

Devarim 5780 – What is in a name?

Devarim 1:1

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל בְּעַבְרַת הַיַּרְדֵּן בְּמִדְבַּר בְּעֶרְבָה מִזֶּה מִן הַיַּרְדֵּן וּבֵין-תְּפֵל וְלָבָן וְנַחֲצָרֶת וְגִי זָהָב:

These are the words that Moses addressed to all Israel on the other side of the Jordan.—Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab,

Sanhedrin 99a

תנו רבנן) במדבר טו, לא (כי דבר ה' בזה ומצותו הפר הכרת תכרת זה האומר אין תורה מן השמים ד"א כי דבר ה' בזה זה אפיקורוס

The Sages taught: “Because he has despised the word of the Lord and has breached His commandment; that soul shall be excised; his iniquity shall be upon him” (Numbers 15:31), this is a reference to one who says: The Torah did not originate from Heaven. Alternatively, one can explain: “Because he has despised the word of the Lord”; this is a reference to an epikoros, who treats the word of God with contempt.

Ohr HaChaim on Devarim 1:1

These are the words, etc. The word אלה is restrictive, especially in regard to what has been written previously. Seeing Moses recorded in this Book only words which he had spoken on his own initiative, the Torah wishes to emphasize that only the words of admonition recorded in this Book were spoken by Moses on his own initiative. We are told in *Megillah* 31 that Moses personally composed the curses recorded in this Book, and that even legislation which Moses repeated in this Book he had not been commanded to repeat but did so of his own volition. The Torah was concerned that we might conclude that just as Moses had felt free to say things of his own volition in this Book he might have done so in the previous four Books. This is why this Book commences with the words אלה הדברים, "only these are the words Moses spoke of his own volition, none other."

אלה הדברים וגו'. אלה מיעט הקודם, פי' לפי שאמר אשר דבר משה שהם דברי עצמו, שכל הספר תוכחות הם מוסר ממשה לעובר פי ה', ואמרו ז"ל) מגילה ל"א (:קללות שבמשנה תורה משה מפי עצמו אמרן, ואפילו מה שחזר ופירש מאמרי ה' הקודמין לא נצטוו עשות כן אלא מעצמו חזר הדברים, וחש הכתוב לומר כי כדרך שאמר משה מפי עצמו דברים כאלה כמו כן במאמרים הקודמין אמר משה מפי עצמו איזה דבר, לזה אמר **אלה הדברים** פי' אלה לבד הם הדברים אשר דבר משה דברי עצמו אבל כל הקודם בד' חומשים לא אמר אפילו אות אחת מעצמו אלא הדברים שיצאו מפי המצוה כצורתן בלא שום שינוי אפילו אות אחת יתירה או חסרה.

Devarim 1:5

בַּעֲבֹר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בָּאָר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר:

On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching. He said:

Ibn Ezra on Devarim 1:5

והנה משה החל לפרש לבנים שנולדו במדבר מה שאירע לאבותיהם ואמר להם כל המצות גם עשרת הדברים ששמעו אבותיהם מפי השם ישמעו גם הם מפי ציר נאמן :

Moshe began to expound to the children born in the wilderness what had happened to their parents. He told them all of the laws. He also repeated the Ten Commandments — for, their parents having heard them from God, Moshe was desirous that they too should be able to hear them from a faithful representative.

Bamidbar 13:1-3

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שְׁלַח־לְךָ אַנְשִׁים וַיְתַרְוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אָנֹכִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אֵישׁ אֶחָד אִישׁ אֶחָד לְמִטֵּה אַבְתָּיו תִּשְׁלַחוּ כָּל נְשִׂיא בְהֵם: וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֵרָן עַל־פִּי יְהוָה כָּל־אֶנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:

The LORD spoke to Moses, saying, “Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each of their ancestral tribes, each one a chieftain among them.” So Moses, by the LORD’s command, sent them out from the wilderness of Paran, all the men being leaders of the Israelites.

Devarim 1:20-23

וְאָמַר אֲלֵכֶם בְּאַתֶּם עַד־הָרָה הָאֵמְרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ: רְאֵה נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ אֶת־הָאָרֶץ עֲלֵה רִשׁ כְּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אַבְתָּיךָ לְךָ אֶל־תִּירָא וְאֶל־תַּחַת: וּתְקַרְבוּן אֵלַי כָּל־כֶּכֶם וּתְאֹמְרוּ נִשְׁלַחְהָ אַנְשִׁים לְפָנֵינוּ וְנִחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְנִשְׁבוּ אֲתָנוּ דַּבֵּר אֶת־הַדְּרָךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הָעָרִים אֲשֶׁר נִבְּא אֵלֵינוּ: וַיַּעַב בְּעֵינֵי הַדָּבָר וְאָקַח מִכֶּם שְׁנַיִם עֹשֵׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְטוֹ:

Rashi on Bamidbar 13:1

שלח לך. לְדַעְתָּךְ, אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח

SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if you wish to do so send them.

Tanchum Shelach 5

Another interpretation (of Numb. 13:2), "Send men for yourself": Even though the Holy One, blessed be He, had said to Moses, "Send men for yourself," it was not [the wish] of the Holy One, blessed be He, for them to go.¹³ See *Numb. R. 16:7*. Why? Because the Holy One, blessed be He, had already told them [about] the superiority of the Land of Israel. It is so stated (in Deut. 8:7), "For the Lord your God is bringing you unto a good land." ... So what is the point of [saying] (in Numb. 13:2), "Send men?" It is simply that they wanted these words. When they reached [Israel's] borders, Moses had said to them (in Deut. 1:21), "See, the Lord your God has set the land before you, go and possess...." At that time Israel approached Moses, as stated (in vs. 22), "Then you all drew near unto me [and said, 'Let us send men ahead of us to explore the land for us']." This is what Ezra¹⁴ See *Sanh. 93b*, which also alludes to the book of Nehemiah under the name of Ezra. said (in Neh. 9:17), "So they refused to listen and were unmindful of Your] wonders." ... When they said to Moses (in Deut. 1:22), "Let us send men ahead of us," Moses began to wonder. He said, "It is impossible for me to do something before I consult with the Holy One, blessed be He." He went and consulted. He said to him, "Your children want thus and so." The Holy One, blessed be He, said to him, "This is not the first time for them. While they were in Egypt, they jeered at Me, as stated (in Hos. 7:16), 'this was their derision in the land of Egypt.' They are accustomed to such [behavior]. I do not need this; as see, it is written (in Dan. 2:22), 'He knows what is in the darkness, [and the light dwells with Him]'; I know what they are saying. But if you want, you yourself, 'Send men for yourself.'" Where is it shown? Where it is written (in Numb. 13:16), "These are the names of the men whom Moses sent to spy out the land.

Devarim 1:37

גַּם־בִּי הִתְאַנַּף יְהוָה בְּגַלְלֵכֶם לְאֹמֶר גַּם־אֶתְּהָ לֹא־תָבֹא שָׁמָּה:

Because of you the LORD was incensed with me too, and He said: You shall not enter it either.

Sefat Emet Devarim 6:2

זֶהוּ עֵיקַר מִשְׁנֵה תּוֹרָה שֶׁהוּא בְּחִי הַתְּקִשְׁרוֹת תּוֹרָה שֶׁבַע"פ לְתוֹרָה שֶׁבַע"פ. כִּי מִרְעִיָּה הִיא בְּחִי תּוֹרָה שֶׁבַע"פ. וְבֵאֵי אֶרֶץ הִיא בְּחִי תּוֹרָה שֶׁבַע"פ. לְכֵן מִשְׁנֵה תּוֹרָה כּוֹלֵל מִשְׁנֵיהֶם שֶׁהוּא שַׁעַר הַמַּחְבְּרִים כִּנ"ל.

This is the essence of the Mishne Torah (Devarim), which is the aspect of connection between the Oral and Written Torah. Moshe our teacher was the aspect of Written Torah and the those who entered the Land were the aspect of the Oral torah. This is why the Mishne Torah is made up of both aspects, it is the gate which connects them.