

Shoftim, Torah

Deuteronomy 18:6-19:13

(6) If a Levite would go, from any of the settlements throughout Israel where he has been residing, to the place that the LORD has chosen, he may do so whenever he pleases. (7) He may serve in the name of the LORD his God like all his fellow Levites who are there in attendance before the LORD. (8) They shall receive equal shares of the dues, without regard to personal gifts or patrimonies. (9) When you enter the land that the LORD your God is giving you, you shall not learn to imitate the abhorrent practices of those nations. (10) Let no one be found among you who consigns his son or daughter to the fire, or who is an augur, a soothsayer, a diviner, a sorcerer, (11) one who casts spells, or one who consults ghosts or familiar spirits, or one who inquires of the dead. (12) For anyone who does such things is abhorrent to the LORD, and it is because of these abhorrent things that the LORD your God is dispossessing them before you. (13) You must be wholehearted with the LORD your God. (14) Those nations that you are about to dispossess do indeed resort to soothsayers and augurs; to you, however, the LORD your God has not assigned the like. (15) The LORD your God will raise up for you a prophet from among your own people, like myself; him you shall heed. (16) This is just what you asked of the LORD your God at Horeb, on the day of the Assembly, saying, "Let me not hear the voice of the LORD my God any longer or see this wondrous fire any more, lest I die." (17) Whereupon the LORD said to me, "They have done well in speaking thus. (18) I will raise up a prophet for them from among their own people, like yourself: I will put

דברים י"ח:ו'-י"ט:י"ג

(ו) וְכִי־יָבֹא הַלְוִי מֵאֶחָד שְׂעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אֹתוֹת נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: (ז) וְשִׁירְתָּ בְּשֵׁם יְהוָה אֱלֹהֶיךָ בְּכָל־אֲחֵי הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי יְהוָה: (ח) חֶלֶק כְּחֶלֶק יֵאָכְלוּ לְבֶד מִמִּכְרֵי עַל־הָאָבוֹת: {ס} (ט) כִּי אֲתָה בָּא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת כַּתּוֹעֵבֹת הַגּוֹיִם הָהֵם: (י) לֹא־יִמָּצֵא בְּךָ מֵעַבִּיר בְּנוֹ־וּבִתּוֹ בְּאֵשׁ קִסָּם קִסָּמִים מְעוֹנָן וּמְנַחֵשׁ וּמְכַשֵּׁף: (יא) וְחֹבֵר הַקֶּבֶר וְשֹׂאֵל אוֹב וְיֹדְעֵי וְדָרָשׁ אֶל־הַמֵּתִים: (יב) כִּי־תוֹעֵבֹת יְהוָה כָּל־עֲשֵׂה אֱלֹהִים וּבַגְּלָל הַתּוֹעֵבֹת הָאֵלֹהִים יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ: (יג) תִּמְנִיעַ תְּהַיָּה עִם יְהוָה אֱלֹהֶיךָ: (יד) כִּי הַגּוֹיִם הָאֵלֹהִים אֲשֶׁר אֲתָה יוֹרֵשׁ אוֹתָם אֶל־מְעַנְנִים וְאֶל־קִסָּמִים יִשְׁמְעוּ וְאֲתָה לֹא כֹן נָתַן לָךְ יְהוָה אֱלֹהֶיךָ: (טו) נָבִיא מִקִּרְבְּךָ מֵאֲחֵיךָ כַּמִּנִּי יָקִים לָךְ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן: (טז) כָּל־כָּל אֲשֶׁר־שָׂאֵלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֵרֵב בְּיוֹם הַקֶּהֱלֵל לֵאמֹר לֹא אֶסֶף לִשְׁמָעַ אֶת־קוֹל יְהוָה אֱלֹהֵי וְאֶת־הָאֵשׁ הַגְּדֹלָה הַנֹּצֵאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוֹת: (יז) וַיֹּאמֶר יְהוָה אֵלָי הֵיטִיבוּ אֲשֶׁר דִּבַּרְוּ: (יח) נָבִיא אֲקִים לָהֶם מִקִּרְבֵּי אַחֵיהֶם כְּמוֹךָ וְנִתְתִּי דְבָרִי בְּפִיו וְדִבַּרְתָּ אֵלֵיהֶם אֵת כָּל־אֲשֶׁר אֶצְוֶנּוּ: (יט) וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמָע אֶל־דְּבָרֵי אֲשֶׁר יְדַבֵּר בְּשִׁמִּי אֲנֹכִי אֲדַרְשׁ מֵעַמּוֹ: (כ) אִךְ הַנָּבִיא אֲשֶׁר יִזְדַּבֵּר לְדַבֵּר דְּבַר בְּשִׁמִּי אֵת אֲשֶׁר

My words in his mouth and he will speak to them all that I command him; (19) and if anybody fails to heed the words he speaks in My name, I Myself will call him to account. (20) But any prophet who presumes to speak in My name an oracle that I did not command him to utter, or who speaks in the name of other gods—that prophet shall die.” (21) And should you ask yourselves, “How can we know that the oracle was not spoken by the LORD?”— (22) if the prophet speaks in the name of the LORD and the oracle does not come true, that oracle was not spoken by the LORD; the prophet has uttered it presumptuously: do not stand in dread of him. (1) When the LORD your God has cut down the nations whose land the LORD your God is assigning to you, and you have dispossessed them and settled in their towns and homes, (2) you shall set aside three cities in the land that the LORD your God is giving you to possess. (3) You shall survey the distances, and divide into three parts the territory of the country that the LORD your God has allotted to you, so that any manslayer may have a place to flee to.— (4) Now this is the case of the manslayer who may flee there and live: one who has killed another unwittingly, without having been his enemy in the past. (5) For instance, a man goes with his neighbor into a grove to cut wood; as his hand swings the ax to cut down a tree, the ax-head flies off the handle and strikes the other so that he dies. That man shall flee to one of these cities and live.— (6) Otherwise, when the distance is great, the blood-avenger, pursuing the manslayer in hot anger, may overtake him and kill him; yet he did not incur the death penalty, since he had never been the other’s enemy. (7) That is why I command you: set aside three cities. (8) And when the LORD your God enlarges your territory, as He swore to your fathers, and gives you all the land that He promised to give your fathers— (9) if you faithfully observe all this Instruction that I enjoin upon you this day, to love the LORD your

לֹא־צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם
אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא: (כא)
וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה גִדַע אֶת־הַדָּבָר
אֲשֶׁר לֹא־דִבְּרוּ יְהוָה: (כב) אֲשֶׁר יְדַבֵּר
הַנְּבִיא בְּשֵׁם יְהוָה וְלֹא־יְהִיֶה הַדָּבָר וְלֹא
יָבֵא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה
בְּזִדּוֹן דִּבְּרוּ הַנְּבִיא לֹא תִגּוּר
מִמֶּנּוּ: (ס) (א) פִּי־יִכְרִית יְהוָה
אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן
לְךָ אֶת־אֲרָצָם וּירְשָׁתָם וַיִּשְׁבֹּת בְּעָרֵיהֶם
וּבְכַתְיָהֶם: (ב) שְׁלוֹשׁ עָרִים תַּבְדִּיל לְךָ
בְּתוֹךְ אֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ
לְרִשְׁתָּהּ: (ג) תִּכְוֶן לְךָ הַדֶּרֶךְ וְשִׁלַּשְׁתָּ
אֶת־גְּבוּל אֲרָצְךָ אֲשֶׁר יִנְחִילֶךָ יְהוָה אֱלֹהֶיךָ
וְהָיָה לְנוֹס שָׁמָּה כָּל־רֹצֵחַ: (ד) וְזֶה דְבַר
הַרְצָח אֲשֶׁר־יִנּוֹס שָׁמָּה וְחִי אֲשֶׁר יִכֶּה
אֶת־רֵעֵהוּ בְּבִלְיַדְעַת וְהוּא לֹא־שָׁנֵא לוֹ
מִתְּמַל שְׁלֹשָׁם: (ה) וְאֲשֶׁר יָבֵא אֶת־רֵעֵהוּ
בְּעֵר לְחֹטֵב עֵצִים וְנִדְחָה יָדוֹ בַּגִּרְזֵן לְכַרֵּת
הָעֵץ וְנִשַּׁל הַבְּרוֹזַל מִן־הָעֵץ וּמָצָא
אֶת־רֵעֵהוּ וּמָת הוּא יִנּוֹס אֶל־אֶחָת
הָעָרִים־הָאֵלֶּה וְחִי: (ו) פֶּן־יִרְדֹּף גֹּאֵל הַדָּם
אֲחֵרֵי הַרְצָח פִּי־יַחַם לְבָבוֹ וְהִשְׁיִגוּ
פִּי־יִרְבֶּה הַדֶּרֶךְ וְהִכְהוּ נַפְשׁ וְלוֹ אֵין
מִשְׁפַּט־מָוֹת כִּי לֹא שָׁנֵא הוּא לוֹ מִתְּמוּל
שְׁלֹשׁוֹם: (ז) עַל־כֵּן אֲנֹכִי מְצִוֶּה לְאֹמֶר
שְׁלֹשׁ עָרִים תַּבְדִּיל לְךָ: (ח) וְאִם־יִרְחִיב
יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ כַּאֲשֶׁר נִשְׁבַּע
לְאַבְתָּיִךָ וְנָתַן לְךָ אֶת־כָּל־הָאָרֶץ אֲשֶׁר
דִּבַּר לְתַת לְאַבְתָּיִךָ: (ט) כִּי־תִשְׁמַר
אֶת־כָּל־הַמְצִוָּה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר
אֲנֹכִי מְצִוֶּה הַיּוֹם לְאַהֲבָהּ אֶת־יְהוָה
אֱלֹהֶיךָ וּלְלַכֵּת בַּדֶּרֶךְ כִּי כָל־הַיָּמִים וַיִּסְפָּת
לְךָ עוֹד שְׁלֹשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה: (י)
וְלֹא יִשְׁפֹךְ דָּם נָקִי בְּקִרְבֵּי אֲרָצְךָ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וְהָיָה עֲלֶיךָ
דְּמִים: (פ)
(יא) וְכִי־יְהִיֶּה אִישׁ שָׁנֵא לְרֵעֵהוּ וְאַרְבַּ לּוֹ

God and to walk in His ways at all times— then you shall add three more towns to those three. (10) Thus blood of the innocent will not be shed, bringing bloodguilt upon you in the land that the LORD your God is allotting to you. (11) If, however, a person who is the enemy of another lies in wait for him and sets upon him and strikes him a fatal blow and then flees to one of these towns, (12) the elders of his town shall have him brought back from there and shall hand him over to the blood-avenger to be put to death; (13) you must show him no pity. Thus you will purge Israel of the blood of the innocent, and it will go well with you.

וְקָם עָלָיו וְהִכָּהוּ נֶפֶשׁ וּמֵת וְנִס אֶל־אֶחָת
הָעָרִים הָאֵלֶּל: (יב) וְשִׁלְחוּ זִקְנֵי עִירוֹ וְלָקְחוּ
אֹתוֹ מִשָּׂם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וּמֵת:
(יג) לֹא־תַחֲוֹס עֵינֶיךָ עָלָיו וּבְעֵרַת דַּם־הַנֶּקִי
מִיִּשְׂרָאֵל וְטוֹב לָךְ: {ס}

