

חומש עם רש"י • דברים • שלישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

DEVARIM • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his heartfelt rebuke of Klal Yisrael, reminding them of the tragic episode of the spies. He recalls how the people approached him with the request to send men to spy out the land of Eretz Yisrael, a plan which Moshe approved, leading to the selection of twelve men, one from each shevet. The spies went up, brought back the beautiful fruit of the land, and admitted that the land Hashem was giving them was indeed good.

Despite this positive report, the people rebelled against the word of Hashem, refusing to go up and instead weeping in their tents. Moshe describes how the people succumbed to fear, falsely claiming that Hashem brought them out of Mitzrayim out of hatred, and how they despaired after hearing the spies' frightening reports of giant people and heavily fortified cities.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַתִּקְרְבוּ אֵלַי כְּלָכֶם וַתֹּאמְרוּ נְשַׁלְּחָה אַנְשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ לָנוּ אֶת
— for us and they will spy before us men let us send and you said all of you me And you approached
הָאָרֶץ וַיָּשֻׁבוּ אֶתְּנוּ דְבָר אֶת הַדֶּרֶךְ אֲשֶׁר נֵעֲלֶה בָּהּ וְאֵת הָעָרִים
the cities and — on it we shall go up which the road — word to us and they will bring the land
back
אֲשֶׁר נָבֵא אֵלֵיהֶן:
into them we shall enter which

רש"י

וַתִּקְרְבוּ אֵלַי כְּלָכֶם. בְּעֶרְפוּבָא; וְלַהֲלֹן הוּא אוֹמֵר דְּבָרִים ה' "וַתִּקְרְבוּ
and you approached chapter 5 Devarim says it and further on in a crowd all of you me And you approached
אֵלַי כָּל רָאשֵׁי שְׁבִטֵיכֶם וְזִקְנֵיכֶם וַתֹּאמְרוּ הֵן הִרְאֵנוּ וְגו'", אוֹתָהּ קְרִיבָה הִזְתָּה
was approach That etc He has shown us behold and you said and your elders your tribes the heads of all me
הוֹגֵגָת - יְלָדִים מְכַבְּדִים אֶת הַזִּקְנִים וּשְׁלָחוֹם לְפָנֵיהֶם, וְזִקְנִים מְכַבְּדִים אֶת
— showing respect to and elders before them and letting them go the elders — showing respect to young people fitting
הָרָאשִׁים לָלֶכֶת לְפָנֵיהֶם, אֲכָל כָּאן "וַתִּקְרְבוּ אֵלַי כְּלָכֶם" בְּעֶרְפוּבָא - יְלָדִים
young people in a crowd all of you me and you approached here but before them to go the heads
דוֹחֲפִין אֶת הַזִּקְנִים, וְזִקְנִים דוֹחֲפִין אֶת הָרָאשִׁים סִפְרֵי:
Sifrei the heads — pushing aside and elders the elders — pushing aside

רש"י

וַיָּשֻׁבוּ אֶתְּנוּ דְבָר. בְּאִיזָה לְשׁוֹן הֵם מְדַבְּרִים:
speak they language in which word to us and they shall bring back

רש"י

את הדרך אשר נעלה בה. אין דרך שאין בה עקמימות:
crookedness in it that there is not road there is no on it we shall go up that the way —

רש"י

ואת הערים אשר נבא אליהן. תחלה לכבש שם :
there to conquer first unto them we shall come that the cities and —

פסוק ב

Pasuk 2

וַיִּיטֹב בְּעֵינֵי הַדָּבָר וְאָקַח מִכֶּם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְטוֹ:
for the tribe one a man men ten two from you and I took the matter in my eyes And it was good

רש"י

וַיִּיטֹב בְּעֵינֵי הַדָּבָר. בְּעֵינֵי וְלֹא בְּעֵינֵי הַמָּקוֹם; וְאִם בְּעֵינֵי מֹשֶׁה הָיָה טוֹב
good it was Moshe in the eyes of And if the Omnipresent in the eyes of and not in my eyes the matter in my eyes And it was good
לָמָּה אָמְרָה בְּתוֹכָחֹת? מָשָׁל לְאָדָם שֶׁאֹמֵר לְחֻבְרוֹ מֶכֶר לִי חֲמוֹרָה זֶה, אָמַר לוֹ
to him He said this your donkey to me Sell to his fellow who says to a man A parable in the reproofs did he say it why
הֲנֹ, נֹתְנֹ אֶתָּה לִי לְנִסְיוֹן? אָמַר לוֹ הֲנֹ, בְּהָרִים וּבְגִבְעוֹת? אָמַר לוֹ הֲנֹ, פִּינּוֹן
Once Yes to him He said and on the hills on the mountains Yes to him He said for trial to me you Do you give it Yes
שָׂרָאָה שֶׁאֵין מְעַכְּבוֹ כָּלֹם, אָמַר הַלּוֹקֵחַ בָּלָבוּ בְּטוֹחַ הוּא זֶה שֶׁלֹּא אֲמַצָּא בּוֹ
in it will I find that not this one is he confident in his heart the buyer said at all hinder him that he does not that he saw
מוֹם, מִיד אָמַר לוֹ טַל מְעוֹתֶיךָ אֵינִי מְנַסְּהוּ מַעֲתָה, אַף אֲנִי הוֹדִיתִי לְדִבְרֵיכֶם,
to your words consented I Even from now test it I do not your money Take to him he said Immediately a defect
שָׁמָּה תַּחֲזְרוּ בָּכֶם כְּשֶׁתִּרְאוּ שֶׁאֵינִי מְעַכֵּב, וְאַתֶּם לֹא תִּזְרְתֶם בָּכֶם סַפְרֵי
Sifrei in yourselves turn back did not but you hinder that I do not when you see in yourselves you would turn back perhaps
:

רש"י

ואקח מכם. מן הברורים שפכם, מן המסלתיים שפכם שם :
there that are among you the finest from that are among you the choicest from of you And I took

רש"י

שנים עשר אנשים איש אחד לשבט. מגיד שלא הָיָה שָׁבֵט לְוִי עִמָּהֶם שם :
there with them Levi the tribe of was that not this tells for a tribe one a man men ten Two

פסוק ג

Pasuk 3

וַיִּפְּנוּ וַיַּעֲלוּ הַהָרָה וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל וַיִּרְגְּלוּ אֶתָּה:
it and they spied Eshcol the valley of until and they came to the mountain and they went up And they turned

רש"י

עד נחל אשכול. מגיד שנקרא על שם סופו שם :
there its end account of on that it was called this tells Eshcol the brook of Until

רש"י

וירגלו אתה. מלמד שהלכו בה ארבעה אַמְנִין שתי וערב שם :
there and crosswise lengthwise lines four in it that they walked This teaches — it And they spied

פסוק ד

Pasuk 4

ויקחו בידם מפרי הארץ ויורדו אלינו וישבו אתנו
to us and they brought back to us and they brought down the land from the fruit of in their hand And they took
דבר ויאמרו טובה הארץ אשר יהוה אלהינו נתן לנו:
to us is giving our God Hashem which the land good is and they said word

רש"י

ויורדו אלינו. מגיד שארץ ישראל גבוהה מכל הארצות שם :
there the lands than all is higher Yisrael that the land of This tells to us And they brought down

רש"י

ויאמרו טובה הארץ. מי הם שאמרו טובתה? יהושע וכלב שם :
there and Calev Yehoshua its goodness who spoke of are they Who is the land good And they said

פסוק ה

Pasuk 5

ולא אבייתם לעלות ותמרו את פי יהוה אלהיכם:
your God Hashem the word of — and you rebelled to go up did you wish And not against

רש"י

ותמרו. לשון התרסה - התרסתם כנגד מאמרו:
His word against you set yourselves opposition is an expression of And you rebelled

פסוק ו

Pasuk 6

ותרגנו באהליכם ותאמרו בשנאת יהוה אתנו הוציאנו
He brought us out us Hashem because of hatred of and you said in your tents And you murmured
מארץ מצרים לתת אתנו ביד האמרי להשמידנו:
to destroy us the Emori into the hand of us to deliver Mitzrayim from the land of

רש"י

ותרגנו. לשון הרע, וכן "דברי נגון" משלי י"ח - אדם המוציא
who brings out a man eighteen Mishlei a slanderer the words of and so evil speech an expression of and you slandered

דבה:

a bad report

רש"י

בשנאת ה' אתנו. והוא היה אוהב אתכם, אבל אתם שונאים אותו; משל
a proverb of Him hated you but you loving was but He us Hashem Because of the hatred of

הַדְיוּט אוֹמֵר מַה דְּבַלְפֶּה עַל רַחֲמֶה מַה דְּבַלְפֶּה עָלֶה סַפְרֵי :
Sifrei concerning you is in his heart what your friend concerning is in your heart what says a commoner

רש"י

בשנאת ה' אתנו הוציאנו מארץ מצרים. הוצאתו לשנאה היתה; מִשָּׁל
A parable was out of hatred His bringing out Mitzrayim from the land of He brought us out us Hashem In the hatred of
לְמֶלֶךְ בָּשָׂר וְדָם שֶׁהָיוּ לוֹ שְׁנֵי בָנִים וַיֵּשׁ לוֹ שְׁתֵּי שָׂדוֹת, אַחַת שֶׁל שְׂקִיָּא
irrigation of one fields two to him and there is sons two to him who had and blood flesh to a king of
וְאַחַת שֶׁל בַּעַל, לְמִי שֶׁהוּא אוֹהֵב נוֹתֵן שֶׁל שְׂקִיָּא, וּלְמִי שֶׁהוּא שׂוֹנֵא נוֹתֵן
he gives hates that he and to whom irrigation of he gives loves that he to whom rain-dependence of and one
לוֹ שֶׁל בַּעַל, אֶרֶץ מִצְרַיִם שֶׁל שְׂקִיָּא הִיא, שְׁנִילוּס עוֹלָה וּמִשְׁקָה אוֹתָהּ,
it and waters rises for the Nile it is irrigation of Mitzrayim the land of rain-dependence of to him
וְאֶרֶץ כְּנָעַן שֶׁל כְּנָעַן, וְהוֹצִיאָנוּ מִמִּצְרַיִם לָתֵת לָנוּ אֶת אֶרֶץ כְּנָעַן
Kenaan the land of — to us to give from Mitzrayim and He brought us out rain-dependence of Kenaan and the land of
בַּמִּדְבָּר י"ז :
seventeen in Bamidbar Rabbah

פסוק ז

Pasuk 7

אָנָּה אֲנַחֲנוּ עֲלִים אַחֲיָנוּ הִמָּסוּ אֶת לִבֵּנוּ לֵאמֹר עַם גָּדוֹל וָרֵם
and taller greater a people saying our heart — have melted our brothers going up are we To where
מִמָּנוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמַיִם וְגַם בָּנֵי עֲנָקִים רָאִינוּ שָׁם:
there we saw giants the sons of and also to the heavens and fortified large cities than us

רש"י

ערים גדלות ובצורות בשמים. דָּבָרוּ הַפְּתוּכִים לְשׁוֹן הַבַּי סַפְרֵי; חוֹלִין צ':
90 Chullin Sifrei exaggeration in language of the Scriptures spoke in the heavens and fortified great cities

פסוק ח

Pasuk 8

וְאָמַר אֲלֵכֶם לֹא תֵעָרְצוּן וְלֹא תִירָאוּן מֵהֶם:
of them fear and do not be broken do not to you And I said

רש"י

לֹא תֵעָרְצוּן. לְשׁוֹן שְׁבִיחָה, כְּתַרְגוּמוֹ, וְדוּמָה לוֹ אִיּוֹב ל' "בְּעָרוֹץ נָחָלִים
valleys in the cleft of chapter thirty Iyov to it and similar as its Targum breaking an expression of be broken Do not
לְשׁוֹן" – שְׁבוֹר הַנָּחָלִים:
the valleys the break of to dwell

פסוק ט

Pasuk 9

יְהוָה יִלְחֶם לְפָנֶיכֶם הֵהָלֵךְ לְפָנֶיכֶם הוּא יִלְחֶם לָכֶם כָּל אֲשֶׁר עָשָׂה אֶתְכֶם
with you He did that like all for you will fight He before you Who goes your God Hashem

בְּמִצְרַיִם לְעֵינֵיכֶם:

before your eyes in Mitzrayim

רש"י

יִלָּחֵם לָכֵם. בְּשִׁבְלֵיכֶם:

on your behalf for you He will fight

פסוק י

Pasuk 10

וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאַף יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יֵשָׂא אִישׁ אֶת

— a man carries as your God Hashem carried you how you saw where and in the wilderness

בְּנוֹ בְּכָל הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד בְּאֲכֶם עַד הַמָּקוֹם הַזֶּה:

this the place to your coming until you traveled that the way on all his son

רש"י

וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ. מוֹסֵב עַל מִקְרָא שֶׁלְּמַעַל הַיָּמֵנוּ - כִּכְל אֲשֶׁר עָשָׂה

He did that according to all it that is above the verse to is connected you saw which And in the wilderness

אֲתֶכֶם בְּמִצְרַיִם, וְעָשָׂה אֵף בַּמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאַף וְגו':

etc He bore you that you saw where in the wilderness also and He did in Mitzrayim with you

רש"י

כַּאֲשֶׁר יֵשָׂא אִישׁ אֶת בְּנוֹ. כְּמוֹ שֶׁפִּרְשְׁתִּי אֵצֶל "וַיִּסַּע מִלְּאָךְ הָאֱלֹהִים הַחֵלֶךְ לִפְנֵי

before who went God the angel of "And moved by that I explained just as his son — a man bears As

מַחֲנֵה יִשְׂרָאֵל וְגו'" שְׁמוֹת י"ד מִשָּׁל לְמַחֲלָה בַּדֶּרֶךְ וּבְנוֹ לִפְנֵיו, בָּאוּ לְסֻטִּים

bandits there came before him and his son on the way to one walking A parable 14 Shemos etc." Yisrael the camp of

לְשִׁבּוֹתוֹ, וְכו':

etc. to kidnap him

פסוק יא

Pasuk 11

וּבַדִּבְרֵי הַזֶּה אֵינְכֶם מֵאֲמִינִם בִּיהוָה אֱלֹהֵיכֶם:

your God in Hashem believing you are not this And in the matter

רש"י

וּבַדִּבְרֵי הַזֶּה. שֶׁהוּא מְבַטְיחְכֶם לְהַבְיֵאכֶם אֶל הָאָרֶץ - אֵינְכֶם מֵאֲמִינִים בּוֹ:

in Him believing you are not the Land to to bring you promises you that He this And in the matter

פסוק יב

Pasuk 12

הַחֵלֶךְ לִפְנֵיכֶם בַּדֶּרֶךְ לְתוֹר לָכֶם מְקוֹם לְחַנְתְּכֶם בָּאֵשׁ לִיְלָה לְרֹאשְׁתְּכֶם

to show you by night in fire for your encamping a place for you to scout on the way before you Who goes

בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בָּהּ וּבַעֲנֹן יוֹמָם:

by day and in cloud in it you should walk that on the way

רש"י

לראתכם. כמו להראותכם, וכן שמות י"ג "לנחתם הדרך", וכן תהלים כ"ו "לשמע
to make heard 26 Tehillim and so the way to lead them 13 Shemos and so to show you is like to show you
בקול תודה", וכן מלכים ב ט' "ללכת לגיד ביוזעאל":
in Yizreel to tell to go 9 II Melachim and so thanksgiving with a voice of

פסוק יג

Pasuk 13

וישמע יהוה את קול דבריכם ויקצף וישבע לאמר:
saying and He swore and He became angry your words the sound of — Hashem And He heard

פסוק יד

Pasuk 14

אם יראה איש באנשים האלה הדור הרע הזה את הארץ הטובה
the good the land — this evil the generation these among the men a man there shall see If
אשר נשבעתי לתת לאבותיכם:
to your fathers to give I swore that

פסוק טו

Pasuk 15

זולתי כלב בן יפנה הוא יראנה ולו אתן את הארץ אשר דרך בה
upon it he trod that the land — I will give and to him shall see it he Yefuneh son of Calev except
ולבניו יעז אשר מלא אחרי יהוה:
Hashem after he followed fully that because and to his children

רש"י

אשר דרך בה. — חברון; שנאמר במדבר י"ג "ויבא עד חברון":
Hebron until and he came 13 Bamidbar as it is said Hebron upon it he trod that

פסוק טז

Pasuk 16

גם כי התאנף יהוה בגללכם לאמר גם אתה לא תבא שם:
there enter shall not you also saying because of you Hashem was incensed with me Also

רש"י

התאנף. נתמלא רגז:
with wrath he was filled He was angry

פסוק יז

Pasuk 17

יהושע בן נון העמיד לפניך הוא יבא שמה אתו חזק כי הוא
he for strengthen him there shall enter he before you who stands Nun son of Yehoshua

CHAPTER SUMMARY

Moshe recounts how he tried to strengthen the people's emunah, reminding them of how Hashem fought for them in Mitzrayim and carried them through the midbar like a father carries his son, guiding them constantly with the pillar of fire and cloud. Yet, because of their lack of faith, Hashem became angry and swore that this entire evil generation would not see the Promised Land, with the sole exceptions of Calev ben Yefuneh, who remained loyal, and Yehoshua bin Nun, who would lead Klal Yisrael into the land. Moshe also notes that because of the people's actions, Hashem became angry with him as well, decreeing that he too would not enter Eretz Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's parshah, Moshe Rabbeinu reminds Klal Yisrael of the tragic mistake of the Meraglim. When the spies returned with frightening reports, the people wept in their tents, saying, "Because Hashem hates us, He brought us out of Egypt to destroy us." Moshe pleads with them to remember the truth: "Hashem your G-d carried you, just as a father carries his son, along the entire path you traveled."

Think about how painful this is. Hashem was carrying them in His arms like a beloved child, protecting them with clouds of glory and guiding them with fire, yet they convinced themselves that He hated them. The yetzer hara's greatest trick is to make us look at our challenges and conclude that Hashem is, chas v'shalom, angry with us or trying to hurt us. We fall into the trap of "sulking in our tents," letting fear distort our emunah.

When things get difficult or frightening in your life, you must actively fight this distortion. The challenges are not proof of Hashem's abandonment; they are the very places where He is carrying you. Just as a father holds his child tightest when walking through a dangerous place, Hashem is closest to you when the road gets rough.

Today, when you face a worry, a setback, or a difficult task, stop and say out loud: "Hashem loves me, He is carrying me right now, and He will fight this battle for me."