

Triennial Parsha Reading for - 12/12/2009

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Psalm 141

¹ YHVH, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. ² Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. ³ Set a watch, YHVH, before my mouth; keep the door of my lips. ⁴ Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties. ⁵ Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. ⁶ When their judges are overthrown in stony places, they shall hear my words; for they are sweet. ⁷ Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. ⁸ But mine eyes are unto thee, YHVH Adoni: in thee is my trust; leave not my soul destitute. ⁹ Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. ¹⁰ Let the wicked fall into their own nets, whilst that I withal escape.

Torah - Deu 20:10-21:9

Overtures for Peace With the Enemy

¹⁰ When thou comest nigh unto a city to fight against it, then proclaim peace unto it. ¹¹ And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. ¹² And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: ¹³ And when YHVH thy Elohim hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: ¹⁴ But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which YHVH thy Elohim hath given thee. ¹⁵ Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. ¹⁶ But of the cities of these people, which YHVH thy Elohim doth give thee for an inheritance, thou shalt save alive nothing that breatheth: ¹⁷ But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as YHVH thy Elohim hath commanded thee: ¹⁸ That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against YHVH your Elohim. ¹⁹ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: ²⁰ Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

Determining the Jurisdiction of an Unsolved Murder and Atonement Made for Shed Blood

21:1 If one be found slain in the land which YHVH thy Elohim giveth thee to possess it, lying in the field, and it be not known who hath slain him: ² Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: ³ And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; ⁴ And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: ⁵ And the priests the sons of Levi shall come near; for them YHVH thy Elohim hath chosen to minister unto him, and to bless in the name of YHVH; and by their word shall every controversy and every stroke be tried: ⁶ And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: ⁷ And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. ⁸ Be merciful, YHVH, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. ⁹ So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of YHVH.

My Commentary and Notes

Mitzvot for this parasha

Verse(s)	Mitzvah Number	Category	Law
Deu 20:10	600	Wars	In a permissive war (as distinguished from obligatory ones), to observe the procedure prescribed in the Torah.
Deu 20:16	601	Wars	Not to keep alive any individual of the seven Canaanite nations.
Deu 20:17	602	Wars	To exterminate the seven Canaanite nations from the land of Israel.
Deu 20:19 - 20	603	Wars	Not to destroy fruit trees (wantonly or in warfare).
Deu 21:4	296	Punishment and Restitution	To decapitate the heifer in the manner prescribed (in expiation of a murder on the road, the perpetrator of which remained undiscovered).
Deu 21:4	297	Punishment and Restitution	Not to plow nor sow the rough valley (in which a heifer's neck was broken).

Brit - Joh 10:11-31

¹¹ I am the good shepherd: the good shepherd giveth his life for the sheep. ¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴ I am the good shepherd, and know my sheep, and am known of mine. ¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ¹⁷ Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. ¹⁹ There was a division therefore again among the Jews for these sayings. ²⁰ And many of them said, He hath a devil, and is mad; why hear ye him? ²¹ Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? ²² And it was at Jerusalem the feast of the dedication, and it was winter. ²³ And Y'shua walked in the temple in Solomon's porch. ²⁴ Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. ²⁵ Y'shua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. ²⁶ But ye believe not, because ye are not of my sheep, as I said unto you. ²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹ My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ³⁰ I and my Father are one. ³¹ Then the Jews took up stones again to stone him.

Gospel - Act 15:1-41

¹ And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. ² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. ³ And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. ⁴ And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that Elohim had done with them. ⁵ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. ⁶ And the apostles and elders came together for to consider of this matter. ⁷ And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago Elohim made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. ⁸ And Elohim, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; ⁹ And put no difference between us and them, purifying their hearts by faith. ¹⁰ Now therefore why tempt ye Elohim, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹ But we believe that through the grace of YHVH Y'shua Christ we shall be saved, even as they. ¹² Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders Elohim had wrought among the Gentiles by them. ¹³ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: ¹⁴ Simeon hath declared how Elohim at the first did visit the Gentiles, to take out of them a people for his name. ¹⁵ And to this agree the words of the prophets; as it is written, ¹⁶ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷ That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. ¹⁸ Known unto Elohim are all his works from the beginning of the world. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Elohim: ²⁰ But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ²¹ For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. ²² Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: ²³ And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. ²⁴ Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: ²⁵ It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, ²⁶ Men that have hazarded their lives for the name of our Lord Y'shua Christ. ²⁷ We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. ²⁸ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; ²⁹ That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. ³⁰ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: ³¹ Which when they had read, they rejoiced for the consolation. ³² And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. ³³ And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. ³⁴ Notwithstanding it pleased Silas to abide there still. ³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with

many others also. ³⁶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of YHVH, and see how they do. ³⁷ And Barnabas determined to take with them John, whose surname was Mark. ³⁸ But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. ³⁹ And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; ⁴⁰ And Paul chose Silas, and departed, being recommended by the brethren unto the grace of Elohim. ⁴¹ And he went through Syria and Cilicia, confirming the churches.

Prophecy - Rev 1:1-20

¹ The Revelation of Y'shua Christ, which Elohim gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: ² Who bare record of the word of Elohim, and of the testimony of Y'shua Christ, and of all things that he saw. ³ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ⁴ John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; ⁵ And from Y'shua Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ⁶ And hath made us kings and priests unto Elohim and his Father; to him be glory and dominion for ever and ever. Amen. ⁷ Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. ⁸ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. ⁹ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Y'shua Christ, was in the isle that is called Patmos, for the word of Elohim, and for the testimony of Y'shua Christ. ¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹ Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ¹³ And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴ His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; ¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. ¹⁶ And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. ¹⁷ And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ¹⁸ I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. ¹⁹ Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; ²⁰ The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

History - Ezz 8:1-36

¹ These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. ² Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. ³ Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. ⁴ Of the sons of Pahathmoab; Elihoenai the son of Zerachiah, and with him two hundred males. ⁵ Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. ⁶ Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. ⁷ And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males. ⁸ And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. ⁹ Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. ¹⁰ And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. ¹¹ And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. ¹² And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. ¹³ And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. ¹⁴ Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males. ¹⁵ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. ¹⁶ Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. ¹⁷ And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our Elohim. ¹⁸ And by the good hand of our Elohim upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; ¹⁹ And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; ²⁰ Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name. ²¹ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our Elohim, to seek of him a right way for us, and for our little ones, and for all our substance. ²² For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our Elohim is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. ²³ So we fasted and besought our Elohim for this: and he was intreated of us. ²⁴ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, ²⁵ And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our Elohim, which the king, and his counsellors, and his lords, and all Israel there present, had offered: ²⁶ I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; ²⁷ Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. ²⁸ And I said unto them, Ye are holy unto YHVH; the vessels are holy also; and the silver and the gold are a freewill offering unto YHVH Elohim of your fathers. ²⁹ Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of YHVH. ³⁰ So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our Elohim. ³¹ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our Elohim was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. ³² And we came to Jerusalem, and abode there three days. ³³ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our Elohim by the hand of Meremoth

the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; ³⁴ By number and by weight of every one: and all the weight was written at that time. ³⁵ Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the Elohim of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto YHVH. ³⁶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of Elohim.

Commentary

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-38.htm>

Kislev 25, 5764 / December 20, 2003; Kislev 25, 5767 / December 16, 2006 **Hanukkah! Day 1**

Ki Tiqrav el Iyr / When You Approach a City SCRIPTURES should be read first

Who lives, and who dies?

Yeshua said, *“Do not fear those who kill the body, but are unable to kill the soul; but rather fear Him (God) who is able to destroy both soul and body in hell (gehenna)”* (Matthew 10:28).

God makes the decisions as to when mortal life begins and when mortal life ends; He also determines who has eternal life – not after some judgment of deeds, but before one is born.

God holds all of the rights: He, who creates life, holds the right to determine when a person should be executed for a crime, and when a group of people should be killed by war because of idolatry. And, He determines who shall live eternally (John 1:12-13).

¹² But as many as received Him, to them He had given the right to become children of God, even to those who believe in His name, ¹³ who were born not of blood (by ancestry), nor of the will of the flesh (one's own will), nor of the will of man (convinced by another), but of God.

Psalms 135:6 *“Whatever Yahweh pleases, He does, in heaven and in earth, in the seas and in all deeps.”*

Deuteronomy 20

(V.10) *“When you approach a city to fight against it, you shall offer it terms of peace.”* Shalom (peace) means spiritual prosperity, material prosperity, safety, health – all that is good.

The word teshuqah / desire is known for its four uses in Scripture. The four desires concern peace:

Woman will desire to rule over man (Gen 3:16), but man is to be the responsible leader of spiritual and material prosperity.

Sin will desire to rule over us (Gen 4:7), but we are to overcome it for spiritual and material prosperity.

The rains desire to flood the earth (Ps 65:10), but God restrains them for shalom.

Yeshua Sar Shalom – the Prince of Peace (Isaiah 9:6), desires his bride (Sol 7:10) for spiritual and material prosperity for her. Note that this is the only one that is a right desire: the others are to be overcome.

If the idolatrous city does not accept the terms of peace, then:

- (1) if it is a distant city, only the men are to be killed, as they are supposed to be leading in truth;
- (2) if it is a nearby city, it is to be completely destroyed, so as not to bring idolatry to God's land.

(V.19-20) When gentiles go to war, they freely cut down trees, being unsure of victory. When Israel goes to war, it should expect to eat of the trees, because of certain victory.

Today we hear about Israel bulldozing olive tree plantations belonging to Arabs; but that is only where terrorists are using the trees for cover to fire at Israelites.

The USA tries to minimize damage to the infrastructure when they attack another country: that helps in their rebuilding efforts after the war. They even have a nuclear bomb – called a neutron bomb – that kills people but does not destroy the buildings.

Yeshua gave a similar instruction to His apostles: *“And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away. And as you enter the house, give it your greeting. And if the house is worthy, let your greeting of peace (Gr. eirene = Heb. shalom) come upon it; but if it is not worthy, let your greeting of peace return to you. And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”* (Matthew 10:11-15).

John 10:11-31

It was Hanukkah – *the Feast of Dedication* (v.22), and Yeshua was walking in the Temple. The week's Temple and Synagogue services may have been at this third-year point in the Triennial Cycle, concerning life and death: Yeshua was speaking of this topic.

This apparently (see www.messianic.ws/hanukkah.htm) was the season of His conception, when His temple was dedicated through an angel (Luke 1:30-33). He was conceived, and born nine months later at the Feast of Tabernacles (John 1:14 – *The Word became flesh, and tabernacled among us*), for this purpose: to lay down His own life for “the sheep”.

Others die from reasons outside of their control – disease, accident, or by death inflicted by others, including execution and war. But, Yeshua willingly laid down His own life, and took it up again! And while others die the common death of sinners, Yeshua, being righteous, gave His life as a ransom for others to be accounted righteous – and thus receive eternal life.

Yeshua said, *“I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand”* (v.28-29). And these sheep, whom Yeshua gave His life to ransom (v.15), who can never perish (because they {present-tense} *have* eternal life), also hear His voice, and He knows them, and they follow Him (v.27). Those, who do not follow Him, are unbelievers because they *“are not of My sheep”* (v.26).

So, if we really believe, then we follow Him, all because we are His sheep!

When we come into difficult circumstances in life, we should “fight” against whatever would lead us into idolatry, without destroying those things that will bring good fruit in your life.

Deuteronomy 21:

When a person was found murdered, and there were no witnesses

(witnesses are required to testify to the judges: “forgive and forget” is not allowed),

then the elders must go to the nearest city, and take a heifer down into a valley

(out of sight, representing the murder being out of sight of witnesses)

and break its neck. Then the priests shall say (v.7-8), “Our hands have not shed this blood, nor did our eyes see it. (“We have purged the land of every known murderer.” If the court had knowledge of the killer, they would have properly judged him.) Forgive Thy people Israel whom Thou hast redeemed, O Yahweh, and do not place the guilt of innocent blood in the midst of Thy people Israel.”

We are required to cleanse our own lives of sin, and to work to help others cleanse their lives of sin. As we saw last week, concerning “an eye for an eye and a tooth for a tooth” (Deuteronomy 19:16-21), we may not seek personal retribution, but neither may we ignore injurious acts which we witness: we must seek the sinner’s repentance or judgment, lest he meet the judgment that is worse than Sodom and Gomorrah’s.