

Ki Tetze (when you go out to war)



Deuteronomy 21:10 When you go out to war against your enemies and יהוה your Elohim has delivered them into your hands and you have taken them captive, 11 *If you see among the captives a beautiful woman and have a desire for her, that you want her to be your אִשָּׁה wife*; 12 Then you can bring her home to your house; and she must shave אֶת her head and trim אֶת her nails; 13 And she must take אֶת the garments of her captivity off and remain in your house and mourn אֶת her father וְאֶת and her mother for a full month: and after that you can go in to her and be her husband and she will be your wife. 14 But if you lose interest in her, then you must let her go where she wants to go; but you must not sell her for money, you must not treat her like a slave, because you have humbled her. C-MATS



Treat a captive woman with respect.

Question: Why does Torah provide an avenue for the lustful soldier to take a beautiful captive as a wife? Rather than risk sin that may lead to rape or fornication, the Torah provides an avenue for the lustful soldier to satisfy his desire, so that it will cool before it causes more harm. The soldier may not molest the woman then, but he is permitted to put her through the process described below, after which he may marry her, even against her wishes; and since he knows that she will become permitted to him later, he will be willing to wait, rather than sin. The captive woman remains in the home of her captor for a period of time, during which her state of mourning and general dishevelment will make her unattractive, so that he will lose interest and set her free. *Chumash*

Question: Why is the law about a beautiful captive placed next to the law about a hated wife and a rebellious child? The implication is that there is a chain reaction: This improper infatuation with a captive woman will lead to one family tragedy after another. She will become a hated wife and give birth to a rebellious child (Rashi). *Chumash*

Deuteronomy 21:15 If a man has two wives, **הַאֶהֱבָהּ** *the one loved* and the other hated and they *both* bear him children and *if* the firstborn son is from the woman who is hated: **16** Then when it comes time for him to pass his inheritance to **אֶת** his sons **אֵת** which he has may not be given to the firstborn **אֶת** son of the loved *wife* before the firstborn son of the hated wife: **17** But **אֶת** the firstborn son of the hated *wife*, he will acknowledge by giving him a double portion of all that he has: because he *is* the firstfruits of his manhood; the right of the firstborn *is* his. C-MATS

Question: Deuteronomy 21:16 begins to talk about the commandment concerning the first-borns inheritance. As we know Yahusha was the first born and He redeemed the first born in Egypt by His blood but why does the verse describe his first born sons from two different wives as **אֵת** his sons **אֵת** (with an **אֵת** on each side as a marker of both being covenant children to him)? The command is he will not play favorites because he may love one wife more than the other, but must deal truthfully and give the double portion only to the one born first to him, even if he does not love the first wife. The double **אֵת** could imply the seriousness of the commandment and could also represent both Messiah and the first born son. It could also be doubled because the inheritance was to be a double portion. C-MATS

Question: What are the rights and responsibilities of the first born? The position holds great honor and responsibility.

- In the absence of the father he had authority over his brothers. For example, it was Reuben, the firstborn, who saved Joseph from being killed by his brothers. **Reuben heard it and he took him out of their hands; and said, Let's not kill him. And Reuben said to them, Shed no blood, but cast אֹתוֹ him into that pit that is in the wilderness and lay no hand upon him; so that he might rescue אֹתוֹ him out of their hands and bring him back to his father again** Genesis 37:21-22. C-MATS

- He was accountable to the father for the welfare of his younger brothers and sisters. Reuben was very distressed when he failed to rescue Joseph from the pit. He tore his clothes and was ashamed to face his father. **Reuben returned to the pit; and saw that Joseph was not in the pit; and he tore אֶת his clothes. And he returned to his brothers and said, The child is gone; now where will I go?** Genesis 37:29-30. C-MATS

- When the parents were aged, it was the oldest son's responsibility to care for his parents. **But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel.** 1 Timothy 5:8 C-MATS

- At the death of the father, the firstborn became the head of the home and received a double portion as his share of the inheritance (Deuteronomy 21:15-17).

Question: How does יהוה have compassion on the hated wife? When יהוה sees the plight of the neglected wife, He will give her the first offspring, just as Leah had children before her more favored sister Rachel. יהוה supports the brokenhearted. *Chumash*



Laban's daughters – Leah & Rachel
Jacob loved Rachel more than Leah

Question: What is a double portion? The firstborn son takes a share equal to that of two brothers together. If a man with four sons divided up his inheritance, he divided the inheritance into five equal shares, giving two shares to the firstborn and one share to each of the other three sons. *Chumash*

Question: Could the privileges of the first born be taken away from him? These privileges could normally be forfeited only by committing a serious offence (*After Israel lived in that land, Reuben went and laid with אֶת־ Bilhah his father's concubine: and Israel heard about it. Genesis 35:22; Unstable as water, you will not excel (your superiority will end); because you went up to your father's bed; then you defiled it. Genesis 49:4*) or by sale of the birthright (*Esau sold אֶת־ his birthright to Jacob. Then Jacob gave Esau bread and lentil pottage; and he ate and drank and rose up and went his way: so despised Esau his אֶת־ birthright. Genesis. 25:33-34*). C-MATS

Question: What happens if the family does not have a first born son? Where no sons existed, the eldest daughter took responsibility for her younger sisters (**And the firstborn daughter said to the younger, our father is old and there is no man on the earth to come in to us after the custom of all the earth: Come, let us make drunk אֶת־ our father with wine and we will lie with him, that we may preserve the seed of our father. Genesis 19:31-32**). It was a custom for the eldest daughter to be married first. (**And Laban said, It is not the custom in our country to give the younger daughter in marriage before the firstborn. Genesis 29:26**) C-MATS

Question: Why did the first born man have a special place? The first-born male belongs to יהוה and should be devoted to His service (**Sanctify (set aside) for Me all the firstborn; whatever opens the womb among the Children of Israel, both of man and beast: this is Mine. Exodus 13:2**), but he could be redeemed later, at a month old, by a payment of five shekels (**And you will redeem from a month old for five shekels according to the shekel of the sanctuary, which are twenty gerahs. Numbers 18:16**) C-MATS

Question: Was Yahshua a first born son? Yahshua was the first-born of his mother (**And knew her not till she had brought forth her firstborn son: and he called his name YAHUSHA. Matthew 1:25**), and was taken to the Temple by Mary and Joseph to be offered to יהוה (**And when the days of her purification according to the Torah of Moses were accomplished, they brought him to Jerusalem, to present him to יהוה Luke 2:22**). Since Luke does not tell us of a price being paid to redeem the child, he may have intended the incident to be regarded as the dedication of the first-born to the service of יהוה (**For this child I prayed; and יהוה has given me אֶת־ my petition which I asked of him: 28 Therefore, also I have granted him to ליהוה; as long as he lives he is granted to ליהוה. 1 Samuel 1:27- 28**). Yahshua is also the first-born of his heavenly Father and given authority over all created things. He is the first-born in the new creation by being raised first from the dead, and thus rules over the church. He is the first-born in a whole family of children of יהוה who are destined to bear his image (**For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Romans 8:29**).

Colossians 1:15 Who is the image of the invisible Elohim, the firstborn of every creature: 16 For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they are thrones, dominions, principalities, or powers: all things were created by Him, and for Him: 17 And He is before all things, and by Him all things consist. 18 And He is the head of the body, the assembly: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. C-MATS

Question: Are we first born sons? יהוה's people, both living and dead, can be described as the first-born who are enrolled in heaven, since they share the privileges of the Son. We have all entered into the covenant of the firstborn Son and consequently have been given the same access to our Heavenly Father as Yahshua Himself.

Hebrews 12:22 But you have come to mount Zion, and to the city of the living Elohim, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and assembly of the firstborn, which are written in heaven, and to Elohim the Judge of all, and to the spirits of just men made perfect, 24 And to Yahusha the mediator of the new covenant, and to the sprinkled blood, that speaks better things than that of Abel. C-MATS

Deuteronomy 21:18 If a man has a stubborn and rebellious son, *who will not obey the voice of his father or mother, even after they have disciplined* אָתָּה *him he will not listen to them:* **19** Then his father and mother will take hold of him and bring אָתָּה *him* out to the elders at the gate of his city; **20** And they will say to the elders of his city, our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard. **21** And all the men of his city will stone him until he dies: in this way you will end the evil among you; and all Israel will hear *about it* and *be* afraid. C-MATS

Question: Why is the law for the rebellious son given right after the law of the first born son? If the first born son was rebellious, then the inheritance could be transferred to the second born son. Only the righteous son should become the leader of the family and guide the rest of the family into righteousness. *Chumash*



Question: What should you do with a rebellious child? Proverbs 22:6 tells us to “train up a child in the way he should go: and when he is old, he will not turn from it.” For all children, the way they should go is toward יהוה. Teaching children in יהוה’s Word is crucial for all children, who must understand who יהוה is and how to best serve Him. With the strong-willed child, understanding what motivates him—the desire for control—will go a long way to helping him find his “way.” The rebellious child is one who must understand that he is not in charge of the world—יהוה is—and that he simply must do things יהוה’s way. Explain that יהוה has given parents the responsibility to love and discipline their children and that to fail to do so would mean the parents are disobeying Him. Whenever possible, however, give the child opportunities to help make decisions so that he does not feel completely powerless, like allowing the child to help decide what he wears. Give him projects in which he can give input, like planning the food menu for the week.

Question: Why was the law of the rebellious son given? There is never a record of an Israelite son being executed. This commandment was given as an act of kindness to the parents, so when the child wanted to sin they could inform the child of what punishment would befall him if he continues in this way. The passage must be understood as an implied introduction for parents on how to instill values into their children. For example, the boy's father and mother must have similar voices is interpreted to teach that they do not contradict one another in what they expect of themselves and their child, for consistency is basic to success in child-rearing. Parents' love of יהוה must supersede their love for their children. Parents must exert themselves to strengthen the influence of the Torah and its teachings in their children.



Father welcomes back a rebellious son who has repented.

Question: The Torah teaches us that gluttony - overindulging in food and drink - often leads to unhappiness. The Torah wants us to enjoy life to the max - by enjoying it in moderation. Do you think it's harder to abstain entirely from something enjoyable or to enjoy it in moderation? Surprisingly, it's harder to be moderate. Human nature has no trouble swinging to extremes - either feast or fast - but, although it takes training, the key to a balanced, fulfilling life is to learn how to stick to a middle path of enjoying the good things of life, without getting carried away with, and by them.

Question: Do you think there is any kind of pleasure that is healthy to indulge in without limit? While physical pleasures - eating, sleeping, etc. - are only healthy in moderation, spiritual pleasures - such as appreciating life, learning wisdom, Torah study, praying, etc. - can be happily indulged in without limit.

Deuteronomy 21:22 And if a man has committed a sin worthy of death and he is put to death and you hang **אתו** *him* on a tree: **23** His body will not remain all night upon the tree, but you will bury him that same day; so that he does not defile **את** *your* land, which **יהוה** *your Elohim* has given you *for an inheritance*, because he who is hung on a tree is cursed by Elohim. *Prophecy Fulfilled-Deut. 21:23 Cursed is he that hangs on a tree-Gal. 3:10-13. C-MATS*

Question: How is a person treated who is hanged for a crime? The body of a person that is hung must be taken down and buried before nightfall, because it is degrading to allow a body to hang. Therefore the practice of the courts was to hang the body just before sunset, and take it down immediately for burial. Since a human being is created in the image of **יהוה**, the hanging body is disgraceful to **יהוה** Himself. It can be likened to the twin brother of a king, who is a bandit and is hanged for his crimes. People who see the body think it is the king (Rashi). *Chumash*

Deuteronomy 22:1 *If you see אֶת the oxen of your brothers or אֶת his sheep go astray, you must bring them back to your brother and not behave as if you did not see it. 2 And if your brother does not live near you, or if you do not know the owner, then you must bring it to your own house and it will stay with you until your brother looks for אֶתוּ him and you must give it back to him again. 3 You must do likewise with his donkey and his clothing; and with all lost things of your brother, which he has lost and you have found: you may not hide them for yourself. C-MATS*

Question: What should be our attitude about other people's property? We should treat it with at least as much care and respect as if it was our own. A person only truly cares about others when he cares about their property too.

Question: Why is it important to care about other people's property? Besides the fact that it is an act of kindness - and the right thing to do, it also helps to train us to become nicer and more sensitive people, which is one of the main lessons יהוה wants us to learn in life. It is a trait that will help us to live a happier life and also helps to make the world a better place.



Finders' keepers; losers' weepers?????

Question: What is exactly wrong about keeping something of someone else's that we find? A person's property is connected to his soul and is in some way needed for him to complete his task in life. If he loses something and we ethically return it to him, we are doing him and the world a great service so he can complete his task in life and if we don't ... the opposite.

Question: Finding one's marriage partner is similar to finding something one has lost. What do you think this means? Before each person was born they were together with their true marriage partner, or soul mate. Coming into this world, they became 'lost' from each other, living in different places, born at different times. By living a righteous life, they can 'find' each other and be together once again.

Question: Where did the Israelites take property that they found? There was a "dealing stone" in Jerusalem. Anyone who lost something would go there, and anyone who found something would go there. This one would stand and announce [his find], and the other would stand up, give identifying signs, and take it. *Chumash*



Deuteronomy 22:4 If you see **את** a donkey or ox *that is your brother* fall down on the road, do not behave as if you did not see them: you must help him *get the animal on his feet again*. C-MATS

Question: When are you not responsible for helping someone who has broken down? If the owner helps you, you must work with him to lift the animal and burden. But if he just sits by and says, "Whereas this is your commandment, if you wish to unload the animal you may do so", and does not assist you, you are not responsible (Rashi). *Chumash*

Question: Does this commandment only extend to a donkey or ox that has fallen on the road? No, if you see your brother whose car has broken down on the road, then you must help him.

Deuteronomy 22:5 A woman must not put on a man's garment and a man must not put on a woman's garment: because all who do so *are an abomination to יהוה* your Elohim. C-MATS

Question: Why does יהוה command that a man not wear a woman's clothing? The Torah forbids only the wearing of clothes that would lead to abomination in either immoral or illegal behavior. יהוה demands that males and females always be clearly distinguishable from one another - in terms of clothing, hair styles, and behavior, and not enter into "cross-dressing" in order to cause someone to desire them. Although the specific styles might change depending on time and place, people could always tell one's sex by the clothes the person wore. The definition of male and female clothing depends on the society we live in. Men in other countries wear clothing that looks like women's clothing in our society.

Kilt - Kilts are skirt-like garments, traditionally worn by men in the Scottish Highlands



Caftan - A long, wide-sleeved robe worn by men in the Middle East.



Dashiki - A colorful African robe.



Hakama (Kimono) - A Japanese outer garment, worn by men and women.



Fustanella - A short pleated skirt of white cloth worn by men in Greece and Albania.



Garments worn in Yahshua's time



Deuteronomy 22:6 As you walk along the road, if a bird's nest happens to be in a tree or on the ground and the mother is sitting upon the young or upon the eggs, you must not take the mother and the young: **7** But you must let go אִתָּךְ the mother אִתָּךְ and the young take for yourself; so that it may go well with you and you may prolong your days. C-MATS



Do not take the mother but only the young birds.

Question: Why did יהוה command us to let the mother bird go? People should avoid doing things that will destroy a species, for to slaughter mother and children on the same day is similar to mass extermination. Also these commandments are meant to instill compassion in people and teach them to act mercifully.

Question: Does being kind to animals mean that we should never eat meat or use animals for our needs? While יהוה allows us to use animals for our legitimate needs, He also wants us to respect all life and not abuse or cause unnecessary pain to any creature. It is a delicate balance, but one in which a kind and spiritual person must learn to make.

Question: How can we properly make that balance? The Torah expresses יהוה's guidelines concerning the most spiritual, ethical and balanced behavior in all areas of life, including how to treat animals. Among the Torah's many guidelines in this area, are that we should feed our animals each morning even before we feed ourselves. We shouldn't hunt or trap animals for sport and that when a person rests on the Sabbath he should allow his animals to rest the whole day too!



Build a wall around your roof.

Deuteronomy 22:8 When you build a new house, you must build a low wall around your roof otherwise you will be responsible if any man *were to* fall from *your* roof. C-MATS

Question: What happens if a person falls from the roof? The person who died deserved to fall because יהוה punished him in this way for his prior sins, but יהוה causes good things to happen through good people, and bad things through bad people (Rashi). Therefore, the builder or owner of the hazard is at least morally liable (Sforno). *Chumash*

Question: Are we responsible for the accidents of others? The Torah teaches us to be extra considerate of other people. It's not enough just to refrain from actively hurting them, we even have to try to prevent situations in which people could hurt themselves. This shows that we care about others.

Question: Do you think that society has the right to legislate safety laws and codes which dictate what a person may or may not do on his own property, or should an individual be free to use his property any way he desires? Individual property rights are legitimate and shouldn't be unnecessarily restricted. However, society is also responsible for the common welfare. For example, anti-pollution regulations puts the public's right to breath clean air and drink clean water above the individual's "right" to pollute.

Deuteronomy 22:9 You must not sow your vineyard *with* different kinds of seeds between your rows of vines: otherwise the fruit of your seed which you have planted and the fruit of your vineyard *will be* defiled. 10 You must not plow with an ox and a donkey together. 11 You must not wear a garment woven of differing threads, *such as* woolen and linen together. C-MATS



Question: Why should we not wear wool and linen together? The Biblical warning of wearing wool and linen together was proven in scientific studies to be accurate: the energy of these two fabrics worn together (a wool sweater on top of a linen outfit) collapsed the electrical field. While the two textiles both measure 5,000 signature frequencies individually, when put together, they cancelled each other out, and - in some cases - brought measurable weakness and even pain to the human body.



Linen shirt

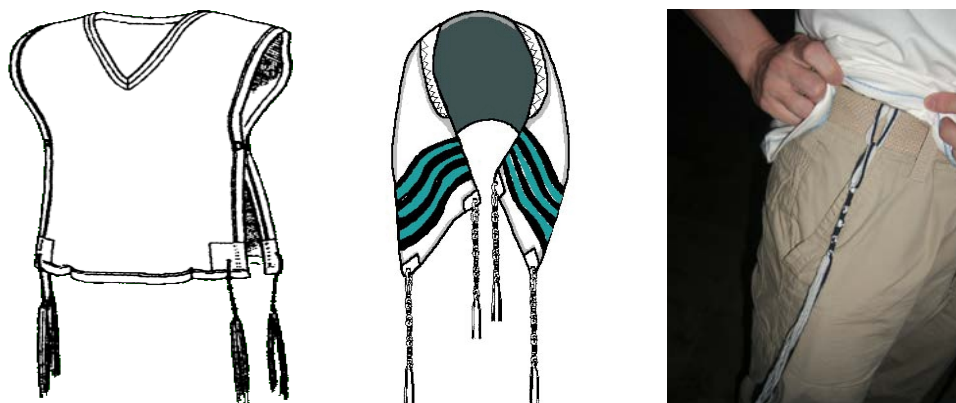
Question: Why does יהוה tell his people to wear linen? Linen has been scientifically proven to have healing properties. For example, linen is exclusively used in operating rooms and it is the only natural material utilized for internal sutures in a surgical setting. Since linen has the highest energy vibration of any natural fabric, this makes perfect sense. When your body is surrounded by linen fabric, you may notice its uplifting effect. At the electronic cellular level, flax cells are highly complementary with human cells - producing a benevolent affect on the human organism. Frequency numbers of the average human at 70-90. All results with numbers less than 50 were identified as the signature frequency of chronic disease. Any number less than a 15 frequency was identified with those having been diagnosed with a life-threatening illness, such as cancer. The signature frequency measurement of linen fabric measures 5,000!

Additional health benefits of wearing linen apparel:

- Flax fabric is an excellent filter protecting against chemical exposure, noise, and dust.
- Linen clothing reduces solar gamma radiation by almost half protecting humans wearing linen.
- Flax fiber retrieved from contaminated soil appears to be totally resistant to harmful radiation.
- Resistant to fungus and bacteria, flax is found to be an effective barrier to some diseases.
- Wearing linen clothes helps to decrease skin diseases- common rashes to chronic eczemas.
- Linen is highly “hydroscopic” - meaning it rapidly absorbs and gives up moisture. Absorbing water as quickly as a pond surface, before giving a feeling of being wet, linen cloth can absorb as much as 20% of its dry weight. This explains why linen cloth always feels fresh and cool.
- Linen is not known to cause allergic reactions and is helpful in treating a number of allergic disorders.
- Linen is effective in dealing with inflammatory conditions, reducing fever, and providing a healthy air exchange. Some neurological ailments benefit from the use of linen clothing.
- Linen possesses high air permeability and heat. The heat conductivity of linen is 5 times higher than wool and 19 times than silk. In hot weather, those dressed in linen clothing are found to have a lower skin temperature than others wearing silk or cotton garments. Meanwhile, in cold weather, linen works in reverse, proving ideal for retaining warmth.

- Silica present in the flax fiber protects linen against rotting. The preserved mummies of Egyptian Pharaohs were wrapped in the finest linen cloth.
- According to Japanese researchers, studies have shown that bed-ridden patients do not develop bedsores where linen bed sheets are used.

Deuteronomy 22:12 You must make fringes upon *the* four quarters of your vesture with which you cover yourself. C-MATS



Tzitzit can be worn on an undershirt, prayer shawl or tallit, or a belt loop.

Deuteronomy 22:13 If any man takes a wife and goes in to her and then hates her, **14** And gives false charges against her and brings shame on her name by saying, **אֵת־הַזֶּה** This **אֵת־** woman, I took as my wife, when I came in to her, **וְנִצְאָתִי** I found she was not a virgin: **15** Then the father of the young woman and her mother will bring **אֵת־** virginity signs of the young woman to the elders of the city at the gate. C-MATS

Question: What were the “signs of virginity”? Blood must be found on the sheet after the marriage is consummated. *Chumash*

Question: Whose responsibility is it to defend the accused wife? The responsibility of defending the wife is on her parents, because if the charge is true, it is a reflection on the upbringing they gave her (Rashi). *Chumash*

Deuteronomy 22:16 And the young woman’s father will say to the elders, **אֵת־** my daughter I gave to this man as a wife and he hates her; **17** And now he has given false charges against her saying, **וְנִצְאָתִי** I found your daughter not to be a virgin and yet these are the signs of my daughter’s virginity. And they will spread the cloth before the elders of the city. **18** And the elders will take from the city the **אֵת־** man and punish **אֹתוֹ** him; **19** they will fine **אֹתוֹ** him a hundred shekels of silver and give them to the father of the young woman because he has brought shame to a virgin of Israel and she will remain his wife and he may not ever send her away as long as he lives. **20** But if this thing is **אֵת־** true and the signs of virginity are not found for the young woman: **21** They will bring out **אֵת־** the young woman to the door of her father’s house and the men of her city will stone her with stones until she dies because she has been disgraceful to Israel to play the harlot in her father’s house: *this way you will put an end to the evil among you.* C-MATS

Question: A false rumor is no form of humor. It is wrong to spread rumors that can harm people's feelings and reputations. How can we stop a false rumor? Rumors have a way of spreading like wildfire and can be just as harmful. We have to be careful not to say things we're not sure of and not believe at face value everything we hear. If it's something that could genuinely impact our lives we can check out its genuineness. If not, best to just let it fly in one ear...and out the other.

Deuteronomy 22:22 If a man is found lying with a married woman then both of them will die; the man that laid with the woman and the woman: In *this way* you will put an end to the evil in Israel. 23 If a young virgin woman is engaged to a husband and another man finds her in the city and lies with her; 24 Then you will bring them **את** both out to the gate of that city and you will stone **אתם** them with stones until they die; **את** the young woman because she did not cry out *while* in the city **ואת** and the man because he has humbled **אשת את** wife, his neighbors wife: *this way* you will put an end to the evil among you. 25 But if in the field finds a man **את** a young engaged woman and the man forces her to lie with him: then only the man who lies with her will die: 26 But to the young woman, you will do nothing; the young woman has not done a sin *worthy* of death because this matter *is* similar to a man rising against his neighbor and murdering him: 27 He found her in the field and the engaged young woman cried and there was no one to save her. 28 If a man finds a young virgin woman, who is not engaged and forces her to lie with him and they are found; 29 Then the man that lays with her will give to the young woman's father fifty *shekels* of silver and she will be his wife because he has humbled her, he may not send her away all his days. 30 You shall not allow to take a man **אשת את** wife of his father or violate his father's rights. C-MATS

Question: Why are the rapist ordered by the court to marry the woman? In that time a woman who had been raped would never have been able to find a husband. And with no husband, she would have been doomed to absolute poverty. In fact prostitution would have been her only real option. The law that the rapist would have to marry her and never leave her was to protect her from such a terrible future. No other culture or religion had any such protection for a woman treated so shabbily.



Do not marry the unclean.

Deuteronomy 23:1 He who has wounded private parts (*castrated*), or has *his* private member cut off will not enter into the congregation of יהוה. C-MATS

Question: Which men does this apply to? Any man, whose reproductive organs have been severely damaged, so that he is impotent, may not marry. If, however, the disability came about through natural means, such as a birth defect or illness, this prohibition does not apply. *Chumash*

Deuteronomy 23:2 A bastard must not enter into the congregation of יהוה; *down to his tenth generation will not enter into the congregation of יהוה*. C-MATS

Question: What is a bastard (mamzer)? Contrary to the popular misconception, a mamzer is not someone born out of wedlock. Rather, it is someone born of a union between a man and woman whose marriage could never be valid, such as a union between brother and sister or other such forms of incest, or a married woman who bore another man's child. A mamzer and all of his or her descendants may never marry into the nation. They may marry converts or other mamzers. *Chumash*

Deuteronomy 23:3 An Ammonite or Moabite must not enter into the congregation of יהוה; *even down to their tenth generation will not enter into the congregation of יהוה forever*: 4 Because they did not meet **אתכם** you with bread and water in the road when you came out of Egypt; and because they hired against you **את** Balaam the son of Beor of Pethor of Mesopotamia to curse you. 5 However יהוה your Elohim would not listen to Balaam; but יהוה your Elohim turned **את** the curse into a blessing, because יהוה your Elohim loved you. 6 You must not seek their peace or their well-being as long as you live. 7 You must not detest an Edomite; because he *is* your brother: you must not detest an Egyptian; because you were a stranger in his land. 8 The children who are born by them will enter into the congregation of יהוה *in* their third generation. C-MATS

Question: Why were the Israelites not allowed to marry the Ammonite and Moabite? The Ammonite and Moabite nations descended from Lot, whose benefactor and savior was his uncle Abraham (And he brought back **את** all the goods and also **את** Lot, his brother and his goods and also **את** the women **ואת** and the people. Genesis 14:16), but instead of showing common hospitality to the Israelites when they were trudging through the desert, Ammon refused even to sell them bread and water (You will sell me meat for money **ואכלתי** and I [may] eat; and give me water for money so that I may drink: I only want to pass through on foot; 29 Just as the Children of Esau, who live in Seir and the Moabites, who live in Ar, did to me; until I cross over **את** the Jordan into the land which יהוה our Elohim gives us. 30 But Sihon, king of Heshbon, would not let us pass by him. Deuteronomy 2:28-29), and Moab -- which sold them food and water -- sinned by hiring Balaam to curse them (Ramban). That the Torah banned them from joining the Israelite people in marriage -- although they are permitted to convert to serving יהוה -- shows that the lack of gratitude was indicative of an ingrained selfishness and mean-spirited character that has no place in Israel. *Chumash*

Question: Why were converts to serve יהוה from Edom and Egypt allowed to marry the Israelites in the third generation? The passage teaches that one who causes another to sin is even worse than one who kills, because sin destroys the character and causes the sinner to lose his share in the World to Come. Edom sent its army against Israel (Edom said, You will not go through. Edom came out **לקראתו** to meet him with many people and much force. Numbers 20:20) and Egypt murdered babies by throwing them into the Nile, but their offspring are permitted in the third generation, while Ammon and Moab, who caused Israel to sin, are prohibited. (Israel remained in Shittim and the people began whoring with the daughters of Moab. Numbers 25:1) (Rashi). Despite all the harsh treatment and brutal slavery that the Egyptians put the Hebrew people through, יהוה instructed the people not to shun the Egyptians, but rather have a sense of appreciation for what they did for us by once hosting us in a time of need. We can learn from here to focus on the good in others and to be careful not to let bad feelings stop us from showing appreciation where it is due. *Chumash*

Choose to
see the
Good in people.

Question: Is there something positive in everybody? In some people it's easier to see than in others. But there is nobody who doesn't have at least a tiny good point within him. When we put in the effort to discover it we will often be surprised at what we find.

Question: What do we gain by focusing on the positive in people instead of the negative? We have the power of choosing how happy we are going to feel about life by deciding whether to focus on the good we see or the bad. Even more, when we focus on the good in people, our positive outlook begins to rub off on them and helps them to see and strengthen the good parts of themselves and eventually improve. We each have the amazing opportunity to 'zap' the world with positive energy and really make a difference.

Deuteronomy 23:9 When the army goes out *to war* against your enemies, you must keep yourself from every wicked thing. C-MATS

Question: Why should a man stay clean especially in war? Satan accuses in time of danger [thus extra care must be taken in time of war, when danger prevails]. *Chumash*

Deuteronomy 23:10 If there is among you *any* man, who is not clean because of a nocturnal emission, then he must go outside of the camp, he will not come inside the camp: 11 When evening arrives, he must wash *himself* with water: and when the sun sets, he can come into the camp *again*. 12 You must have a place outside the camp to use as a latrine (*toilet*). And you must have a trowel (*shovel*) with your equipment; and when you relieve yourself outside the camp, you must dig a hole *first* and afterwards cover **את** that which comes out of you (*excrement*): 14 Because יהוה your Elohim walks around in your camp to deliver you and to hand over your enemies to you; therefore, your camp must be set apart (*sacred*): so that He sees no unclean thing among you and turns away from you. C-MATS



Question: The more learned and spiritual a person is, the more particular he must be that his clothing is neat, unwrinkled, and unstained. Why do you think this is so? One reason is that a believer represents spirituality and closeness to יהוה in the eyes of those who see him. If his appearance is neat, it will attract others and inspire them to develop spiritually as well, and if not, it could put them off.

Question: What, if any, do you think is the relationship between the cleanliness and orderliness of one's physical environment and his inner spiritual well being? The physical world both reflects and influences the spiritual. By maintaining a clean and orderly outer environment, a person can think more expansively and accomplish things much more effectively than if he doesn't.

Spiritual Exercise: How clean you keep your bedroom or house or how nice your lawn looks is a direct reflection of your spiritual walk with יהוה, since you are a believer. Look at the areas in your life that you can clean up and work on them this week.

Deuteronomy 23:15 You must not deliver a servant, who has escaped from his adon (*master*) and come to you, back to his adon (*master*): **16** He must live with you in any place which he chooses that suits him best among your towns: you must not mistreat him. C-MATS

Question: Why were servants who had escaped from their masters during war set free? You should not send a man seeking his freedom back to a life of idolatry, so he should stay in Israel and learn to worship יהוה. In the practical sense, people seeking asylum often become important allies of the invaders, because they reveal valuable information that will help in the conquest (Ramban). *Chumash*



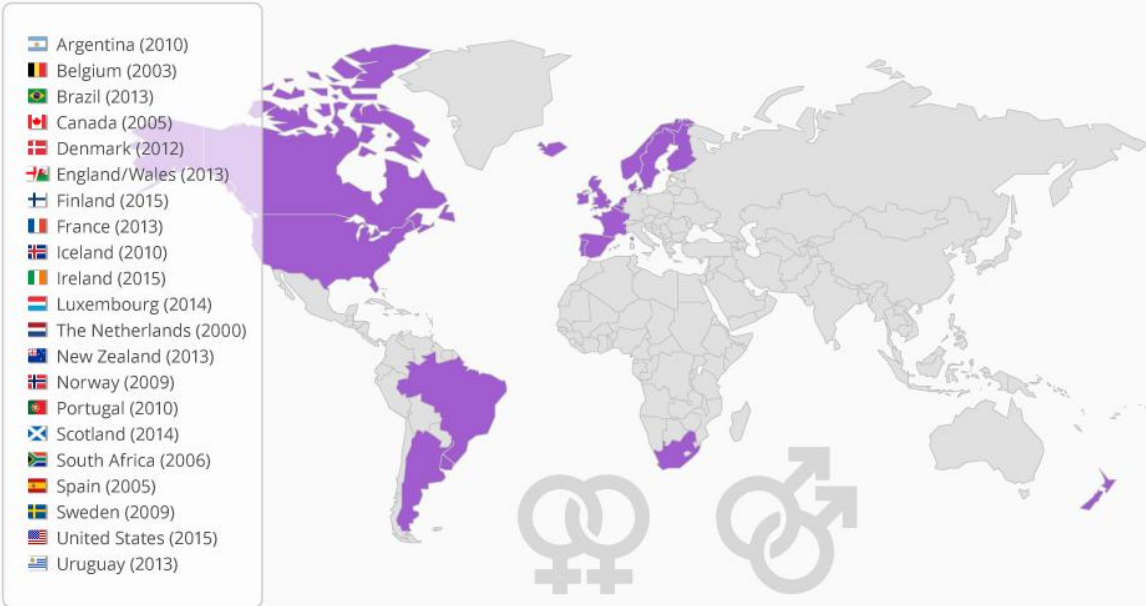
No prostitution. No homosexuals.

Deuteronomy 23:17 There will be no whore (*prostitute*) from the daughters of Israel, or a sodomite (*homosexual*) from the Children of Israel. **18** You must not bring the אֶתְנָן *earnings* of a prostitute or the wages of a sodomite (*dog*) into the House of יהוה your Elohim for any vow: because these are an abomination to יהוה your Elohim. C-MATS

Question: How far has the world fallen into darkness? In June 2015 US Supreme Court ruled that gay marriage is now legal across the entirety of the United States.

The Countries Where Gay Marriage Is Legal

Countries with national laws allowing same-sex couples to marry by year of implementation*



* As of June 28, 2015 - also legal in some jurisdictions in Mexico

Source: Pew Research Center

Forbes **statista**

The Legal Status of Prostitution by Country





Do not charge your brother interest.

Deuteronomy 23:19 You must not lend with interest to your brother; no matter if the loan is money, victuals (*food*), or anything else that can earn interest: **20** You may lend with interest to a stranger; but to your brother you must not lend with interest: so that יהוה your Elohim may bless you in all that you set your hand *to* in the land which אֶתֶּהּ you go to possess. C-MATS

Question: Is there anything wrong with charging interest on the money that we lend to others? Even though it is a common practice today, the Torah prohibits us from charging or paying interest. We should certainly lend - but as a way of helping others out, not a way to make money.

Question: If a person is careful never to borrow from others, does this justify his refusing to lend? While it is praiseworthy to be self-sufficient and not need to ask of others, we should be openhanded where others are concerned. To refuse others in need is a form of cruelty that cannot be justified simply because 'I never take.' יהוה is generous, and we become righteous when we're generous too.

Question: Why can you charge a stranger interest? The Torah does not consider interest-taking to be a form of theft or the Torah would not allow interest to be taken from a stranger. The Torah requires that, just as Israelites must give charity to one another, they should also lend money to one another free of charge. This is regarded as a compulsory benevolence to one's brethren, and therefore does not apply to non-believers. The Torah blesses all those who perform these deeds of kindness (Ramban).



Do not borrow.

Question: What does the Bible say about debt?

Deuteronomy 15:6 יהוה your Elohim will bless you, as He promised you: **אֶתְּךָ** and you will lend to many nations, but you will not borrow; and you will reign over many nations, but they will not reign over you. C-MATS

Psalm 37:21 The wicked borrows and pays not again; but the righteous deals graciously and gives.

Proverbs 22:7 The rich rules over the poor; and the borrower is servant to the lender. C-MATS

Romans 13:8 Owe no man anything, but to love one another: for he that loves another has fulfilled the Torah. C-MATS

Proverbs 22:26 Do not be one who strikes hands in a pledge, or one that is security for debts. 27 If you have not with which to pay, why should he take away your bed from under you? *Do not be a cosigner.*

Deuteronomy 28:12 יהוה shall open to you **אֶת** His treasure, the goodness **אֶת** of the heavens to give rain to your land in His season and to bless **אֶת** all the work of your hands: and you will lend to many nations **אֶתְּךָ** and you will not borrow. C-MATS

Deuteronomy 23:21 When you vow an oath to ליהוה your Elohim, you must not delay in paying it: because יהוה your Elohim will certainly require it from you and it will be your sin if you do not pay. 22 But if you choose to not make a vow, it will not be a sin. 23 The words that you speak from your lips, you must take care to perform them according to what you have *voluntarily* vowed to ליהוה your Elohim, which you have promised with your mouth. C-MATS

Question: Does יהוה not want you to take a vow? One may well think that it is commendable to vow as a means of forcing oneself to do good deeds. To this the Torah responds that the opposite is true. Rather than make vows and take the chance of forgetting, delaying, or violating them, it is better not to vow at all. Even if the likelihood of performing good deeds is thereby lessened, no sins are committed by not doing something one is not obligated to do (Ramban). *Chumash*
Ecclesiastes 5:5 Better is it that you should not vow, than that you should vow and not pay. C-MATS

Deuteronomy 23:24 When you enter your neighbor's vineyard, you may eat grapes to satisfy your appetite; but you are not to put any in your vessel (*basket*). C-MATS



Deuteronomy 23:25 When you enter your neighbor's field of growing grain, you may pluck the ears with your hand; but you may not use a sickle on your neighbor's grain. C-MATS



Question: Can you take any of your neighbor's harvest? A laborer engaged in harvesting crops may eat from them during the course of his labor, but he may not take anything home or give it to others who are not personally entitled to take. *Chumash*



Deuteronomy 24:1 When a man has taken a wife and married her and later finds her displeasing, because he has found some uncleanness in her: then let him write her a bill of divorcement and put *it* in her hand and send her out of his house. 2 And when she has left his house, she may go and become another man's *wife*. C-MATS

Question: When should a man divorce his wife? If a husband knows that his wife is guilty of immoral conduct and committed adultery -- even though he does not have witnesses to prove it to the satisfaction of a court (Ibn Ezra) -- he should end the marriage (Rashi). A man should not allow an immoral woman to raise his children. *Chumash*

Question: How does a man end a marriage? Divorce can be affected only through a document that is written by the husband or his agent. The word for divorce means “cutting off”, which implies that a divorce must sever all legal bonds between husband and wife, meaning that the divorce must be unconditional. If, for example, the divorce includes a condition that she never marries a certain person or never visits her parents, it is not valid (Gittin 83b). *Chumash*

Question: Can a divorced woman remarry her husband? If a divorcee remarried and was subsequently divorced or widowed, her first husband may not remarry her, but the couple may remarry if there was no intervening husband. *Chumash*

Question: What does Yahshua say about divorce? **Matthew 19:8 He said to them, Moses allowed you to divorce your wives because of the hardness of your hearts: but from the beginning it was not so. 9 Whoever divorces his wife, except for fornication, and marries another, commits adultery: and whosoever marries a woman who is divorced commits adultery.** C-MATS

1 Corinthians 7:10 And unto the married I command, yet not I, but Adonai, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. C-MATS

Malachi 2:15 Therefore, take heed to your spirit and let none deal treacherously **וּבְאִשְׁתּוֹ toward the wife of his youth. 16 For I hate putting away (divorce), says יהוה, the Elohim of Israel and him that covers his garment with violence, says יהוה of **צַבְאוֹת** Host: therefore, take heed to your spirit, that you deal not treacherously.** C-MATS

Deuteronomy 24:3 And if the second husband hates her also and writes her a bill of divorcement and puts it in her hand and sends her out of his house; or if the second husband dies, which took her to be his wife; 4 Her first husband who sent her away may not take her again to be **אִשְׁתּוֹ his wife, because she is now defiled; that is an abomination before יהוה: and you will not cause sin upon **אֶת** the land which יהוה your Elohim gives you for an inheritance.** C-MATS

Deuteronomy 24:5 When a man has recently taken a new wife, he will not go to war. He must be free of any business obligations so he can be free to stay at home **אֶת one year and cheer up **אֶת** his wife whom he has taken.** C-MATS

Question: Why does the Torah tell a man to make his wife happy? The Torah implies pointedly that a man does not experience true joy unless he brings joy to others. The new husband is not free merely to celebrate his own marriage, but to bring happiness to his wife, as well.



Mill stone

Deuteronomy 24:6 Do not take a hand-mill or even the upper millstone as a pledge (for a loan): because you would be taking a man's ability to sustain his life as a pledge. C-MATS

Question: What can a man take as collateral for a loan? A creditor is entitled to demand security for his loan, but the Torah forbids him to take anything that the debtor needs for his livelihood, for to deprive a person of his means of making a living is equal to taking his life. (Rambam, Hil. Malveh 3:2). Today collateral for a loan can be a house, car, stocks, or an expected return on a harvested crop. If you cannot pay the loan, then you use the asset even if you need the car to go to work or have any other place to live. *Chumash*



No Kidnapping

Deuteronomy 24:7 If a man kidnaps one of his brothers from the Children of Israel and makes him his slave, or sells him; then that thief will die; and you will put an end to the evil among you. C-MATS

Question: When is the death penalty given for kidnapping? Here the Torah specifies that the death penalty for kidnapping applies only if the kidnaper forces his victim to work for him and sells him as a slave. *Chumash*

Question: When is a man found guilty of a crime? The man must be warned first. Whenever the Torah uses the term "is found" in a legal context, it refers to a person whose sin was witnessed after he was warned of the consequences (Rashi). *Chumash*

Deuteronomy 24:8 When there is a plague of tzara'at, be careful to observe and do all that the Levite priests tell you: you must observe and be careful to do as I commanded them. 9 Remember what your Elohim did to Miriam on the way as you came out of Egypt. C-MATS

Question: Why does יהוה afflict someone with leprosy? The English word 'leprosy' is usually the translation in the Bible of the Hebrew *tzoraat*, which actually means 'smiting', a plague that designates a number of skin diseases. The affliction of skin diseases is a punishment for slander, gossip, and other forms of selfish and anti-social behavior. If you wish to take precautions against being stricken with skin diseases, then do not speak slander or derogatory remarks against your brother. Remember what was done to Miriam, who spoke against her brother [Moses] and was stricken with lesions [of leprosy] (And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married. 9 And the anger of יהוה was flared up against them; and Miriam became leprous, white as snow. Numbers 12:1, 9) *Chumash*

Question: Who carried out the judgment of Miriam? In Deuteronomy 24:9 in regard to tzara'at it states; **Remember what את יהוה** your Elohim did to Miriam on the way as you came out of Egypt...implying it was both את and יהוה (Yah-head) who carried out the judgment of Miriam. It is also interesting to notice that the (יהוה את) side-by-side together actually appears over 400 times all the way through the Tanakh and nearly 100 times together with the word "Elohim" (יהוה את Elohim) representative of the complete Yah-head and when you see this wording together it is always writing about something of great significance. C-MATS



Treat the poor with respect.

Deuteronomy 24:10 When you lend your brother anything, you must not go into his house to get his pledge. 11 You must stand outside and the man will bring אתה את the pledge out to you. 12 And if the man is poor, you must not sleep with his pledge. C-MATS

Question: Why does יהוה give us laws about how to deal with the poor? יהוה exacts punishment more quickly against those who take advantage of the poor. Even if the debtor is not appreciative and does not bless you, יהוה will reckon it as an act of kindness and bless you for it (Rashi). *Chumash*

Deuteronomy 24:13 In any case you will bring him את the pledge when the sun goes down, so that he may sleep in his own cloak (*garment*) and bless you: and it will be counted as righteousness to you before יהוה your Elohim. 14 You must not oppress a hired servant who is poor and needy, whether he is your brother or one of the strangers who are in your land within your towns. C-MATS



Pay a hired man's wages before sundown.

Deuteronomy 24:15 On the day you hire him give *him* his wages before sundown, because he *is* poor and sets **את** his heart upon it: when he cries against you to יהוה, it will be a sin against you. 16 **A אבית** father must not be put to death because of his children's sin; neither will the children be put to death for the **אבית** father's sin: every man will be put to death for his own sin. C-MATS

Question: Does everyone have individual responsibility for his sins? The Torah commands that parents not be killed or punished for the sins of their children and vice versa (Rashbam), for it was common that tyrants would punish or crush rebellions by wiping out the families of those who were involved. Israelite kings, however, are forbidden to do so (Sforno). Even though יהוה speaks of visiting the sins of fathers upon future generations, that applies only to offspring who approve of the sins of the past and seek to perpetuate them. (You will not bow down to them or serve them: because I יהוה your Elohim *am* a jealous Elohim, visiting the iniquity of the **אבות** fathers upon the children to the third and fourth generation of them that hate me; Exodus 20:5) (Ibn Ezra). However, one who is not yet a man may die on account of his father's sins. Therefore, minors may die at the hands of Heaven on account of their parents' sins. *Chumash*



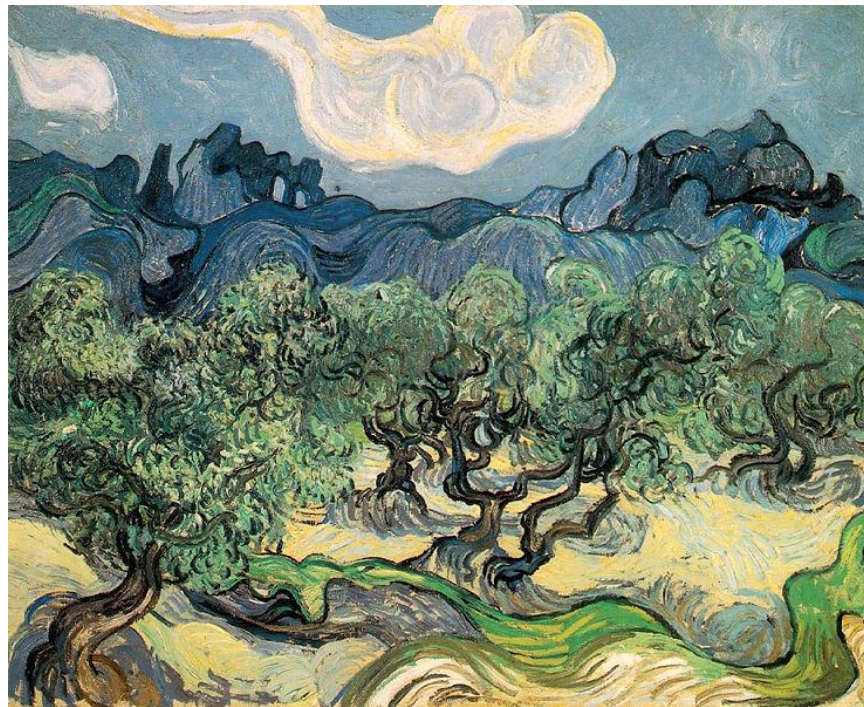
Do not deprive a widow of justice.

Deuteronomy 24:17 You must not deprive justice from the stranger or the fatherless; nor take a widows garment in pledge: 18 But you will remember that you were a bondman in Egypt and יהוה your Elohim redeemed you there: therefore, I command you to do **את** this matter. C-MATS



Gleaners (watercolor by James Tissot)

Deuteronomy 24:19 When you cut down your harvest in your field and have forgotten a sheaf in the field, you must not go back to get it: it will be *left* for the stranger, the fatherless and the widow: so that יהוה your Elohim may bless you in all the work of your hands. C-MATS



"The Olive Trees" (painting by Vincent van Gogh)

Deuteronomy 24:20 When you beat your olive tree, you must not cross over the branches again: it must be *left* for the stranger, the fatherless and the widow. **21** When you gather the grapes from your vineyard, you must not glean *it* again: it will be *left* for the stranger, the fatherless and the widow. **22** Remember that you were a bondman in the land of Egypt: this is why I am commanding you to do **אֵת** *this* matter. C-MATS

Question: What must a farmer remember? The gifts of the earth come from יהוה, Who gives them so that all can share His generosity (R' Hirsch). The farmer is not allowed to turn back to pick clusters of grapes that had been forgotten, but to leave them for the poor. *Chumash*



Lashes for punishment

Deuteronomy 25:1 If there is a controversy between men, they should go to court, so that the judges may judge them; then the *judges* will justify אֶת the righteous and condemn אֶת the wicked. 2 If the wicked *man* is worthy of a beating, then the judge will make him lie down and be beaten in his presence by a certain number of *lashes* according to his crime. 3 He may give him forty stripes and no more: *if* he should exceed and beat him more than (*forty*) stripes, then your brother would be humiliated in your sight. C-MATS

Question: When is a man given lashes? The loser of a civil dispute does not receive lashes (Makkos 13b). These verses are about a case of conspiring witnesses, in which two witnesses testified against one party to a dispute and then a second pair of witnesses testified that the first pair were elsewhere when they claimed to have seen the event. (Then you will do to him as he had thought to have done to his brother: so you will put an end to the evil among you. Deuteronomy 19:19) The false witnesses would be given the same penalty they conspired to inflict on their intended victim. But in certain cases where the same penalty cannot be imposed, the conspirators would be given lashes (Ramban). The reason for the lashes is not to inflict pain but to provide atonement for the past and a lesson for the future, so the agent of the court who does the lashing is to be "superior in wisdom but deficient in strength". *Chumash*

Question: How should you treat a man who has paid the penalty for his sins? Until the man was punished, the Torah called him a sinner, but as soon as he was degraded by suffering (from lashes); he is called a brother (Rashi). This teaches that while an Israelite should not tolerate wrongdoing, he must be forgiving when the evil has been purged. Based on Psalms 104:35 (Let sinners be consumed out of the earth. And let the wicked be no more. Bless O my soul יהוה אֱת. Praise Yah.), we pray for sins, not sinners, to disappear from the earth.

Deuteronomy 25:4 You must not muzzle the ox when he treads out *the grain*. C-MATS



Do not muzzle an animal while he works.

Question: How did Paul apply this law to the elders in the church? 1 Tim 5:17 Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and doctrine. 18 For the scripture said, You shall not muzzle the ox that treads out the corn. And, The laborer is worthy of his reward. 19 Do not receive an accusation against an elder unless confirmed before two or three witnesses. C-MATS

Deuteronomy 25:5 If brothers live together and one of them dies and has no child, the wife of the dead *man* will not marry outside *the family* to a stranger: her husband's brother will go in to her and take her to *be his* אשתו *wife* and perform the duty of a brother-in-law to her. 6 And the first child that she bears will succeed in the name of his brother *who is* dead, so that his name will not be blotted out of Israel. C-MATS

Question: What did Yahshua say about this commandment? Matthew 22:23 The same day the Sadducees came to Him, who say that there is no resurrection, and asked Him, 24 Master, Moses said, If a man dies, having no children, his brother shall marry his wife, and raise up children for his brother. 25 Now there were with us seven brothers: and the first, after he had married a wife, died and having no children, left his wife to his brother: 26 Likewise the second also, and the third, unto the seventh brother died. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be from the seven brothers? They all had her as a wife. 29 Yahusha answered them, **You are in error, because you do not know the scriptures or the power of Elohim.** 30 **For in the resurrection they neither marry or are given in marriage, but are as the angels of Elohim in heaven.** 31 **But about the resurrection of the dead, have you not read that which was spoken to you by Elohim,** 32 **I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob? Elohim is not the Elohim of the dead, but of the living.** C-MATS

Question: How is the brother compensated by raising up a child for his brother and giving the child his brother's name? The brother will inherit all the property of the dead brother, in addition to his share of the property. *Chumash*

Deuteronomy 25:7 And if the man does not want to take אָחֵי his brother's wife, then let his brother's wife go up to the gate to the elders and say, my husband's brother refuses to raise up a name for his brother in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city will call him and speak to him: and if he stands firm and said, I do not want to take her. C-MATS



Damascus Gate

Question: What is a city gate? At that time in history, cities had big walls around them. There was usually one big gate. Everyone went through the gate to go in or out of the city. The area near the gate became very important and busy. The elders or city leaders sat near the gate. People with problems came there to discuss their problems and ask for their help.



Take his sandal off his foot.

Deuteronomy 25:9 Then his brother's wife will come to him in the presence of the elders and put his sandal off his foot and spit in his face and will answer and say, this is what is done to that man that will not build up אָחֵי House of his brother. 10 And his name will be called in Israel, the house of him that had his sandal pulled off. C-MATS

Question: Why does the brother's wife remove her brother-in-law's shoe? Had the brother fulfilled the commandment, he would have demonstrated his desire to keep his brother's name alive, but now that he spurned the opportunity, it is as if his brother is now forever dead. To symbolize that he should now grieve for the loss he has caused, the widow removes his leather shoe (R' Bachya), which is a symbol of mourning, and spits on the ground in front of him, as a symbol of contempt that her husband will not longer be remembered (Sforno). *Chumash*

Question: Why don't we enforce this commandment today? A man should not be forced to marry a woman, because he would not treat her with respect but hatred. Since Talmudic times, the universally adopted custom is to prefer not to keep the commandment, because the brother should marry his sister-in-law only out of a sincere desire to perform the commandment, not for monetary or sensual motives. Since such lofty thoughts are most difficult for all but the greatest people, it is better not to perform this commandment. *Chumash*

Deuteronomy 25:11 When men fight each other and the אשת אִשָּׁת wife of one comes to deliver את־הָאִתּוֹ her husband from his attacker and grabs him by the genitals: 12 Then you must cut off את־הָאִתּוֹ her hand, you must not pity her. C-MATS

Question: What does it mean by “cut off את־הָאִתּוֹ her hand”? This verse is not to be understood literally, but rather, it means: She must pay monetary damages to recompense the victim for the embarrassment he suffered through her action. The amount she must pay is calculated by the court, all according to the [social status] of the woman and the victim. *Chumash*

Question: Is there any exceptions to this commandment? If the woman had no other recourse, and her husband was in mortal danger, she would have been justified in doing anything necessary to save him. This penalty applies only if what she did was uncalled for and brought embarrassment on the man (Or HaChaim). *Chumash*



Deuteronomy 25:13 You must not have in your bag two different sets of weights, one heavy and one light. 14 You must not have in your house two sets of measures, one heavy and one light. 15 But you must have perfect and just weights and measures: so that your days may be lengthened in the land which יהוה your Elohim gives you. 16 Because all that do such things and all that act unrighteously are an abomination to יהוה your Elohim. C-MATS

Question: What does it mean by not having “two different sets of weights”? You must not have two weights which appear to be the same, but in fact, are unequal, allowing you to purchase goods with the larger weight thereby cheating the purchaser, and to sell with the smaller one thereby cheating the buyer. After you intentionally sin by using deceitful scales, your life will be cut short. This also refers to any business dealing where you buy or sell, for example selling a car or house. You must be honest in all business transactions. *Chumash*



Question: The Torah teaches us that behaving honestly is one of the most crucial ways to improve society and to improve ourselves. What are some ways that you can behave honestly?

- Give back change if you get too much from a store.
- Avoid cheating on tests or in school.
- Take only as many ketchup packets or sugar packets from a fast-food restaurant as you actually need for your meal.
- If you find something on the ground, do not take it unless you try to return it to its rightful owner.
- Tell the truth about your age at a movie or eating free at a restaurant.
- Do not take supplies from work to your house for your personal use.
- Do not lie to make yourself look better by exaggerations, embellishments, and flat-out tall-tales.
- Do not lie to peers you think are better than you, because you want them to respect you as you respect them.
- Do not lie to avoid embarrassment, which might include lies told to cover up bad behaviors, transgressions, or any activity you're not proud of.
- Do not lie to authoritative figures to avoid embarrassment and punishment.

Deuteronomy 25:17 Remember what Amalek did to you on the road when you were coming out of Egypt; 18 How he met you on the road and attacked those in the rear, all *those who were* feeble, faint and weary, straggling behind you; וַאֲמָלֵק and he did not fear Elohim. 19 When יהוה your Elohim has given you rest from all your enemies around you in the land which יהוה your Elohim gives you *for* an inheritance to possess it, you must blot out אֶת־ the remembrance of Amalek from under heaven. You must not forget *to do this*. C-MATS

Question: Why were some of the Israelites killed by Amalek’s attack? All the stragglers at the rear were those who lacked strength on account of their sins. And because these Israelites had sinned, the cloud of glory had expelled them thereby leaving them vulnerable to Amalek’s further attack. *Chumash*

Do You Know?

1. Be _____ in business transactions.
2. Build a _____ around your roof.
3. Do not take the _____ bird, but only the young birds.
4. A man should not put on a _____'s garment to cause sexual desire.
5. Do not _____ an animal while he works.
6. Pay a hired man's _____ before sundown.
7. You must _____ the rebellious son.
8. Treat a beautiful captive _____ with respect.
9. You should kill the _____ who forces his victim to work for him and sells him as a slave.
10. You should put _____ on your garments, so you will remember the Torah.
11. A man should divorce a wife only if she has committed _____.
12. Do not charge your brother any _____.

Answers:

1. honest
2. wall
3. mother
4. woman
5. muzzle
6. wages
7. punish
8. woman
9. kidnapper
10. Tzitzit
11. adultery
12. interest

Haftorah



Isaiah 54:1 Sing, O barren, you who did not give birth; break forth into singing and do not cry aloud, you that did travail with child: for more *are the* children of the desolate than the children of the married wife, says יְהוָה. 2 Enlarge the place of your tent and the curtains of your habitations let them stretch forth: spare not, lengthen your cords and strengthen your stakes; 3 For the right hand and on the left you will break forth on; and your descendants the nations (*gentiles*) will inherit and *the* cities desolate, make to be inhabited. 4 Fear not; for you will not be ashamed: neither be you confounded; for you will not be put to shame: for the shame of your youth you will forget and the reproach of your widowhood will not *be* remembered anymore. 5 For your husband is your Maker(s); יְהוָה of צְבָאוֹת *Hosts is His name*; and your Redeemer the Sacred One of Israel; the Elohim of the whole earth will He be called. 6 For as a woman forsaken and grieved in spirit has called you, יְהוָה and a wife of *your* youth, when you were refused, said your Elohim. 7 For a small moment have I forsaken you; but with great mercies I will gather you. 8 In a little wrath I hid My face for a moment from you; but with kindness everlasting will I have mercy on you, said your Redeemer, יְהוָה. 9 For the waters of Noah זָאת *this is as to Me*: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be angry with you, nor rebuke you. 10 For the mountains will depart and the hills be removed; but My kindness will not depart the covenant of My peace מִנְאֲתִי *from you*, neither will be removed, says יְהוָה that has mercy on you. 11 O you afflicted, tossed with tempest and not comforted, see, I will lay with fair colors, your stones and lay your foundations with sapphires. 12 And I will make rubies your windows of and your gates of carbuncles and all your borders of stones pleasant. C-MATS

Brit Chadasha

1 Corinthians 5:1 It is actually reported that there is fornication among you, and such fornication that is not tolerated even among the Goyim, that one should have his father's wife. **2** And you are puffed up, and have not mourned that he that has done this deed might be taken away from among you. **3** For I, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has done this deed, **4** In the name of our Adonai Yahusha haMashiach, when you are gathered together, and my spirit, with the power of our Adonai Yahusha haMashiach, **5** To deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of Adonai Yahusha. C-MATS

1 Corinthians 9:4 Don't we have the right to food and drink? **5** Don't we have the right to bring a believing wife with us as do the other apostles and as the brethren of Adonai, and Cephas? **6** Or is it only I and Barnabas who must work for a living **7** Who goes to war any time at his own expense? Who plants a vineyard, and does not eat the fruit from it? Who feeds a flock and does not drink the milk from the flock? **8** Do I say these things as a human? Doesn't the Torah say the same also? **9** For it is written in the Torah of Moses, You shall not muzzle the mouth of the ox that treads out the corn. Doesn't Elohim take care of the oxen? **10** Doesn't he say this for our sakes? For our sakes, no doubt, this is written: that he that plows should plow in hope; and that he that threshes in hope should be partaker of his harvest. **11** If we have sown spiritual seeds among you, is it a great thing if we shall reap material things from you? **12** If others have received support from you, doesn't we also? Nevertheless we have not used this right; but suffer all things lest we should hinder the gospel of Mashiach. **13** Don't you know that those who minister in the temple receive their food from the gifts offered on the altar? **14** Even so has Adonai ordained that those who preach the gospel should receive their living from the gospel. **15** But I have used none of these rights: neither have I written to you that this should be done for me: for it is better for me to die than any man should deprive me of this boast. **16** For though I preach the gospel, I cannot boast: for I am compelled to preach; woe to me, if I did not preach the gospel! **17** For if I preach willingly, I have a reward: but if I preach against my will, a dispensation of the gospel is committed to me. **18** What is my reward then? When I preach the gospel, I may preach the gospel of Mashiach free of charge, that I will not make use of my rights when preaching the gospel. **19** For though I am free from all men, yet have I made myself servant to all, that I might gain more. C-MATS

To Be Honest

Question: Is it okay to "bend the rules"? Honesty may be the best policy, but sometimes it's hard to be completely straight all the time. A person can feel tempted to "bend the rules" a bit, especially when a lot is on the line. In this week's Torah portion, יהוה reminds us how important it is to be perfectly honest: "a perfect and honest weight ... and measure you shall have." Not only shouldn't a merchant cheat by selling something on a bad scale, he shouldn't even own one so that he will never be tempted to use it. The Torah teaches us that behaving honestly is one of the most crucial ways to improve society and to improve ourselves.

"BENT OUT OF SHAPE"

"Nancy! Nancy!" The sound of her name being called snapped Nancy Abraham out of her daydream. She looked up at Mrs. Jackson, the teacher, who had been trying to get her attention for a while. The woman was waving a sheet of paper in her hand. "Nancy, would you mind bringing the worksheet to the resource room and making 20 copies for the class?" she asked.

Nancy smiled. Her initial embarrassment at being caught dreaming was overcome by relief -- she wasn't being called on to answer a math problem.

Nancy stood up, took the sheet of paper from the teacher's hand, and flew out of the classroom. She felt like a bird that had been let out of a cage. Even though she was generally a good student, this geometry class left her, as she liked to put it, "all bent out of shape".

And although she would joke about it, Nancy knew in the back of her mind that with final exams approaching, she was in real danger of failing the class.

Paper in hand, Nancy wound her way through the Oakwood Day School corridors until she reached the small, deserted resource room located in an out-of-the-way corner of the building.

She turned on the copy machine and began to insert the worksheet, but it wouldn't go in. "Something's stuck in there", Nancy thought as she opened the lid. Sure enough, a piece of paper was jammed in the machine's feeder tube.

Nancy tugged it out and was about to fling it into the nearby trash bin. But before she did, she flashed the paper a curious glance and turned white -- it was a copy of the final exam for geometry! Apparently the teacher had been making copies earlier in the day and one of them had gotten stuck in the machine.

Nancy felt her heart pounding as she held on to the precious sheet. She looked around to make sure no one was looking and quickly folded the test and shoved it into her pocket.

"Wow, what a break", she thought to herself. "Now all I have to do is look up a few answers and I'll ace the final!"

She quickly made copies of the worksheets and turned to head back to the classroom, but her feet wouldn't move.

"I can't do this," she told herself. "It's cheating!" But immediately a counter-argument seemed to pop into her head, "Is it better to fail?" "No, but it's wrong," she answered. "Just do it this one time," the voice inside her argued, "and you'll save yourself so much hassle. It's not such a big deal..."

Nancy started to walk out of the room, but then stopped short. "Better a failure than a cheat!" she told herself finally, and she whipped the test out of her pocket, tore it into shreds, and stuffed it into the wastebasket.

She breathed a sigh of relief and marched happily back to the classroom. She handed the copies to the teacher.

"Thank you, Nancy." Mrs. Jackson smiled. Noticing that Nancy was perspiring the teacher quipped, "Are you okay? You look like you've been through the war."

Nancy smiled as she thought of the "honesty-war" she had just fought and won, "Mrs. Jackson doesn't know how right she is!"

Nancy tried hard to pay attention to the rest of the lesson. Maybe, she thought, if she worked hard she would pass the course after all -- the honest way.

Question: If we could be 100% certain that we would never get caught, would it then be acceptable to cheat or do something dishonest? While it might be more tempting, it still wouldn't be right. Honesty is a basic value that we should try to live by all the time. Besides, יהוה sees everything that we do, and since He wants us to learn to be honest, He will see to it that eventually we will have to face up to our choices. People who act honestly even when they feel sure they could "get away with it", make themselves into better people, and bring a lot of spiritual light into the world.

Question: Why should we behave honestly? There can be many motivations. It's illegal not to... we'll look bad if we're caught ... etc. Yet if we base our commitment to behave honestly only on the fact that it is illegal or socially unacceptable to be dishonest, then we might find our resolve weaken in a situation when we are unlikely to be caught or when society changes its standards. The best reason to be honest is that honesty is a Torah value. Through honest behavior, we refine our character and become better, more spiritual human beings. This awareness alone can motivate us to behave honestly in all situations.

Question: Do you think that a person can really "get ahead" by cheating? Perhaps in the short-run it could appear that way. For instance, if instead of studying, Nancy had cheated and gotten a good grade in geometry she might have looked good for that moment. But once she moved up to a more advanced class, her lack of knowledge would likely backfire and cause her problems. In a deeper sense, when we realize that it is יהוה who allows us to succeed or not, it is clear that we will only achieve lasting success by behaving honestly, the way יהוה wants us to.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com (stories)