HASHEM Eloheicha, in the place which He shall choose to place Shmo there, the ma'aser (tithe) of thy dagan (grain), of thy tirosh (new wine), and of thine yitzhar (fresh oil), and the bekhorot (firstlings) of thy herds and of thy flocks; that thou mayest learn to stand in awe of HASHEM Eloheicha always.” The person who insists that he or she can worship G-d in the park or under a beautiful tree, and that no other venue is needed, does not follow what Moshe is teaching. Moshe instructs that G-d wants the kohen and the kohen's teaching and the Scriptures and the avodas kodosh worship involved and specifically warns against the worshiper choosing any place he likes (see Dt 12:13). On the kohen as a teacher see Mal 2:5-7: “My Brit was with him [Levi] of chayyim and shalom; and I gave them to him that he might fear Me; so he feared Me and stood in reverence before My Name. Torat emes was in his mouth, and iniquity was not found on his lips: he walked with Me in shalom and yashrus, and did turn rabbim (*many*) away from avon (*iniquity*). For the kohen's lips should preserve da'as, and they should seek torah at his mouth: for he is the malach HASHEM Tzva'os.” The Scriptures warn not to go beyond what is written. And HASHEM has provided spiritual gifts for the upbuilding of each believer in the household of faith. Some are shluchim, and some nevi'im and some gifted spiritually to be used in Kiruv efforts for Moshiach, and some supervising mashgichim ruchaniyim (spiritual overseers) are ro'im and morim in the

kehillah (see Ep 4:11). This is for the equipping of the Kedoshim for the work of avodas kodesh ministry. We are no longer to be olalim tossed by waves and carried around by every wind of limmud (instruction). HASHEM has given to each believer certain spiritual gifts. However, in many cases these gifts are latent in an individual without his being aware of them, because he has never committed to any kehillah long enough to exercise them. But HASHEM expects each one of us to use the gifts that He has invested in us. We have the responsibility to locate in a kehillah atmosphere where we can systematically grow and mature and our gifts can come to their full expression. Every believer should begin a heart-felt quest after the true and living alternative of Spirit-filled Second Temple era faith and the true Moshiach. This means correct doctrine. Look at Dan 7:14; 3:7,11-12,15. The word יִפְלְחוּ (see Brown, Driver, Briggs Hebrew English Lexicon p.1108 “pay reverence to deity”) found there in all those passages in Daniel makes it self-evident from this Biblical data that although Daniel’s friends would not reverence as deity Babylon’s idols, all peoples will in fact pay homage to HASHEM’s Moshiach when he comes on the heavenly clouds of glory; yet Moshiach so revered will not be an idol. Notice the word יִפְלְחוּ is used negatively regarding idols but positively and approvingly regarding Moshiach. One can be revered as deity in the book of Daniel and the other cannot. We believe that the Sh’losh Kadosh (*Holy Three*) found in Isa 6:3 and in Isaiah chapter 63 and in Gn 18:1-2 and

in the Orthodox Jewish Prayer Book is the locus classicus of HASHEM's Kedushah HaMeshuleshet (*Three-fold Holiness*) and that this Jewish doctrine is found in the Zohar and in other Rabbinic literature. We believe that Adonoi and His saving Messianic Dvar HASHEM and His Ruach Hakodesh, though three, is Echad (Dt 6:4), essentially One, even as a man and his wife, though two, is Echad (Gn 2:24) or a cluster of grapes is echad (Num 13:23). A true kehillah is where this doctrine is faithfully taught. Whoever runs ahead and does not remain in the torah of Moshiach does not have HASHEM (see 2Y 9). This translation, the Orthodox Jewish Bible, was prepared the way it is for the additional purpose [not the only purpose] of assisting in Messianic congregations planted for the sake of the lost sheep of the House of Israel. See the translator's books, *Everything You Need To Grow A Messianic Synagogue*, William Carey Library, 1974; *Everything You Need To Grow a Messianic Yeshiva*, William Carey Library, 1981.

### [DEVARIM]

<sup>1</sup> These are the devarim (*words*) which Moshe spoke unto kol Yisroel on the far side of the Yarden in the midbar, in the Aravah opposite Suf between Paran, and Tophel, and Lavan, and Chatzerot, and Di-Zahav.

<sup>2</sup> (There is eleven days' journey from Chorev unto Kadesh-Barnea by way of Mount Se'ir.)

<sup>3</sup> And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spoke unto the Bnei Yisroel, according

unto all that HASHEM had given him in commandment unto them,

<sup>4</sup> After he had slain Sichon Melech HaEmori, which dwelt in Cheshbon, and Og Melech HaBashan, which dwelt in Ashtarot at Edre'i;

<sup>5</sup> On the far side of the Yarden, in Eretz Moav, began Moshe to expound this torah, saying,

<sup>6</sup> HASHEM Eloheinu spoke unto us in Chorev, saying, Ye have dwelt long enough at this mountain;

<sup>7</sup> Turn you, and take your journey, and go to the Har HaEmori (*hill country of the Amorites*), and unto all the places nigh thereunto, in the Aravah, in the hills, in the Shefelah, and in the Negev, and by the seacoast, to the Eretz HaKena'ani (*Land of the Canaanites*), and unto Levanon, unto the great river, the river Euphrates.

<sup>8</sup> See, I have set ha'aretz (*the land*) before you; go in and possess ha'aretz which HASHEM swore unto Avoteichem, Avraham, Yitzchak, and Ya'akov, to give unto them and to their zera after them.

<sup>9</sup> And I spoke unto you at that time, saying, I am not able to bear the burden of you by myself alone;

<sup>10</sup> HASHEM Eloheichem hath multiplied you, and, see, ye are today as numerous as the kokhavei HaShomayim.

<sup>11</sup> (HASHEM Elohei Avoteichem increase you a thousand times over and bless you, as He hath promised you!)

<sup>12</sup> How can I myself alone bear your problems, and your massa and your strife?

<sup>13</sup> Take you anashim chachamim, men of wisdom and understanding, who are known among

your tribes, and I will set them over you.

<sup>14</sup> And ye answered me, and said, The thing which thou hast spoken is tov for us to do.

<sup>15</sup> So I took the leaders of your tribes, anashim chachamim, men of understanding, and made them heads over you, over thousands, and over hundreds, and over fifties, and over tens, shoterim among your tribes.

<sup>16</sup> And I charged your shofetim at that time, saying, Hear the cases between your brethren, and judge righteously between every man and his brother, and the ger that is with him.

<sup>17</sup> Ye shall not respect persons in mishpat but ye shall hear the katon as well as the gadol; ye shall not be afraid of the face of man; for the mishpat is Elohim's: and the case that is too hard for you, bring it unto me, and I will hear it.

<sup>18</sup> And I commanded you at that time all the things which ye should do.

<sup>19</sup> And when we departed from Chorev, we went through all that great and terrible midbar, which ye saw on the way to the Har HaEmori, just as HASHEM Eloheinu commanded us; and we came to Kadesh-Barnea.

<sup>20</sup> And I said unto you, Ye are come unto the Har HaEmori which HASHEM Eloheinu doth give unto us.

<sup>21</sup> See, HASHEM Eloheicha hath set ha'aretz before thee; go up and possess it, as HASHEM Elohei Avoteicha hath said unto thee; fear not, neither be discouraged.

<sup>22</sup> And ye came near unto me every one of you, and said, Let us send anashim ahead of us, and



they shall spy out ha'aretz, and bring us word again by what way we must go up, and into what towns we shall come.

<sup>23</sup> And the proposal pleased me well; and I took Shneym Asar, (*Twelve*) of you, one of each shevet (*tribe*);

<sup>24</sup> And they turned and went up into the hill country, and came unto the Eshcol Valley, and explored it.

<sup>25</sup> And they took of the pri ha'aretz in their hands, brought it down unto us, brought us word, and said, It is a tovah ha'aretz which HASHEM Eloheinu doth give us.

<sup>26</sup> Notwithstanding ye would not go up, but rebelled against the commandment of HASHEM Eloheichem;

<sup>27</sup> And ye murmured in your oholim, and said, Because HASHEM hated us, He hath brought us forth out of Eretz Mitzrayim, to deliver us into the hand of HaEmori, to destroy us.

<sup>28</sup> Where shall we go up? Our brethren have discouraged levavenu (*our hearts*), saying, The people is greater and taller than we; the cities are great and walled up to Shomayim; moreover we have seen the Bnei Anakim there.

<sup>29</sup> Then I said unto you, Dread not, neither be afraid of them.

<sup>30</sup> HASHEM Eloheichem which goeth before you, He shall fight for you, according to all that He did for you in Mitzrayim before your eyes;

<sup>31</sup> And in the midbar, where thou hast seen how that HASHEM Eloheicha did bear thee, as a man doth carry his ben, in all the way that ye went,

until ye came into this place.

<sup>32</sup> Yet in this thing ye were not ma'aminim (*believers*) in HASHEM Eloheichem,

<sup>33</sup> Who went in the way before you, to search you out a place to pitch your tents in, in eish by lailah, to show you by what way ye should go, and in an anan (*cloud*) by day.

<sup>34</sup> And HASHEM heard the sound of your words, and was angry, and on oath, said,

<sup>35</sup> Surely there shall not one of these men of this dor harah see ha'aretz hatovah, which I swore to give unto Avoteichem.

<sup>36</sup> Except Kalev ben Yephunneh; he shall see it, and to him will I give ha'aretz that he hath trodden upon, and to his children, because he hath wholly followed HASHEM.

<sup>37</sup> Also HASHEM was angry with me because of you, saying, Thou also shalt not go in there.

<sup>38</sup> But Yehoshua ben Nun, the one assisting thee, he shall go in there; encourage him, for he shall cause Yisroel to inherit it.

<sup>39</sup> Moreover your little ones, which ye said would be taken captive, and your children, which as yet do not have knowledge between tov and rah, they shall go in there, and unto them will I give it, and they shall possess it.

<sup>40</sup> But as for you, turn, take your journey into the midbar by the way of the Yam Suf.

<sup>41</sup> Then ye answered and said unto me, We have sinned against HASHEM; we will go up and fight, according to all that HASHEM Eloheinu did command us. And when ye had girded on every

man his weapons of war, ye made light of going up into the hill country.

<sup>42</sup> And HASHEM said unto me, Say unto them. Go not up, neither fight; for I am not in your midst; lest ye be struck down before your enemies.

<sup>43</sup> So I spoke unto you; and ye would not hear, but rebelled against the commandment of HASHEM, and went presumptuously up into the hill country.

<sup>44</sup> And HaEmori, which dwelt in that hill country, came out against you, and chased you, as bees do, and destroyed you in Se'ir, even unto Chormah.

<sup>45</sup> And ye returned and wept before HASHEM; but HASHEM would not listen to your voice, nor give ear unto you.

<sup>46</sup> That is why ye abode in Kadesh as long as ye did.

## 2

<sup>1</sup> Then we turned, and took our journey into the wilderness by the way of the Yam Suf, as HASHEM spoke unto me; and we circled Mt Se'ir yamim rabbim (*many days*).

<sup>2</sup> And HASHEM spoke unto me, saying,

<sup>3</sup> Ye have circled hahar hazeh (*this mountain*) long enough; turn you northward.

<sup>4</sup> And command thou the people, saying, Ye are to pass through the territory of your brethren the Bnei Esav, which dwell in Se'ir; and they shall be afraid of you; be shomer me'od of yourselves therefore:

<sup>5</sup> Meddle not with them; for I will not give you of their land, no, not so much as a regel (*foot*) breadth; because I have given Mt Se'ir unto Esav for a yerushah (*possession, inheritance*).

<sup>6</sup> Ye shall get by trade okhel (*food*) of them for kesef, that ye may eat; and ye shall also buy mayim of them for kesef, that ye may drink.

<sup>7</sup> For HASHEM Eloheicha hath bestowed a brocha on thee in all the works of thy hand; He knoweth thy walking through this midbar hagadol (*great wilderness*); these arba'im shanim HASHEM Eloheicha hath been with thee; thou hast lacked nothing.

<sup>8</sup> And when we went on past our brethren the Bnei Esav, who dwell in Se'ir, through the road of the Aravah from Eilat, and from Etzyon-Gever, we turned and passed by on the road through the midbar of Moav.

<sup>9</sup> And HASHEM said unto me, Harass not the Moavim, neither provoke them to milchamah for I will not give thee of their land for a yerushah; because I have given Ar unto the Bnei Lot for a yerushah.

<sup>10</sup> The Emim dwelt therein in times past, a people great, many, and tall, as the Anakim;

<sup>11</sup> Which also were accounted Repha'im, as the Anakim; but the Moavim called them Emim.

<sup>12</sup> The Chorim also dwelt in Se'ir beforetime; but the Bnei Esav succeeded them, when they had destroyed them from before them, and dwelt in their place; as Yisroel did unto the eretz of his yerushah HASHEM gave unto them.

<sup>13</sup> Now rise up, and get you over the Wadi Zered.

And we went over the Wadi Zered.

<sup>14</sup> And the time in which we came from Kadesh-Barnea, until we were come over the Wadi Zered, was 38 shanim; until all the generation of the anshei hamilchamah had been consumed from the machaneh, as HASHEM had sworn unto them.

<sup>15</sup> For indeed the yad HASHEM was against them, to destroy them from among the machaneh, until they were consumed.

<sup>16</sup> So it came to pass, when kol anshei hamilchamah were consumed and dead from among HaAm (*the People*),

<sup>17</sup> That HASHEM spoke unto me, saying,

<sup>18</sup> Thou art to pass over the border of Moav at Ar today;

<sup>19</sup> And when thou comest opposite the Bnei Ammon, distress them not, nor meddle with them; for I will not give thee of the Eretz Bnei Ammon any yerushah; because I have given it unto the Bnei Lot for a yerushah.

<sup>20</sup> (That also was accounted a land of Repha'im; Repha'im dwelt therein in old time; and the Ammonim call them Zamzummim;

<sup>21</sup> A people great, and many, and tall, as the Anakim; but HASHEM destroyed them before them; and they\* dispossessed them, and dwelt in their place:

<sup>22</sup> As He did to the Bnei Esav, which dwelt in Se'ir, when He destroyed the Chori from before them; and they succeeded them, dwelling in their place even to this day;

<sup>23</sup> And the Avim which dwelt in villages, even

---

\* **2:21** the Ammonim

unto Azah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their place.)

<sup>24</sup> Rise ye up, take your journey, and pass over the Wadi Arnon: see, I have given into thine hand the Emori, Sichon Melech Cheshbon, and his land: begin to possess it, and contend with him in milchamah (*battle, war*).

<sup>25</sup> Hayom hazeh will I begin to put the pachad (*dread*) of thee and the fear of thee upon the am-mim (*peoples*) that are under Kol HaShomayim, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

<sup>26</sup> And I sent malachim out of the midbar Kedemot unto Sichon Melech Cheshbon with divrei shalom, saying,

<sup>27</sup> Let me pass through thy land on the derech; I will go along on the derech; I will neither turn unto the yamin nor to the semol (*left*).

<sup>28</sup> Thou shalt sell me okhel for kesef, that I may eat; and give me mayim for kesef, that I may drink; only I will pass through on foot;

<sup>29</sup> (As the Bnei Esav which dwell in Se'ir, and the Moavim which dwell in Ar, did unto me;) until I shall pass over Yarden into the land which HASHEM Eloheinu giveth us.

<sup>30</sup> But Sichon Melech Cheshbon would not let us pass by him; for HASHEM Eloheicha hardened and made stubborn his ruach, and made his lev obstinate, that He might deliver him into thy hand, as indeed hayom hazeh.

<sup>31</sup> And HASHEM said unto me, See, I have begun to give Sichon and his land before thee; begin the

occupation, that thou mayest take possession to inherit his land.

<sup>32</sup> Then Sichon came out against us, he and all his people, to make milchamah (*battle, war*) at Yahatz.

<sup>33</sup> And HASHEM Eloheinu delivered him before us; and we struck him, and his banim, and all his people.

<sup>34</sup> And we took all his towns at that time, and in cherem utterly destroyed them, and of the nashim, and the little ones, of every town, we left no remnant;

<sup>35</sup> Only the behemah we took for booty unto ourselves, and the plunder of the towns which we took.

<sup>36</sup> From Aro'er, which is on the edge of Wadi Arnon, and from the town that is by the wadi, even unto Gil'ad, there was not one town too strong for us; HASHEM Eloheinu delivered all unto us:

<sup>37</sup> Only unto the Eretz Bnei Ammon thou camest not, nor unto any place of the Wadi Yabbok, nor unto the towns in the hills, in accordance with the command of HASHEM Eloheinu.

### 3

<sup>1</sup> Then we turned, and went up the way to Bashan; and Og Melech HaBashan came out against us, he and all his people, to engage in milchamah at Edre'i.

<sup>2</sup> And HASHEM said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sichon Melech HaEmori which dwelt at Cheshbon.

<sup>3</sup> So HASHEM Eloheinu delivered into our hands also Og Melech HaBashan, and all his people; and we struck him until no remnant was left to him.

<sup>4</sup> And we took all his towns at that time; there was not a kiryah (*town, city*) which we took not from them, threescore towns, all the region of Argov, the kingdom of Og in Bashan.

<sup>5</sup> All these towns were walled with high walls, gates, and bars; beside unwalled towns harbeh me'od (*very many*).

<sup>6</sup> And in cherem we utterly destroyed them, as we did unto Sichon Melech Cheshbon, in cherem utterly destroying the men, nashim, and little ones, of every town.

<sup>7</sup> But all the behemah (*livestock*), and the plunder of the towns, we took for booty to ourselves.

<sup>8</sup> And we took at that time out of the hand of the two melachim of the Emori the land that was on this side of Yarden, \* from the Wadi Arnon unto Mt Chermon;

<sup>9</sup> (Which Chermon the Tzidonim call Siryon; and the Emori call it Senir;)

<sup>10</sup> All the towns of the plain, and all Gil'ad, and all Bashan, unto Salkhah and Edre'i, towns of the kingdom of Og in Bashan.

<sup>11</sup> For only Og Melech HaBashan remained of the remnant of Repha'im; hinei, his bedstead was a bedstead of barzel. Is it not in Rabbah of the Bnei Ammon? Nine regular cubits was the length thereof, and four cubits the breadth of it.

<sup>12</sup> And ha'arets hazot, which we possessed at that time, from Aro'er, which is by the Wadi Arnon, and half way up the hill country of Gil'ad,

---

\* **3:8** i.e., east of the



and the towns thereof, gave I unto the Reuveni and Gadi.

<sup>13</sup> And the rest of Gil'ad, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Menasheh; all the region of Argov, with all Bashan, which was called Eretz Repha'im.

<sup>14</sup> Yair ben Menasheh took all the region of Argov unto the border of Geshuri and Ma'akhati, and called them after shmo (*his own name*), HaBashan Havot Yair, unto hayom hazeh.

<sup>15</sup> And I gave Gil'ad unto Machir.

<sup>16</sup> And unto the Reuveni and unto the Gadi I gave from Gil'ad even unto the Wadi Arnon with the middle of the valley as the border even unto the Wadi Yabbok, which is the border of the Bnei Ammon;

<sup>17</sup> The Aravah also, and Yarden, and the coast thereof, from Kinneret even unto the yam of the Aravah, even the Yam HaMelach (*the Salt Sea, the Dead Sea*), under the slopes of Pisgah to the east.

<sup>18</sup> And I commanded you at that time, saying, HASHEM Eloheichem hath given you this land to possess it; ye shall pass over armed before your brethren the Bnei Yisroel, all bnei chayil (*valiant men, men fit for military service*).

<sup>19</sup> But your nashim, and your little ones, and your livestock (for I know that ye have much livestock,) shall abide in your towns which I have given you;

<sup>20</sup> Until HASHEM have given rest unto your brethren, as well as unto you, and until they also possess ha'aretz which HASHEM Eloheichem hath given them beyond Yarden; and then shall ye

return every man unto his yerushah (*possession, inheritance*), which I have given you.

<sup>21</sup> And I commanded Yehoshua at that time, saying, Thine eyes have seen all that HASHEM Eloheichem hath done unto these two melachim; so shall HASHEM do unto all the kingdoms whither thou passest.

<sup>22</sup> Ye shall not fear them; for HASHEM Eloheichem He shall fight for you.

*[V'ETCHANAN]*

<sup>23</sup> And I besought HASHEM at that time, saying,

<sup>24</sup> O Adonoi HASHEM, Thou hast begun to show Thy eved Thy greatness, and Thy mighty hand; for what El (*G-d*) is there in Shomayim or on Ha'Aretz, that can do according to Thy works, and according to Thy might?

<sup>25</sup> Ah, let me go over, and see ha'aretz hatovah that is beyond Yarden, that fine hill country, and the Levanon.

<sup>26</sup> But HASHEM was angry with me for your sakes, and would not hear me; and HASHEM said unto me, Enough from thee; speak no more unto Me of this matter.

<sup>27</sup> Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and see it with thine eyes; for thou shalt not go over this Yarden.

<sup>28</sup> But commission Yehoshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit ha'aretz which thou shalt see.

<sup>29</sup> So we abode in the valley over against Beit-Pe'or.

## 4

<sup>1</sup> Now therefore shema, Yisroel, unto the chukkim and unto the mishpatim, which I melammed (*teach*) you, to do them, in order that ye may live, and go in and possess ha'aretz which HASHEM Elohei Avoteichem giveth you.

<sup>2</sup> Ye shall not add unto the word which I command you, neither shall ye take anything from it, that ye may be shomer mitzvot of the commandments of HASHEM Eloheichem which I command you.

<sup>3</sup> Your eyes have seen what HASHEM did because of Ba'al-Pe'or; for all the men that followed Ba'al-Pe'or, HASHEM Eloheicha hath destroyed them from among you.

<sup>4</sup> But ye that did have deveykus (*cleaving*) unto HASHEM Eloheichem are alive every one of you today.

<sup>5</sup> Behold, I have taught you chukkim and mishpatim, even as HASHEM Elohai commanded me, that ye should do so in ha'aretz whither ye go to possess it.

<sup>6</sup> Be shomer therefore and do them; for this is your chochmah and your binah in the sight of the peoples, which shall hear all these chukkim, and say, Surely HaGoy HaGadol is a wise and understanding people.

<sup>7</sup> For what nation is there so great, who hath elohim so near unto them, as HASHEM Eloheinu is in all things for which we call upon Him?

<sup>8</sup> And what nation is there so great, that hath chukkim and mishpatim tzaddikim as all this torah, which I set before you today?

<sup>9</sup> Only be shomer over thyself, and be shomer over thy nefesh diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy lev kol yamim of thy life; but teach them to thy banim, and the banim of thy banim;

<sup>10</sup> Specially the yom that thou stoodest before HASHEM Eloheicha in Chorev, when HASHEM said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me kol hayamim that they shall live upon ha'adamah and that they may teach their children.

<sup>11</sup> And ye came near and stood at the foot of the mountain; the mountain burned with eish unto the midst of Shomayim, with choshech, and anan, and thick darkness.

<sup>12</sup> And HASHEM spoke unto you out of the midst of the eish; ye heard the voice of the devarim, but saw no temunah (*form, semblance*); only ye heard a voice.

<sup>13</sup> And He declared unto you His Brit, which He commanded you to do, even Aseres HaDevarim; and He wrote them upon shnei luchot avanim (*two tablets of stone*).

<sup>14</sup> And HASHEM commanded me at that time to teach you chukkim and mishpatim, that ye might do them in ha'aretz whither ye go over to possess it.

<sup>15</sup> Be shomer over yourselves, therefore; for ye saw no manner of temunah on the yom that HASHEM spoke unto you in Chorev out of the midst of the eish;

<sup>16</sup> Lest ye corrupt yourselves, and make you a pesel, the temunah of any semel, the likeness of

zachar or nekevah,

<sup>17</sup> The likeness of any behemah that is on ha'aretz, the likeness of any winged fowl that flieth in the air,

<sup>18</sup> The likeness of anything that creepeth on the adamah, the likeness of any dag (*fish*) that is in the waters below;

<sup>19</sup> And lest thou lift up thine eyes unto Shomayim, and when thou seest the shemesh, and the yarei'ach, and the kokhavim, even all the tz'va HaShomayim, shouldest be driven to hishtachaveh (*bow down, worship*) them, and serve them which HASHEM Eloheicha hath divided unto kol Amim under kol HaShomayim.

<sup>20</sup> But HASHEM hath taken you, and brought you forth out of the iron furnace, even out of Mitzrayim, to be unto Him an Am Nachalah (*a people of inheritance*), as ye are yom hazeh.

<sup>21</sup> Furthermore HASHEM was angry with me for your sakes, and swore that I should not go over Yarden, and that I should not go in unto that ha'aretz hatovah, which HASHEM Eloheicha giveth thee for a nachalah (*inheritance*);

<sup>22</sup> But I must die in this land, I must not go over Yarden; but ye shall go over, and possess that ha'aretz hatovah.

<sup>23</sup> Be shomer over yourselves, lest ye forget the Brit HASHEM Eloheichem, which He cut with you, and make you a pesel (*idol, image*), or the likeness of anything, which HASHEM Eloheicha hath forbidden thee.

<sup>24</sup> For HASHEM Eloheicha is a consuming eish, even an El Kannah.

25 When thou shalt father banim, and bnei banim, and ye shall have remained long in Ha'Aretz, and shall corrupt yourselves, and make a pesel, or the likeness of anything, and shall do evil in the sight of HASHEM Eloheicha, to provoke Him to anger;

26 I call Shomayim and HaAretz to witness against you today, that ye shall soon utterly perish from off Ha'Aretz whereunto ye go over Yarden to possess it; ye shall not prolong your yamim upon it, but shall be utterly shmad.

27 And HASHEM shall scatter you among the amim; ye shall be left few in number among the Goyim, whither HASHEM shall lead you.

28 And there ye shall serve elohim, the work of men's hands, etz (*wood*) and even (*stone*), which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek HASHEM Eloheicha, thou shalt find Him, if thou seek Him with all thy lev and with all thy nefesh.

30 When thou art in tzar (*tribulation*), and all these things are come upon thee, even in the acharit hayamim, if thou turn to HASHEM Eloheicha and shalt be obedient unto His voice;

31 (For HASHEM Eloheicha is an El Rachum;) He will not abandon thee, neither destroy thee, nor forget the Brit Avoteicha which He swore unto them.

32 For ask now of the yamim that are past, which were before thee, since the yom that Elohim bara man upon Ha'Aretz, and ask from the one side of Shomayim unto the other, whether there hath been any such thing as this great thing is, or hath

been heard like it?

<sup>33</sup> Did ever people hear the kol Elohim speaking out of the midst of the eish, as thou hast heard, and live?

<sup>34</sup> Or hath Elohim tried to go and take Him a nation from the midst of another nation, by massot (*trials*), by otot, by mofetim, by milchamah, by a yad chazakah, by an outstretched zero'a, by great terrors, according to all that HASHEM Eloheicha did for you in Mitzrayim before your eyes?

<sup>35</sup> Unto thee it was showed, that thou mightest know that HASHEM He is HaElohim; there is none else beside Him.

<sup>36</sup> Out of Shomayim He made thee to hear His voice, that He might discipline thee; upon Ha'Aretz He showed thee His eish hagedolah; and thou heardest His devarim out of the midst of the eish.

<sup>37</sup> And because He loved Avoteicha, therefore He chose their zera after them, and brought thee out in His sight with His ko'ach hagadol out of Mitzrayim;

<sup>38</sup> To drive out Goyim from before thee greater and mightier than thou art, to bring thee in, to give thee their land for a nachalah, as it is yom hazeh.

<sup>39</sup> Know therefore today, and consider it in thine lev, that HASHEM He is HaElohim in Shomayim above, and upon Ha'Aretz beneath: there is no other.

<sup>40</sup> Thou shalt be shomer over His chukkim, therefore, and His mitzvot, which I command thee today, that it may go well with thee, and with thy banim after thee, and that thou mayest prolong thy yamim upon adamah, which HASHEM

Eloheicha giveth thee, kol hayamim.

<sup>41</sup> Then Moshe separated and set apart three towns on this side of the Yarden toward the rising of the shemesh;

<sup>42</sup> That the rotze'ach might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these towns he might live:

<sup>43</sup> Namely, Betzer in the midbar, in the flatland, of the Reuveni; and Ramot in Gil'ad, of the Gadi; and Golan in Bashan, of the Menashi.

<sup>44</sup> And this is the torah which Moshe set before the Bnei Yisroel;

<sup>45</sup> These are the edot, and the chukkim, and the mishpatim, which Moshe spoke unto the Bnei Yisroel, after they came forth out of Mitzrayim.

<sup>46</sup> On this side of the Yarden, in the valley over against Beit-Pe'or, in Eretz Sichon Melech HaEmori, who dwelt at Cheshbon, whom Moshe and the Bnei Yisroel struck down, after they were come forth out of Mitzrayim;

<sup>47</sup> And they possessed his land, and Eretz Og Melech HaBashan, two melachim of HaEmori, which were on this side of the Yarden toward the rising of the shemesh;

<sup>48</sup> From Aro'er, which is by the edge of the Wadi Arnon, even unto Mt Siyon, which is Chermon,

<sup>49</sup> And all the Aravah on this side of the Yarden eastward, even unto the Dead Sea, under the slopes of Pisgah.

## 5

<sup>1</sup> And Moshe called kol Yisroel, and said unto them, Shema, Yisroel, to the chukkim and mishpa-



tim which I speak in your ears today, that ye may learn them, and be shomer to do them.

<sup>2</sup> HASHEM Eloheinu made a Brit with us in Chorev.

<sup>3</sup> HASHEM made not this Brit with Avoteinu, but with us, even us, who are all of us here alive today.

<sup>4</sup> HASHEM talked with you panim b'panim in the har out of the midst of the eish,

<sup>5</sup> (I stood between HASHEM and you at that time, to show you the Devar HASHEM; for ye were afraid by reason of the eish, and went not up into the har) saying:

<sup>6</sup> [ALEF] I am HASHEM Eloheicha, Which brought thee out of Eretz Mitzrayim, from the bais avadim.

<sup>7</sup> [BET] Thou shalt have no elohim acharim before Me.

<sup>8</sup> Thou shalt not make thee any pesel, or any temunah of anything that is in Shomayim above, or that is in Ha'Aretz beneath, or that is in the mayim beneath ha'aretz;

<sup>9</sup> Lo tishtachaveh (*thou shalt not bow down thyself*) unto them, nor serve them; for I HASHEM Eloheicha am an El Kannah, visiting the iniquity of the avot upon the banim unto the third and fourth generation of them that hate Me,

<sup>10</sup> And showing chesed unto thousands of them that love Me and are shomer over My mitzvot.

<sup>11</sup> [GIMEL] Thou shalt not take the Shem of HASHEM Eloheicha in vain; for HASHEM will not hold him guiltless that taketh Shmo in vain.

<sup>12</sup> [DALET] Keep shomer Shabbos to set Shabbos apart as kodesh as HASHEM Eloheicha commanded thee.

<sup>13</sup> Sheshet yamim thou shalt labor, and do all thy work:

<sup>14</sup> But the Yom HaShevi'i is the Shabbos of HASHEM Eloheicha: in it thou shalt not do any work, thou, nor thy ben, nor thy bat, nor thy eved, nor thy maidservant, nor thine ox, nor thine donkey, nor any of thy cattle, nor thy ger that is within thy she'arim; that thy eved and thy amah may rest as well as thou.

<sup>15</sup> And remember that thou wast an eved in Eretz Mitzrayim, and that HASHEM Eloheicha brought thee out thence through a yad chazakah and by an outstretched zero'a; therefore HASHEM Eloheicha commanded thee to be shomer Shabbos on Yom HaShabbat.

<sup>16</sup> [HEH] Honor thy av and thy em, as HASHEM Eloheicha hath commanded thee; that thy yamim may be prolonged, and that it may go well with thee, in ha'adamah which HASHEM Eloheicha giveth thee.

<sup>17</sup> [VAV] Lo tirtzah (*thou shalt not murder*).

<sup>18</sup> [ZAYIN] V'lo tinaf (*neither shalt thou commit adultery*).

<sup>19</sup> [KHET] V'lo tignov (*neither shalt thou steal*).

<sup>20</sup> [TET] V'lo ta'aneh v'reacha ed shav (*neither shalt thou bear false witness against thy neighbor*).

<sup>18</sup> [YOD] V'lo tachmod (*neither shalt thou covet, desiring*) thy neighbor's wife, neither shalt thou covet thy neighbor's bais, his sadeh, or his eved, or his amah, his ox, or his donkey, or any thing that is thy neighbor's.

<sup>19</sup> These devarim HASHEM spoke unto all your Kahal in the mountain out of the midst of the eish, of the anan, and of the thick darkness, with a kol

gadol; and He added no more. And He wrote them in two luchot of even (*stone*), and delivered them unto me.

<sup>20</sup> And it came to pass, when ye heard the voice out of the midst of the choshech, (for the har did burn with eish,) that ye came near unto me, even all your Rashei Shvatim (*Heads of Tribes*), and your Zekenim (*Elders*);

<sup>21</sup> And ye said, Behold, HASHEM Eloheinu hath showed us His kavod and His gadol (*greatness*), and we have heard His voice out of the midst of the eish; we have seen today that Elohim doth talk with man, and he liveth.

<sup>22</sup> Now therefore why should we die? For this great eish will consume us; if we hear the voice of HASHEM Eloheinu any more, then we shall die.

<sup>23</sup> For who is there of all basar, that hath heard the voice of the Elohim Chayyim speaking out of the midst of the eish, as we have, and lived?

<sup>24</sup> Go thou near, and hear all that HASHEM Eloheinu shall say; and speak thou unto us all that HASHEM Eloheinu shall speak unto thee; and we will hear it, and do it.

<sup>25</sup> And HASHEM heard the voice of your words, when ye spoke unto me; and HASHEM said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

<sup>26</sup> O that there were such a lev in them, that they would fear Me, and be shomer mitzvot over all My mitzvot always, that it might be well with them, and with their banim l'olam!

<sup>27</sup> Go say to them, Get you into your oholim again.

<sup>28</sup> But as for thee, stand thou here by Me, and I will speak unto thee all the mitzvot, and the chukkim, and the mishpatim, which thou shalt teach them, that they may do them in ha'aretz which I give them to possess it.

<sup>29</sup> Ye shall be shomer to do therefore as HASHEM Eloheicha hath commanded you; ye shall not turn aside to the right or to the left.

<sup>30</sup> Ye shall walk in kol HaDerech which HASHEM Eloheicha hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your yamim in ha'aretz which ye shall possess.\*

## 6

<sup>1</sup> Now these are the mitzvot, the chukkim, and the mishpatim, which HASHEM Eloheichem commanded to teach you, that ye might do them in ha'aretz whither ye go to possess it:

<sup>2</sup> That thou mightest fear HASHEM Eloheicha, to be shomer over all His chukkim and His mitzvot, which I command thee, thou, and thy ben, and thy ben's ben, all the days of thy life; and that thy days may be prolonged.

<sup>3</sup> Shema therefore, Yisroel, and be shomer to do it; that it may be well with thee, and that ye may increase mightily, as HASHEM Elohei Avoteicha hath promised thee, in Eretz Zavot Cholim uDevash.

<sup>4</sup> Shema Yisroel Adonoi (HASHEM) Eloheinu Adonoi (HASHEM) Echad.

<sup>5</sup> And thou shalt love HASHEM Eloheicha b'chol levavcha uvechol nafshecha uvechol modecha.

---

\* **5:30** see Ac 21:21

<sup>6</sup> And these devarim, which I command thee today, shall be in thine lev;

<sup>7</sup> And thou shalt teach them diligently unto thy banim, and shalt talk of them when thou sittest in thine bais, and when thou walkest by the way, and when thou liest down, and when thou risest up.

<sup>8</sup> And thou shalt bind them for an ot upon thine hand, and they shall be as totafos (*ornaments*)\* between thine eyes.

<sup>9</sup> And thou shalt write them upon the mezuzot of thy bais, and on thy she'arim.

<sup>10</sup> And it shall be, when HASHEM Eloheicha shall have brought thee into ha'aretz He swore unto Avoteicha, to Avraham, to Yitzchak, and to Ya'akov, to give thee great and goodly cities, which thou buildedst not,

<sup>11</sup> And batim full of all good things, which thou filledst not, and wells digged, which thou diggedst not, kramim (*vineyards*) and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

<sup>12</sup> Then beware lest thou forget HASHEM, which brought thee forth out of Eretz Mitzrayim, from the bais avadim.

<sup>13</sup> Thou shalt fear HASHEM Eloheicha, and serve Him, and shalt swear by Shmo.

<sup>14</sup> Ye shall not go after elohim acherim, of elohei ha'amim (*the g-ds of the peoples*) which are round about you;

<sup>15</sup> (For HASHEM Eloheicha is an El Kannah among you) lest the anger of HASHEM Eloheicha be

---

\* 6:8 Ex 13:16, Shabbos 57a

kindled against thee, and destroy thee from off the face of ha'adamah.

<sup>16</sup> Ye shall not test HASHEM Eloheichem, as ye tested Him in Massah.

<sup>17</sup> Ye diligently shall be shomer mitzvot over the mitzvot HASHEM Eloheichem and His edut, and His chukkim, which He hath commanded thee.

<sup>18</sup> And thou shalt do that which is yashar (*right, straight*) and hatov in the eyes of HASHEM; that it may be well with thee, and that thou mayest go in and possess ha'aretz hatovah which HASHEM swore unto Avoteicha.

<sup>19</sup> To cast out all thine enemies from before thee, as HASHEM hath spoken.

<sup>20</sup> And when thy ben asketh thee in time to come, saying, What mean the edut, and the chukkim, and the mishpatim which HASHEM Eloheinu hath commanded you?

<sup>21</sup> Then thou shalt say unto thy ben, We were Pharaoh's avadim in Mitzrayim; and HASHEM brought us out of Mitzrayim with a yad chazakah;

<sup>22</sup> And HASHEM showed otot and mofetim, great and terrible, upon Mitzrayim, upon Pharaoh, and upon all his household, before our eyes:

<sup>23</sup> And He brought us out from thence, that He might bring us in, to give us ha'aretz which He promised on oath unto Avoteinu.

<sup>24</sup> And HASHEM commanded us to do all these chukkim, to fear HASHEM Eloheinu, for our good always, that He might preserve us alive, as it is at yom hazeh.

<sup>25</sup> And tzedakah it shall be for us, if we are shomer to do all these mitzvot before HASHEM Eloheinu, as He hath commanded us.

## 7

<sup>1</sup> When HASHEM Eloheicha shall bring thee into ha'arets whither thou goest to possess it, and hath cast out Goyim rabbim before thee, the Chitti, and the Girgashi, and the Emori, and the Kena'ani, and the Perizzi, and the Chivi, and the Yevusi, shivah Goyim greater and mightier than thou;

<sup>2</sup> And when HASHEM Eloheicha shall deliver them before thee; thou shalt strike them down, and utterly destroy them; thou shalt make no Brit with them, nor show mercy unto them;

<sup>3</sup> Neither shalt thou make marriages with them; thy bat thou shalt not give unto his ben, nor his bat shalt thou take unto thy ben.

<sup>4</sup> For they will turn away thy ben from following Me, that they may serve elohim acherim; so will the anger of HASHEM be kindled against you, and destroy thee suddenly.

<sup>5</sup> But thus shall ye deal with them; ye shall destroy their mizbechot, and break down their matzeivot (*pillars*), and cut down their Asherah,\* and burn their peselim with eish.

<sup>6</sup> For thou art an Am Kadosh unto HASHEM Eloheicha; HASHEM Eloheicha hath chosen thee to be an Am Segullah (*Treasured People*) unto Himself, above all people that are upon the face of ha'adamah.

<sup>7</sup> HASHEM did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of kol ha'amim;

<sup>8</sup> But because of Ahavat HASHEM (because

---

\* 7:5 sacred trees

HASHEM loved you), and because He would be shomer over haShevu'ah (*the Oath*) which He had sworn unto Avoteichem, hath HASHEM brought you out with a yad chazakah, and redeemed you out of the bais avadim, from the hand of Pharaoh Melech Mitzrayim.

<sup>9</sup> Know therefore that HASHEM Eloheicha, He is HaElohim, the El HaNe'eman, which is shomer HaBrit and hath chesed with them that love Him and are shomer mitzvot to a thousand generations;

<sup>10</sup> And repayeth them that are the soneh (*hater, enemy*) of Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.

<sup>11</sup> Thou shalt therefore be shomer mitzvot, and keep the chukkim, and the mishpatim, which I command thee today, to do them.

*[EIKEV]*

<sup>12</sup> Wherefore it shall come to pass, if ye give heed to these mishpatim, and are shomer, and do them, that HASHEM Eloheicha shall be shomer over the Brit unto thee and the chesed which He swore unto Avoteicha;

<sup>13</sup> And He will love thee, and bless thee, and multiply thee; He will also bless the pri of thy womb, and the pri of thy land, thy grain, and thy wine, and thine oil, the increase of thy cattle, and the flocks of thy sheep, in adamah which He swore unto Avoteicha to give thee.

<sup>14</sup> Baruch shalt thou be more than kol ha'amim; there shall not be male or female barren among you, or among your cattle.



<sup>15</sup> And HASHEM will take away from thee every choli (*disease*), and will put none of the evil diseases of Mitzrayim, which thou knowest, upon thee; but will lay them upon all them that hate thee.

<sup>16</sup> And thou shalt consume kol haAm which HASHEM Eloheicha shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve eloheihem (*their g-ds*); for that will be a snare unto thee.

<sup>17</sup> If thou shalt say in thine lev, These Goyim are more than I; how can I dispossess them?

<sup>18</sup> Thou shalt not be afraid of them; but shalt well remember what HASHEM Eloheicha did unto Pharaoh, and unto all Mitzrayim;

<sup>19</sup> The great temptations which thine eyes saw, and the otot, and the mofetim, and the yad chazakah, and the stretched out zero'a, whereby HASHEM Eloheicha brought thee out; so shall HASHEM Eloheicha do unto kol ha'amim of whom thou art afraid.

<sup>20</sup> Moreover HASHEM Eloheicha will send the hornet swarm among them, until they that are left, and hide themselves from thee, be destroyed.

<sup>21</sup> Thou shalt not be afraid of them; for HASHEM Eloheicha is among you, an El Gadol v'Norah.

<sup>22</sup> And HASHEM Eloheicha will put out those Goyim before thee me'at me'at (*little by little*); thou mayest not consume them at once, lest the beasts of the sadeh increase upon thee.

<sup>23</sup> But HASHEM Eloheicha shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be shmad.

<sup>24</sup> And He shall deliver their melachim into thine hand, and thou shalt destroy their shem from under Shomayim; there shall no man be able to stand before thee, until thou have destroyed them.

<sup>25</sup> The peselim of eloheihem shall ye burn with eish; thou shalt not desire the kesef or zahav that is on them, nor take it unto thee, lest thou be snared therein; for it is a to'evah (*abomination*) to HASHEM Eloheicha.

<sup>26</sup> Neither shalt thou bring a to'evah (*abomination*) into thine bais, lest thou be a cherem like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cherem.

## 8

<sup>1</sup> Kol hamitzvot which I command thee today shall ye be shomer to do, lema'an (*in order that*) ye may live, and multiply, and go in and possess ha'aretz which HASHEM swore unto Avoteichem.

<sup>2</sup> And thou shalt remember kol haderech which HASHEM Eloheicha led thee these arba'im shanah in the midbar, to humble thee, and to prove thee, to know what was in thine lev, whether thou wouldest be shomer over His mitzvot, or no.

<sup>3</sup> And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did Avoteicha know; that He might make thee know that man doth not live by lechem only, but by every word that proceedeth out of the mouth of HASHEM doth man live.

<sup>4</sup> Thy raiment did not increase old upon thee, neither did thy foot swell, these arba'im shanah.

<sup>5</sup> Thou shalt also consider in thine lev, that, as a man chasteneth bno, so HASHEM Eloheicha chasteneth thee.

<sup>6</sup> Therefore thou shalt be shomer over the mitzvot of HASHEM Eloheicha, to walk in His ways, and to fear Him.

<sup>7</sup> For HASHEM Eloheicha bringeth thee into an eretz tovah, a land of brooks of mayim, of fountains and depths that spring out of valleys and hills;

<sup>8</sup> An eretz chittah, and se'orah (*barley*), and gefen, and te'elah, and pomegranates; an eretz zayit shemen, and devash;

<sup>9</sup> An eretz wherein thou shalt eat lechem without scarceness, thou shalt not lack anything in it; an eretz whose stones are barzel, and out of whose hills thou mayest dig nechoshet (*bronze*).

<sup>10</sup> When thou hast eaten and art full, then thou shalt bless HASHEM Eloheicha for ha'aretz hatovah which He hath given thee.

<sup>11</sup> Beware that thou forget not HASHEM Eloheicha, in not being shomer over His mitzvot, and His mishpatim, and His chukkot, which I command thee today;

<sup>12</sup> Lest when thou hast eaten and art full, and hast built goodly batim (*houses*) and dwelt therein;

<sup>13</sup> And when thy herds and thy flocks multiply, and thy kesef and thy zahav is multiplied, and all that thou hast is multiplied;

<sup>14</sup> Then thine lev be lifted up, and thou forget HASHEM Eloheicha which brought thee forth out of Eretz Mitzrayim, from the bais avadim;

<sup>15</sup> Who led thee through that great and terrible

midbar, wherein were fiery nachash, and akrav (*scorpions*), and parched earth, where there was no mayim; Who brought thee forth mayim out of the rock of flint;

<sup>16</sup> Who fed thee in the midbar with manna, which Avoteicha knew not, that He might humble thee, and that He might prove thee, to do thee good at thy acharit;

<sup>17</sup> And thou say in thine lev, My ko'ach (*power*) and the might of mine hand hath gotten me this chayil (*wealth*).

<sup>18</sup> But thou shalt remember HASHEM Eloheicha; for it is He that giveth thee power to get wealth, that He may establish His Brit which He swore unto Avoteicha, as it is yom hazeh.

<sup>19</sup> And it shall be, if thou do at all forget HASHEM Eloheicha, and walk after acharei elohim, and serve them, and worship them, I testify against you today that ye shall surely perish.

<sup>20</sup> As the Goyim which HASHEM destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of HASHEM Eloheichem.

## 9

<sup>1</sup> Shema, Yisroel: Thou art to pass over Yarden today, to go in to possess Goyim greater and mightier than thyself, cities great and walled up to Shomayim,

<sup>2</sup> A people great and tall, the Bnei Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the Bnei Anak!

<sup>3</sup> Understand therefore this day, that HASHEM Eloheicha is He which goeth over before thee; as a consuming eish He shall destroy them, and He shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as HASHEM hath said unto thee.

<sup>4</sup> Speak not thou in thine lev, after that HASHEM Eloheicha hath cast them out from before thee, saying, For my tzedakah (*righteousness*) HASHEM hath brought me in to possess this land; but for the wickedness of these Goyim HASHEM doth drive them out from before thee.

<sup>5</sup> Not for thy tzedakah, or for the yosher (*uprightness*) of thine lev, dost thou go to possess their land; but for the wickedness of these Goyim HASHEM Eloheicha doth drive them out from before thee, and that He may perform the word which HASHEM swore unto Avoteicha, Avraham, Yitzchak, and Ya'akov.

<sup>6</sup> Understand therefore, that HASHEM Eloheicha giveth thee not this ha'aretz hatovah to possess it for thy tzedakah; for thou art an Am Kesheh Oref (*a stiffnecked people*).

<sup>7</sup> Remember, and forget not, how thou provokedst HASHEM Eloheicha to wrath in the midbar; from the yom that thou didst depart out of Eretz Mitzrayim, until ye came unto this place, ye have been rebellious against HASHEM.

<sup>8</sup> Also in Chorev ye provoked HASHEM to wrath, so that HASHEM was angry with you to have destroyed you.

<sup>9</sup> When I was gone up into the mount to receive the luchot ha'avanim, even the luchot HaBrit which HASHEM cut with you, then I abode in the

mount arba'im yom and arba'im lailah; I neither did eat lechem nor drink mayim;

<sup>10</sup> And HASHEM delivered unto me shnei luchot ha'avanim written with the etzba Elohim (*finger of G-d*); and on them was written according to all the words, which HASHEM spoke with you in the mount out of the midst of the eish in the Yom HaKahal.

<sup>11</sup> And it came to pass at the end of arba'im yom and arba'im lailah, HASHEM gave me the shnei luchot ha'avanim, even the Luchot HaBrit.

<sup>12</sup> And HASHEM said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Mitzrayim have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a massekhah (*molten image*).

<sup>13</sup> Furthermore HASHEM spoke unto me, saying, I have seen this people, and, behold, it is an Am Kesheh Oref (*stiffnecked people*):

<sup>14</sup> Let Me alone, that I may destroy them, and blot out their shem from under Shomayim; and I will make of thee a nation mightier and greater than they.

<sup>15</sup> So I turned and came down from the mount, and the mount burned with eish; and the shnei Luchot HaBrit were in my two hands.

<sup>16</sup> And I looked, and, hinei, ye had sinned against HASHEM Eloheicha, and had made you an egel massekhah (*a molten calf*); ye had turned aside quickly out of HaDerech (*The Way*) which HASHEM had commanded you.

<sup>17</sup> And I took the shnei haluchot, and cast them

out of my two hands and broke them before your eyes.

<sup>18</sup> And I fell down before HASHEM, as at the first, arba'im yom and arba'im lailah; I did neither eat lechem, nor drink mayim, because of kol chat-tatchem ye sinned, in doing wickedly in the sight of HASHEM, to provoke Him to anger.

<sup>19</sup> For I was afraid of the anger and hot displeasure, wherewith HASHEM was angry against you to destroy you. But HASHEM listened unto me at that time also.

<sup>20</sup> And HASHEM was very angry with Aharon to have made him shmad; and I davened on behalf of Aharon also at that time.

<sup>21</sup> And I took your sin, the egel which ye had made, and burned it with eish, and stamped it, and ground it very small, even until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

<sup>22</sup> And at Taverah, and at Massah, and at Kivrot-Hata'avah, ye provoked HASHEM to wrath.

<sup>23</sup> Likewise when HASHEM sent you from Kadesh-Barnea, saying, Go up and possess ha'aretz which I have given you; then ye rebelled against the commandment of HASHEM Eloheichem, and ye believed Him not, nor gave heed to His voice.

<sup>24</sup> Ye have been rebellious against HASHEM from the yom that I knew you.

<sup>25</sup> Thus I fell down before HASHEM arba'im hayom and arba'im halailah, as I fell down at the first; because HASHEM had said He would destroy you.

<sup>26</sup> I davened therefore unto HASHEM, and said,

Adonoi HASHEM, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Mitzrayim with a yad chazakah.

<sup>27</sup> Remember Thy avadim, Avraham, Yitzchak, and Ya'akov; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

<sup>28</sup> Lest ha'aretz whence Thou broughtest us out say, Because HASHEM was not able to bring them into ha'aretz which He promised them, and because He hated them, He hath brought them out to slay them in the midbar.

<sup>29</sup> Yet they are Thy people and Thine nachalah, which Thou broughtest out by Thy koach hagadol and by Thy outstretched zero'a.

## 10

<sup>1</sup> At that time HASHEM said unto me, Carve thee shnei luchot avanim like unto the first, and come up unto Me into the mount, and make thee an aron etz.

<sup>2</sup> And I will write on the luchot the devarim that were in haluchot harishonim which thou didst brake, and thou shalt put them in the aron.

<sup>3</sup> And I made an aron of sheetim wood, and hewed shnei luchot avanim like unto the first, and went up into the mount, having the shnei luchot in mine hand.

<sup>4</sup> And He wrote on the luchot, according to the first writing, the Aseres HaDibros (*Ten Commandments*), which HASHEM spoke unto you in the mount out of the midst of the eish in the Yom HaKahal; and HASHEM gave them unto me.



<sup>5</sup> And I turned myself and came down from the mount, and put the luchot in the aron which I had made; and there they are, as HASHEM commanded me.

<sup>6</sup> And the Bnei Yisroel took their journey from Be'erot (*Wells*) of the Bnei Yaakan to Moserah; there Aharon died, and there he was buried; and El'azar bno ministered in the office of kohen in his place.

<sup>7</sup> From thence they journeyed unto Gudgodah; and from Gudgodah to Yotvatah, an eretz of rivers of waters.

<sup>8</sup> At that time HASHEM separated the shevet (*tribe*) of Levi, to bear the Aron Brit HASHEM, to stand before HASHEM to minister unto Him, and to bless in Shmo, unto yom hazeh.

<sup>9</sup> Therefore Levi hath no chelek nor nachalah with his brethren; HASHEM is his nachalah, according as HASHEM Eloheicha promised him.

<sup>10</sup> And I stayed in the mount, according to the first time, arba'im yamim and arba'im lailah; and HASHEM listened unto me at that time also, and HASHEM would not destroy thee.

<sup>11</sup> And HASHEM said unto me, Arise, take thy journey before the people, that they may go in and possess ha'aretz, which I swore unto their avot to give unto them.

<sup>12</sup> And now, Yisroel, what doth HASHEM Eloheicha require of thee, but to fear HASHEM Eloheicha, to walk in all His ways, and to love Him, and to serve HASHEM Eloheicha with all thy lev and with all thy nefesh,

<sup>13</sup> To be shomer over the mitzvot HASHEM, and His chukkot, which I command thee today for thy

good.

<sup>14</sup> Behold, the Shomayim and Shomei HaShomayim (*the Highest Heaven*) belongs to HASHEM Eloheicha; Ha'Aretz also, with all that therein is.

<sup>15</sup> Yet HASHEM had a delight in Avoteicha to love them, and He chose their zera after them, even you above kol ha'amim, as it is yom hazeh.

<sup>16</sup> Circumcise therefore the arlat (*foreskin*) of your lev, and be no more stiffnecked.

<sup>17</sup> For HASHEM Eloheichem is Elohei HaElohim, and Adonei HaAdonim, HaEl HaGadol, HaGibbor v'HaNorah, which regardeth not persons, nor taketh shochad (*bribe*):

<sup>18</sup> He doth execute the mishpat for the yatom and almanah, and loveth the ger, in giving him lechem and simlah (*clothing*).

<sup>19</sup> Love ye therefore the ger; for ye were gerim in Eretz Mitzrayim.

<sup>20</sup> Thou shalt fear HASHEM Eloheicha; Him shalt thou serve, and to Him shalt thou have thy deveykus, and swear by Shmo.

<sup>21</sup> He is thy tehillah (*praise*), and He is Eloheicha, that hath done for thee these great and terrible things, which thine eyes have seen.

<sup>22</sup> Avoteicha went down into Mitzrayim with shivim nefesh; and now HASHEM Eloheicha hath made thee as the kokhavim of Shomayim for multitude.

## 11

<sup>1</sup> Therefore thou shalt love HASHEM Eloheicha, and be shomer over His mishmeret (*charge, what*

*is to be preserved*), and His chukkot, and His mishpatim, and His mitzvot, always.

<sup>2</sup> And know ye today; for I speak not with your children which have not known, and which have not seen the musar\* of HASHEM Eloheicha, His greatness, His yad chazakah, and His outstretched zero'a,

<sup>3</sup> And His otot, and His ma'asim, which He did in the midst of Mitzrayim unto Pharaoh Melech Mitzrayim, and unto all his land;

<sup>4</sup> And what He did unto the army of Mitzrayim, unto their susim, and to their chariots; how He made the mayim of Yam Suf to overflow them as they pursued after you, and how HASHEM hath destroyed them unto yom hazeh;

<sup>5</sup> And what He did unto you in the midbar, until ye came into this place;

<sup>6</sup> And what He did unto Datan and Aviram, the bnei Eliav ben Reuven; how ha'aretz opened her mouth, and swallowed them up, and their households, and their oholim, and every living thing in their possession, in the midst of kol Yisroel;

<sup>7</sup> But your eyes have seen kol ma'aseh hagadol HASHEM which He did.

<sup>8</sup> Therefore shall ye be shomer over all the mitzvot which I command you today, that ye may be strong, and go in and possess ha'aretz, whither ye go to possess it;

<sup>9</sup> And in order that ye may prolong your yamim on ha'adamah, which HASHEM swore unto Avoteichem to give unto them and to their zera, Eretz Zavat Cholov U'devash (*land that floweth with milk*

---

\* 11:2 See Isa 53:5

and honey).

<sup>10</sup> For ha'aretz, whither thou goest in to possess it, is not as Eretz Mitzrayim, from whence ye came out, where thou sowedst thy zera, and wateredst it with thy foot, as a gan (*garden*) of herbs:

<sup>11</sup> But ha'aretz, whither ye go to possess it, is an eretz of harim (*hills*) and beka'ot (*valleys*), and drinketh mayim of the matar of Shomayim;

<sup>12</sup> An eretz which HASHEM Eloheicha careth for; the eyes of HASHEM Eloheicha are always upon it, from the reshit hashanah (*beginning of the year*) even unto the acharit shanah (*end of the year*).

<sup>13</sup> And it shall come to pass, if ye shall give heed diligently unto My mitzvot which I command you today, to love HASHEM Eloheichem, and to serve Him with all your lev and with all your nefesh,

<sup>14</sup> That I will give you the matar (*rain*) of your land in its due season, the yoreh (*early rain*) and the malkosh (*latter rain, spring rain*), that thou mayest gather in thy dagan (*grain*), and thy tirosh (*new wine*), and thine yitzhar (*fresh oil*).

<sup>15</sup> And I will send esev in thy fields for thy cattle, that thou mayest eat and be full.

<sup>16</sup> Take heed to yourselves, that your lev be not deceived, and ye turn aside, and serve elohim acherim, and worship them;

<sup>17</sup> And then HASHEM's wrath be kindled against you, and He shut up the Shomayim, that there be no matar, and that ha'adamah yield not her fruit; and lest ye perish meherah (*quickly*) from off ha'aretz hatovah which HASHEM giveth you.

<sup>18</sup> Therefore shall ye lay up these My devarim

in your lev and in your nefesh, and bind them for an ot upon your hand, that they may be as totafos (*ornaments, Ex 13:16, Shabbos 57a*) between your eyes.

<sup>19</sup> And ye shall teach them your banim, speaking of them when thou sittest in thine bais, and when thou walkest by the way, when thou liest down, and when thou risest up.

<sup>20</sup> And thou shalt write them upon the mezuzot of thine bais, and upon thy she'arim;

<sup>21</sup> That your yamim may be multiplied, and the yamim of your banim, in ha'adamah which HASHEM swore unto Avoteichem to give them, as the yamim of Shomayim upon ha'aretz.†

<sup>22</sup> For if ye shall be shomer diligently over all these mitzvot which I command you, to do them, to love HASHEM Eloheichem, to walk in all His ways, and to have deveykus unto Him;

<sup>23</sup> Then will HASHEM drive out all these Goyim from before you, and ye shall possess Goyim gedolim and mightier than yourselves.

<sup>24</sup> Every place whereon the soles of your feet shall tread shall be yours; from the midbar and the Levanon, from the River, the river Euphrates, even unto the Western‡ Sea shall your border be.

<sup>25</sup> There shall no man be able to stand before you; for HASHEM Eloheichem shall lay the pachad (*terror, fear*) of you and the dread of you upon kol ha'aretz that ye shall tread upon, as He hath said unto you.

### [RE'EH]

---

† 11:21 i.e., as long as the heavens are above the earth    ‡ 11:24 Mediterranean

<sup>26</sup> See, I set before you today a brocha and a kelalah;

<sup>27</sup> A brocha, if ye obey the mitzvot HASHEM Eloheichem, which I command you today;

<sup>28</sup> And a kelalah, if ye will not obey the mitzvot HASHEM Eloheicha, but turn aside out of HaDerech which I command you today, to go after acharei elohim, which ye have not known.

<sup>29</sup> And it shall come to pass, when HASHEM Eloheicha hath brought thee in unto ha'aretz whither thou goest to possess it, that thou shalt put the brocha upon Mt Gerizim, and the kelalah upon Mt Eival.

<sup>30</sup> Are they not on the other side of the Yarden, in the direction of the setting shemesh, in the Eretz Kena'ani, which dwell in the Aravah opposite Gilgal, near the oak of Moreh?

<sup>31</sup> For ye shall pass over Yarden to go in to possess ha'aretz which HASHEM Eloheichem giveth you, and ye shall possess it, and dwell therein.

<sup>32</sup> And ye shall be shomer to do all the chukkim and mishpatim which I set before you today.

## 12

<sup>1</sup> These are the chukkim and mishpatim over which ye shall be shomer to do in ha'aretz, which HASHEM Elohei Avoteicha giveth thee to possess it, kol hayamim that ye live upon ha'adamah.

<sup>2</sup> Ye shall utterly destroy all the places, wherein the Goyim which ye shall possess served their elohim, upon the high mountains, and upon the hills, and under every green tree;

<sup>3</sup> And ye shall overthrow their mizbechot, and break their matzeivot, and burn their Asherim with eish; and ye shall hew down peselim of their elohim, and destroy the names of them out of that place.

<sup>4</sup> Ye shall not do so unto HASHEM Eloheichem.

<sup>5</sup> But unto the place which HASHEM Eloheichem shall choose out of all your shevatim to put Shmo there, even unto His habitation shall ye seek, and thither thou shalt come:

<sup>6</sup> And thither ye shall bring your olot, and your zevakhim, and your ma'aseros (*tithes*), and terumot (*heave offerings*) of your hand, and your nedarim (*vows*), and your nedavot (*freewill offerings*), and the bekhorot (*firstlings*) of your herds and of your flocks;

<sup>7</sup> And there ye shall eat before HASHEM Eloheichem, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein HASHEM Eloheicha hath blessed thee.

<sup>8</sup> Ye shall not do after all the things that we do here today, ish koh hayashar be'einav (*every man whatsoever is right in his own eyes*).

<sup>9</sup> For ye are not as yet come to the menuchah (*resting place*) and to the nachalah, which HASHEM Eloheicha giveth you.

<sup>10</sup> But when ye go over Yarden, and dwell in ha'aretz which HASHEM Eloheichem giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety;

<sup>11</sup> Then there shall be a place which HASHEM Eloheichem shall choose to cause Shmo to dwell there; thither shall ye bring all that I com-

mand you; your olot, and your zevakhim, your ma'aseros (*tithes*), and the terumah (*heave offering*) of your hand, and all your choice nedarim (*vows*) which ye vow unto HASHEM;

<sup>12</sup> And ye shall rejoice before HASHEM Eloheichem, ye, and your banim, and your banot, and your avadim, and your maidservants, and the Levi that is within your she'arim; forasmuch as he hath no chelek nor nachalah with you.

<sup>13</sup> Take heed to thyself that thou offer not thy olot in every place that thou seest;

<sup>14</sup> But in the place which HASHEM shall choose in one of thy shevatim, there thou shalt offer thy olot, and there thou shalt do all that I command thee.

<sup>15</sup> Notwithstanding, thou mayest kill and eat basar in all thy she'arim, whatsoever thy nefesh desireth, according to the birkat HASHEM Eloheicha which He hath given thee; hatameh (*the unclean*) and hatahor (*the clean*) may eat thereof, as if it were gazelle or deer.

<sup>16</sup> Only ye shall not eat the dahm; ye shall pour it upon ha'aretz as mayim.

<sup>17</sup> Thou mayest not eat within thy she'arim the ma'aser (*tithe*) of thy dagan (*grain*), or of thy tirosh (*new wine*), or of thy yitzhar (*fresh oil*), or the bekhorot (*firstlings*) of thy herds or of thy flock, nor any of thy nedarim (*vows*) which thou vowest, nor thy nedavot (*freewill offerings*), or terumah (*heave offering*) of thine hand;

<sup>18</sup> But thou must eat them before HASHEM Eloheicha in the place which HASHEM Eloheicha shall choose, thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi that is within thy



she'arim; and thou shalt rejoice before HASHEM Eloheicha in all that thou puttest thine hands unto.

<sup>19</sup> Be shomer to thyself that thou forsake not the Levi as long as thou livest upon ha'adamah.

<sup>20</sup> When HASHEM Eloheicha shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat basar, because thy nefesh longeth to eat basar; thou mayest eat basar, whatsoever thy nefesh desireth after.

<sup>21</sup> If the place which HASHEM Eloheicha hath chosen to put Shmo there be too far from thee, then thou shalt kill of thy herd and of thy flock, which HASHEM hath given thee, as I have commanded thee, and thou shalt eat in thy she'arim whatsoever thy nefesh desireth after.

<sup>22</sup> Even as the gazelle and the deer is eaten, so thou shalt eat them; the tameh (*unclean*) and the tahor (*clean*) shall eat of them alike.

<sup>23</sup> Only be sure that thou eat not the dahm; for the dahm is the nefesh; and thou mayest not eat the nefesh with the basar.

<sup>24</sup> Thou shalt not eat it; thou shalt pour it upon ha'aretz as mayim.

<sup>25</sup> Thou shalt not eat it; that it may go well with thee, and with thy banim after thee, when thou shalt do that which is yashar in the sight of HASHEM.

<sup>26</sup> Only thy kadashim (*holy things*) which thou hast, and thy nedarim (*vows*), thou shalt take, and go unto the place which HASHEM shall choose;

<sup>27</sup> And thou shalt offer thy olot, the basar and the dahm, upon the Mizbe'ach of HASHEM Eloheicha; and the dahm of thy zevakhim (*sacrifices*) shall

be poured out upon the mizbe'ach of HASHEM Eloheicha, and thou shalt eat the basar.

<sup>28</sup> Be shomer and heed all these devarim which I command thee, that it may go well with thee, and with thy banim after thee ad olam, when thou doest that which is tov and yashar in the sight of HASHEM Eloheicha.

<sup>29</sup> When HASHEM Eloheicha shall cut off the Goyim from before thee, whither thou goest to possess them, and thou displace them, and dwellest in their land;

<sup>30</sup> Be shomer to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their elohim, saying, How did these Goyim serve their elohim? Even so will I do likewise.

<sup>31</sup> Thou shalt not do so unto HASHEM Eloheicha; for kol to'avat HASHEM (every abomination to HASHEM), which He hateth, have they done unto their elohim; for even their banim and their banot they have burned in the eish to their elohim.

## 13

<sup>1</sup> What thing soever I command you, be shomer to do it; thou shalt not add thereto, nor take away or diminish from it.

<sup>2</sup> If there arise among you a navi, or a dreamer of dreams, and giveth thee an ot (*sign*) or a mofet (*wonder*),

<sup>3</sup> And the ot (*sign*) or the mofet (*wonder*) come to pass, whereof he spoke unto thee, saying, Let us go after elohim acherim, which thou hast not known, and let us serve them;

<sup>4</sup> Thou shalt not give heed unto the devarim of that navi, or that dreamer of dreams; for HASHEM Eloheichem is testing you, to know whether ye love HASHEM Eloheichem with all your lev and with all your nefesh.

<sup>5</sup> Ye shall walk after HASHEM Eloheichem, and fear Him, and be shomer over His mitzvot, and obey His voice, and ye shall serve Him, and have deveykus unto Him.

<sup>6</sup> And that navi, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from HASHEM Eloheichem, which brought you out of Eretz Mitzrayim, and redeemed you out of the bais avadim, to entice thee from HaDerech which HASHEM Eloheicha commanded thee to walk in. So shalt thou put harah away from the midst of thee.

<sup>7</sup> If achicha (*thy brother*), the ben of thy em, or thy ben, or thy bat, or the eshet kheyk of thee (*wife of thy bosom*), or thy friend, which is as thine own nefesh, entice thee secretly, saying, Let us go and serve elohim acherim, which thou hast not known, thou, nor thy avot;

<sup>8</sup> Namely, of the elohei ha'amim which are round about you, near unto thee, or far off from thee, from the one ketzeh ha'arets (*end of the earth*) even unto the other ketzeh ha'arets;

<sup>9</sup> Thou shalt not yield unto him, nor give heed unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

<sup>10</sup> But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of kol HaAm.

<sup>11</sup> And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from HASHEM Eloheicha, which brought thee out of Eretz Mitzrayim, from the bais avadim.

<sup>12</sup> And kol Yisroel shall hear, and fear, and shall not again do such wickedness as this is among you.

<sup>13</sup> If thou shalt hear say in one of thy towns, which HASHEM Eloheicha hath given thee to dwell there, saying,

<sup>14</sup> Certain men, the bnei Beliyaal (*reprobate, worthless men*), are gone out from among you, and have enticed the inhabitants of their town, saying, Let us go and serve elohim acherim, which ye have not known;

<sup>15</sup> Then shalt thou inquire, and make search, and ask diligently; and, hinei, if it be emes, and the thing certain, that such to'evah (*abomination, detestable action*) is wrought among you;

<sup>16</sup> Thou shalt surely strike the inhabitants of that town with the edge of the cherev, in cherem destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the cherev.

<sup>17</sup> And thou shalt gather all the plunder of it into the midst of the street thereof, and shalt burn with eish the town, and all the plunder thereof completely for HASHEM Eloheicha; and it shall be a tel olam (*heap forever*); it shall not be built again.

<sup>18</sup> And there shall cling none of the accursed thing to thine hand; that HASHEM may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto Avoteicha;

<sup>19</sup> When thou shalt give heed to the voice of

HASHEM Eloheicha, to be shomer over all His mitzvot which I command thee today, to do that which is yashar (*right, straight*) in the eyes of HASHEM Eloheicha.

## 14

<sup>1</sup> Ye are the bnei HASHEM Eloheichem; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

<sup>2</sup> For thou art an Am Kadosh unto HASHEM Eloheicha, and HASHEM hath chosen thee to be an Am Segullah (*treasured people*) unto Himself, above kol haamim that are upon ha'adamah.

<sup>3</sup> Thou shalt not eat any to'evah (*detestable thing*).

<sup>4</sup> These are the beasts which ye shall eat: the shor, the seh, and the izzim,

<sup>5</sup> The deer, and the gazelle, and the yachmur, and the akko, and the antelope, and the wild ox, and the wild goat.

<sup>6</sup> And every beast that parteth the hoof, and is separated in two hooves, and cheweth the cud among the beasts, that ye shall eat.

<sup>7</sup> Nevertheless, these ye shall not eat of them that only chew the cud, or of them that only divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are tameh (*unclean*) unto you.

<sup>8</sup> And the chazir, because it divideth the hoof, yet cheweth not the cud, it is tameh (*unclean*) unto you; ye shall not eat of their basar, nor touch their nevelah (*dead carcass*).

<sup>9</sup> These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat,

<sup>10</sup> And whatsoever hath not fins and scales ye may not eat; it is tameh (*unclean*) unto you.

<sup>11</sup> Of all tahorah (*clean*) birds ye shall eat.

<sup>12</sup> But these are they of which ye shall not eat: the nesher, and the vulture, and the bearded vulture,

<sup>13</sup> And the kite, and the buzzard after its kind,

<sup>14</sup> And every raven after its kind,

<sup>15</sup> And the owl, and the night hawk, and the seagull, and the hawk after its kind,

<sup>16</sup> The little owl, and the great owl, and the horned owl,

<sup>17</sup> And the pelican, and the osprey, and the cormorant,

<sup>18</sup> And the stork, and the heron after its kind, and the hoopoe, and the bat.

<sup>19</sup> And every creeping thing that flieth is tameh (*unclean*) unto you; they shall not be eaten.

<sup>20</sup> But of all tahor (*clean*) fowls ye may eat.

<sup>21</sup> Ye shall not eat of anything that dieth of itself; thou shalt give it unto the ger that is in thy she'arim, that he may eat it; or thou mayest sell it unto an alien; for thou art an Am Kadosh unto HASHEM Eloheicha. Thou shalt not boil a young goat in its mother's cholov.

<sup>22</sup> Thou shalt truly give ma'aser (*tithe*) of all the increase of thy zera, that the sadeh bringeth forth year by year.

<sup>23</sup> And thou shalt eat before HASHEM Eloheicha, in the place which He shall choose to place Shmo there, the ma'aser (*tithe*) of thy dagan (*grain*), of

thy tirosh (*new wine*), and of thine yitzhar (*fresh oil*), and the bekhorot (*firstlings*) of thy herds and of thy flocks; that thou mayest learn to stand in awe of HASHEM Eloheicha always.

<sup>24</sup> And if the journey be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which HASHEM Eloheicha shall choose to set Shmo there, when HASHEM Eloheicha hath blessed thee;

<sup>25</sup> Then shalt thou exchange it for kesef, and bind up the money in thine hand, and shalt go unto the place which HASHEM Eloheicha shall choose;

<sup>26</sup> And thou shalt spend that kesef for whatsoever thy nefesh desireth after, for cattle, or for sheep, or for yayin, or for shechar (*fermented drink*), or for whatsoever thy nefesh desireth; and thou shalt eat there before HASHEM Eloheicha, and thou shalt rejoice, thou, and thine household,

<sup>27</sup> And the Levi that is within thy she'arim; thou shalt not forsake him; for he hath no chelek nor nachalah with thee.

<sup>28</sup> At the end of shalosh shanim thou shalt bring forth all the ma'aser (*tithe*) of thine increase the same year, and shalt store it up within thy she'arim:

<sup>29</sup> And the Levi (because he hath no chelek nor nachalah with thee) and the ger, and the yatom, and the almanah, which are within thy she'arim, shall come, and shall eat and be satisfied; that HASHEM Eloheicha may bless thee in all the work of thine hand which thou doest.

## 15

<sup>1</sup> At the end of every shevat shanim thou shalt make a shemittah (*release*).

<sup>2</sup> And this is the manner of the shemittah: Every creditor that lendeth whatever unto his neighbor shall cancel the debt; he shall not exact it of his neighbor, or of his brother; because it is called HASHEM'S Shemittah.

<sup>3</sup> Of a nokhri thou mayest require a debt to be repaid; but that which is thine with thy brother thine hand shall release the claim;

<sup>4</sup> There shall be no evyon (*needy, poor*) among you; for HASHEM shall greatly bless thee in ha'aretz which HASHEM Eloheicha giveth thee for a nachalah to possess it;

<sup>5</sup> If only thou carefully give heed unto the voice of HASHEM Eloheicha to be shomer to do all these mitzvot which I command thee today.

<sup>6</sup> For HASHEM Eloheicha blesseth thee, as He promised thee: and thou shalt lend unto Goyim rabbim, but thou shalt not borrow; and thou shalt reign over Goyim rabbim, but they shall not reign over thee.

<sup>7</sup> If there be among you a poor man of one of thy brethren within any of thy she'arim in thy land which HASHEM Eloheicha giveth thee, thou shalt not harden thine lev, nor shut thine hand from thy poor brother:

<sup>8</sup> But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his machsor (*need*), in that which he wanteth.

<sup>9</sup> Beware that there be not a thought in thy lev beliyaal, saying, The seventh year, the shnat hashemittah (*the year of release*), is at hand; and



thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto HASHEM against thee, and it be chet (*sin*) unto thee.

<sup>10</sup> Thou shalt surely give him, and thine lev shall not be grieved when thou givest unto him; because that for this thing HASHEM Eloheicha shall bless thee in all thy works, and in all that thou puttest thine hand unto.

<sup>11</sup> For the poor shall never cease out of ha'aretz; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

<sup>12</sup> And if thy brother, an Ivri (*a Hebrew*), or an Ivriyyah (*Hebrew woman*), be sold unto thee, and serve thee shesh shanim; then in the shanah hashevi'it thou shalt let him go free from thee.

<sup>13</sup> And when thou sendest him out chafshi (*free*) from thee, thou shalt not let him go away empty-handed:

<sup>14</sup> Thou shalt furnish him liberally out of thy tzon, and out of thy threshing floor, and out of thy winepress; of that wherewith HASHEM Eloheicha hath blessed thee thou shalt give unto him.

<sup>15</sup> And thou shalt remember that thou wast an eved in Eretz Mitzrayim, and HASHEM Eloheicha redeemed thee; therefore I command thee this thing today.

<sup>16</sup> And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine bais, because he fares well with thee;

<sup>17</sup> Then thou shalt take an awl, and thrust it through his ear unto the delet, and he shall be thy

eved olam. And also unto thy maidservant thou shalt do likewise.

<sup>18</sup> It shall not seem hard unto thee, when thou sendest him away chafshi (*free*) from thee; for he hath been worth twice that of a hired eved to thee, in serving thee shesh shanim; and HASHEM Eloheicha shall bless thee in all that thou doest.

<sup>19</sup> Kol habechor (*all firstling males*) that come of thy herd and of thy flock thou shalt set apart as kodesh unto HASHEM Eloheicha; thou shalt do no work with the bechor of thy ox, nor shear the bechor of thy sheep.

<sup>20</sup> Thou shalt eat it before HASHEM Eloheicha shanah b'shanah (*year by year*) in the place which HASHEM shall choose, thou and thy household.

<sup>21</sup> And if there be any mum therein, as if it be lame, or blind, or have any serious defect, thou shalt not sacrifice it unto HASHEM Eloheicha.

<sup>22</sup> Thou shalt eat it within thy she'arim; the tameh (*unclean*) and the tahor (*clean*) person shall eat it alike, as the gazelle, and as the deer.

<sup>23</sup> Only thou shalt not eat the dahm thereof; thou shalt pour it upon ha'aretz as mayim.

## 16

<sup>1</sup> Be shomer of the month of Aviv,\* and perform the Pesach offering unto HASHEM Eloheicha; for in the month of Aviv HASHEM Eloheicha brought thee forth out of Mitzrayim by lailah.

<sup>2</sup> Thou shalt therefore sacrifice the Pesach unto HASHEM Eloheicha, of the tzon and the herd, in the place which HASHEM shall choose to place Shmo there.

---

\* **16:1** springtime, i.e., Nisan

<sup>3</sup> Thou shalt eat no chametz with it; shivat yamim shalt thou eat matzot therewith, even the lechem oni (*bread of affliction*); for thou camest forth out of Eretz Mitzrayim in haste in order that thou mayest remember the yom when thou camest forth out of Eretz Mitzrayim kol yemei chayyechah (*all the days of thy life*).

<sup>4</sup> And there shall be no se'or (*leaven*) seen with thee in all thy territory shivat yamim; neither shall there any thing of the basar, which thou sacrificedst ba'Erev baYom HaRishon, remain overnight until the boker.

<sup>5</sup> Thou mayest not sacrifice the Pesach within any of thy she'arim, which HASHEM Eloheicha giveth thee;

<sup>6</sup> But at the place which HASHEM Eloheicha shall choose to place Shmo in, there thou shalt sacrifice the Pesach at erev, at the going down of the shemesh, at the mo'ed (*appointed time*) that thou camest forth out of Mitzrayim.

<sup>7</sup> And thou shalt roast and eat it in the place which HASHEM Eloheicha shall choose; and thou shalt turn back in the boker, and go unto thy oholim.

<sup>8</sup> Sheshet yamim thou shalt eat matzot; and on the yom hashevi'i shall be an atzeret (*assembly*) to HASHEM Eloheicha; thou shalt do no melachah (*work*) therein.

<sup>9</sup> Shivah shavu'ot (*seven weeks*) shalt thou number unto thee; begin to number the shivah shavu'ot from such time as thou begin to put the sickle to the standing crop.

<sup>10</sup> And thou shalt observe Chag Shavu'os unto HASHEM Eloheicha by giving a terumah (*freewill offering*) of thine hand, which thou shalt give unto HASHEM Eloheicha, according as HASHEM Eloheicha hath blessed thee:

<sup>11</sup> And thou shalt rejoice before HASHEM Eloheicha, thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi that is within thy she'arim, and the ger, and the yatom (*orphan*), and the almanah, that are among you, in the place which HASHEM Eloheicha hath chosen to place Shmo there.

<sup>12</sup> And thou shalt remember that thou wast an eved in Mitzrayim: and thou shalt be shomer and do these chukkim.

<sup>13</sup> Chag HaSukkot shalt thou observe shivat yamim, after that thou hast gathered in from thy threshing floor and from thy winepress:

<sup>14</sup> And thou shalt rejoice in thy chag (*feast*), thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi, the ger, and the yatom (*orphan*), and the almanah, that are within thy she'arim.

<sup>15</sup> Shivat yamim shalt thou observe the chag (*feast*) unto HASHEM Eloheicha in the place which HASHEM shall choose, because HASHEM Eloheicha shall bless thee in all thine increase, and in all the works of thine hands, so that thou shalt surely rejoice.

<sup>16</sup> Shalosh pe'amim bashanah shall all thy males appear before HASHEM Eloheicha in the place which He shall choose; in the Chag Matzot, and in the Chag HaShavu'os, and in the Chag HaSukkot,

and they shall not appear before HASHEM empty-handed:

<sup>17</sup> Every man shall give as he is able, according to the Birkat HASHEM Eloheicha which He hath given thee.

*[SHOFTIM]*

<sup>18</sup> Shofetim and shoterim shalt thou appoint thee in all thy she'arim, which HASHEM Eloheicha giveth thee, throughout thy shevatim: and they shall judge HaAm with mishpat-tzedek.

<sup>19</sup> Thou shalt not pervert mishpat; thou shalt not show partiality, neither take a shochad: for a bribe doth blind the eyes of the chachamim, and twist the devarim of the tzaddikim.

<sup>20</sup> Tzedek tzedek (that which is altogether just) shalt thou follow, that thou mayest live, and inherit ha'aretz which HASHEM Eloheicha giveth thee.

<sup>21</sup> Thou shalt not plant any tree as an Asherah near unto the Mizbe'ach of HASHEM Eloheicha, which thou shalt make thee.

<sup>22</sup> Neither shalt thou set thee up any matzeivah (*idolatrous pillar*); which HASHEM Eloheicha hateth.

## 17

<sup>1</sup> Thou shalt not sacrifice unto HASHEM Eloheicha any ox, or sheep, wherein is mum (*blemish*), or any evil thing, any defect: for that is a to'avat (*abomination*) unto HASHEM Eloheicha.

<sup>2</sup> If there be found among you, within any of thy she'arim which HASHEM Eloheicha giveth thee, ish or isha, that hath wrought wickedness in the sight of HASHEM Eloheicha, in transgressing His Brit,

<sup>3</sup> And hath gone and served elohim acherim, and worshiped them, either the shemesh, or yarei'ach, or any of the tz'vah HaShomayim, which I have not commanded;

<sup>4</sup> And it be told thee, and thou hast heard of it, and inquired diligently, and, hinei, it be emes, and the thing nakhon (*certain, correct*), that such to'evah (*abomination*) is wrought in Yisroel,

<sup>5</sup> Then shalt thou bring forth that ish or that isha, which have committed that wicked thing, unto thy she'arim, even that ish or that isha, and shalt stone them with avanim, till they die.

<sup>6</sup> At the mouth of shneym edim, or shloshah edim, shall he that is worthy of death be put to death; but at the mouth of ed echad (*one witness*) he shall not be put to death.

<sup>7</sup> The hands of the edim shall be first upon him to put him to death, and afterward the hands of kol haAm. So thou shalt put harah (*the evil*) away from among you.

<sup>8</sup> If there arise a matter too hard for thee in mishpat, between dahm and dahm, between din and din, and between nega and nega, being matters of controversy within thy she'arim, then shalt thou arise, and get thee up into the place which HASHEM Eloheicha shall choose;

<sup>9</sup> And thou shalt come unto the kohanim, who are the Levi'im, and unto the Shofet that shall be in those days, and inquire; and they shall show thee the devar hamishpat (*word of judgment*);

<sup>10</sup> And thou shalt do according to the devar, which they of that place which HASHEM shall

choose shall show thee; and thou shalt be shomer to do according to all that they teach thee;

<sup>11</sup> According to the pi hatorah which they shall teach thee, and according to the mishpat which they shall tell thee, thou shalt do; thou shalt not turn aside from the devar which they shall show thee, to the right hand, nor to the left.

<sup>12</sup> And the ish that will do presumptuously, and will not give heed unto the kohen that standeth to minister there before HASHEM Eloheicha, or unto the Shofet, even that ish shall die; and thou shalt put away harah from Yisroel.

<sup>13</sup> And kol haAm shall hear, and fear, and do no more presumptuously.

<sup>14</sup> When thou art come unto ha'aretz which HASHEM Eloheicha giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a melech over me, like Kol HaGoyim that are about me;

<sup>15</sup> Thou shalt in any wise set him as melech over thee, whom HASHEM Eloheicha shall choose; one from among thy achim shalt thou set as melech over thee; thou mayest not set an ish nokhri over thee, which is not achicha (*thy brother; i.e., a fellow Hebrew*).

<sup>16</sup> But he shall not multiply susim to himself, nor cause the people to return to Mitzrayim, to the end that he should multiply the sus; forasmuch as HASHEM hath said unto you, Ye shall henceforth return no more that way.

<sup>17</sup> Neither shall he multiply nashim to himself, that his lev turn not away; neither shall he greatly multiply to himself kesef and zahav.

<sup>18</sup> And it shall be, when he sitteth upon the kisei mamlakhto (*throne of his kingdom*), that he shall write him a mishneh hatorah hazot (*copy of this torah*) in a sefer out of that which is before the kohanim, the Levi'im;

<sup>19</sup> And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear HASHEM Elohav, to be shomer over kol divrei hatorah hazot and these chukkim, to do them;

<sup>20</sup> That his lev be not lifted up in pride above his brethren, and that he turn not aside from the mitzvah, to the right hand, or to the left; to the end that he may prolong his days in his mamlachah, he, and his banim, in the midst of Yisroel.

## 18

<sup>1</sup> The kohanim, who are Levi'im, and all the tribe of Levi, shall have no chelek nor nachalah with Yisroel; they shall eat the offerings of HASHEM made by eish, even His nachalah.

<sup>2</sup> Therefore shall they have no nachalah among their achim; HASHEM is their nachalah, as He hath said unto them.

<sup>3</sup> And this shall be the mishpat hakohanim (*the right of the kohanim*) from the people, from them that offer the zevach, whether it be shor or seh; and they shall give unto the kohen the shoulder, and the two jowls, and the stomach.

<sup>4</sup> The reshit also of thy grain, of thy wine, and of thine oil, and the reshit of the shearing of thy tzon, shalt thou give him.

<sup>5</sup> For HASHEM Eloheicha hath chosen him out of all thy tribes, to stand to minister in the Shem of HASHEM, he and his banim kol hayamim.



<sup>6</sup> And if a Levi come from any of thy she'arim (*gates, i.e., towns*) out of kol Yisroel, where he is living, and come with all the earnestness of his nefesh unto the place which HASHEM shall choose;

<sup>7</sup> Then he shall minister in the Shem of HASHEM Elohav, as all his achim the Levi'im do, which stand there before HASHEM.

<sup>8</sup> They shall have chelek k'chelek (*like portions*) to eat, beside that which cometh of the sale of his patrimony.

<sup>9</sup> When thou art come into ha'aretz which HASHEM Eloheicha giveth thee, thou shalt not learn to imitate the to'avot (*abominations*) of those Goyim.

<sup>10</sup> There shall not be found among you any one that maketh his ben or his bat to pass through the eish\* or kosem kesamim (*a diviner of divination*) or a m'onen (*soothsayer; astrologer*), or a m'nachesh (*one who interprets omens*), or a mekhashshesh (*witch*).

<sup>11</sup> Or one who casts spells, or one who inquires of a ghost or a familiar spirit, or a doresh el hamesim (*a consulter of the dead ones, i.e., a necromancer*).

<sup>12</sup> For all that do these things are a to'avat HASHEM; and because of these to'evot, HASHEM Eloheicha is about to drive them out before thee.

<sup>13</sup> Thou shalt be tamim (*blameless*) before HASHEM Eloheicha.

<sup>14</sup> For these Goyim, which thou shalt dispossess, paid heed unto soothsayers, and unto diviners; but as for thee, HASHEM Eloheicha hath not suffered thee so to do.

---

\* **18:10** i.e., be burned as an idol's offering

<sup>15</sup> HASHEM Eloheicha will raise up unto thee a Navi from among thee, of thy achim, kamoni (*like me*);<sup>†</sup> unto him ye must listen;

<sup>16</sup> According to all that thou desiredst of HASHEM Eloheicha in Chorev in the Yom HaKahal, saying, Let me not hear again the voice of HASHEM Elohav, neither let me see this eish hagedolah any more, that I die not.

<sup>17</sup> And HASHEM said unto me, They have well spoken that which they have spoken.

<sup>18</sup> I will raise them up a Navi from among their achim, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.<sup>‡</sup>

<sup>19</sup> And it shall come to pass, that whosoever will not listen unto My words which he shall speak Bishmi (*in My Name*), I will require it of him.

<sup>20</sup> But the navi, which shall presume to speak a word Bishmi (*In My Name*), which I have not commanded him to speak, or that shall speak in the shem of elohim acharim, even that navi shall die.

<sup>21</sup> And if thou say in thine lev, How shall we know the word which HASHEM hath not spoken?

<sup>22</sup> When a navi speaketh b'Shem HASHEM, if the thing follow not, nor come to pass, that is the thing which HASHEM hath not spoken, but the navi hath spoken it bezadon (*in zaden*);<sup>§</sup> thou shalt not be afraid of him.

## 19

<sup>1</sup> When HASHEM Eloheicha hath cut off the

---

<sup>†</sup> **18:15** Moshe, Ex 32:30    <sup>‡</sup> **18:18** Yn 10:18    <sup>§</sup> **18:22** presumption, arrogance

Goyim, whose land HASHEM Eloheicha giveth thee, and thou dispossess them, and dwellest in their towns, and in their batim (*houses*),

<sup>2</sup> Thou shalt separate shalosh arim (*three towns*) for thee in the midst of thy land, which HASHEM Eloheicha giveth thee to possess it.

<sup>3</sup> Thou shalt prepare yourselves roads, and divide the territory of thy land, which HASHEM Eloheicha giveth thee to inherit, into three parts, that every slayer may flee there.

<sup>4</sup> And this is the case of the slayer, which shall flee there, that he may live: Whoso killeth his neighbor without da'as, whom he hated not in time past;

<sup>5</sup> As when an ish goeth into the wood with his neighbor to cut wood, his hand swings a stroke with the axe to cut down the tree, the head slip-peth from the handle, and strikes upon his neighbor, that he die; he shall flee unto one of those towns, and live;

<sup>6</sup> Lest the Go'el HaDahm pursue the slayer, while his lev is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

<sup>7</sup> Therefore I command thee, saying, Thou shalt separate shalosh arim for thee.

<sup>8</sup> And if HASHEM Eloheicha enlarge thy territory, as He hath sworn unto Avoteicha, and give thee kol ha'aretz which He promised to give unto Avoteicha;

<sup>9</sup> If thou shalt be shomer over all these mitzvot to do them, which I command thee today, to love HASHEM Eloheicha, and to walk ever in His ways;

then shalt thou add three towns more for thee, beside these three;

<sup>10</sup> That dahm naki (*innocent blood*) be not shed in thy land, which HASHEM Eloheicha giveth thee for a nachalah, and so damim be upon thee.

<sup>11</sup> But if any ish hate his neighbor, and lie in wait for him, and rise up against him, and strike him mortally that he die, and fleeth into one of these towns;

<sup>12</sup> Then the zekenim of his town shall send and have him taken from there, and deliver him into the yad of the Goel HaDahm, that he may die.

<sup>13</sup> Thine eye shall not pity him, but thou shalt put away the guilt of dahm naki from Yisroel, that it may go well with thee.

<sup>14</sup> Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine nachalah, which thou shalt inherit in the eretz that HASHEM Eloheicha giveth thee to possess it.

<sup>15</sup> Ed echad shall not rise up against an ish for any avon (*iniquity*), or for any chattat (*sin*), in any sin that he sinneth: at the mouth of shney edim, or at the mouth of shloshah edim, shall the matter be established.

<sup>16</sup> If an ed chamas (*malicious, false witness*) rise up against any ish to testify against him that which is wrong;

<sup>17</sup> Then both the men, between whom the controversy is, shall stand before HASHEM, before the kohanim and the shofetim, which shall be in those days;

<sup>18</sup> And the shofetim shall make diligent inquiry; and, hinei, if the witness be an ed sheker (*false*

witness), and hath testified falsely against his brother;

<sup>19</sup> Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put harah away from among you.

<sup>20</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such rah among you.

<sup>21</sup> And thine eye shall not pity; but nefesh shall go for nefesh, eye for eye, tooth for tooth, yad for yad, regel for regel.

## 20

<sup>1</sup> When thou goest out to milchamah against thine enemies, and seest sus (*horses*), and chariots, and a people more than thou, be not afraid of them; for HASHEM Eloheicha is with thee, which brought thee up out of Eretz Mitzrayim.

<sup>2</sup> And it shall be, when ye are come nigh unto the milchamah, that the kohen shall approach and speak unto the people,

<sup>3</sup> And shall say unto them, Shema, Yisroel, ye approach today unto milchamah against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them;

<sup>4</sup> For HASHEM Eloheicha is He that goeth with you, to fight for you against your enemies, to save you.

<sup>5</sup> And the shoterim shall speak unto the people, saying, What ish is there that hath built a bais chadash, and hath not dedicated it? Let

him go and return to his bais, lest he die in the milchamah, and another ish dedicate it.

<sup>6</sup> And what ish is he that hath planted a kerem (*vineyard*), and hath not yet eaten of it? Let him also go and return unto his bais, lest he die in the milchamah, and another ish eat of it.

<sup>7</sup> And what ish is there that hath betrothed an isha, and hath not taken her? Let him go and return unto his bais, lest he die in the milchamah, and another ish take her.

<sup>8</sup> And the shoterim shall speak further unto the people, and they shall say, What ish is there that is fearful and fainthearted? Let him go and return unto his bais, lest his brethren's lev faint as well as his lev.

<sup>9</sup> And it shall be, when the shoterim have made an end of speaking unto the people that they shall appoint sarei tzvaos to lead the people.

<sup>10</sup> When thou comest nigh unto a town to fight against it, then proclaim an offer of shalom unto it.

<sup>11</sup> And it shall be, if it make thee answer of shalom, and open unto thee, then it shall be, that kol haAm that is found therein shall be servants, placed under tribute unto thee, and they shall serve thee.

<sup>12</sup> And if it will make no shalom with thee, but engages in milchamah against thee, then thou shalt besiege it;

<sup>13</sup> And when HASHEM Eloheicha hath delivered it into thine hands, thou shalt strike every male thereof with the edge of the cherev;

<sup>14</sup> But the nashim, and the little ones, and the behemah, and all that is in the town, even all

the plunder thereof, shalt thou take unto thyself; and thou shalt eat the plunder of thine enemies HASHEM Eloheicha hath given thee.

<sup>15</sup> Thus shalt thou do unto all the towns which are very far off from thee, which are not of the towns of these Goyim.

<sup>16</sup> But of the towns of these people, which HASHEM Eloheicha doth give thee for a nachalah, thou shalt save alive nothing that breatheth;

<sup>17</sup> But thou shalt utterly put them under cherem of destruction; namely, the Chitti, and the Emori, the Kena'ani, and the Perizzi, the Chivi, and the Yevusi; as HASHEM Eloheicha hath commanded thee;

<sup>18</sup> That they teach you not to do after all their to'evot (*abominations*) which they have done unto their elohim; so that ye would sin against HASHEM Eloheichem.

<sup>19</sup> When thou shalt besiege a town yamim rab-bim, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; although thou mayest eat of them, thou shalt not cut them down. Are the etz hasadeh men that they should come under your siege?

<sup>20</sup> Only the trees which thou knowest that they be not trees for food, thou shalt destroy and cut them down; and thou shalt build siege works against the town that maketh milchamah with thee, until it be subdued.

## 21

<sup>1</sup> If one be found slain in ha'adamah which HASHEM Eloheicha giveth thee to possess it, lying

in the sadeh, and it be not known who hath slain him;

<sup>2</sup> Then thy zekenim and thy shofetim shall come forth, and they shall measure unto the towns which are round about him that is slain;

<sup>3</sup> And it shall be, that the town which is next unto the slain man, even the zekenim of that town shall take a heifer, which hath not been worked with, and which hath not pulled the ol (*yoke*);

<sup>4</sup> And the zekenim of that town shall bring down the heifer unto a wadi with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the wadi;

<sup>5</sup> And the kohanim the Bnei Levi shall come near; for them HASHEM Eloheicha hath chosen to minister unto Him, and to bless in the Shem of HASHEM; and by their word shall every controversy and every assault be tried;

<sup>6</sup> And all the zekenim of that town, that are next unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley;

<sup>7</sup> And they shall answer and say, Yadeinu (*our hands*) are not guilty of shefach dahm (*shedding blood*), neither have our eyes seen it.

<sup>8</sup> Kapper (*atone*), O HASHEM, for Thy people Yisroel, whom Thou hast redeemed, and lay not dahm naki (*innocent blood*) unto the charge of Thy people Yisroel. And the shefach dahm shall be atoned for.

<sup>9</sup> So shalt thou put away the guilt of dahm naki from among you, when thou shalt do that which is right in the sight of HASHEM.

[KI TEITZEI]



<sup>10</sup> When thou goest forth to milchamah against thine enemies, and HASHEM Eloheicha hath delivered them into thine hands, and thou hast taken them captive,

<sup>11</sup> And seest among the captives an eshet yefat to'ar (*a woman who is beautiful of form*), and hast a desire unto her, that thou wouldest have her to be thy wife;

<sup>12</sup> Then thou shalt bring her home to thine bais, and she shall shave her rosh, and trim her nails;

<sup>13</sup> And she shall put the raiment of her captivity from off her, and shall remain in thine bais, and mourn her av and her em a full month; and after that thou shalt go in unto her, and be her ba'al, and she shall be thy isha.

<sup>14</sup> And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for kesef, thou shalt not make merchandise of her, because thou hast humbled her.

<sup>15</sup> If an ish have two nashim, one beloved, and another hated, and they have born him banim, both the beloved and the hated; and if the bechor be hers that was hated;

<sup>16</sup> Then it shall be, on the yom when he wills his possessions to his banim, that he may not make the ben of the beloved bechor before the ben of the hated, which is indeed the bechor;

<sup>17</sup> But he shall acknowledge the ben of the hated for the bechor, by giving him a double portion of all that he hath; for he is the beginning of his strength; the mishpat habechorah (*right of the firstborn*) is his.

<sup>18</sup> If an ish have a stubborn and rebellious ben,

which will not obey the voice of his av, or the voice of his em, and that, when they have chastened him, will not give heed unto them;

<sup>19</sup> Then shall his av and his em lay hold on him, and bring him out unto the zekenim of his town, and unto the sha'ar (*gate*) of his place;

<sup>20</sup> And they shall say unto the zekenim of his town, This our ben is stubborn and rebellious, he will not obey our voice; he is a zolel (*glutton*) and a soveh (*drunkard*).

<sup>21</sup> And all the men of his town shall stone him with avanim (*stones*), that he die; so shalt thou put harah away from among you; and all Yisroel shall hear and fear.

<sup>22</sup> And if an ish have committed a chet (*sin*) mishpat mavet (*worthy of death*), and he is put to death, and thou hang him on an etz;

<sup>23</sup> His nevelah shall not remain all night upon the etz, but thou shalt in any wise bury him that day; for he that is talui (*hanged*) is under Kilelat Elohim (*curse of G-d*); that thy adamah be not defiled, which HASHEM Eloheicha giveth thee for a nachalah.\*

## 22

<sup>1</sup> Thou shalt not see thy brother's shor or his seh go astray, and ignore them; thou shalt in any case bring them back unto thy brother.

<sup>2</sup> And if thy brother be not near unto thee, or if thou know him not, then thou shalt bring it unto thine own bais, and it shall be with thee until thy

---

\* **21:23** See 2Sm 18:14; Isa 53:4; Yn 19:31; Ga 3:13; Lv 27:10; 1K 2:24; 1C 15:3

brother seek after it, and thou shalt restore it to him again.

<sup>3</sup> In like manner shalt thou do with his chamor; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not ignore it.

<sup>4</sup> Thou shalt not see thy brother's chamor or his shor fall down by the road, and ignore them; thou shalt surely help him to lift them up again.

<sup>5</sup> The isha shall not wear that which pertaineth unto a gever (*man*) neither shall a gever put on simlat isha (*garment of a woman*); for all that do so are to'avat unto HASHEM Eloheicha.

<sup>6</sup> If a bird's ken (*nest*) chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the mother is roosting upon the young, or upon the eggs, thou shalt not take the mother with the young;

<sup>7</sup> But thou shalt in any wise let the mother go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy yamim.

<sup>8</sup> When thou buildest a bais chadash, then thou shalt make a parapet for thy roof, that thou bring not dahm (*blood guiltiness*) upon thine bais, if any fall from thence.

<sup>9</sup> Thou shalt not sow thy kerem with different seeds; lest the fruit of thy zera which thou hast sown, and the fruit of thy kerem, be defiled.

<sup>10</sup> Thou shalt not plow with a shor and a chamor together.

<sup>11</sup> Thou shalt not wear a garment of Shaanetz, as of woolen and linen together.

<sup>12</sup> Thou shalt make thee gedilim (*fringes, tzitzis, twisted threads*) upon the four corners of thy garment, wherewith thou coverest thyself.

<sup>13</sup> If any ish take an isha, and go in unto her, and hate her,

<sup>14</sup> And give occasions of speech against her, and bring up a shem rah (*bad name*) upon her, and say, I took this isha, and when I came to her, I found her with no betulim (*proofs of virginity*);

<sup>15</sup> Then shall the av of the na'arah, and her em, take and bring forth the betulim (*proofs of virginity*) unto the zekenim of the town in the sha'arah (*gate*);

<sup>16</sup> And the avi hana'arah shall say unto the zekenim, I gave my bat unto this ish as isha (*wife*) and he hateth her;

<sup>17</sup> And, hinei, he hath given occasions of speech against her, saying, I found not thy bat with betulim; and yet these are my bat's betulim. And they shall spread the simlah (*clothing*) before the zekenim of the town.

<sup>18</sup> And the zekenim of that town shall take that ish and punish him;

<sup>19</sup> And they shall fine him a hundred shekels of kesef, and give them unto the avi hana'arah, because he hath brought a shem rah (*bad name*) upon a betulat Yisroel; and she shall be his isha; he may not put her away all his yamim.

<sup>20</sup> But if this thing be emes, and the betulim be not found for the na'arah;

<sup>21</sup> Then they shall bring out the na'arah to the door of her bais avi, and the anashim of her town shall stone her with avanim that she die; because

she hath committed an outrage in Yisroel, to play the whore in her bais avi; so shalt thou put away the rah from among you.

<sup>22</sup> If an ish be found lying with an isha married to a husband then they shall both of them die, both the ish that lay with the isha, and the isha; so shalt thou put away the rah from Yisroel.

<sup>23</sup> If a na'arah that is a betulah be betrothed unto a husband, and an ish find her in the town, and lie with her;

<sup>24</sup> Then ye shall bring them both out unto the sha'ar of that town, and ye shall stone them with avanim that they die; the na'arah, because she cried not, being in the town; and the ish, because he hath humbled his neighbor's isha; so thou shalt put away the rah from among you.

<sup>25</sup> But if the ish find a na'arah hame'orasah (*betrothed woman*) in the sadeh, and the ish overpower her, and lie with her; then the ish only that lay with her shall die.

<sup>26</sup> But unto the na'arah thou shalt do nothing; there is in the na'arah no chet mavet (*sin worthy of death*); for as when an ish riseth against his neighbor, and slayeth him, even so is this matter;

<sup>27</sup> For he found her in the sadeh, and the na'arah hame'orasah cried, and there was no moshia (*savior*) for her.\*

<sup>28</sup> If an ish find a na'arah that is a betulah, which is not orasah (*betrothed*), and lay hold on her, and lie with her, and they be found;

---

\* **22:27** See 2C 11:2-3 regarding Moshiach and his Kehillah Kallah and Hasatan's evil interference with the betrothal and the above three Scriptures T.N.

<sup>29</sup> Then the ish that lay with her shall give unto the avi hana'arah fifty [shekels] of kesef, and she shall be his isha; because he hath humbled her, he may not put her away all his yamim.

## 23

<sup>1</sup> An ish shall not take eshet aviv (*his father's wife*), nor uncover his father's robe.

<sup>2</sup> He that is wounded in the testicles, or hath a severed organ, shall not enter into the Kahal HASHEM.

<sup>3</sup> A mamzer shall not enter into the Kahal HASHEM; even to his tenth generation shall he not enter into the Kahal HASHEM.

<sup>4</sup> An Amoni or Moavi shall not enter into the Kahal HASHEM; even to their tenth generation shall they not enter into the Kahal HASHEM ad olam;

<sup>5</sup> Because they met you not with lechem and with mayim in the way, when ye came forth out of Mitzrayim; and because they hired against thee Balaam ben Be'or from Petor in Aram Naharayim, to curse thee.

<sup>6</sup> Nevertheless HASHEM Eloheicha would not give heed unto Balaam; but HASHEM Eloheicha turned the kelalah into a brocha unto thee, because HASHEM Eloheicha loved thee.

<sup>7</sup> Thou shalt not seek their shalom nor their tovat all thy yamim l'olam.

<sup>8</sup> Thou shalt not abhor an Edomi; for he is thy brother: thou shalt not abhor a Mitzri (*an Egyptian*); because thou wast a ger in his land.

<sup>9</sup> The banim that are begotten of them shall enter into the Kahal HASHEM in their third generation.

<sup>10</sup> When the machaneh (*camp*) goeth forth against thine enemies, then be shomer over thee against every wicked thing.

<sup>11</sup> If there be among you any ish, that is not tahor (*clean*) by reason of a nocturnal occurrence, then shall he go outside the machaneh, he shall not come within the machaneh;

<sup>12</sup> But it shall be, when erev cometh on, he shall wash himself with mayim; and when the shemesh is down, he shall come into the machaneh again.

<sup>13</sup> Thou shalt have a place also outside the machaneh, whither thou shalt go forth outside;

<sup>14</sup> And thou shalt have a shovel in addition to thy weapon; and it shall be, when thou wilt relieve thyself outside, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

<sup>15</sup> For HASHEM Eloheicha walketh in the midst of thy machaneh, to deliver thee, and to give up thine enemies before thee; therefore shall thy machaneh be kadosh; that He see no ervat davar (*shameful thing*) in thee, and turn away from thee.

<sup>16</sup> Thou shalt not give up unto his adon the eved which is escaped from his adon unto thee.\*

<sup>17</sup> He shall dwell with thee, even among you, in that place which he shall choose in one of thy she'arim, where it pleases him best; thou shalt not oppress him.

<sup>18</sup> There shall be no kedeshah (*ritual prostitute*) of the banot Yisroel, nor a kadesh (*sodomite ritual*)

---

\* **23:16** See PM

*prostitute*) of the bnei Yisroel.

<sup>19</sup> Thou shalt not bring the hire of a zonah, or the price of a kelev (*male prostitute*), into the Bais HASHEM Eloheicha for any neder; for even both of these are to'avat HASHEM Eloheicha.

<sup>20</sup> Thou shalt not lend upon neshekh (*interest*) to thy brother; neshekh of kesef, neshekh of okhel, neshekh of any thing that is lent upon neshekh;

<sup>21</sup> Unto a nokhri thou mayest lend upon neshekh; but unto thy brother thou shalt not lend upon neshekh; that HASHEM Eloheicha may bless thee in all that thou settest thine hand to in ha'aretz whither thou goest to possess it.

<sup>22</sup> When thou shalt vow a neder unto HASHEM Eloheicha, thou shalt not delay to pay it; for HASHEM Eloheicha will surely require it of thee; and it would be chet (*sin*) in thee.

<sup>23</sup> But if thou shalt abstain from vowing, it shall be no chet in thee.

<sup>24</sup> That which is gone out of thy lips thou shalt be shomer over and perform; even a vow thou hast voluntarily vowed unto HASHEM Eloheicha, which thou hast promised with thy mouth.

<sup>25</sup> When thou comest into thy neighbor's kerem (*vineyard*), then thou mayest eat thy fill of grapes at thine own pleasure; but thou shalt not put any in thy vessel.

<sup>26</sup> When thou comest into the standing grain of thy neighbor, then thou mayest pluck the ears with thine yad; but thou shalt not use a sickle unto thy neighbor's standing grain.†

---

† **23:26** See Mt 12:1; Mk 2:23; Lk 6:1 on the fact that where the Spirit of the L-rd is, there is liberty.T.N.



## 24

<sup>1</sup> When an ish hath taken an isha, and married her, and it come to pass that she find no chen (*favor*) in his eyes, because he hath found some ervat davar (*matter of immorality*) in her; then let him write her a sefer keritut and give it in her hand, and send her out of his bais;

<sup>2</sup> And when she is departed out of his bais, she may go and be an ish acher (*wife of another*).

<sup>3</sup> And if the latter husband hate her, and write her a sefer keritut and giveth it in her hand, and sendeth her out of his bais; or if the latter husband die, which took her to be his isha;

<sup>4</sup> Her former husband, which sent her away, may not take her again to be his isha, after that she is hutamma'ah (*defiled*); for that is to'evah (*abomination*) before HASHEM; and thou shalt not cause ha'aretz to sin, which HASHEM Eloheicha giveth thee for a nachalah.

<sup>5</sup> When an ish hath taken an isha chadasha, he shall not go out to milchamah, neither shall he be charged with any business; but he shall be free in his bais shanah echat, and shall gladden his isha which he hath taken.

<sup>6</sup> No ish shall take the lower or the upper millstone to pledge; for he taketh a man's nefesh in pledge.

<sup>7</sup> If an ish be found kidnapping any of his brethren of the Bnei Yisroel, and enslaves him, or selleth him; then that ganav shall die; and thou shalt put the rah away from among you.

<sup>8</sup> Take heed in the nega hatzara'at, that thou be shomer me'od and do according to all that

the kohanim, the Levi'im, shall teach you; as I commanded them, so ye shall be shomer to do.

<sup>9</sup> Remember what HASHEM Eloheicha did unto Miryam by the way, after that ye were come forth out of Mitzrayim.

<sup>10</sup> When thou dost lend thy brother any thing, thou shalt not go into his bais to get his pledge.

<sup>11</sup> Thou shalt stand outside, and the ish to whom thou dost lend shall bring out the pledge outside unto thee.

<sup>12</sup> And if the ish be oni (*poor*), thou shalt not keep his pledge overnight;

<sup>13</sup> In any case thou shalt deliver to him the pledge again when the shemesh goeth down, that he may sleep in his own raiment, and bless thee; and it shall be tzedakah unto thee before HASHEM Eloheicha.

<sup>14</sup> Thou shalt not oppress a hired servant that is oni (*poor*) and evyon (*needy*), whether he be of thy brethren, or of thy ger that are in thy land within thy she'arim;

<sup>15</sup> Each day thou shalt give him his wages, neither shall the shemesh go down upon it; for he is oni, and setteth his lev upon it; lest he cry against thee unto HASHEM, and it be chet unto thee.

<sup>16</sup> The avot shall not be put to death for the banim, neither shall the banim be put to death for the avot; every ish shall be put to death for his own chet.

<sup>17</sup> Thou shalt not pervert the mishpat due the ger, nor of the yatom; nor take an almanah's raiment to pledge;

<sup>18</sup> But thou shalt remember that thou wast an eved in Mitzrayim, and HASHEM Eloheicha redeemed thee thence; therefore I command thee to do this thing.

<sup>19</sup> When thou cuttest down thine katzir in thy sadeh, and hast forgot an omer (*sheaf*) in the sadeh, thou shalt not go again to bring it back; it shall be for the ger, for the yatom (*orphan*), and for the almanah; that HASHEM Eloheicha may bless thee in all the ma'aseh of thine hands.

<sup>20</sup> When thou beatest thine [etz] hazayit (*olive tree*), thou shalt not go over the branches again; it shall be for the ger, for the yatom (*orphan*), and for the almanah.

<sup>21</sup> When thou gatherest the grapes of thy kerem, thou shalt not glean it afterward; it shall be for the ger, for the yatom, and for the almanah.

<sup>22</sup> And thou shalt remember that thou wast an eved in Eretz Mitzrayim; therefore I command thee to do this thing.

## 25

<sup>1</sup> If there be a dispute between anashim, and they come unto hamishpat (*the court*) that the shofetim may judge them; then they shall justify the tzaddik,\* and condemn the guilty.

<sup>2</sup> And it shall be, if the reshah be worthy to be beaten, that the shofet shall cause him to lie down, and to be beaten in his presence, according to his fault, by a certain number.

<sup>3</sup> Arba'im he may give him, and not exceed; lest, if he should exceed, and beat him above

---

\* **25:1** i.e., declare him to be in the right

these with makkah rabbah (*many stripes*), then thy brother would be degraded in your sight.

<sup>4</sup> Thou shalt not muzzle the shor when he treadeth out the grain.†

<sup>5</sup> If achim dwell together, and one of them die, and ben ain lo (*have no child*), the eshet hamet (*wife of the dead*) shall not marry outside unto an ish zar (*strange man*); her yevam (*deceased husband's brother*) shall go in unto her, and take her to him as a wife, and perform the levirate marriage.

<sup>6</sup> And it shall be, that the bechor which she beareth shall succeed in the shem of his brother which is dead, that shmo be not blotted out from Yisroel.‡

<sup>7</sup> And if the ish like not to take his brother's isha, then let his brother's isha go up to the sha'ar unto the zekenim, and say, My husband's brother refuseth to raise up unto his brother a shem in Yisroel, he will not perform the levirate marriage with me.

<sup>8</sup> Then the zekenim of his town shall call him, and speak unto him; and if he stand to it, and say, I like not to take her;

<sup>9</sup> Then shall his brother's isha come unto him in the presence of the zekenim, and remove his sandal from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that ish that will not build up the bais achiv (*the house of his brother*).

<sup>10</sup> And shmo shall be called in Yisroel, The bais of him that hath his sandal loosed.

---

† 25:4 1C 9:9; 1Ti 5:18    ‡ 25:6 See Ruth

<sup>11</sup> When anashim strive together one with another, and the eshet (*wife*) of the one draweth near for to deliver her husband out of the hand of him that striketh him, and putteth forth her hand, and taketh him by the private parts,

<sup>12</sup> Then thou shalt cut off her kaf (*palm, hollow or flat of the hand*), thine eye shall not pity her.

<sup>13</sup> Thou shalt not have in thy bag differing weights, a gedolah and a ketannah.

<sup>14</sup> Thou shalt not have in thine bais differing eifah (*measures*), a gedolah and a ketannah.

<sup>15</sup> But thou shalt have a shleimah and tzedek weight, a perfect and just measure shalt thou have; that thy yamim may be lengthened in ha'adamah which HASHEM Eloheicha giveth thee.

<sup>16</sup> For all that do such things, and all that do unrighteously, are a to'evah (*abomination*) unto HASHEM Eloheicha.

<sup>17</sup> Remember what Amalek did unto thee by the way, when ye were come forth out of Mitzrayim;

<sup>18</sup> How he met thee by the way, and struck your rear ranks, even all that were feeble behind thee, when thou wast faint and weary; and he feared not Elohim.

<sup>19</sup> Therefore it shall be, when HASHEM Eloheicha hath given thee rest from all thine enemies round about, in ha'aretz which HASHEM Eloheicha giveth thee for a nachalah to possess it, that thou shalt blot out the remembrance of Amalek from under Shomayim; thou shalt not forget it.

## 26

[KI TAVO]

<sup>1</sup> And it shall be, when thou art come in unto ha'aretz which HASHEM Eloheicha giveth thee for a nachalah, and possessest it, and dwellest therein,

<sup>2</sup> That thou shalt take of the reshith kol pri ha'adamah which thou shalt bring of thy land that HASHEM Eloheicha giveth thee, and shalt put it in a basket, and shalt go unto the place which HASHEM Eloheicha shall choose to place Shmo there.

<sup>3</sup> And thou shalt go unto the kohen that shall be in those yamim, and say unto him, I declare today unto HASHEM Eloheicha, that I am come unto the country which HASHEM swore unto Avoteinu to give us.

<sup>4</sup> And the kohen shall take the basket out of thine hand, and set it down before the mizbe'ach of HASHEM Eloheicha.

<sup>5</sup> And thou shalt speak and say before HASHEM Eloheicha, An Aramean ready to perish was Avi, and he went down into Mitzrayim, and sojourned there with a few, and became there a nation, great, mighty, and populous;

<sup>6</sup> And the Egyptians mistreated us, and afflicted us, and laid upon us avodah kashah (*hard labor*);

<sup>7</sup> And when we cried unto HASHEM Elohei Avoteinu, HASHEM heard our voice, and looked on our affliction, and our labor, and our oppression;

<sup>8</sup> And HASHEM brought us forth out of Mitzrayim with a yad chazakah, and with an outstretched zero'a, and with great awesomeness, and with otot, and with mofetim;

<sup>9</sup> And He hath brought us into this place, and hath given us this land, even an eretz zavat cholov

udevash.

<sup>10</sup> And now, hinei, I have brought the reshit pri ha'adamah (*firstfruits of the fruit of the land*), which Thou, HASHEM, hast given me. And thou shalt set it before HASHEM Eloheicha, and worship before HASHEM Eloheicha;

<sup>11</sup> And thou shalt rejoice in kol hatov which HASHEM Eloheicha hath given unto thee, and unto thine bais, thou, and the Levi, and the ger that is among you.

<sup>12</sup> When thou hast made an end of tithing kol ma'aser (*all the tithe*) of thine tevu'at bashanah hashelishit (*increase in the third year*), which is the Shnat HaMa'aser (*Year of Tithing*), and hast given it unto the Levi, the ger, the yatom (*orphan*), and the almanah, that they may eat within thy she'arim, and be filled;

<sup>13</sup> Then thou shalt say before HASHEM Eloheicha, I have brought away HaKodesh (*the Holy*) out of mine bais, and also have given them unto the Levi, and unto the ger, to the yatom (*orphan*), and to the almanah, according to all Thy mitzvot which Thou hast commanded me; I have not transgressed Thy mitzvot, neither have I forgotten them.

<sup>14</sup> I have not eaten thereof in my mourning, neither have I taken away whatever thereof while I was tameh, nor given thereof for the dead; but I have given heed to the voice of HASHEM Elohai, and have done according to all that Thou hast commanded me.

<sup>15</sup> Look down from Thy me'on kadosh (*holy dwelling place*), from Shomayim, and bless Thy people Yisroel, and ha'adamah which Thou hast

given us, as Thou didst swear unto Avoteinu, Eretz zavat cholov udevash.

<sup>16</sup> This day HASHEM Eloheicha hath commanded thee to do these chukkim and mishpatim; thou shalt therefore be shomer over and do them with kol levavecha, and with kol nafshecha.

<sup>17</sup> Thou hast distinguished HASHEM this day to be thy Elohim, and to walk in His ways, and to be shomer over His chukkim, and His mitzvot, and His mishpatim, and to give heed unto His voice;

<sup>18</sup> And HASHEM hath distinguished thee today to be His Am Segullah (*treasured people*), as He hath promised thee, and that thou shouldest be shomer over all His mitzvot;

<sup>19</sup> And to set thee high above kol HaGoyim which He hath made, in tehillah (*praise*), and in shem, and in tiferet; and that thou mayest be an Am Kadosh unto HASHEM Eloheicha, as He hath spoken.

## 27

<sup>1</sup> And Moshe with the zekenim of Yisroel commanded the people, saying, Be shomer over all the mitzvot which I command you today.

<sup>2</sup> And it shall be on the yom when ye shall pass over Yarden unto Ha'Aretz which HASHEM Eloheicha giveth thee, that thou shalt set thee up avanim gedolot, and plaster them with plaster;

<sup>3</sup> And thou shalt write upon them kol divrei ha-torah hazot, when thou art passed over, that thou mayest go in unto Ha'Aretz which HASHEM Eloheicha giveth thee, Eretz zavat cholov udevash; as HASHEM Elohei Avoteicha hath promised thee.



<sup>4</sup> Therefore it shall be when ye be gone over Yarden, that ye shall set up these avanim, which I command you today, in Mt Eival, and thou shalt plaster them with plaster.

<sup>5</sup> And there shalt thou build a mizbe'ach unto HASHEM Eloheicha, a mizbe'ach of avanim; thou shalt not use any barzel (*iron [tool]*) upon them.

<sup>6</sup> Thou shalt build the mizbe'ach of HASHEM Eloheicha of avanim shleimot (*uncut stones*); and thou shalt offer olot thereon unto HASHEM Eloheicha;

<sup>7</sup> And thou shalt offer shelamim, and shalt eat there, and rejoice before HASHEM Eloheicha.

<sup>8</sup> And thou shalt write very clearly upon the avanim kol divrei hatorah hazot.

<sup>9</sup> And Moshe and the kohanim who are Levi'im spoke unto kol Yisroel, saying, Take heed, and shema, Yisroel; today thou art become the people of HASHEM Eloheicha.

<sup>10</sup> Thou shalt therefore obey the voice of HASHEM Eloheicha, and do His mitzvot and His chukkim, which I command thee today.

<sup>11</sup> And Moshe charged the people the same yom, saying,

<sup>12</sup> These shall stand upon Mt Gerizim to bless the people, when ye are come over Yarden; Shim'on, and Levi, and Yehudah, and Yissakhar, and Yosef, and Binyamin;

<sup>13</sup> And these shall stand upon Mt Eival for the curse: Reuven, Gad, and Asher, and Zevulun, Dan, and Naphtali.

<sup>14</sup> And the Levi'im shall speak, and say unto all the men of Yisroel with a loud voice,

<sup>15</sup> Arur (*cursed*) be the ish that maketh any pesel (*graven image*) or massekhah (*molten image*), a to'evah (*abomination*) unto HASHEM, the work of the hands of the charash (*craftsman*), and sets it up in a secret place.

And kol HaAm shall answer and say, Omein.

<sup>16</sup> Arur (*cursed*) be he that treats with contempt aviv or immo.

And kol HaAm shall say, Omein.

<sup>17</sup> Arur (*cursed*) be he that moveth his neighbor's boundary marker.

And kol HaAm shall say, Omein.

<sup>18</sup> Arur (*cursed*) be he that maketh the ivver (*blind*) to wander out of the way.

And kol HaAm shall say, Omein.

<sup>19</sup> Arur (*cursed*) be he that perverteth the mishpat of the ger, yatom, and almanah.

And kol HaAm shall say, Omein.

<sup>20</sup> Arur (*cursed*) be he that lieth with eshet aviv (*his father's wife*); because he uncovereth the robe of his father.

And kol HaAm shall say, Omein.

<sup>21</sup> Arur be he that lieth with any manner of beast.

And kol HaAm shall say, Omein.

<sup>22</sup> Arur be he that lieth with his achot, the bat aviv, or the bat immo.

And kol HaAm shall say, Omein.

<sup>23</sup> Arur be he that lieth with his chotenet (*mother-in-law*).

And kol HaAm shall say, Omein.

<sup>24</sup> Arur be he that attacks his re'a (*neighbor*) secretly.

And kol HaAm shall say, Omein.

<sup>25</sup> Arur be he that taketh shochad (*bribe, reward*) to slay the nefesh dahm naki.

And kol HaAm shall say, Omein.

<sup>26</sup> Arur be he that confirmeth not divrei haTorah hazot by doing them.

And kol HaAm shall say, Omein.\*

## 28

<sup>1</sup> And it shall come to pass, if thou shalt give heed diligently unto the voice of HASHEM Eloheicha, to be shomer and to do all His mitzvot which I command thee today, that HASHEM Eloheicha will set thee on high above kol Goyei Ha'Aretz;

<sup>2</sup> And all these berakhot shall come on thee, and overtake thee, if thou shalt give heed unto the voice of HASHEM Eloheicha.

<sup>3</sup> Baruch atah baIr (*blessed shalt thou be in the town*), and baruch atah basadeh (*blessed shalt thou be in the field, country*).

<sup>4</sup> Baruch shall be the pri of thy womb, and the pri of thy adamah, and the pri of thy animals, the increase of thy livestock, and the flocks of thy sheep.

<sup>5</sup> Baruch shall be thy basket and thy kneading bowl.

<sup>6</sup> Baruch atah when thou comest in, and baruch atah when thou goest out.

<sup>7</sup> HASHEM shall cause thine enemies that rise up against thee to be defeated before thy face; they shall come out against thee derech echad, and flee before thee shivah derakhim.

<sup>8</sup> HASHEM shall command the brocha upon thee in thy storehouses, and in all that thou settest

---

\* 27:26 Ga 3:10

thine hand unto; and He shall bless thee in ha'aretz which HASHEM Eloheicha giveth thee.

<sup>9</sup> HASHEM shall establish thee an Am Kadosh unto Himself, as He hath sworn unto thee, if thou shalt be shomer over the mitzvot of HASHEM Eloheicha, and walk in His ways.

<sup>10</sup> And all people of ha'aretz shall see that thou art called by the Shem of HASHEM; and they shall be afraid of thee.

<sup>11</sup> And HASHEM shall make thee plenteous in goods, in the pri of thy womb, and in the pri of thy livestock, and in the pri of thy ground, in ha'adamah which HASHEM swore unto Avoteicha to give thee.

<sup>12</sup> HASHEM shall open unto thee His otzar hatov, the Shomayim, to give the matar unto thy land in its season, and to bless all the work of thine hand; and thou shalt lend unto Goyim rabbim, and thou shalt not borrow.

<sup>13</sup> And HASHEM shall make thee the rosh, and not the zanav (*tail*); and thou shalt be above only, and thou shalt not be beneath; if that thou give heed unto the mitzvot HASHEM Eloheicha, which I command thee today, to be shomer to do them;

<sup>14</sup> And thou shalt not turn aside from any of the devarim which I command thee today, to the right, or to the left, to go after elohim acherim to serve them.

<sup>15</sup> But it shall come to pass, if thou wilt not give heed unto the voice of HASHEM Eloheicha, to be shomer to do all His mitzvot and His chukkot which I command thee today, that all these kelalot (*curses*) shall come upon thee, and overtake thee:

<sup>16</sup> Arur shalt thou be in the town, and Arur shalt thou be in the sadeh.

<sup>17</sup> Arur shall be thy basket and thy kneading bowl.

<sup>18</sup> Arur shall be the pri of thy womb, and the pri of thy adamah, the increase of thy livestock, and the flocks of thy sheep.

<sup>19</sup> Arur shalt thou be when thou comest in, and Arur shalt thou be when thou goest out.

<sup>20</sup> HASHEM shall send upon thee me'erah (*curse*), mehumah (*confusion*), and migeret (*rebuke*), in all that thou settest thine hand unto to do, until thou be shmad, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me.

<sup>21</sup> HASHEM shall make the dever (*plague, pestilence*) have deveykus with thee, until He have consumed thee from off ha'adamah, whither thou goest to possess it.

<sup>22</sup> HASHEM shall strike thee with a shachefet (*consumption*), and with a kaddachat\* (*fever*), and with an inflammation, and with an extreme burning, and with the cherev, and with scorching, and with mildew; and they shall pursue thee until thou perish.

<sup>23</sup> And thy Shomayim that is over thy head shall be nechoshet, and Ha'Aretz that is under thee shall be barzel.

<sup>24</sup> HASHEM shall make the matar of thy land powder and dust; from Shomayim shall it come down upon thee, until thou be shmad.

<sup>25</sup> HASHEM shall cause thee to be defeated before thine enemies; thou shalt go out derech echad

---

\* 28:22 Mk 1:31

against them, and flee shivah derakhim before them; and shalt be an object of horror unto all the kingdoms of the earth.

<sup>26</sup> And thy nevelah shall be okhel unto all fowls of the air, and unto the beasts of ha'aretz, and no ish shall frighten them away.

<sup>27</sup> HASHEM will strike thee with the shekhin (*boils*) of Mitzrayim, and with the tumors, and with the scab, and with the itch, whereof thou canst not be healed.

<sup>28</sup> HASHEM shall strike thee with shiga'on (*insanity*), and ivvaron (*blindness*), and timhon levav (*confusion of heart*);

<sup>29</sup> And thou shalt grope at noonday, as the ivver gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and plundered evermore, and thou shalt have no moshi'a.

<sup>30</sup> Thou shalt betroth an isha, and another ish shall lie with her; thou shalt build a bais, and thou shalt not dwell therein; thou shalt plant a kerem, and shalt not gather the grapes thereof.

<sup>31</sup> Thine shor shall be slain before thine eyes, and thou shalt not eat thereof; thine chamor shall be violently taken away from before thy face, and shall not be restored to thee; thy tzon shall be given unto thine enemies, and thou shalt have no moshi'a.

<sup>32</sup> Thy banim and thy banot shall be given unto another people, and thine eyes shall look, and fail with longing for them kol hayom; and there shall be nothing you can do.

<sup>33</sup> The pri of thy adamah, and all thy labors, shall a nation which thou knowest not eat up;

and thou shalt be only oppressed and crushed kol hayamim;

<sup>34</sup> So that thou shalt be driven meshuga because of the sight of thine eyes which thou shalt see.

<sup>35</sup> HASHEM shall strike thee in the birkayim (*knees*), and in the legs, with shekhin rah (*foul boil*) that cannot be healed, from the sole of thy foot unto the top of thy head.

<sup>36</sup> HASHEM shall bring thee, and thy melech which thou shalt set over thee, unto a Goy which neither thou nor Avoteicha have known; and there shalt thou serve elohim acherim, etz va'even (*wood and stone*).<sup>†</sup>

<sup>37</sup> And thou shalt become an object of horror, a mashal, and a byword, among kol haGoyim whither HASHEM shall lead thee.

<sup>38</sup> Thou shalt carry much zera out into the sadeh, and shalt gather but little in; for the arbeh shall devour it.

<sup>39</sup> Thou shalt plant kramim, and dress them, but shalt neither drink of the yayin, nor gather the grapes; for the tola'at (*worm*) shall eat them.

<sup>40</sup> Thou shalt have olive trees throughout all thy territory, but thou shalt not anoint thyself with the shemen; for thine olives shall drop off.

<sup>41</sup> Thou shalt father banim and banot, but thou shalt not enjoy them; for they shall go into shevi (*captivity, the golus*).

<sup>42</sup> All thy trees and pri of thy adamah shall the locust consume.

---

<sup>†</sup> 28:36 2Kgs 25:7

<sup>43</sup> The ger that is within thee shall get up above thee very high; and thou shalt come down very low.

<sup>44</sup> He shall lend to thee, and thou shalt not lend to him; he shall be the rosh, and thou shalt be the zanav.

<sup>45</sup> Moreover all these kelalot shall come upon thee, and shall pursue thee, and overtake thee, till thou be shmad; because thou gavest not heed unto the voice of HASHEM Eloheicha to be shomer over His mitzvot and His chukkot which He commanded thee;

<sup>46</sup> And they shall be upon thee for an ot and for a mofet, and upon thy zera ad olam.

<sup>47</sup> Because thou servedst not HASHEM Eloheicha with simchah, and with gladness of heart, because of the abundance of all things;

<sup>48</sup> Therefore shalt thou serve thine enemies which HASHEM shall send against thee, in ra'av (*hunger, famine*), and in tzama (*thirst*), and in eirom (*nakedness*), and in choser (*want*) of all things; and He shall put an ol barzel (*yoke of iron*) upon thy tzavvar (*neck*), until He hath made thee shmad.

<sup>49</sup> HASHEM shall bring a nation against thee from afar, from the ketzeh ha'aretz, as swift as the neshar flieth; a nation whose lashon thou shalt not understand;

<sup>50</sup> A nation of fierce countenance, which shall not respect the zaken's person, nor show favor to the na'ar;

<sup>51</sup> And he shall eat the pri of thy animals, and the pri of thy adamah, until thou be shmad; which also shall not leave thee either dagan, tirosh, or



yitzhar, or the increase of thy livestock, or flocks of thy sheep, until it hath destroyed thee.

<sup>52</sup> And it shall besiege thee in all thy she'arim, until thy high and fortified walls come down, wherein thou trusted, throughout all thy land; and it shall besiege thee in all thy she'arim throughout all thy land, which HASHEM Eloheicha hath given thee.

<sup>53</sup> And thou shalt eat the pri of thine own womb, the basar of thy banim and of thy banot, which HASHEM Eloheicha hath given thee, in the matzor (*siege*), and in the desperate straits, wherewith thine enemies shall distress thee;

<sup>54</sup> So that the ish that is sensitive among you, and very refined, his eye shall be hostile toward his brother, and toward his eshet kheyk (*wife of his bosom*), and toward the remnant of his banim which he shall leave;

<sup>55</sup> So that he will not give to any of them of the basar of his banim whom he shall eat; because he hath nothing left him in the matzor (*siege*), and in the desperate straits, wherewith thine enemies shall distress thee in all thy she'arim.

<sup>56</sup> The sensitive and refined woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, she shall be hostile toward her ish kheyk (*husband of her bosom*), and toward her ben, and toward her bat,

<sup>57</sup> And toward her afterbirth that cometh out from between her feet, and toward her banim which she shall bear; for she shall eat them for choser (*want*) of all things secretly in the matzor

(*siege*) and desperate straits, wherewith thine enemy shall distress thee in thy she'arim.

<sup>58</sup> If thou wilt not be shomer to do kol divrei hatorah hazot that are written in this sefer, that thou mayest fear this glorious and fearful Shem, HASHEM ELOHEICHA,

<sup>59</sup> Then HASHEM will make thy makkot (*plagues*) extraordinary, and the makkot of thy zera, even makkot gedolot, and of long continuance, and cholayim ra'im (*evil sicknesses*), and of long continuance.

<sup>60</sup> Moreover He will bring upon thee all the diseases of Mitzrayim, which thou wast afraid of; and they shall have deveykus unto thee.

<sup>61</sup> Also every choli (*sickness*), and every makkah (*plague*), which is not written in the sefer of this torah, them will HASHEM bring upon thee, until thou be shmad.

<sup>62</sup> And ye shall be left few in number, whereas ye were as the kokhavim of Shomayim for multitude; because thou wouldest not obey the voice of HASHEM Eloheicha.

<sup>63</sup> And it shall come to pass, that as HASHEM rejoiced over you to do you good, to multiply you, so HASHEM will rejoice over you to make you shmad, to bring you to nothing; and ye shall be plucked from off the adamah whither thou goest to possess it.

<sup>64</sup> And HASHEM shall scatter thee among kol ha'ammim, from the one end of ha'aretz even unto the other; and there thou shalt serve elohim acherim, which neither thou nor Avoteicha have known, even etz va'even.

<sup>65</sup> And among these Goyim shalt thou find no

mano'ach,<sup>‡</sup> neither shall the sole of thy foot have rest; but HASHEM shall give thee there a lev rogez (*anxious heart*), and failing of eyes, and da'avon nefesh (*suffering of soul*);

<sup>66</sup> And thy life shall hang in doubt before thee; and thou shalt fear lailah and yomam, and shalt have none assurance of thy life;

<sup>67</sup> In the boker thou shalt say, Would it were erev! And at erev thou shalt say, Would it were boker! For the pachad of thine lev wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

<sup>68</sup> And HASHEM shall bring thee into Mitzrayim again with oniyot, by the way whereof I spoke unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for avadim and shefachot, and no ish shall buy you.

<sup>69</sup> These are the devarei HaBrit, which HASHEM commanded Moshe to cut with the Bnei Yisroel in Eretz Moav, besides the Brit which He cut with them in Chorev.

## 29

<sup>1</sup> And Moshe called unto kol Yisroel, and said unto them, Ye have seen all that HASHEM did before your eyes in Eretz Mitzrayim unto Pharaoh, and unto all his avadim, and unto all his land;

<sup>2</sup> The massot hagedolot (*great trials*) which thine eyes have seen, the otot, and those mofetim hagedolim;

<sup>3</sup> V'lo natan HASHEM lakhem lev lada'at v'einayim lirot v'ozna'im lishmoa ad hayom

---

<sup>‡</sup> 28:65 See Ruth

hazeh (*Yet HASHEM hath not given you a lev for da'as, and eyes to see, and ears to hear, to this day.*)

<sup>4</sup> And I have led you arba'im shanim in the midbar; your clothes are not worn out upon you, and thy sandal is not worn out upon thy foot.

<sup>5</sup> Ye have not eaten lechem, neither have ye drunk yayin or shechar; that ye might have da'as that Ani HASHEM Eloheicha.

<sup>6</sup> And when ye came unto this place, Sichon Melech Cheshbon, and Og Melech HaBashan, came out against us unto milchamah, and we defeated them:

<sup>7</sup> And we took their land, and gave it for a nachalah unto the Reuveni, and to the Gadi, and to the half tribe of Menasheh.

<sup>8</sup> Therefore be shomer over the divrei HaBrit hazot, and do them, lema'an (*in order that*) ye may prosper in all that ye do.

### [NITZAVIM]

<sup>9</sup> Ye stand today all of you before HASHEM Eloheichem; your rashei shvatim (*heads of tribes*), your zekenim, and your shoterim, with kol Ish Yisroel,

<sup>10</sup> Your little ones, your nashim, and the ger that is in thy machaneh, from the hewer of thy wood unto the drawer of thy mayim;

<sup>11</sup> That thou shouldest enter into Brit with HASHEM Eloheicha, and into His alah (*oath, imprecation*) which HASHEM Eloheicha cuts with thee today:

<sup>12</sup> In order that He may establish thee today for a people unto Himself, and that He may be unto thee Elohim, as He hath said unto thee, and as He hath

sworn unto Avoteicha, to Avraham, to Yitzchak, and to Ya'akov.

<sup>13</sup> Neither with you only do I cut this Brit and this alah (*oath, imprecation*);

<sup>14</sup> But with him that standeth here with us today before HASHEM Eloheinu, and also with him that is not here with us today;

<sup>15</sup> For ye know how we have dwelt in Eretz Mitzrayim; and how we came through the Goyim which ye passed by;

<sup>16</sup> And ye have seen their shikkutzim (*abominations*), and their gillulim (*idols*), etz va'even, kesef and zahav, which were among them:

<sup>17</sup> Lest there should be among you ish, or isha, or mishpochah, or shevet, whose lev turneth away today from HASHEM Eloheinu to go and serve the elohei hagoyim hahem (*the g-ds of these Goyim*); lest there should be among you a shoshon that beareth bitter poison and wormwood;\*

<sup>18</sup> And it come to pass, when he heareth the divrei haalah (*words of this oath, imprecation*) that he bless himself in his lev, saying, Shalom be with me, though I walk in the stubbornness of mine lev — thus bringing disaster on both the watered and the thirsty.

<sup>19</sup> HASHEM will not spare him, but then the wrath of HASHEM and His kina (*jealousy*) shall burn against that ish, and kol haalah (*all the curses*) that are written in this sefer shall fall upon him, and HASHEM shall blot out shmo from under Shomayim.

---

\* 29:17 MJ 12:15

<sup>20</sup> And HASHEM shall him separate out for disaster from all the Shivtei Yisroel, according to all the curses of HaBrit that are written in Sefer HaTorah HazeH;

<sup>21</sup> So that the dor ha'acharon (*later generation*) to come of your banim that shall rise up after you, and the ger that shall come from an eretz rechokah (*a far land*), shall say, when they see the makkot of that land, and the diseases which HASHEM hath laid upon it;

<sup>22</sup> And that the whole land thereof is gofrit (*sulfur*), and melach (*salt*), and serefah (*burning*), that it is not sown, nor beareth, nor any esev groweth therein, like the overthrow of Sodom, and Amora, Admah, and Tzevoyim, which HASHEM overthrew in His anger, and in His wrath:

<sup>23</sup> Even Kol HaGoyim shall say, Why hath HASHEM done thus unto this land? What meaneth the heat of this af hagadol (*great anger*)?

<sup>24</sup> Then men shall say, Because they have forsaken the Brit HASHEM Elohei Avotam, which He cut with them when He brought them forth out of Eretz Mitzrayim;

<sup>25</sup> For they went and served elohim acherim, and worshiped them, elohim whom they knew not, and whom He had not allotted unto them;

<sup>26</sup> And the Af HASHEM was kindled against this land, to bring upon it kol hakelalah that are written in this sefer;

<sup>27</sup> And HASHEM uprooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is yom hazeH.

<sup>28</sup> The nistarot (*secret things*) belong unto HASHEM Eloheinu: but the niglot (*those things which are revealed*) belong unto us and to baneinu ad olam, that we may do all the divrei haTorah hazot.

## 30

<sup>1</sup> And it shall come to pass, when all these things are come upon thee, the brocha and the kelalah, which I have set before thee, and thou shalt cause them to return to thy heart among kol HaGoyim, whither HASHEM Eloheicha hath driven thee,

<sup>2</sup> And shalt return unto HASHEM Eloheicha, and shalt obey His voice according to all that I command thee today, thou and thy banim, bekhool levavcha uvekhol nafshecha;

<sup>3</sup> That then HASHEM Eloheicha will bring you back from the golus, and have compassion upon thee, and will return and gather thee from kol ha'amim whither HASHEM Eloheicha hath dispersed thee.

<sup>4</sup> If any of thine be driven out unto the outmost parts of Shomayim, from thence will HASHEM Eloheicha gather thee, and from thence will He bring thee back;

<sup>5</sup> And HASHEM Eloheicha will bring thee into ha'aretz which Avoteicha possessed, and thou shalt possess it; and He will do thee good, and multiply thee above Avoteicha.

<sup>6</sup> And HASHEM Eloheicha will circumcise thine lev, and the lev of thy zera, to love HASHEM Eloheicha bekhool levavcha uvekhol nafshecha; that thou mayest live.\*

---

\* 30:6 Yn 3:3

<sup>7</sup> And HASHEM Eloheicha will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

<sup>8</sup> And thou shalt return and obey the voice of HASHEM, and do all His mitzvot which I command thee today.

<sup>9</sup> And HASHEM Eloheicha will make thee abound in every work of thine hand, in the pri of thy womb, and in the pri of thy animals, and in the pri of thy adamah, for tovah; for HASHEM will again rejoice over thee for tov, as He rejoiced over Avoteicha;

<sup>10</sup> If thou shalt give heed unto the voice of HASHEM Eloheicha, to be shomer over His mitzvot and His chukkot which are written in this sefer ha-torah, for thou will turn unto HASHEM Eloheicha bekhool levavcha uvekhool nafshecha.

<sup>11</sup> For this mitzvah which I command thee today, it is not too hidden from thee, neither is it too distant.

<sup>12</sup> It is not in Shomayim, that thou shouldest say, Who shall go up for us to Shomayim, and bring it unto us, that we may hear it, and do it?

<sup>13</sup> Neither is it beyond the yam, that thou shouldest say, Who shall go over the yam for us, and bring it unto us, that we may hear it, and do it?

<sup>14</sup> But the Davar is very near unto thee, in thy mouth, and in thy lev, that thou mayest do it.

<sup>15</sup> See, I have set before thee today HaChayyim and HaTov, and Mavet and Rah;

<sup>16</sup> In that I command thee today to love HASHEM Eloheicha, to walk in His ways, and to be shomer



over His mitzvot and His chukkot and His mishpatim, that thou mayest live and multiply; and HASHEM Eloheicha shall bless thee in ha'aretz whither thou goest to possess it.

<sup>17</sup> But if thine lev turn away, so that thou wilt not hear, but shalt be drawn away, and worship elohim acherim, and serve them;

<sup>18</sup> I announce unto you today, that ye shall surely perish, and that ye shall not prolong your yamim upon ha'adamah, whither thou passest over Yarden to go to possess it.

<sup>19</sup> I call Shomayim and Ha'Aretz to record today as witnesses against you, that I have set before you HaChayyim and HaMavet, HaBrocha and HaKelalah; therefore choose Chayyim, that both thou and thy zera may live;

<sup>20</sup> That thou mayest love HASHEM Eloheicha, and that thou mayest obey His voice, and that thou mayest have deveykus unto Him: for He is Chayyeicha<sup>†</sup>(*your life*), and the orech yameicha (*length of your days*); that thou mayest dwell in ha'adamah which HASHEM swore unto Avoteicha, to Avraham, to Yitzchak, and to Ya'akov, to give them.

## 31

### [VAYELEKH]

<sup>1</sup> And Moshe went and spoke these devarim unto kol Yisroel.

<sup>2</sup> And he said unto them, I am me'ah v'esrim shanah today; I can no more go out and come in;

---

<sup>†</sup> 30:20 Pp 1:2; Ac 17:28

also HASHEM hath said unto me, Thou shalt not go over this Yarden.

<sup>3</sup> HASHEM Eloheicha, He will go over before thee, and He will make shmad these Goyim from before thee, and thou shalt dispossess them; and Yehoshua (*see Neh 8:17 for Aramaic form, Yeshua*), he shall go over before thee, as HASHEM hath said.

<sup>4</sup> And HASHEM shall do unto them as He did to Sichon and to Og, melachim of the Emori, and unto the land of them, whom He made shmad.

<sup>5</sup> And HASHEM shall give them up before your face, that ye may do unto them according unto kol hamitzvot which I have commanded you.

<sup>6</sup> Be strong and of good courage, fear not, nor be afraid of their faces; for HASHEM Eloheicha, He it is that doth go with thee; He will not fail thee, nor abandon thee.

<sup>7</sup> And Moshe called unto Yehoshua, and said unto him in the sight of kol Yisroel, Chazak! (*be strong*) and of a good courage; for thou must go with this people unto Ha'Aretz which HASHEM hath sworn unto their avot to give them; and thou shalt cause them to inherit it.\*

<sup>8</sup> And HASHEM, He it is that doth go before thee; He will be with thee, He will not fail thee, neither abandon thee: fear not, neither be dismayed.

<sup>9</sup> And Moshe wrote this torah, and delivered it unto the kohanim, the Bnei Levi, which bore the Aron Brit HASHEM and unto kol Ziknei Yisroel.

<sup>10</sup> And Moshe commanded them, saying, At the end of every shevah shanim, in the mo'ed (*appointed time*) of the shnat hashemittah (*year of release*), in Chag HaSukkot,

---

\* **31:7** See Isa 49:8; Yn 14:1-3.

<sup>11</sup> When kol Yisroel is come to appear before HASHEM Eloheicha in the place which He shall choose, thou shalt read this torah before kol Yisroel in their hearing.

<sup>12</sup> Gather the people together, anashim and nashim, and banim, and ger that is within thy she'arim, in order that they may hear, and that they may learn, and fear HASHEM Eloheichem, and be shomer to do kol divrei hatorah hazot;

<sup>13</sup> And that their banim, which have not known anything, may hear, and learn to fear HASHEM Eloheichem, as long as ye live in ha'adamah whither ye go over Yarden to possess it.

<sup>14</sup> And HASHEM said unto Moshe, Behold, thy yamim approach that thou must die; call Yehoshua, and present yourselves in the Ohel Mo'ed, that I may give him a charge. And Moshe and Yehoshua went, and presented themselves in the Ohel Mo'ed.

<sup>15</sup> And HASHEM appeared in the Ohel in an amud anan (*pillar of cloud*); and the amud anan stood over the petach (*entrance*) of the Ohel.

<sup>16</sup> And HASHEM said unto Moshe, Behold, thou shalt sleep with Avoteicha; and this people will rise up, and play the harlot going after the elohei nekhar ha'arets (*g-ds of the foreigners of the land*), whither they go to be among them, and will forsake Me, and break My Brit which I have cut them.

<sup>17</sup> Then My anger shall be kindled against them in Yom Hahu, and I will forsake them, and I will hide My face from them, and they shall be devoured, and ra'ot rabbot (*many evils*) and tzarot (*troubles*) shall befall them; so that they will say

in Yom Hahu, Are not these evils come upon us, because Elohai is not among us?

<sup>18</sup> And I will surely hide My face in Yom Hahu for kol hara'ah which they shall have done, in that they are turned unto elohim acherim.

<sup>19</sup> Now therefore write ye this shirah for you, and teach it the Bnei Yisroel; put it in their mouths, in order that this shirah may be an ed (*witness*) for Me against the Bnei Yisroel.

<sup>20</sup> For when I shall have brought them into ha'adamah which I swore unto Avotav (*their fathers*), zavat cholov u'devash (*that floweth with milk and honey*); and they shall have eaten and filled themselves, and grown fat; then will they turn unto elohim acherim, and serve them, and provoke Me, and break My Brit.

<sup>21</sup> And it shall come to pass, when ra'ot rabbot and tzarot are befallen them, that this shirah shall testify against them as an ed (*witness*); for it shall not be forgotten out of the mouths of their zera; for I know their yetzer (*inclination*) in which they go about, even now, before I have brought them into ha'aretz which I swore.

<sup>22</sup> Moshe therefore wrote this shirah on that day, and taught it the Bnei Yisroel.

<sup>23</sup> And he gave Yehoshua ben Nun a charge, and said, Chazak! And of a good courage; for thou shalt bring the Bnei Yisroel into Ha'Aretz which I swore unto them; and I will be with thee.<sup>†</sup>

<sup>24</sup> And it came to pass, when Moshe had made an end of writing the divrei HaTorah hazot in a sefer, until they were finished,

---

<sup>†</sup> **31:23** Isa 49:8

<sup>25</sup> That Moshe commanded the Levi'im, which bore the Aron Brit HASHEM, saying,

<sup>26</sup> Take this sefer haTorah, and put it at the side of the Aron Brit HASHEM Eloheichem, that it may be there for an ed (*witness*) against thee.

<sup>27</sup> For I know thy meri (*rebellion*), and thy oref hakasheh (*stiff neck*); behold, while I am yet alive with you today, ye have been mamrim (*rebellious*) against HASHEM; and how much more after my death!

<sup>28</sup> Gather unto me kol ziknei shvatim of you, and your shoterim, that I may speak these devarim in their hearing, and call Shomayim and Ha'Aretz to record as witnesses against them.

<sup>29</sup> For I know that after my death ye will utterly corrupt yourselves, and turn aside from HaDerech which I have commanded you; and hara'ah will befall you in the acharim hayamim; because ye will do rah (*evil*) in the sight of HASHEM, to provoke Him to anger through the work of your hands.

<sup>30</sup> And Moshe spoke in the ears of kol Kahal Yisroel the divrei hashirah hazot (*words of this song*), until they were ended.

## 32

### [HAAZINU]

<sup>1</sup> Give ear, O Shomayim, and I will speak; and hear, O Ha'Aretz, the words of my mouth.

<sup>2</sup> My teaching shall drop as the matar,  
my speech shall distil as the tal,  
as the small rain upon the tender herb,  
and as the showers upon the esev;

<sup>3</sup> Because I will publish the Shem of HASHEM;  
ascribe ye greatness unto Eloheinu.

<sup>4</sup> He is the Tzur, His po'al is tamim;  
for all His ways are mishpat;  
El Emunah and without avel (*iniquity*),  
tzaddik and yashar is He.

<sup>5</sup> They have corrupted themselves, their mum is  
not His;  
the defect is in His banim;  
a dor ikesh u'petaltol (*a perverse and crooked generation*).

<sup>6</sup> Do ye thus repay HASHEM,  
O foolish people without chacham?  
Is not He Avicha that hath bought thee?  
Hath He not made thee, and established thee?

<sup>7</sup> Remember the yemot olam,  
consider shenot dor v'dor: ask Avicha,  
and he will show thee; thy zekenim,  
and they will tell thee.

<sup>8</sup> When HaElyon divided to the Goyim their nachalah,  
when He separated the Bnei Adam,  
He set the gevulot (*borders*) of the people  
according to the number of the Bnei Yisroel.

<sup>9</sup> For HASHEM's chelek is His people;  
Ya'akov is the chevel (*allotment*) of His nachalah.

<sup>10</sup> He found him in an eretz midbar,  
and in a barren and howling wilderness;  
He encircled him, He granted him discernment,  
He preserved him as the pupil of His eye.

<sup>11</sup> As a nesher stirreth up her ken (*nest*),

fluttereth over her young,  
spreadeth her wings, taketh them up,  
beareth them on her wings,

<sup>12</sup> So HASHEM alone did lead him,  
and there was no el nekhar (*strange g-d*) with him.

<sup>13</sup> He made him ride on the high places of Eretz,  
that he might eat the tenuvot sadeh (*increase of the fields*);

and He made to suckle him devash out of the rock,  
and shemen out of the flinty rock;

<sup>14</sup> Butter of cattle, and cholov tzon,  
with fat of lambs,  
and rams of the breed of Bashan, and goats,  
with chittah (*wheat*) as fat as kidneys;  
and thou didst drink the pure dahm of the grape.

<sup>15</sup> But Yeshurun grew fat, and kicked;  
thou art grown fat, thou art grown thick, thou art  
covered with fatness;  
then he forsook G-d which made him,  
and lightly esteemed the Tzur of his Yeshu'ah  
(*Salvation*).

<sup>16</sup> They provoked Him to jealousy with zarim (*foreign g-ds*),  
with to'evot (*abominations*) provoked they Him to  
anger.

<sup>17</sup> They sacrificed unto shedim (*demons*), not to G-  
d;  
to elohim whom they knew not,  
to chadashim (*new g-ds*), new arrivals,  
whom Avoteichem feared not.

<sup>18</sup> Of the Tzur that fathered thee thou art unmind-  
ful,  
and hast forgotten El that formed thee.

19 And when HASHEM saw it, He spurned them,  
because of the provoking of His banim, and of His  
banot.

20 And He said,  
I will hide My face from them,  
I will see what their end shall be; for they are a  
very perverse generation,  
banim in whom is no faithfulness.

21 They have moved Me to jealousy  
with that which is lo El (*not G-d*),  
they have provoked Me to anger with their vani-  
ties;

and I will move them to jealousy with those which  
are lo Am (*a non-people*);

I will provoke them to anger with a goy naval  
(*foolish, senseless nation*).\*

22 For an eish is kindled in Mine anger,  
and shall burn unto the lowest Sheol,  
and shall devour Eretz and her increase,  
and set on fire the foundations of harim.

23 I will heap disasters upon them;  
I will spend Mine khitzim (*arrows*) upon them.

24 They shall be burned with hunger, and de-  
voured with burning heat,

and with bitter destruction;  
I will also send the teeth of beasts upon them,  
with the venom of serpents of the aphar (*dust*).

25 The cherev without,  
and terror within,  
shall destroy both the bochur and the betulah,  
the suckling also with the man of gray hairs.

26 I said, I will dash them in pieces,

---

\* 32:21 Ro 10:19



I would make the remembrance of them to cease  
from among men;

<sup>27</sup> Were it not that I feared the wrath of the enemy,  
lest their adversaries should misinterpret,  
and lest they should say, Our hand is triumphant,  
and HASHEM hath not done all this.

<sup>28</sup> For they are a goy (*nation*) void of sense,  
neither is there any seichel in them.

<sup>29</sup> O that they were wise, that they had seichel,  
that they would consider their acharit (*latter end*,  
*future*)!

<sup>30</sup> How should echad chase an elef (*thousand*),  
and shnayim (*two*) put ten thousand to flight,  
except their tzur had sold them,  
and HASHEM had shut them up?

<sup>31</sup> For their tzur is not like Tzureinu,  
even our enemies themselves being conceders.

<sup>32</sup> For their gefen is of the gefen of Sodom,  
and of the fields of Amora (*Gomorrah*);  
their grapes are grapes of poison,  
their clusters are bitter;

<sup>33</sup> Their yayin is the venom of serpents,  
and the deadly poison of asps.

<sup>34</sup> Is not this laid up in store with Me,  
and sealed up among My otzrot (*treasures*)?

<sup>35</sup> To Me belongeth nakam (*vengeance*) and recompence;

their foot shall slip in due time;  
for the Yom of their calamity is at hand,  
and the things that shall come upon them make  
haste.

<sup>36</sup> For HASHEM shall judge His people,  
and relent for His avadim,

when He seeth that their power is gone,  
and there is none left, slave or free.

<sup>37</sup> And He shall say, Where are their elohim,  
their tzur in whom they trusted,

<sup>38</sup> Which did eat the fat of their zevakhim (*sacrifices*),  
and drank the yayin of their nesakhim (*drink offerings*)?

Let them rise up and help you,  
and be your shelter.

<sup>39</sup> See now that I, even I, am He,  
and there is no elohim besides Me:  
I kill, and I make alive;  
I wound, and I heal;  
neither is there any that can deliver out of My  
hand.

<sup>40</sup> For I lift up My hand to Shomayim,  
and say, Chai Anochi l'Olam (*as I live*).

<sup>41</sup> If I sharpen My glittering cherev,  
and Mine hand take hold on mishpat;  
I will render nakam (*vengeance*) to Mine enemies,  
and will reward them that hate Me.

<sup>42</sup> I will make Mine khitzim (*arrows*) drunk with  
dahm,  
and My cherev shall devour basar;  
and that with the dahm of the slain and of the  
captives,  
from the head of leaders of the foe.

<sup>43</sup> Rejoice, O ye Goyim, with His people:  
for He will avenge the dahm of His avadim,  
and will render nakam (*vengeance*) to His adversaries,  
and will make kapporah for the land of His people.

<sup>44</sup> And Moshe came and spoke kol divre hashirah in the hearing of the people, he, and Hoshea ben Nun.

<sup>45</sup> And Moshe made an end of speaking all these devarim to kol Yisroel;

<sup>46</sup> And he said unto them, Set your hearts unto all the devarim which I testify among you to-day, which ye shall command your banim to be shomer to do, kol divrei hatorah hazot.

<sup>47</sup> For it is not an idle thing for you; because it is Chayyeichem (*your life*); and through this thing ye shall prolong your yamim in ha'adamah, whither ye go over Yarden to possess it.

<sup>48</sup> And HASHEM spoke unto Moshe that very same day, saying,

<sup>49</sup> Get thee up into this mountain range Avarim, unto Mt Nevo, which is in Eretz Moav, that is opposite Yericho; and view Eretz Kena'an, which I give unto the Bnei Yisroel for a possession;

<sup>50</sup> And in the mount whither thou goest up ye will die, and be gathered unto thy people; as Aharon thy brother died in Mt Hor, and was gathered unto his people;

<sup>51</sup> Because you trespassed against Me among the Bnei Yisroel at the waters of Merivat-Kadesh, in the midbar of Tzin; because lo kiddashtem (*not ye upheld as holy*) Me in the midst of the Bnei Yisroel.

<sup>52</sup> Therefore from a distance thou shalt see ha'aretz; but thou shalt not enter thither into ha'aretz which I give the Bnei Yisroel.

## 33

[V'ZOT HABERACHAH]

<sup>1</sup> And this is the brocha, wherewith Moshe the Ish HaElohim blessed the Bnei Yisroel before moto (*his death*).

<sup>2</sup> And he said,  
HASHEM came from Sinai,  
and rose up from Se'ir unto them;  
He shined forth from Mt Paran,  
and He came with ten thousands of kodesh;  
from His right hand went a fiery law for them.

<sup>3</sup> Yea, He loved the amim;  
kol kedoshav (*all His holy ones*) are in Thy hand:  
and they sat down at Thy feet;  
every one shall receive of Thy devarot.

<sup>4</sup> Moshe charged us with a torah,  
even the morashah kehillat Ya'akov (*heritage of the Congregation of Ya'akov*).

<sup>5</sup> And He was Melech in Yeshurun,  
when the Rashei Am and the Shivtei Yisroel  
were gathered together.

<sup>6</sup> Let Reuven live, and not die;  
and let not his men be few.

<sup>7</sup> And this to Yehudah: and he said,  
Shema, HASHEM, the voice of Yehudah,  
and bring him unto his people;  
let his hands contend for him;  
and be Thou an ezer (*help*) to him from his enemies.

<sup>8</sup> And of Levi he said,  
Let Thy Tummim and Thy Urim be with Thy  
chased,  
whom Thou didst prove at Massah,

and with whom Thou didst strive at the waters of Merivah;

9 Who said unto his av and to his em,  
I have not seen him;  
neither did he acknowledge his brethren,  
nor knew his own banim;  
for they\* have been shomer over Thy word,  
and Thy Brit they have preserved.

10 They shall teach Ya'akov Thy mishpatim,  
and Yisroel Thy torah;  
they shall put ketorah before Thee,  
and kalil (*whole burnt offerings*) upon Thine  
mizbe'ach.

11 Bless, O HASHEM, his resources,  
and accept the work of his hands;  
strike through the loins of them that rise against  
him,  
and of them that hate him, that they rise not again.

12 And of Binyamin he said,  
Yedid HASHEM shall dwell  
in safety by Him;  
and HASHEM shall hover over him all day long,  
and he (Yedid HASHEM), shall rest between His  
shoulders.

13 And of Yosef he said,  
Mevorekhet HASHEM (Blessed of HASHEM) be his  
land,  
for the precious things of Shomayim, for the tal,  
and for the tehom (*deep waters*) that coucheth  
below,

---

\* 33:9 Levi'im

14 With the choice fruits brought forth by the shemesh,  
and choice crops put forth by the yarei'ach,

15 And with the choicest of the harrei kedem (*eternal mountains*),

and for the precious things of the everlasting hills,

16 And for the precious things of ha'aretz and fulness thereof,

and for the good will of Him whose [shekhinah] dwelling is in the [burning] bush;

let the blessing come upon the head of Yosef,

and upon the top of the head of him that was separated from his brethren.

17 His glory is like the bechor of his shor,  
and his horns are like the horns of a wild ox;  
with them he shall push the people  
together to the ends of ha'aretz;  
and they are the ten thousands of Ephrayim,  
and they are the thousands of Menasheh.

18 And of Zevulun he said,  
Rejoice, Zevulun, in thy going out;  
and, Yissakhar, in thy oholim.

19 They shall call the people unto the mountain;  
there they shall offer zivkhei tzedek;  
for they shall draw out of the abundance of the seas,  
and of treasures hid in the sand.

20 And of Gad he said,  
Baruch be he that enlargeth Gad;  
he dwelleth as a lion,  
and teareth the zero'a as well as the crown of the head.

21 And he provided the reshith for himself,  
when the chelkat mechokek (*lawgiver's chelek*)  
was assigned.

When the Rashei Am came,  
he executed the Tzidkat HASHEM,  
and His mishpatim with Yisroel.

22 And of Dan he said,  
Dan is a gur aryeh (*lion's whelp*);  
he shall leap from Bashan.

23 And of Naphtali he said,  
O Naphtali, satisfied with ratzon,  
and full with the Birkat HASHEM;  
possess thou the west and the south.

24 And of Asher he said,  
Baruch be Asher with banim;  
let him be acceptable to his brethren,  
and let him tovel (*dip, immerse*)<sup>†</sup> his foot in she-  
men.

25 Thy bars shall be barzel (*iron*) and nechoshet  
(*bronze*);  
and as thy yamim, so shall thy strength be.

26 There is none like unto El Yeshurun,  
who rideth upon Shomayim to be thy ezer (*help*),  
and on the sky in His majesty.

27 Elohei Kedem is thy me'onah (*dwelling place*),  
and underneath are the Zero'ot Olam (*Everlasting  
Arms*);  
and He shall thrust out the enemy from before  
thee;

---

<sup>†</sup> 33:24 as in tevilah

and shall say, Make them shmad.

<sup>28</sup> Yisroel then shall dwell in safety alone;  
the fountain of Ya'akov shall be upon  
an eretz dagan (*land of grain*) and tirosh (*new  
wine*);

also His heavens shall drop down tal.

<sup>29</sup> Happy art thou, O Yisroel; who is like unto thee,  
O people saved by HASHEM,  
the mogen of thy ezer  
and the cherev of thy majesty!  
Thine enemies shall come fawning unto thee;  
and thou shalt trample down their high places.

### 34

<sup>1</sup> And Moshe went up from the plains of Moav  
unto Mt Nevo to the top of Pisgah, that is, over  
against Yericho. And HASHEM showed him all  
Eretz Gil'ad, unto Dan,

<sup>2</sup> And all Naphtali, and Eretz Ephrayim, and  
Menasheh, and all Eretz Yehudah, unto the West-  
ern\* Sea,

<sup>3</sup> And the Negev, and the plain of the valley of  
Yericho, the Ir Hatemarim (*City of Date Palms*),  
unto Tzoar.

<sup>4</sup> And HASHEM said unto him, This is HaAretz  
which I swore unto Avraham, unto Yitzchak, and  
unto Ya'akov, saying, I will give it unto thy zera; I  
have caused thee to see it with thine eyes, but thou  
shalt not go over thither.

<sup>5</sup> So Moshe Eved HASHEM died there in Eretz  
Moav, as HASHEM had said.

---

\* <sup>34:2</sup> Mediterranean



<sup>6</sup> And He buried him in a valley in Eretz Moav, over against Beit-Pe'or; but no man knoweth of his kever unto this yom.<sup>†</sup>

<sup>7</sup> And Moshe was me'ah v'esrim shanah when he died; his eyesight was not weakened, nor his natural force reduced.

<sup>8</sup> And the Bnei Yisroel wept for Moshe in the plains of Moav shloshim yom; then the yamim of weeping and mourning for Moshe were ended.

<sup>9</sup> And Yehoshua ben Nun was full of the ruach chochmah; for Moshe had laid his hands upon him; and the Bnei Yisroel were heedful unto him, and did as HASHEM commanded Moshe.

<sup>10</sup> And there arose not a navi since in Yisroel like unto Moshe, whom HASHEM knew panim el panim (*face to face*),

<sup>11</sup> In all the otot and the mofetim, which HASHEM sent him to do in Eretz Mitzrayim to Pharaoh, and to all his avadim, and to all his land,

<sup>12</sup> And in all that yad hachazakah, and in all the morah hagadol (*great terror*) which Moshe did in the sight of kol Yisroel.

---

<sup>†</sup> **34:6** See Isa 53:9 on Moshiach's kever.

# **The Orthodox Jewish Bible**

## **The Orthodox Jewish Bible - Tanakh and Orthodox Jewish Brit Chadasha - The Holy Bible**

copyright © 2002-2011, 2021, 2024 Artists for Israel International

Language: English

Contributor: Artists for Israel International

### **THE ORTHODOX JEWISH TANAKH**

Artists For Israel Intl Inc.

This version also appears with the Orthodox Yiddish Triglot which presents the Hebrew Yiddish script in Latin script and an English word for word translation, available at [afi.org/Torah](http://afi.org/Torah)

To donate PayPal.Me

This translation is made available to you under the terms of the Creative Commons Attribution license 4.0.

You may share and redistribute this Bible translation or extracts from it in any format, provided that:

You include the above copyright and source information.

If you make any changes to the text, you must indicate that you did so in a way that makes it clear that the original licensor is not necessarily endorsing your changes.

Pictures included with Scriptures and other documents on this site are licensed just for use with those Scriptures and documents. For other uses, please contact the respective copyright owners.

Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

2025-05-01

---

PDF generated using Haiola and XeLaTeX on 1 May 2025 from source files dated 1 May 2025

65f92c2c-5b58-56df-b6c5-22733849a89b