

Triennial Parsha Reading for - 1/9/2010

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Psalm - 145

¹ I will extol thee, my Elohim, O king; and I will bless thy name for ever and ever. ² Every day will I bless thee; and I will praise thy name for ever and ever. ³ Great is YHVH, and greatly to be praised; and his greatness is unsearchable. ⁴ One generation shall praise thy works to another, and shall declare thy mighty acts. ⁵ I will speak of the glorious honour of thy majesty, and of thy wondrous works. ⁶ And men shall speak of the might of thy terrible acts: and I will declare thy greatness. ⁷ They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. ⁸ YHVH is gracious, and full of compassion; slow to anger, and of great mercy. ⁹ YHVH is good to all: and his tender mercies are over all his works. ¹⁰ All thy works shall praise thee, YHVH; and thy saints shall bless thee. ¹¹ They shall speak of the glory of thy kingdom, and talk of thy power; ¹² To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. ¹³ Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. ¹⁴ YHVH upholdeth all that fall, and raiseth up all those that be bowed down. ¹⁵ The eyes of all wait upon thee; and thou givest them their meat in due season. ¹⁶ Thou openest thine hand, and satisfiest the desire of every living thing. ¹⁷ YHVH is righteous in all his ways, and holy in all his works. ¹⁸ YHVH is nigh unto all them that call upon him, to all that call upon him in truth. ¹⁹ He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. ²⁰ YHVH preserveth all them that love him: but all the wicked will he destroy. ²¹ My mouth shall speak the praise of YHVH: and let all flesh bless his holy name for ever and ever.

Torah - Deu 23:21-24:18

It Is a Sin to Vow to Elohim and to Not Pay It

²¹ When thou shalt vow a vow unto YHVH thy Elohim, thou shalt not slack to pay it: for YHVH thy Elohim will surely require it of thee; and it would be sin in thee. ²² But if thou shalt forbear to vow, it shall be no sin in thee. ²³ That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto YHVH thy Elohim, which thou hast promised with thy mouth.

A Worker's Right to Eat

²⁴ When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. ²⁵ When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

Divorce and Remarriage

24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. ² And when she is departed out of his house, she may go and be another man's wife. ³ And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; ⁴ Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YHVH: and thou shalt not cause the land to sin, which YHVH thy Elohim giveth thee for an inheritance. ⁵ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

One's Millstone Cannot Be Taken as a Pledge for a Loan

⁶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

Death Penalty for Kidnapping

⁷ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

Tzaraas (Skin Infection) and Slander

⁸ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. ⁹ Remember **Aleph Tav** what YHVH thy Elohim did unto Miriam by the way, after that ye were come forth out of Egypt.

Treating With Respect One Who Owes a Debt

¹⁰ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. ¹¹ Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. ¹² And if the man be poor, thou shalt not sleep with his pledge: ¹³ In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before YHVH thy Elohim.

Timely Payment of Workers

¹⁴ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: ¹⁵ At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YHVH, and it be sin unto thee.

Each Person Is Responsible for His Own Sin

¹⁶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

It Is Forbidden to Take Advantage of Strangers, Widows or Orphans

¹⁷ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: ¹⁸ But thou shalt remember that thou wast a bondman in Egypt, and YHVH thy Elohim redeemed thee thence: therefore I command thee to do this thing.

My Commentary and Notes

Mitzvot for this parasha

Source: www.jewfaq.org

Verse(s)	Mitzvah Number	Category	Law
Deu 23:23	203	Vows, Oaths and Swearing	That a man should fulfill whatever he has uttered.
Deu 23:24-25	185	Employees, Servants and Slaves	That the hired laborer shall be permitted to eat of the produce he is reaping.
Deu 23:24	186	Employees, Servants and Slaves	That the hired laborer shall not take more than he can eat.
Deu 23:25	187	Employees, Servants and Slaves	That a hired laborer shall not eat produce that is not being harvested.
Deu 24:1	70	Marriage, Divorce and Family	To take a wife by kiddushin, the sacrament of marriage. See The Process of Marriage: Kiddushin and Nisuin.
Deu 24:1	77	Marriage, Divorce and Family	To divorce by a formal written document. See The Process of Obtaining a Divorce.
Deu 24:4	78	Marriage, Divorce and Family	That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man. See Divorce.
Deu 24:5	71	Marriage, Divorce and Family	That the newly married husband shall (be free) for one year to rejoice with his wife.
Deu 24:5	72	Marriage, Divorce and Family	That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties.
Deu 24:6	176	Business Practices	Not to take in pledge utensils used in preparing food.
Deu 24:8	580	Lepers and Leprosy	Not to pluck out the marks of leprosy.
Deu 24:10	177	Business Practices	Not to exact a pledge from a debtor by force.
Deu 24:12	178	Business Practices	Not to keep the pledge from its owner at the time when he needs it.
Deu 24:13	179	Business Practices	To return a pledge to its owner.
Deu 24:15	188	Employees, Servants and Slaves	To pay wages to the hired man at the due time.
Deu 24:16	244	The Court and Judicial Procedure	That the court shall not accept the testimony of a close relative of the defendant in matters of capital punishment.
Deu 24:17	180	Business Practices	Not to take a pledge from a widow.
Deu 24:17	257	The Court and Judicial Procedure	Not to pervert the judgment of strangers or orphans.

Standalone Aleph Tav's for Deu 24:9, Neh 2:9 and Neh 3:13

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

For the standalone Aleph Tav for Deu 24:9 see [Standalone Aleph Tav's Involving Leprosy](#)

(Neh 2:9 KJV) Then I came to the governors beyond the river, and gave **Aleph Tav** them the king's letters. Now the king had sent captains of the army and horsemen with me.

Neh 2:9 וָאָבּוֹא אֶל־פְּחוֹת עֵבֶר הַנָּהָר וְאֶתְנָה לָהֶם אֶת־אִגְרוֹת
הַמֶּלֶךְ וַיִּשְׁלַח עִמִּי הַמֶּלֶךְ שָׂרֵי חַיִּל וּפָרָשִׁים: פ

H5676 beyond עבר H6346 the governors פחוות H413 to אל H935 Then I came ואבוא **Neh 2:9**
H107 letters. אגרות H853 את להם H5414 and gave ואתנה H5104 the river, הנהר
H4428 Now the המלך H5973 with עמי H7971 had sent וישלח H4428 them the king's המלך
H6571 and horsemen: ופרשים H2428 of the army חיל H8269 captains שרי king

My Comment: The verse before Neh 2:9 uses the word “forest” which is the Hebrew word Pardes and this is also an acronym for the four levels of understanding the bible PaRDeS. I mention this because Pardes is only found three times in the TaNaCh and Neh 2:8 is one of the three. Question, is the standalone Aleph Tav a Sod level understanding? For more information on PaRDeS, see [here](#) for a Word version or [here](#) for a PDF version.

(Neh 3:13 KJV) **Aleph Tav** The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

Neh 3:13 אֶת־שַׁעַר הַחַזִּיק חָנּוּן וַיִּשְׁבֵּי זָנוּחַ הִמָּה בְּנוּהוּ וַיַּעֲמִידוּ
דְּלֹתָיו מִנְעָלָיו וּבְרִיחָיו וְאֶלֶף אֲמָה בַּחוּמָה עַד שַׁעַר הַשְּׁפוֹת:

H2388 repaired החזיק H1516 The valley הניא H8179 gate שער H853 את **Neh 3:13**
H1992 they בנהו H2182 of Zanoah; זנוח H3427 and the inhabitants וישבי H2586 Hanun,
H4514 thereof, the מנעליו H1817 the doors דלתתיו H5975 it, and set up ויעמידו H1129 built
H520 cubits אמה H505 thereof, and a thousand ואלף H1280 thereof, and the bars ובריחיו locks
H830 the dung: השפות H8179 gate. שער H5704 unto עד H2346 on the wall בחומה

Brit - Mat 5:30-37

³⁰ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³¹ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: ³² But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. ³³ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: ³⁴ But I say unto you, Swear not at all; neither by heaven; for it is Elohim's throne: ³⁵ Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Gospel - Act 19

¹ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ² He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ³ And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴ Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Y'shua. ⁵ When they heard this, they were baptized in the name of the Lord Y'shua. ⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷ And all the men were about twelve. ⁸ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of Elohim. ⁹ But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Y'shua, both Jews and Greeks. ¹¹ And Elohim wrought special miracles by the hands of Paul: ¹² So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of YHVH Y'shua, saying, We adjure you by Y'shua whom Paul preacheth. ¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. ¹⁵ And the evil spirit answered and said, Y'shua I know, and Paul I know; but who are ye? ¹⁶ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Y'shua was magnified. ¹⁸ And many that believed came, and confessed, and shewed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰ So mightily grew the word of Elohim and prevailed. ²¹ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. ²² So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. ²³ And the same time there arose no small stir about that way. ²⁴ For a certain man named Demetrius,

a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; ²⁵ Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. ²⁶ Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: ²⁷ So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. ²⁸ And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. ²⁹ And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. ³⁰ And when Paul would have entered in unto the people, the disciples suffered him not. ³¹ And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. ³² Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together. ³³ And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. ³⁴ But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. ³⁵ And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? ³⁶ Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. ³⁷ For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. ³⁹ But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. ⁴⁰ For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. ⁴¹ And when he had thus spoken, he dismissed the assembly.

Prophecy - Rev 6 & 7

¹ And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. ² And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. ³ And when he had opened the second seal, I heard the second beast say, Come and see. ⁴ And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. ⁵ And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. ⁶ And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. ⁷ And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸ And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. ⁹ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of Elohim, and for the testimony which they held: ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? ¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. ¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; ¹³ And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. ¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. ¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ¹⁷ For the great day of his wrath is come; and who shall be able to stand?

7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ² And I saw another angel ascending from the east, having the seal of the living Elohim: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ³ Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads. ⁴ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. ⁵ Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. ⁶ Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. ⁷ Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁸ Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. ⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰ And cried with a loud voice, saying, Salvation to our Elohim which sitteth upon the throne, and unto the Lamb. ¹¹ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped Elohim, ¹² Saying, Amen: Blessing, and glory, and wisdom, and

thanksgiving, and honour, and power, and might, be unto our Elohim for ever and ever. Amen. ¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? ¹⁴ And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore are they before the throne of Elohim, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and Elohim shall wipe away all tears from their eyes.

History - Neh 2:1-20

¹ And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. ² Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, ³ And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? ⁴ Then the king said unto me, For what dost thou make request? So I prayed to the Elohim of heaven. ⁵ And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. ⁶ And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. ⁷ Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; ⁸ And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my Elohim upon me. ⁹ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. ¹⁰ When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. ¹¹ So I came to Jerusalem, and was there three days. ¹² And I arose in the night, I and some few men with me; neither told I any man what my Elohim had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. ¹³ And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. ¹⁴ Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. ¹⁵ Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. ¹⁶ And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. ¹⁷ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. ¹⁸ Then I told them of the hand of my Elohim which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. ¹⁹ But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? ²⁰ Then answered I them, and said unto them, The Elohim of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Commentary

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

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-42.htm>

Commentary - Year 3 Sabbath 42

Deuteronomy 23:21 - 24:18 - Isaiah 19:1-25 - Psalm 139 - Matthew 5:30-37

Hebrew Bibles = Deut 23:22 - 24:18

Tevet 23, 5764 / January 17, 2004, Tevet 23, 5767 / January 13, 2007

***Ki-chidor neder* / When You Make a Vow**

Today's Psalm sets the tone for the Torah portion: (Psalm 139) ¹*O Yahweh, You have searched me and known me.* ²*You know when I sit down and when I rise up; You understand my thought from afar.* ³*You scrutinize my path and my lying down, and are intimately acquainted with all my ways.* ⁴*Even before there is a word on my tongue, behold, O Yahweh, You know it all.* ⁵*You have enclosed me behind and before, and laid Your hand upon me.* ⁶*Such knowledge is too wonderful for me; it is too high, I cannot attain to it.*"

Deuteronomy 23:21-23

Remembering that God knows our words before we say them, (v.21) *"When you make a vow to Yahweh your God, you shall not delay to pay it"*, and (v.23) *"You shall be careful to perform what goes out from your lips"*.

Some first-century rabbis took the Torah to require fulfillment only of oaths to Yahweh, stating His name: vain oaths were inconsequential. Rabbi Aben Ezra and Rabbi David Kimchi said, "He that swears by the heavens and by the earth, and by the sun, and the like, though his intention is nothing less than to Him that created them, this is no oath" [Gill's Commentary: Matthew 5:33].

Yeshua's words, *"But I say to you, make no oath at all, either by heaven . . . etc."* (Matthew 5:33) are not to be taken as contradictory to Torah, Psalms, and Prophets, which require oaths to Yahweh, but should be seen as referring to vain oaths.

Of required vows to Yahweh:

(Numbers 6:21) *"This is the law of the Nazirite, who vows his offering to Yahweh."*

(Psalm 76:11) *"Make vows to Yahweh your God and fulfill them."*

(Jeremiah 12:16) *"Then it will come about that if they will really learn the ways of My people, to swear by My name, 'As Yahweh lives,' . . . then they will be built up in the midst of My people."*

(Isaiah 19:20-21) *"And it will become a sign and a witness to Yahweh of hosts in the land of Egypt; for they will cry to Yahweh because of oppressors, and He will send them a Savior and a Champion, and He will deliver them. Thus Yahweh will make Himself known to Egypt, and the Egyptians will know Yahweh in that day. They will even worship with sacrifice and offering, and will make a vow to Yahweh and perform it."*

(Proverbs 20:25) *"It is a snare for a man to say rashly, 'It is holy!' And after the vows to make inquiry."* In other words, after vowing to dedicate something to God, one should not afterwards reconsider.

(Hebrews 6:16) *“For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.”*

Of vain oaths:

(Matthew 5:36) *“Let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of the evil one.”*

(James 5:12) *“But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.”*

Deuteronomy 23:24-25

A laborer in the harvest may eat of the harvest:

(1 Timothy 5:18) *“For the Scripture says, ‘You shall not muzzle the ox while he is threshing,’ and ‘The laborer is worthy of his wages’”*,

but he may not take anything home or sell any to others.

Deuteronomy 24:1-4

Biblically, divorce generally applies to a man divorcing a betrothed wife, only up to the time the marriage is consummated, and only for specific reasons. An exception is when a marriage was between disallowed parties, then divorce was required.

Two weeks ago we covered the subject of death being required for fornication and divorce being allowed for lack of virginity: today’s text is actually the basis for such divorce. We looked at the case of Joseph and Mary, where Joseph considered divorcing Mary, because she was found with child when they were betrothed.

Today we see the additional rule: a man who divorces his (betrothed) wife, and she subsequently marries another man who then dies – the first man may not take her back to be his wife.

Deuteronomy 24:6, 10-15, 17-18

Today, in this country, we have laws limiting what a creditor can take. A creditor cannot take more than one-half of a person’s wages by garnishment. Also, a debtor has to be left with basic housing and transportation, though luxurious houses or vehicles may not be allowed.

(V.10) This passage is about a debtor who is overdue in repaying, such that the creditor may require him to appear before the court. The dignity of the debtor may not be damaged by the creditor or agent of the court entering the debtor’s house to seek security. And, any security offered must not be kept so long as to endanger the debtor’s living.

For a poor man, three kinds of items must be returned when they are needed: clothing for the day, bedding for the night, and anything needed for the debtor’s livelihood; one kind may be exchanged for another by day and night.

Even if the debtor does not show appreciation, God will bless the creditor who acts righteously.

When a servant is poor and needy, his employer must not take advantage of the situation. His wages are to be paid at the end of each work day, because it is needed.

(V.17) This paragraph stresses being kind and fair to the vulnerable – aliens, orphans, and widows. We are to remember that we were delivered by God’s grace, and that we are stewards of all that God has given us to control.

Deuteronomy 24:7

We have recently seen other Scriptures where God establishes capital punishment to “*purge evil from among you*”. Here it is for kidnapping that incorporates violence or slavery. While every precaution needs to be taken to ensure that a guilty verdict is proper, it is not left to our discretion to determine life or death: God holds all of the rights, and He has decreed capital punishment for certain crimes.

Deuteronomy 24:8-9

Being “*careful against an infection of tzaraat*” represents being careful against slandering others. (*Tzaraat* is commonly mistranslated ‘leprosy’; it is a skin disease given to a slanderer – see commentaries Y2-33 and Y2-34.) As we started with warnings about vain oaths, we are coming to a conclusion with warnings about slander.

Deuteronomy 24:16

Tyrants punish by wiping out families of rebels. In a court, we are not to judge a person for the crimes of his father or son, but only for one’s own sins. This is not a contradiction of Exodus 20:5 – “*For I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me*”; the latter has to do with learned or copied behavior, not imputing one’s sins to another.

We have been purchased with a great price; we are to be overcomers. Salvation is not about being free to do whatever we imagine feels good: it is about overcoming, then we will feel good about doing what God designed for us.

(Psalm 139:23-24) “*Search me, O God, and know my heart; try me and know my anxious thoughts; ²⁴ and see if there be any hurtful way in me, and lead me in the everlasting way.*”