

Shoftim, Torah, September 7, 2024

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 יהוה has chosen, he may do so whenever he pleases. (7) He may serve in the name of his God יהוה like all his fellow Levites who are there in attendance before יהוה.

(8) They shall receive equal shares of the dues, without regard to personal gifts or patrimonies. (9) When you enter the land that your God יהוה 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 a 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.

דברים י"ח:ו'-י"ט:י"ג

(ו) וְכִי־יָבֹא הַלֵּוִי מֵאֶחָד שְׂעָרָיִךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אֶרֶץ נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: (ז) וְשִׁרְתָּ בְּשֵׁם יְהוָה אֱלֹהֶיךָ כְּכָל־אֶחָיו הַלְוִיִּם הַעֲמֻדִים שָׁם לִפְנֵי יְהוָה: (ח) חֶלֶק כְּחֶלֶק יֹאכְלוּ לְבַד מִמִּכְרֵי עַל־הָאָבוֹת: {ס} (ט) כִּי אַתָּה בָּא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת כְּתוֹעֵבֹת הַגּוֹיִם הָהֵם: (י) לֹא־יִמָּצֵא בְּךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בְּאֵשׁ קִסָּם קִסָּמִים מְעוֹנָן וּמְנַחֵשׁ וּמְכַשֵּׁף: (יא) וְחָבֵר חָבֵר וְשֹׂאֵל אוֹב וַיִּדְעָנִי וְדָרַשׁ אֶל־הַמֵּתִים: (יב) כִּי־תוֹעֵבֹת יְהוָה כָּל־עֲשֵׂה אֵלֶּה וּבַגְּלִל הַתוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ: (יג) תָּמִים

(12) For anyone who does such things is abhorrent to יהוה, and it is because of these abhorrent things that your God יהוה is dispossessing them before you. (13) You must be wholehearted with your God יהוה. (14) Those nations that you are about to dispossess do indeed resort to soothsayers and augurs; to you, however, your God יהוה has not assigned the like. (15) From among your own people, your God יהוה will raise up for you a prophet like myself; that is whom you shall heed. (16) This is just what you asked of your God יהוה at Horeb, on the day of the Assembly, saying, “Let me not hear the voice of my God יהוה any longer or see this wondrous fire any more, lest I die.” (17) Whereupon יהוה said to me, “They have done well in speaking thus. (18) I will raise up for them from among their own people a prophet like yourself, in whose mouth I will put My words and

תְּהִיָּה עִם יְהוָה אֱלֹהֶיךָ: (יד) כִּי |
הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ
אוֹתָם אֶל-מְעַנְנִים וְאֶל-קִסְמִים
יִשְׁמְעוּ וְאַתָּה לֹא כֹן נָתַן לְךָ יְהוָה
אֱלֹהֶיךָ: (טו) נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ
כַּמִּנִּי יִקִּים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו
תִּשְׁמָעוּן: (טז) כָּל אֲשֶׁר-שָׂאֲלֶתָ
מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֶרֶב בְּיוֹם
הַקָּהָל לֵאמֹר לֹא אֶסָּף לְשַׁמֵּעַ
אֶת-קוֹל יְהוָה אֱלֹהֵי וְאַתְּ-הָאֵשׁ
הַגְּדֹלָה הַזֹּאת לֹא-אֶרְאֶה עוֹד וְלֹא
אֶמּוֹת: (יז) וַיֹּאמֶר יְהוָה אֵלָי
הֵיטִיבוּ אֲשֶׁר דִּבַּרוּ: (יח) נָבִיא
אֶקִּים לָהֶם מִקִּרְבֵּי אַחֵיהֶם כַּמֹּד
וְנָתַתִּי דְבָרִי בְּפִיו וְדִבַּר אֲלֵיהֶם אֵת
כָּל-אֲשֶׁר אֶצְוֶנּוּ: (יט) וְהָיָה הָאִישׁ
אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבָרֵי אֲשֶׁר
יְדַבֵּר בְּשֵׁמִי אֲנֹכִי אֶדְרֹשׁ מֵעַמּוֹ:
(כ) אֵךְ הַנָּבִיא אֲשֶׁר יִזְדָּ לְדַבֵּר
דְּבָרִי בְּשֵׁמִי אֵת אֲשֶׁר לֹא-צִוִּיתִיו
לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים

who will speak to them all that I command; (19) and anybody who fails to heed the words [the prophet] speaks in My name, I Myself will call to account. (20) But any prophet who presumes to speak in My name an oracle that I did not command to be uttered, 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 (22) —” if the prophet speaks in the name of יהוה and the oracle does not come true, that oracle was not spoken by יהוה; the prophet has uttered it presumptuously: do not stand in dread of that person. (1) When your God יהוה has cut down the nations whose land your God יהוה 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 your God יהוה is giving you to

אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא: (כא)
 וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה גִדַּע
 אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה:
 (כב) אֲשֶׁר יְדַבֵּר הַנְּבִיא בְּשֵׁם יְהוָה
 וְלֹא־יְהִיָּה הַדָּבָר וְלֹא יָבֹא הוּא
 הַדָּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה בְּזִדּוֹן
 דִּבְּרוּ הַנְּבִיא לֹא תִגּוֹר מִמֶּנּוּ: {ס}
 (א) כִּי־יִכְרֹת יְהוָה אֱלֹהֶיךָ
 אֶת־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן
 לְךָ אֶת־אֲרָצָם וִירֻשָׁתָם וַיִּשְׁבַּת
 בְּעָרֵיהֶם וּבְבַתְיֵיהֶם: (ב) שְׁלוֹשׁ
 עָרִים תִּבְדִּיל לְךָ בְּתוֹךְ אֲרָצְךָ אֲשֶׁר
 יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ: (ג)
 תִּכְיֶן לְךָ הַדִּרְוֹן וְשִׁלַּשְׁתָּ אֶת־גְּבוּל
 אֲרָצְךָ אֲשֶׁר יִנְחִילֶךָ יְהוָה אֱלֹהֶיךָ
 וְהָיָה לְנוֹס שָׁמָּה כָּל־רֹצֵחַ: (ד) וְזֶה
 דִּבְרַת הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וְחָי
 אֲשֶׁר יִכֶּה אֶת־רַעְלוֹ בְּבַל־זֶעַת
 וְהוּא לֹא־שָׁנָא לוֹ מִתְּמִל שְׁלֹשָׁם:
 (ה) וְאֲשֶׁר יָבֹא אֶת־רַעְלוֹ בַּיַּעַר
 לְחֹטֵב עֵצִים וְנִדְחָה יָדוֹ בַּגִּרְזֵן

possess. (3) You shall survey the distances, and divide into three parts the territory of the country that your God יהוה has allotted to you, so that any [man] who has killed someone may have a place to flee to.— (4) Now this is the case of the killer who may flee there and live: one who has slain another unwittingly, without having been an enemy in the past. (5) For instance, a man goes with another fellow 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 killer in hot anger, may overtake him and strike him down; 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.

לְכַרֵּת הָעֵצִים וְנִשְׁלַח הַבְּרִזָּל מִן־הָעֵצִים
וּמִצָּא אֶת־רַעְהוּ וּמַת הוּא יָנוּס
אֶל־אַחַת הָעָרִים־הָאֵלֶּה וַחֲיִי: (ו)
פְּוִי־רֹדְף גָּאֵל הַדָּם אַחֲרַי הָרֹצֵחַ
כִּי־יַחֲמֶם לְבָבוֹ וְהִשְׁיִגּוּ כִּי־יִרְבֶּה
הַדֶּרֶךְ וְהִכְהוּ נַפְשׁ וְלוֹ אֵין
מִשְׁפַּט־מָוֶת כִּי לֹא שָׁנָא הוּא לוֹ
מִתְמוֹל שְׁלֹשׁוֹם: (ז) עַל־כֵּן אָנֹכִי
מִצְוֶה לֵאמֹר שְׁלֹשׁ עָרִים תִּבְדִּיל
לָךְ: (ח) וְאִם־יִרְחִיב יְהוּה אֱלֹהֶיךָ
אֶת־גִּבְלֶךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתְּיָךָ
וְנָתַן לָךְ אֶת־כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר
לְתַת לְאַבְתְּיָךְ: (ט) כִּי־תִשְׁמַר
אֶת־כָּל־הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ
אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם לְאַהֲבָהּ
אֶת־יְהוּה אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו
כָּל־הַיָּמִים וַיִּסְפַּת לָךְ עוֹד שְׁלֹשׁ
עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה: (י) וְלֹא
יִשְׁפֹךְ דָּם נָקִי בְּקִרְבֵּי אֲרָצְךָ אֲשֶׁר
יְהוּה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וְהָיָה
עִלְיָךְ דְּמִים: {פ} (יא) וְכִי־יִהְיֶה

(8) And when your God יהוה enlarges your territory, as was sworn to your fathers, and gives you all the land that was promised to be given to your fathers— (9) if you faithfully observe all this

Instruction that I enjoin upon you this day, to love your God יהוה and to walk in God's 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 your God יהוה is allotting to you. (11) If, however, a man who is the enemy of another lies in wait and sets upon [the victim] and strikes 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

אִישׁ שְׁנָא לְרֵעֵהוּ וְאַרְבַּ לּוֹ וְקָם
עָלָיו וְהִכָּהוּ נַפְשׁ וּמָת וְנָס
אֶל־אַחַת הָעָרִים הָאֵלֶּה: (יב) וְשָׁלַח
זָקְנָי עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ
אֹתוֹ בְּיַד גֹּאֵל הַדָּם וּמָת: (יג)
לֹא־תִחֹס עֵינֶךָ עָלָיו וּבִעֲרָת
דַּם־הַנֶּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ: {ס}

innocent, and it will go well with
you.