

Triennial Parsha Reading for - 12/26/2009

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Psalm 143

¹ Hear my prayer, YHVH, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
² And enter not into judgment with thy servant: for in thy sight shall no man living be justified. ³ For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. ⁴ Therefore is my spirit overwhelmed within me; my heart within me is desolate. ⁵ I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. ⁶ I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. ⁷ Hear me speedily, YHVH: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. ⁸ Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. ⁹ Deliver me, YHVH, from mine enemies: I flee unto thee to hide me. ¹⁰ Teach me to do thy will; for thou art my Elohim: thy spirit is good; lead me into the land of uprightness. ¹¹ Quicken me, YHVH, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. ¹² And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

Torah - Deu 22:6-23:8

Care for a Mother Bird and Her Nest

⁶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: ⁷ But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

A Protective Fence on the Roof of Your House

⁸ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Unlawful Mixtures

⁹ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. ¹⁰ Thou shalt not plow with an ox and an ass together. ¹¹ Thou shalt not wear a garment of divers sorts, as of woolen and linen together.

The Tzitzitthe Law of the Blue Fringes

¹² Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

Defamation of a Married Woman by Her Husband Regarding Her Virginity

¹³ If any man take a wife, and go in unto her, and hate her, ¹⁴ And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: ¹⁵ Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: ¹⁶ And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; ¹⁷ And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. ¹⁸ And the elders of that city shall take that man and chastise him; ¹⁹ And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

Death Penalty If the Accusation Was True and the Woman Was Not a Virgin

²⁰ But if this thing be true, and the tokens of virginity be not found for the damsel: ²¹ Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

Death Penalty for Adultery

²² If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

Fornication Versus Rape of a Betrothed Maiden

²³ If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; ²⁴ Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you. ²⁵ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. ²⁶ But unto the damsel thou shalt do

nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter: ²⁷ For he found her in the field, and the betrothed damsel cried, and there was none to save her. ²⁸ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; ²⁹ Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. ^{30 (23:1)} A man shall not take his father's wife, nor discover his father's skirt.

Those Excluded from the Congregation of Israel

23:1 (2) He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of YHVH. ^{2 (3)} A bastard shall not enter into the congregation of YHVH; even to his tenth generation shall he not enter into the congregation of YHVH. ^{3 (4)} An Ammonite or Moabite shall not enter into the congregation of YHVH; even to their tenth generation shall they not enter into the congregation of YHVH for ever: ^{4 (5)} Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. ^{5 (6)} Nevertheless YHVH thy Elohim would not hearken unto Balaam; but YHVH thy Elohim turned the curse into a blessing unto thee, because YHVH thy Elohim loved thee. ^{6 (7)} Thou shalt not seek their peace nor their prosperity all thy days for ever. ^{7 (8)} Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. ^{8 (9)} The children that are begotten of them shall enter into the congregation of YHVH in their third generation.

My Commentary and Notes

Word Study H4464 mamzer



This occurs only once in Torah. **KJC:** 2; bastard, 2 Deu_23:2, Zec_9:6

WordStudy: A masculine noun identifying an illegitimate child, a bastard. It specifies a person who does not have a proper pedigree or genealogy and was born out of wedlock (Deu_23:2 [3]). In Zec_9:6, it is best rendered as a reference to foreign or mongrel persons.

Strong's: From an unused root mian. to alienate; a mongrel, that is, born of a Jewish father and a heathen mother: - bastard.

Mitzvot for this parasha

Source: www.jewfaq.org

Verse(s)	Mitzvah Number	Category	Law
Deu 22:6	160	Dietary Laws	Not to take the mother-bird with the young. See Treatment of Animals.
Deu 22:6-7	161	Dietary Laws	To set the mother-bird free when taking the nest. See Treatment of Animals.
Deu 22:8	263	Injuries and Damages	To make a parapet for your roof. See Love and Brotherhood.
Deu 22:8	264	Injuries and Damages	Not to leave something that might cause hurt. See Love and Brotherhood.
Deu 22:9	362	Agriculture and Animal Husbandry	Not to sow grain or herbs in a vineyard.
Deu 22:9	363	Agriculture and Animal Husbandry	Not to eat the produce of diverse seeds sown in a vineyard.
Deu 22:10	364	Agriculture and Animal Husbandry	Not to work with beasts of different species, yoked together.
Deu 22:11	367	Clothing	Not to wear garments made of wool and linen mixed together.
Deu 22:19	75	Marriage, Divorce and Family	That one who defames his wife's honor (by falsely accusing her of unchastity before marriage) must live with her all his lifetime.
Deu 22:19	76	Marriage, Divorce and Family	That a man may not divorce his wife concerning whom he has published an evil report (about her unchastity before marriage).
Deu 22:24	288	Punishment and Restitution	That the Court shall pass sentence of death by stoning.
Deu 22:26	308	Punishment and Restitution	Not to punish any one who has committed an offense under duress.
Deu 22:28-29	301	Punishment and Restitution	That the violator (of an unbetrothed virgin) shall marry her.
Deu 22:29	302	Punishment and Restitution	That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her.
Deu 23:1	64	Marriage, Divorce and Family	That a eunuch shall not marry a daughter of Israel.
Deu 23:2	65	Marriage, Divorce and Family	That a mamzer shall not marry the daughter of a Jew. See Prohibited Marriages and Illegitimate Children.
Deu 23:3	66	Marriage, Divorce and Family	That an Ammonite or Moabite shall never marry the daughter of an Israelite.
Deu 23:6	607	Wars	Not to offer peace to the Ammonites and the Moabites before waging war on them, as should be done to other nations.
Deu 23:7-8	67	Marriage, Divorce and Family	Not to exclude a descendant of Esau from the community of Israel for three generations.
Deu 23:7-8	68	Marriage, Divorce and Family	Not to exclude an Egyptian from the community of Israel for three generations.

Brit - Mat 22:1-14

¹ And Y'shua answered and spake unto them again by parables, and said, ² The kingdom of heaven is like unto a certain king, which made a marriage for his son, ³ And sent forth his servants to call them that were bidden to the wedding: and they would not come. ⁴ Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. ⁵ But they made light of it, and went their ways, one to his farm, another to his merchandise: ⁶ And the remnant took his servants, and entreated them spitefully, and slew them. ⁷ But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. ⁸ Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. ⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. ¹¹ And when the king came in to see the guests, he saw there a man which had not on a wedding garment: ¹² And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. ¹³ Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. ¹⁴ For many are called, but few are chosen.

Gospel - Act 17:1-34

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ² And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Y'shua, whom I preach unto you, is Christ. ⁴ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ⁵ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. ⁶ And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; ⁷ Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Y'shua. ⁸ And they troubled the people and the rulers of the city, when they heard these things. ⁹ And when they had taken security of Jason, and of the other, they let them go. ¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. ¹² Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. ¹³ But when the Jews of Thessalonica had knowledge that the word of Elohim was preached of Paul at Berea, they came thither also, and stirred up the people. ¹⁴ And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. ¹⁵ And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. ¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. ¹⁸ Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some,

He seemeth to be a setter forth of strange gods: because he preached unto them Y'shua, and the resurrection. ¹⁹ And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? ²⁰ For thou bringest certain strange things to our ears: we would know therefore what these things mean. ²¹ (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) ²² Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. ²³ For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ²⁴ Elohim that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵ Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶ And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷ That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: ²⁸ For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. ²⁹ Forasmuch then as we are the offspring of Elohim, we ought not to think that the Elohimhead is like unto gold, or silver, or stone, graven by art and man's device. ³⁰ And the times of this ignorance Elohim winked at; but now commandeth all men every where to repent: ³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. ³² And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. ³³ So Paul departed from among them. ³⁴ Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Prophecy - Rev 3:1-22

¹ And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of Elohim, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. ² Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before Elohim. ³ Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. ⁴ Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. ⁵ He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ⁶ He that hath an ear, let him hear what the Spirit saith unto the churches. ⁷ And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; ⁸ I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ⁹ Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. ¹¹ Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. ¹² Him that overcometh will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my Elohim, and the name of the city of my Elohim, which is new Jerusalem, which cometh down out of heaven from my Elohim: and I will write upon him my new name. ¹³ He that hath an ear, let him hear what the Spirit saith unto the churches. ¹⁴ And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of Elohim; ¹⁵ I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶ So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ¹⁷ Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ¹⁸ I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. ¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent. ²⁰ Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. ²¹ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. ²² He that hath an ear, let him hear what the Spirit saith unto the churches.

History - Ezz 10:1-44

¹ Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of Elohim, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. ² And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our Elohim, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. ³ Now therefore let us make a covenant with our Elohim to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our Elohim; and let it be done according to the law. ⁴ Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. ⁵ Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore. ⁶ Then Ezra rose up from before the house of Elohim, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. ⁷ And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; ⁸ And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away. ⁹ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of Elohim, trembling because of this matter, and for the great rain. ¹⁰ And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. ¹¹ Now therefore make confession unto YHVH Elohim of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. ¹² Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. ¹³ But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. ¹⁴ Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our Elohim for this matter be turned from us. ¹⁵ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them. ¹⁶ And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. ¹⁷ And they made an end with all the men that had taken strange wives by the first day of the first month. ¹⁸ And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. ¹⁹ And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass. ²⁰ And of the sons of Immer; Hanani, and Zebadiah. ²¹ And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah. ²² And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa. ²³ Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. ²⁴ Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. ²⁵ Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. ²⁶ And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. ²⁷ And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. ²⁸ Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. ²⁹ And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. ³⁰ And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah,

Bezaleel, and Binnui, and Manasseh. ³¹ And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, ³² Benjamin, Malluch, and Shemariah. ³³ Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. ³⁴ Of the sons of Bani; Maadai, Amram, and Uel, ³⁵ Benaiah, Bedeiah, Chelluh, ³⁶ Vaniah, Meremoth, Eliashib, ³⁷ Mattaniah, Mattenai, and Jaasau, ³⁸ And Bani, and Binnui, Shimei, ³⁹ And Shelemiah, and Nathan, and Adaiah, ⁴⁰ Machnadebai, Shashai, Sharai, ⁴¹ Azareel, and Shelemiah, Shemariah, ⁴² Shallum, Amariah, and Joseph. ⁴³ Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. ⁴⁴ All these had taken strange wives: and some of them had wives by whom they had children.

Commentary

For more commentary on Ki-teitzel from [MIA](#), click → [here](#).

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-40.htm>

Deuteronomy 22:6 - 23:8 - Micah 5:1-6 - Psalm 137 - Matthew 22:1-14

Hebrew Bibles = Deut 22:6 - 23:9

Tevet 9, 5764 / January 3, 2004 - Tevet 9, 5767 / December 30, 2006

Kein Tzipor / A Bird's Nest

Constructive and safe behavior

(V.6-7) We are permitted to take eggs or young animals, for food or for raising them. However, if we would like a good life and a long life, we should not do things that would deplete a species or family: we should let the mother go free to reproduce more.

(V.8) When we build a house (with a patio rooftop) we must fence the roof for the safety of those who would use it. This would also directly apply to a tall stairway, or an excavation (such as a pool).

By extension, this is where we get building codes. For safety, we must provide railings and clear exits, and use materials with certain strengths. Houses must be attached to their foundations so that they are not easily blown off by tornadoes, shaken of by earthquakes, or knocked off by mudslides or errant vehicles. This is why we have all lived through earthquakes of a magnitude that killed tens of thousands in Iran this past week.

By further extension, this is the basis for traffic laws. It is immoral for us to drive in a manner that endangers others. Endangerment is not based on what we think we can handle, but on laws formed partly through the study of accidents. While there is no specific Torah command saying “You shall not exceed the posted speed limit,” it is sin because it is missing the mark of glorifying God, and it violates the spirit of the Torah that forbids endangerment. And it is given to individuals to make their own *halachic* judgments on such matters.

Though control of injury and death is in God’s domain, He requires us to act in a manner that does not create hazards for others.

(V.9-12) Mixing different kinds of crops can destroy the harvest: some crops choke others out, some produce inedible fruit that mix with the good fruit, or mimic it.

Plowing with an ox and a donkey together represents working any two animals unequally, where the weaker animal would be hurt.

Mixing of linen and wool represents weaving two materials such that one would damage the other, such as by cutting. Nevertheless, we must wear *tzitzit* (tassles) on the four corners of our covering garment; though the garment was linen, the *tzitzit* used to be wool having one strand colored with *techeilet* (a blue dye). Here we see an example of a general rule: a positive commandment (adding *tzitzit*) supersedes a negative commandment on the same subject (mixing materials).

Betrothal, marriage, and divorce:

Today, we commonly have engagement and marriage. Engagement is often taken lightly – easily broken. Biblically, earthly marriage is a portrayal of the heavenly.

In Biblical setting, there is betrothal (*kiddushin* - *kiddush* means to set apart) and marriage (*nesuin*). A betrothal can only be broken by divorce, and only for certain causes. A betrothed woman is called a wife, though cohabitation is not allowed until the marriage. A betrothal is accompanied by a written covenant called a *Shitre Erusin*; a marriage covenant is called a *Ketubah*.

Firstly, Yeshua redeemed a slave-girl – purchased her from Egypt. The Passover seder is called “the Feast of Freedom” – she is set free. A man may only marry a woman who is free to marry.

Secondly, Yeshua betrothed the freed girl at Pentecost – set her apart for future marriage (*nesuin*). His contract is called the Torah. Earthly betrothal (*kiddushin*) means holy / set apart, and it is binding. There is a betrothal contract (*shitre erusin*) which spells out the bride’s responsibilities, and it is proffered with a guarantee (a diamond commonly represents the stone tablets). Betrothal can be broken only by divorce for the cause of fornication. While the terms husband and wife are used here, consummation of the marriage is not yet permitted – they do not yet live together. As Solomon said (Song of Solomon 2:7): “Do not arouse to lovemaking until it’s time” (literal translation).

Thirdly, Yeshua will marry His bride and take her to his home – as represented by the Feast of Tabernacles. In an earthly marriage, there is a second contract, a marriage covenant, called a *ketubah*, which spells out the groom’s responsibilities.

(V.13-19) If a man falsely accuses his betrothed of fornication, in order to void the *ketubah* (which guarantees the wife’s support) then he is to be chastised and fined, and he must remain married to his wife as long as they both live. That is, he wanted to falsely void his promise, so he must keep it all his life; may God deliver the wife from his evil ways.

(V.20-21) If, upon the consummation of the marriage, the husband finds his wife to be not a virgin, then he may divorce her. If the man is a priest, he must divorce her, because a priest is required to marry a virgin (Leviticus 21:14); otherwise, he may choose to accept her. Yeshua’s statement, “*Everyone who divorces his wife, except for the cause of fornication, makes her commit adultery*” (Matthew 5:32), refers to betrothal: it does not make adultery grounds for divorce from a marriage. The penalty for adultery is death (Leviticus 20:10), not divorce. [Fornication here refers to an act before marriage, adultery to an act after marriage.]

If the (betrothed) wife can be convicted of fornication, she must be stoned to death as an example.

Thus we see in the case of Joseph, to whom Mary was betrothed (Luke 1:27, Matthew 1:20): Mary was called his wife, and he was contemplating divorcing her privately, rather than having her publicly stoned for fornication. He would not have been concerned about her pregnancy if they had been having marital relations during their betrothal.

Joseph was presumed to be the father of Yeshua (Luke 3:23). Therefore, those who were seeking the death of Yeshua, and trying to establish their own position as children of Abraham, said: “We were not born of fornication,” implying that Yeshua was.

(V.22-30) Adultery requires death for both parties. Herein we see the false motivation of the Pharisees in bringing a woman only to Yeshua (John 8:3), claiming to have taken her in the very act of adultery.

There is no penalty against a woman who is raped.

A man who commits fornication with an unbetrothed woman must marry her, and may never divorce her.

A man is forbidden to marry his widowed aunt that his father is required to marry. The word “robe” (of his father) symbolizes a requirement to marry – like the *chupah*, it represents sheltering his bride and bringing her into the home.

War and peace

(V.23:9) “*When you go out as an army against your enemies, then you shall keep yourself from every evil thing.*”

Micah 5: Yeshua, Whose goings forth are from eternity, will come from Bethlehem, and “*shepherd His flock in the strength of Yahweh, in the majesty of the name of Yahweh His God.*” He will bring peace to Israel when they are attacked.

Psalm 137:5

“*If I forget you, O Jerusalem, may my right hand forget her skill.*” Tzitzit are for “remembering”. Remember Jerusalem. Remember Torah. Remember Edom: “*You shall not detest an Edomite*” (Deut. 23:7).

Matthew 22:7-9 “*But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’*”