

# Sefer Devarim - the most misunderstood book in the Bible

For Torah in Motion - by Menachem Leibtag

## Class # 4 - The 'Main Speech' - in the Shadow of the 'Ten Commandments'.

### I. Review

In last week's shiur, we identified where the laws of this main speech belong chronologically, i.e. at the conclusion of the story of Maamad Har Sinai in Shmot chapter 24; and how they relate to the covenant at Har Sinai and its purpose.

In today's class, we'll see how this understanding can help us understand the overall structure of the main speech, and how it relates to the Ten Commandments.

Deuteronomy Chapter 6 דְּבָרִים 6 - introduced the two sections of the main speech

א וְזֹאת הַמִּצְוָה, הַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם, לְלַמֵּד אֶתְכֶם -  
לַעֲשׂוֹת בְּאֶרֶץ, אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה  
לְרִשְׁתָּהּ. 1 Now this is the commandment, the statutes, and the ordinances, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it--

**Hence - overall structure of the main speech:**

**Chapter 5** Moshe Rabeinu retells the story of Maamad Har Sinai, and how he received at that time - the laws that he is about to teach

**Chapters 6->11** - The **"mitzvah"** section , the love & fear of God / From "shema" to "v'haya im shmoah"

**Chapters 12->26** - The **"chukim u'mishpatim"** section / The Laws that will establish God's nation

## II. Purpose of this law code based on purpose of brit Sinai

The Covenant at Mount Sinai - to become God's nation /Shmot 19:5-6

<p>5 Now therefore, if you will hearken unto My voice, and keep My covenant, [then] you shall be Mine own treasure from among all peoples; for [because/even though] all the earth is Mine; 6 and you shall be for Me a kingdom of priests, and a holy nation. <i>These are the words you shall speak</i></p>	<p>ה וְעַתָּה, אִם-שָׁמַעְתֶּם תְּשִׁמְעוּ בְּקוֹלִי, וְשָׁמַרְתֶּם, אֶת-בְּרִיתִי--וְהָיִיתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים, כִּי-לִי כָל-הָאָרֶץ. ו וְאַתֶּם תִּהְיוּ-לִי מְמַלְכֵת כְּהֹנִים, וְגוֹי קָדוֹשׁ אֵלֶּה, הַדְּבָרִים אֲשֶׁר הַדְּבָר... ...הַדְּבָר</p>
---	---

See intro to the speech in Devarim 4:1-14

## III. Examples of the parallel between the detailed laws and Dibrot

[THE 'MITZVA' SECTION]

6 -11 I 'Ahavat Hashem', emuna

II Not worshipping 'avoda zara'

(parallel to the first two dibrot)

## IV. THE 'CHUKIM U-MISHPATIM' SECTION

12-14 III Establishing God's **Name** in the Temple- **HAMAKOM**

**ASHER YIVCHAR HASHEM I'shaken SHMO sham**

(parallel to not saying God's **Name** in vain)

15-16 IV The **seven** year Shmitta cycle & 3 regalim, **7 days of**

**chag ha'matzot, 7 weeks, 7 days succot in 7<sup>th</sup> month**

(parallel to **Shabbat**)

17-18 V The national **leaders** (shoftim, kohanim & levi'im, melech, and navi)

(parallel to honoring parents)

19-21 VI Laws of going to war, murder, and capital punishment

(parallel to 'lo tirtzach')

21-25 VII-X Misc. laws 'bein adam le-chavero'

(parallel to the final dibrot)

## V. Conclusion of the main speech [chps. 5->26]

### Parallel to the covenant before the Dibrot in Shmot

concludes in chapter 26 with:

טז - יט **היום הזה**, יהוה אלהיך מצונו לעשות את-החקים האלה ואת-  
המשפטים; ושמרת ועשית אותם, בכל-לבבך ובכל-נפשך.  
את-יהוה האמרת, היום

- להיות לך לאלהים
- וללכת בדרכיו
- ולשמר חקיו ומצותיו ומשפטיו
- ולשמע בקלו.

ויהוה האמירך היום,

- להיות לו לעם סגלה, באשר, דבר-לך;
- ולשמר, כל-מצותיו.
- ולתתך עליון, על כל-הגוים אשר עשה,
  - לתהלה, ולשם ולתפארת;
- ולהיתך עם-קדש ליהוה אלהיך, באשר דבר.