

## Deuteronomy [Second giving of Torah]

### D'varim [Words, Things, Bees]

*Context: These are the final words of Moses to give guidance and instruction to Israel and Joshua who will be taking over leadership. Reflecting in retrospect on significant events that lead Israel to be where they are, of history events, and now, making the decision for blessing or curse, life or death, obedience or rebellion. This presents the opportunity to learn from the past, as it presents itself today, to give guidance for the future generation.*

*Note Parallel: Deuteronomy is similar to Chronicles; both are written in retrospect. Chronicles accounts history of Samuel and Kings to Levites returning from the Babylon exile. Deuteronomy accounts history of the parents to the second generation before entering Canaan with Joshua. All were not counted in the first census because they were below age twenty, except for Joshua and Caleb who are permitted to enter in (Num 14:38). Now the children are the leaders and decision makers. The past is a record to learn from for those who will hear and understand.*

### Parashah 44: D'varim ·Words, Things, Bees· 1:1-3:22

<sup>1</sup> These are the words which Moses [Drawn out] spoke to all Israel [God prevails] beyond the Jordan [Descender] in the wilderness, in the Arabah over against Suf, between Paran, Tophel, Laban [White], Hazeroth, and Dizahab.

<sup>2</sup> It is eleven days' journey from Horeb [Desert] by the

way of Mount Seir to Kadesh Barnea [Consecrated Son-inconstant]. <sup>3</sup> In the fortieth year, in the eleventh month, on the first day of the month, Moses [Drawn out] spoke to the children of Israel [God prevails], according to all that ADONAI had given Moses [Drawn out], words of enjoinings to them; <sup>4</sup> after he had struck Sihon the king of the Amorites [Descendants of Talkers], who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth, at Edrei. <sup>5</sup> Beyond the Jordan [Descender], in the land of Moab [From father], Moses [Drawn out] began to declare this *Torah* Teaching, saying, <sup>6</sup> “*Yahweh Eloheikhem* [Yahweh our God] spoke to us in Horeb [Desert], saying, ‘You have lived long enough at this mountain. <sup>7</sup> Turn, and take your journey, and go to the hill country of the Amorites [Descendants of Talkers], and to all the places near there, in the Arabah, in the hill country, and in the lowland, and in the South, and by the seashore, the land of the Canaanites [Descendants of Humbled], and Lebanon, as far as the great river, the river Euphrates [Fruitful]. <sup>8</sup> Behold, I have set the land before you. Go in and possess the land which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], to give to them and to their offspring after them.’”

<sup>9</sup> I spoke to you at that time, saying, “I am not able to bear you myself alone. <sup>10</sup> ADONAI your God has multiplied you, and behold, you are today *as the stars of the sky for multitude*. \* <sup>11</sup> ADONAI, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you! (2) <sup>12</sup> How can I myself alone bear your problems, your burdens, and your strife? <sup>13</sup> Take

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\* 1:10 Quoted in Heb 11:12

wise men of understanding and well known according to your tribes, and I will make them heads over you.”

<sup>14</sup> You answered me, and said, “The thing which you have spoken is good to do.” <sup>15</sup> So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes. <sup>16</sup> I enjoined your judges at that time, saying, “*Sh'ma* ·Hear obey· cases between your brothers, and judge righteously between a man and his brother, and the foreigner who is living with him. <sup>17</sup> † You shall not show partiality in judgment; you shall *sh'ma* ·hear obey· the small and the great alike. ‡ You shall not be afraid of the face of man, for the judgment is God's. The case that is too hard for you, you shall bring to me, and I will *sh'ma* ·hear obey· it.” <sup>18</sup> I enjoined you at that time all the things which you should do. <sup>19</sup> We traveled from Horeb [Desert], and went through all that great and terrible wilderness which you saw, by the way to the hill country of the Amorites [Descendants of Talkers], as *Yahweh Eloheikhem* [Yahweh our God] enjoined us; and we came to Kadesh Barnea [Consecrated Son-in-constant]. <sup>20</sup> I said to you, “You have come to the hill country of the Amorites [Descendants of Talkers], which *Yahweh Eloheikhem* [Yahweh our God] gives to us. <sup>21</sup> Behold, ADONAI your God has set the land before you. Go up,

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† 1:17 Deut 1:17 (#10.605): T. The judge is not to show favoritism in making judgments / R. Not to appoint as judge one who is not learned in the laws of the *Torah* ·Teaching· and judicial procedure, even if he is learned in other disciplines ‡ 1:17 Deut 1:17 (Deut 1:14-17; Lev 19:15) (#10.606): T. The judge not be afraid when judging no matter how a man presents himself / R. The judge must not fear a violent man when making judgments

take possession, as ADONAI , the God of your fathers, has spoken to you. Don't be afraid, neither be dismayed."

(3) <sup>22</sup> You came near to me, everyone of you, and said, "Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities to which we shall come."

<sup>23</sup> The thing pleased me well. I took twelve men of you, one man for every tribe. <sup>24</sup> They turned and went up into the hill country, and came to the valley of Eshcol, and spied it out. <sup>25</sup> They took some of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, "It is a good land which *Yahweh Eloheikhem* [Yahweh our God] gives to us."

<sup>26</sup> Yet you wouldn't go up, but rebelled against the order of ADONAI your God. <sup>27</sup> You murmured in your tents, and said, "Because ADONAI hated us, he has brought us out of the land of Egypt [Abode of slavery], to deliver us into the hand of the Amorites [Descendants of Talkers], to destroy us. <sup>28</sup> Where are we going up? Our brothers have made our heart melt, saying, 'The people are greater and taller than we. The cities are great and fortified up to the sky. Moreover we have seen the sons of the Anakim there!'"

<sup>29</sup> Then I said to you, "Don't dread, neither be afraid of them. <sup>30</sup> ADONAI your God who goes before you, he will fight for you, according to all that he did for you in Egypt [Abode of slavery] before your eyes, <sup>31</sup> and in the wilderness, where you have seen how that ADONAI your God bore you, as a man does bear his son, in all the way that you went, until you came to this place."

<sup>32</sup> Yet in this thing you didn't believe ADONAI your God, <sup>33</sup> who went before you on the way, to seek out a place for you to pitch your tents in, in fire by night, to show

you by what way you should go, and in the cloud by day.  
<sup>34</sup> ADONAI *sh'ma* 'heard obeyed' the voice of your words, and was angry, and swore, saying, <sup>35</sup> "Surely not one of these men of this evil generation shall see the good land, which I swore to give to your fathers, <sup>36</sup> except Caleb the son of Jephunneh. He shall see it. I will give the land that he has trodden on to him, and to his children, because he has wholly followed ADONAI ."

<sup>37</sup> Also ADONAI was angry with me for your sakes, saying, "You also shall not go in there. <sup>38</sup> Joshua [Salvation Yah] the son of Nun, who stands before you, shall go in there. Encourage him, for he shall cause Israel [God prevails] to inherit it. (4) <sup>39</sup> Moreover your little ones, whom you said should be captured or killed, and your children, who today have no knowledge of good or evil, they shall go in there, and I will give it to, and they shall possess it. <sup>40</sup> But as for you, turn, and take your journey into the wilderness by the way to the *Sea of Suf* [Reed Sea]."

<sup>41</sup> Then you answered and said to me, "We have sinned against ADONAI , we will go up and fight, according to all that *Yahweh Eloheikhem* [Yahweh our God] enjoined us." Every man of you put on his weapons of war, and presumed to go up into the hill country.

<sup>42</sup> ADONAI said to me, "Tell them, 'Don't go up, neither fight; for I am not among you; lest you be struck before your enemies.'"

<sup>43</sup> So I spoke to you, and you didn't *sh'ma* 'hear obey'; but you rebelled against the order of ADONAI , and were presumptuous, and went up into the hill country. <sup>44</sup> The Amorites [Descendants of Talkers], who lived in that hill country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah. <sup>45</sup> You

made *teshuvah* ·complete return· and wept before ADONAI ; but ADONAI didn't *sh'ma* ·hear obey· unto your voice, nor turn his ear to you. <sup>46</sup> So you stayed in Kadesh many days, according to the days that you remained.

## 2

<sup>1</sup> Then we turned, and took our journey into the wilderness by the way to the *Sea of Suf* [Reed Sea], as ADONAI spoke to me; and we encircled Mount Seir many days. (5) <sup>2</sup> ADONAI spoke to me, saying, <sup>3</sup> “You have encircled this mountain long enough. Turn northward. <sup>4</sup> Enjoin the people, saying, ‘You are to pass through the border of your cousins the children of Esau [Hairy], who dwell in Seir; and they will be afraid of you. Therefore be careful. <sup>5</sup> Don't contend with them; for I will not give you any of their land, no, *not so much as for the sole of your foot* \* to tread on; because I have given Mount Seir to Esau [Hairy] for a possession. <sup>6</sup> You shall purchase food from them for money, that you may eat. You shall also buy water from them for money, that you may drink.’ ”

<sup>7</sup> For ADONAI your God has blessed you in all the work of your hand. He has known your walking through this great wilderness. These forty years, ADONAI your God has been with you. You have lacked nothing.

<sup>8</sup> So we passed by from our brothers the children of Esau [Hairy], who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab [From father].

<sup>9</sup> ADONAI said to me, “Don't bother Moab [From father], neither contend with them in battle; for I will not give you any of his land for a possession; because I

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\* 2:5 Quoted in Acts 7:5

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have given Ar to the children of Lot [Veil, Covering] for a possession.”

<sup>10</sup> (The Emim lived therein before, a people great, and many, and tall, as the Anakim. <sup>11</sup> These also are considered to be Rephaim [Descendants of Terrible one], as the Anakim; but the Moabites [Descendants of From father] call them Emim. <sup>12</sup> The Horites also lived in Seir before, but the children of Esau [Hairy] succeeded them. They destroyed them from before them, and lived in their place; as Israel [God prevails] did to the land of his possession, which ADONAI gave to them.)

<sup>13</sup> “Now rise up, and cross over the brook Zered.” We went over the brook Zered.

<sup>14</sup> The days in which we came from Kadesh Barnea [Consecrated Son-in-constant], until we had come over the brook Zered, were thirty-eight years; until all the generation of the men of war were consumed from the middle of the camp, as ADONAI swore to them. <sup>15</sup> Moreover ADONAI's hand was against them, to destroy them from the middle of the camp, until they were consumed. <sup>16</sup> So, when all the men of war were consumed and dead from among the people, <sup>17</sup> ADONAI spoke to me, saying, <sup>18</sup> “You are to pass over Ar, the border of Moab [From father], today. <sup>19</sup> When you come near the border of the children of Ammon [Tribal people], don't bother them, nor contend with them; for I will not give you any of the land of the children of Ammon [Tribal people] for a possession; because I have given it to the children of Lot [Veil, Covering] for a possession.”

<sup>20</sup> (That also is considered a land of Rephaim [Descendants of Terrible one]: Rephaim [Descendants of Terrible one] lived there before; but the Ammonites [Tribal people] call them Zamzummim, <sup>21</sup> a great people, many, and

tall, as the Anakim; but ADONAI destroyed them before them; and they succeeded them, and lived in their place; <sup>22</sup> as he did for the children of Esau [Hairy], who dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and lived in their place even to this day: <sup>23</sup> and the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came out of Caphtor, destroyed them, and lived in their place.)

<sup>24</sup> “Rise up, take your journey, and pass over the valley of the Arnon: behold, I have given into your hand Sihon the Amorite [Descendants of Talkers], king of Heshbon, and his land; begin to possess it, and contend with him in battle. <sup>25</sup> Today I will begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall *sh'ma*·hear obey·the report of you, and shall tremble, and be in anguish because of you.”

<sup>26</sup> I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, <sup>27</sup> “Let me pass through your land. I will go along by the highway, I will turn neither to the right hand nor to the left. <sup>28</sup> You shall sell me food for money, that I may eat; and give me water for money, that I may drink. Just let me pass through on my feet, <sup>29</sup> as the children of Esau [Hairy] who dwell in Seir, and the Moabites [Descendants of From father] who dwell in Ar, did to me; until I pass over the Jordan [Descender] into the land which *Yahweh Eloheikhem* [Yahweh our God] gives us.” <sup>30</sup> But Sihon king of Heshbon would not let us pass by him; for ADONAI your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as it is today.

(6) <sup>31</sup> ADONAI said to me, “Behold, I have begun to deliver up Sihon and his land before you. Begin to possess, that you may inherit his land.” <sup>32</sup> Then Sihon

came out against us, he and all his people, to battle at Jahaz. <sup>33</sup> *Yahweh Eloheikhem* [Yahweh our God] delivered him up before us; and we struck him, his sons, and all his people. <sup>34</sup> We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones. We left no one remaining. <sup>35</sup> Only the livestock we took for plunder for ourselves, with the plunder of the cities which we had taken. <sup>36</sup> From Aroer, which is on the edge of the valley of the Arnon, and the city that is in the valley, even to Gilead, there was not a city too high for us. *Yahweh Eloheikhem* [Yahweh our God] delivered up all before us. <sup>37</sup> Only to the land of the children of Ammon [Tribal people] you didn't come near; all the banks of the river Jabbok, and the cities of the hill country, and wherever *Yahweh Eloheikhem* [Yahweh our God] forbade us by his enjoined words.

### 3

<sup>1</sup> Then we turned, and went up the way to Bashan. Og the king of Bashan came out against us, he and all his people, to battle at Edrei. <sup>2</sup> ADONAI said to me, "Don't fear him; for I have delivered him, with all his people, and his land, into your hand. You shall do to him as you did to Sihon king of the Amorites [Descendants of Talkers], who lived at Heshbon."

<sup>3</sup> So *Yahweh Eloheikhem* [Yahweh our God] delivered into our hand Og also, the king of Bashan, and all his people. We struck him until no one was left to him remaining. <sup>4</sup> We took all his cities at that time. There was not a city which we didn't take from them; sixty cities, all the region of Argob, the kingdom of Og in Bashan. <sup>5</sup> All these were cities fortified with high walls, gates, and bars; besides a great many villages without walls. <sup>6</sup> We utterly destroyed them, as we did to Sihon king of Heshbon,

utterly destroying every inhabited city, with the women and the little ones. <sup>7</sup> But all the livestock, and the plunder of the cities, we took for plunder for ourselves. <sup>8</sup> We took the land at that time out of the hand of the two kings of the Amorites [Descendants of Talkers] who were beyond the Jordan [Descender], from the valley of the Arnon to Mount Hermon [Devoted to destruction]. <sup>9</sup> (The Sidonians call Hermon [Devoted to destruction] Sirion, and the Amorites [Descendants of Talkers] call it Senir.) <sup>10</sup> We took all the 'Ieyr HaKikar [Cities of the Round], and all Gilead, and all Bashan, to Salecah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup> (For only Og king of Bashan remained of the remnant of the Rephaim [Descendants of Terrible one]. Behold, his bedstead was a bedstead of iron. Is not it in Rabbah of the children of Ammon [Tribal people]? Nine cubits [13.5 ft; 41.15 m] was its length, and four cubits [6 ft; 18.29 m] its width, after the cubit [18 in; 45.72 cm] of a man.) <sup>12</sup> This land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill country of Gilead, and its cities, gave I to the Reubenites and to the Gadites: <sup>13</sup> and the rest of Gilead, and all Bashan, the kingdom of Og, gave I to the half-tribe of Manasseh [Causing to forget]; all the region of Argob, even all Bashan. (The same is called the land of Rephaim [Descendants of Terrible one]. <sup>14</sup> Jair the son of Manasseh [Causing to forget] took all the region of Argob, to the border of the Geshurites and the Maacathites, and called them, even Bashan, after his own name, Havvoth Jair, to this day.) (7) <sup>15</sup> I gave Gilead to Machir. <sup>16</sup> To the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and its border, even to the river Jabbok, which is the border of the children of Ammon [Tribal people]; <sup>17</sup> the Arabah

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also, and the Jordan [Descender] and its border, from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

<sup>18</sup> I enjoined you at that time, saying, “ADONAI your God has given you this land to possess it. You shall pass over armed before your brothers the children of Israel [God prevails], all the men of valor. <sup>19</sup> But your wives, and your little ones, and your livestock, (I know that you have much livestock), shall live in your cities which I have given you, (*Maftir ·Conclusion·*) <sup>20</sup> until ADONAI gives rest to your brothers, as to you, and they also possess the land which ADONAI your God gives them beyond the Jordan [Descender]. Then you shall each *teshuvah* ·completely return· to his own possession, which I have given you.”

<sup>21</sup> I enjoined Joshua [Salvation Yah] at that time, saying, “Your eyes have seen all that ADONAI your God has done to these two kings. So shall ADONAI do to all the kingdoms where you go over. <sup>22</sup> You shall not fear them; for ADONAI your God himself fights for you.”

*Haftarah D'varim ·Taking leave · Words / Things / Bees·:*

*Yesha'yahu / Isaiah 1:1-27*

*B'rit Hadashah ·New Covenant·: Mark 14:1-16*

## Parasha 45: *Va'etchanan* ·And I pleaded· 3:23-7:11

<sup>23</sup> I begged ADONAI at that time, saying, <sup>24</sup> “Lord ADONAI, you have begun to show your servant your greatness, and your strong hand. For what deity is there in heaven or in earth that can do works like yours, and mighty acts like yours? <sup>25</sup> Please let me go over and see

the good land that is beyond the Jordan [Descender], that fine mountain, and Lebanon.”

<sup>26</sup> But ADONAI was angry with me for your sakes, and didn't *sh'ma* ·hear obey· me. ADONAI said to me, “Let this satisfy you. Speak no more to me of this matter. <sup>27</sup> Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes; for you shall not go over this Jordan [Descender]. <sup>28</sup> But enjoin Joshua [Salvation Yah], and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see.” <sup>29</sup> So we stayed in the valley near Beth Peor.

#### 4

<sup>1</sup> Now, Israel [God prevails], *sh'ma* ·hear obey· the statutes and to the judgments, which I teach you, to do them; that you may live, and go in and possess the land which ADONAI, the God of your fathers, gives you. <sup>2</sup> You shall not add to the word which I enjoin you, neither shall you take away from it, that you may keep the *mitzvot* ·instructions· of ADONAI your God which I enjoin you. <sup>3</sup> Your eyes have seen what ADONAI did because of Baal Peor; for all the men who followed Baal Peor, ADONAI your God has destroyed them from among you. <sup>4</sup> But you who were faithful to ADONAI your God are all alive today. (2) <sup>5</sup> Behold, I have taught you statutes and judgments, even as ADONAI my God enjoined me, that you should do so in the middle of the land where you go in to possess it. <sup>6</sup> Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, who shall *sh'ma* ·hear obey· all these statutes, and say, “Surely this great nation is a wise and understanding people.” <sup>7</sup> For what great nation is there, that has a deity

so near to them, as *Yahweh Eloheikhem* [Yahweh our God] is whenever we call on him? <sup>8</sup> What great nation is there, that has statutes and judgement so upright as all this *Torah* ·Teaching; which I set before you today?

<sup>9</sup> Only be careful, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children's children; <sup>10</sup> the day that you stood before ADONAI your God in Horeb [Desert], when ADONAI said to me, "Assemble the people to me, and I will make them *sh'ma* ·hear obey· my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children." <sup>11</sup> You came near and stood under the mountain. The mountain burned with fire to the heart of the sky, with darkness, cloud, and thick darkness. <sup>12</sup> ADONAI spoke to you out of the middle of the fire: you *sh'ma* ·hear obey· the voice of words, but you saw no form; you only heard a voice. <sup>13</sup> He declared to you his covenant ·binding contract between two or more parties; which he enjoined you to perform, even the Ten Words. He wrote them on two stone tablets. <sup>14</sup> ADONAI enjoined me at that time to teach you statutes and judgments, that you might do them in the land where you go over to possess it. <sup>15</sup> Be very careful, for you saw no kind of form on the day that ADONAI spoke to you in Horeb [Desert] out of the middle of the fire, <sup>16</sup> lest you corrupt yourselves, and make yourself an engraved image in the form of any figure, the likeness of male or female, <sup>17</sup> the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, <sup>18</sup> the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; <sup>19</sup> and lest you

lift up your eyes to the sky, and when you see the sun and the moon and the stars, even all the army of the sky, you are drawn away and worship them, and *abad* ·serve· them, which ADONAI your God has allotted to all the peoples under the whole sky. <sup>20</sup> But ADONAI has taken you, and brought you out of the iron furnace, out of Egypt [Abode of slavery], to be to him a people of inheritance, as it is today. <sup>21</sup> Furthermore ADONAI was angry with me for your sakes, and swore that I should not go over the Jordan [Descender], and that I should not go in to that good land, which ADONAI your God gives you for an inheritance; <sup>22</sup> but I must die in this land. I must not go over the Jordan [Descender]; but you shall go over, and possess that good land. <sup>23</sup> Be careful, lest you forget the covenant ·binding contract between two or more parties· of ADONAI your God, which he made with you, and make yourselves an engraved image in the form of anything which ADONAI your God has enjoined forbidden for you. <sup>24</sup> For ADONAI your God is 'Akal 'Esh [Consuming Fire], \* a jealous God. <sup>25</sup> When you shall father children, and children's children, and you shall have been long in the land, and shall corrupt yourselves, and make an engraved image in the form of anything, and shall do that which is evil in ADONAI your God's sight, to provoke him to anger; <sup>26</sup> I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you go over the Jordan [Descender] to possess it. You will not prolong your days on it, but will utterly be destroyed. <sup>27</sup> ADONAI will scatter you among the peoples, and you will be left few in number among the nations, where ADONAI will lead you away. <sup>28</sup> There you shall *abad* ·serve· deities, the

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\* 4:24 Quoted in Heb 12:29

work of men's hands, wood and stone, which neither see, nor *sh'ma* ·hear obey·, nor eat, nor smell. <sup>29</sup> But from there you shall seek ADONAI your God, and you shall find him, when you search after him with all your heart and with all your soul. <sup>30</sup> When you are in oppression, and all these things have come on you, in the latter days you shall *teshuvah* ·completely return· to ADONAI your God, and *sh'ma* ·hear obey· to his voice. <sup>31</sup> For ADONAI your God is a merciful God. He will not fail you, neither destroy you, nor forget the covenant ·binding contract between two or more parties· of your fathers which he swore to them. <sup>32</sup> For ask now of the days that are past, which were before you, since the day that God created man on the earth, and from the one end of the sky to the other, whether there has been anything as this great thing is, or has been *sh'ma* ·heard obeyed· like it? <sup>33</sup> Did a people ever *sh'ma* ·hear obey· the voice of God speaking out of the middle of the fire, as you have *sh'ma* ·heard obeyed·, and live? <sup>34</sup> Or has God tried to go and take a nation for himself from among another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, according to all that ADONAI your God did for you in Egypt [Abode of slavery] before your eyes? <sup>35</sup> It was shown to you so that you might know that ADONAI is God. *There is no one else besides him*, † <sup>36</sup> Out of heaven he made you to *sh'ma* ·hear obey· his voice, that he might instruct you. On earth he made you to see his great fire; and you *sh'ma* ·heard obeyed· his words out of the middle of the fire. <sup>37</sup> Because he *'ahav* ·affectionately loved· your fathers, therefore he chose their offspring after them, and brought you out with his presence, with his great power, out of Egypt [Abode of slavery]; <sup>38</sup> to

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† 4:35 Quoted in Mark 12:32

drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today. <sup>39</sup> Know therefore today, and take it to heart, that ADONAI<sup>†</sup> himself is God in heaven above and on the earth beneath. *There is no one else.* † <sup>40</sup> You shall keep his statutes, and his *mitzvot* ·instructions; which I enjoin you today, that it may go well with you, and with your children after you, and that you may prolong your days in the land, which ADONAI your God gives you, forever. (A:3) <sup>41</sup> Then Moses [Drawn out] set apart three cities beyond the Jordan [Descender] toward the sunrise; <sup>42</sup> that the man slayer might flee there, who kills his neighbor unawares, and didn't hate him in time past; and that fleeing to one of these cities he might live: <sup>43</sup> Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites. <sup>44</sup> This is the *Torah* ·Teaching which Moses [Drawn out] set before the children of Israel [God prevails]. <sup>45</sup> These are the testimonies, and the statutes, and the judgments, which Moses [Drawn out] spoke to the children of Israel [God prevails], when they came out of Egypt [Abode of slavery], <sup>46</sup> beyond the Jordan [Descender], in the valley over against Beth Peor, in the land of Sihon king of the Amorites [Descendants of Talkers], who lived at Heshbon, whom Moses [Drawn out] and the children of Israel [God prevails] struck, when they came out of Egypt [Abode of slavery]. <sup>47</sup> They took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites [Descendants of Talkers], who were beyond the Jordan [Descender] toward the sunrise; <sup>48</sup> from Aroer, which is on the edge of the valley of the Arnon, even to Mount Sion

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† 4:39 Quoted in Mark 12:32

(also called Hermon [Devoted to destruction]),<sup>49</sup> and all the Arabah beyond the Jordan [Descender] eastward, even to the sea of the Arabah, under the slopes of Pisgah.

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(A:4, S:3) <sup>1</sup> Moses [Drawn out] called to all Israel [God prevails], and said to them, “*Sh'ma* ·Hear obey·, Israel [God prevails], the statutes and the judgments which I speak in your ears today, that you may learn them, and observe to do them.” <sup>2</sup> *Yahweh Eloheikhem* [Yahweh our God] made a covenant with us in Horeb [Desert]. <sup>3</sup> ADONAI didn't make this covenant with our fathers, but with us, even us, who are all of us here alive today. <sup>4</sup> ADONAI spoke with you face to face on the mountain out of the middle of the fire, <sup>5</sup> (I stood between ADONAI and you at that time, to show you ADONAI's word; for you were afraid because of the fire, and didn't go up onto the mountain) saying,

<sup>6</sup> \* “I am ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage.

<sup>7</sup> † “You shall have no other deities before me.

<sup>8</sup> ‡ “You shall not make an engraved image for yourself, any likeness of what is in heaven above, or what is in the

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\* 5:6 Deut 5:6; Ex 20:2 (#1.1): T. I am Adonai your God / R. To know there is a God † 5:7 Deut 5:7; Ex 20:3 (Deut 5:6-7) (#2a.60): T. Not to recognize, bow down to, nor serve the deities of others in My Presence / R. Not to entertain the thought that there is any god but Adonai R. Note: Jewish culture on *karet* to cut off. *Karet* is God's prerogative to be used in special cases only. This applies the capitol punishment (*karet* to be cut off) to all generations alive at the time of the crime. This punishment is not a curse on the family, but it does put a close on the family lineage (see D. Freedman, *The Nine Commandments*, p106-107) ‡ 5:8 Deut 5:8-10; Ex 20:4 (Ex 20:3-6) (#2a.61): Not to make a graven image nor to have one made for yourself by another

Deuteronomy / D'varim 5:9<sup>18</sup>Deuteronomy / D'varim 5:10

earth beneath, or that is in the water under the earth. <sup>9</sup> § You shall not *hawa* ·bow low, prostrate· yourself down to them, \* nor *abad* ·serve· them; for I, ADONAI, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate me; <sup>10</sup> and showing *cheshed* ·loving-kindness· to thousands of those who *'ahav* ·affectionately love· me and keep my *mitzvot* ·instructions·.

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§ 5:9 Deut 5:9; Ex 20:5 (Ex 20:5-6; Deut 5:8-10) (#2b.92): T. Not to bow down to an object of idolatry, even if that is its normal way of worship / R. Not to worship idols in the four ways we worship God, which are: 1. Ritually slaying a sacrifice 2. Burning a ritual substance on an altar 3. Pouring a libation of wine 4. Prostrating oneself \* 5:9 Deut 5:9; Ex 20:5 (#2b.93): T. Not to worship or serve carved images / R. Not to worship an object of idolatry in its normal ways of worship / Consider: Serving other deities is an act of disloyalty and infidelity, one that God considers like adultery and treats with marital jealousy

Deuteronomy / D'varim 5:11 Deuteronomy / D'varim 5:11

11 † “You shall not take the name of ADONAI your God in vain: for ADONAI will not hold him guiltless who takes his name in vain.

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† 5:11 Deut 5:11; Ex 20:7 (Ex 20:5-7) (#3.189): T. Not to blaspheme God / R. We are warned against blasphemy and the penalty is death T. Example: Blasphemy: idolaters, manifesting disrespect towards God, and insulting His chosen leaders Note: Hebrew Language: *Nakav* ·blaspheme· not only signifies to curse, or blaspheme, but also to express, or distinguish by name, to invoke a name R. Example: Blasphemy goes beyond pronouncing the divine name, especially in an inappropriate context (*Sanhedrin* 7:5) R. Example: Judaism views blasphemy as: using God’s name when swearing, using God’s name to call as a witness for truth when lying, or by joining God’s name to inappropriate or unacceptable actions or objects (The Nine Commands, Freedman, p47-49) Note: This name, the *Tetragrammaton* ·four letters, is sacred and, with one exception, is never pronounced. When the Temple stood, on *Yom Kippur* ·Day of Atonement·, the *Cohen Gadol* ·High Priest· would pronounce the Name in a sacred ceremony Consider: The Greek word *Tetragrammaton* is not used in the Bible, but the Hebrew name it represents, YHVH or *Yahweh*, is used 5,410 total times in the Old Covenant. Total times in Torah 1,419 (Genesis 153 times, Exodus 364, Leviticus 285, Numbers 387, Deuteronomy 230); Total times in Prophets 2,696; Total times in Writings 1,295 R. Note: In Judaism there are multiple sacred and specific names for God, these names are designated by how many letters each name has. These names are sacred and should not be used lightly. *Yah* 3, *Ha-Shem* ·The Name· which refers to YHVH 4, *Shem ha-Meforash* ·Name The Distinguished· 12, *Shem ha-Meyuhad* ·Name The Extraordinary· 42, *Shem Vayisa Vayet* 72. A word for word translation of the 72 is *Shem* ·Name· *Vayisa* ·Raised· *Vayet* ·Stretched out, Turned·. Remember to always show respect when using God’s names

Deuteronomy / D'varim 5:12 Deuteronomy / D'varim 5:16

<sup>12</sup> † “Observe the Sabbath day, to keep it holy, as ADONAI your God enjoined you. <sup>13</sup> You shall labor six days, and do all your work; <sup>14</sup> but the seventh day is a *Sabbath* ·To cease· to ADONAI your God, in which you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. <sup>15</sup> You shall remember that you were a servant in the land of Egypt [Abode of slavery], and ADONAI your God brought you out of there by a mighty hand and by an outstretched arm. Therefore ADONAI your God enjoined you to keep the Sabbath day.

<sup>16</sup> § “Honor your father and your mother, \* as ADONAI

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† 5:12 Deut 5:12; Ex 20:8 (Gen 2:1-3; Ex 20:8-11) (#4.280): T. To set apart the seventh day, Sabbath day, and keep it holy / R. To sanctify the day with *Kiddush* ·Sanctification· and *Havdallah* ·Separation·; these are the rituals and prayers associated with bringing in Sabbath Friday night (7th day) and closing Sabbath Saturday evening (1st day) T. Reason: Sabbath is a remembrance that God rested from all his works and blessed the seventh day (Gen 2:1-3). R. Quoting, Rabbi Shimon ben Menasia said “The Sabbath was handed to you, not you to the Sabbath”. Rabbi Yeshua says “Sabbath was made for man, not man for the Sabbath” (Mark 2:27) R. Directive: You are not to harvest on Sabbath according to (Ex 34:21). The Rabbis define what constitutes harvesting as: picking grain, removing the husks, rubbing the heads, cleaning or bruising the ears, throwing the ears up in the hand

§ 5:16 Deut 5:16; Ex 20:12 (#5.359): T. To honor your father and mother / R. To respect your father and mother T. Note: In Hebrew, the prime root word *kavad* ·honor, heavy· is used in (Ex 20:12) to describe honoring one’s parents. T. Note: The Hebrew word *kavod* ·glory, riches, abundance, weight· used to describe the glory of God as in (Ex 33:18, 33:22). The root word of *kavod* is the prime root word *kavad* ·honor, heavy·. (See D. Freedman, *The Nine Commandments*, p76) \* 5:16 Quoted in Matt 15:4, 19:19; Mark 7:10

Deuteronomy / D'varim 5:17-21 Deuteronomy / D'varim 5:20

your God enjoined you; that your days may be long, and that *it may go well with you, in the land* † which ADONAI your God gives you.

17 ‡ “You shall not murder. §

18 \* “You shall not commit adultery. †

19 ‡ “You shall not steal. § \*

20 † “You shall not give false witness ‡ against your neighbor.

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† 5:16 Quoted in Mark 7:10; Eph 6:2-3 ‡ 5:17 Deut 5:17; Ex 20:13 (#6.380): T. Not to murder / T. Not to commit homicide (alternative phrasing) / R. Not to kill an innocent person T. Note: Murder is defined in (Num 35:16-21) as being premeditated with intent or hatred towards another, then taking action against said person causing their death § 5:17 Quoted in Matt 5:21 \* 5:18 Deut 5:18; Ex 20:14 [Heb Bible Deut 5:18; Ex 20:13] (#7.433): T. Not to commit adultery / R. This command is not included in Rambam's 613 list R. Note: This command is not listed in the Rambam 613 list nor on the Messer 613 list Consider: This is only a speculation, maybe this was not listed because Rambam thought it was encompassed by the command of not coveting, Command 10 (Ex 20:17) / Consider: This is only a speculation, maybe this was not listed because Rambam thought the command of (Lev 18:6 OU437) or (Lev 18:19 OU456) and the whole of (Lev ch. 18) encompassed this singular command † 5:18 Quoted in Matt 5:27; Rom 2:22; James 2:11 ‡ 5:19 Deut 5:19; Ex 20:15 [Heb Bible Deut 5:19; Ex 20:13] (Ex 21:16) (#8.486): T. Not to steal / R. Not to kidnap any person of Israel. (This command is implied here, but derived from (Ex 21:16)) R. Note: The Rabbis clarify this refers to theft of a person § 5:19 Quoted in Rom 2:21 \* 5:19 Quoted in Rom 13:9 † 5:20 Deut 5:20; Ex 20:16 [Heb Bible Deut 5:20; Ex 20:14] (#9.546): Not to testify falsely against your neighbor ‡ 5:20 Quoted in Matt 19:18-19; Mark 10:19; Luke 18:20

Deuteronomy / D'varim 5:21-22 Deuteronomy / D'varim 5:27

21 § \* “You shall *not covet* † ‡ your neighbor’s wife. Neither shall you desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your wrote neighbor’s.” §

(A:5, S:4) 22 ADONAI spoke these words to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness, with a great voice. He added no more. He them on two stone tablets, and gave them to me. 23 When you *sh'ma* ·heard obeyed· the voice out of the middle of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders; 24 and you said, “Behold, *Yahweh Eloheikhem* [Yahweh our God] has shown us his *kavod* ·weighty glory· and his greatness, and we have *sh'ma* ·heard obeyed· his voice out of the middle of the fire. We have seen today that God does speak with man, and he lives. 25 Now therefore why should we die? For this great fire will consume us. If we *sh'ma* ·hear obey· *Yahweh Eloheikhem* [Yahweh our God]’s voice any more, then we shall die. 26 For who is there of all flesh, that has *sh'ma* ·heard obeyed· the voice of the *Elohim Chayim* [Living God] speaking out of the middle of the fire, as we have, and lived? 27 Go near, and *sh'ma* ·hear obey· all that *Yahweh Eloheikhem* [Yahweh our God] shall say, and tell us all that

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§ 5:21 Deut 5:21; Ex 20:17 [Heb Bible Deut 5:18; Ex 20:14] (#10.578): T. Not to covet / R. Not to covet and scheme to acquire another’s possession Consider: (Ex 20) orders the list as “house, wife, servant” whereas (Deut 5) orders the list “wife, house, field, servant”. \* 5:21 Deut 5:21; Ex 20:17 [Heb Bible Deut 5:18; Ex 20:14] (#10.579): T. Not to covet *kol* ·anything, everything, the whole· that belongs to your neighbor / R. Not to desire another’s possession T. Note: The Hebrew word *kol* means ·anything, everything, the whole· / T. Note: Exodus uses the word “covet” whereas Deuteronomy used “desire” and “covet” † 5:21 Quoted in Rom 7:7 ‡ 5:21 Quoted in Rom 13:9 § 5:21 Quoted in Rom 13:9

*Yahweh Eloheikhem* [Yahweh our God] tells you; and we will *sh'ma* ·hear obey· it, and do it.”

<sup>28</sup> ADONAI *sh'ma* ·heard obeyed· the voice of your words, when you spoke to me; and ADONAI said to me, “I have *sh'ma* ·heard obeyed· the voice of the words of this people, which they have spoken to you. They have well said all that they have spoken. <sup>29</sup> Oh that there were such a heart in them, that they would fear me, and keep all my *mitzvot* ·instructions· always, that it might be well with them, and with their children forever!

<sup>30</sup> “Go tell them, ‘*Teshuvah* ·Completely return· to your tents.’ <sup>31</sup> But as for you, stand here by me, and I will tell you all the *mitzvot* ·instructions·, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it.”

<sup>32</sup> You shall observe to do therefore as ADONAI your God has enjoined you. You shall not turn aside to the right hand or to the left. <sup>33</sup> You shall walk in all the way which ADONAI your God has enjoined you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

## 6

<sup>1</sup> Now this is the *mitzvot* ·instructions·, the statutes, and the judgments, which ADONAI your God enjoined to teach you, that you might do them in the land where you go over to possess it; <sup>2</sup> that you might fear ADONAI your God, to keep all his statutes and his *mitzvot* ·instructions·, which I enjoin you; you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. <sup>3</sup> *Sh'ma* ·Hear understand obey· therefore, Israel [God prevails], and observe to do it; that it may be well with you, and that you may increase mightily, as

Deuteronomy / D'varim 6:424Deuteronomy / D'varim 6:7

ADONAI , the God of your fathers, has promised to you, in a land flowing with milk and honey. (A:6, S:5) <sup>4</sup>\* *Sh'ma ·Hear obey·, Israel [God prevails]: ADONAI is our God. ADONAI is echad ·one, one unity·.* † ‡ <sup>5</sup> § You shall 'ahav ·affectionately love· ADONAI your God with all your heart, with all your soul, and with all your might. \* † ‡ <sup>6</sup> These words, which I enjoin you today, shall be on your heart; <sup>7</sup> § and you shall teach them diligently to your children, \* and shall

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\* <sup>6:4</sup> Deut 6:4 (Deut 6:4-9) (#1.31): T. YHVH our God is *echad ·one, one unity·* God / R. To know ADONAI is one † <sup>6:4</sup> Quoted in Mark 12:32; Rom 3:30; 1 Tim 2:5; James 2:19 ‡ <sup>6:4</sup> Hebrew: *Echad ·One·* also means *·one complete whole, one unity·*; *yachid* is Hebrew for *·only one, singular·*. In the *Torah ·Teaching·* of Moses, he writes God is *echad ·one unity·*; conversely, a very influential Rabbi, Rambam Maimonides (1135-1204), wrote God is *yachid ·only one·*. T. Examples of *Echad*: One rib took from Adam (Gen 2:21), man and wife will be one flesh (Gen 2:24), the people of Israel answered in one voice (Ex 24:3), the tabernacle is united as one (Ex 26:6), the two sticks are one in Ezekiel's hand (Ez 37:19, 22), God's name will be the only one (Zech 14:9). In the New Covenant *Echad* describes Yeshua's goal: To establish in himself one new humanity out of the two (Jew and non-Jew / Gentile) (Eph 2:15); one unity is not uniformity rather a composite whole like the many parts of *echad ·one·* body (1 Cor 12:20). T. Examples of *Yachid*: Your son, your only son (Gen 22:2), for I am alone (Ps 25:16), mourn as for on only son (Jer 6:26, Zech 12:10). § <sup>6:5</sup> Deut 6:5 (Deut 6:4-9, 11:1, 11:13, 11:22) (#1.32): T. You shall love YHVH your God / R. To love ADONAI \* <sup>6:5</sup> Expanded rendering: You shall 'ahav ·affectionately love· ADONAI your God with all your spirit, mind, understanding, and all your soul, self, passion, and all your might, strength, life essence. † <sup>6:5</sup> Quoted in Mark 12:29-30 ‡ <sup>6:5</sup> Quoted in Matt 22:37; Luke 10:27 § <sup>6:7</sup> Deut 6:7 (Deut 6:4-9, 11:18-19) (#1.33): To learn *Torah ·Teaching·* and diligently teach *Torah ·Teaching·* to your children / R. To learn *Torah ·Teaching·* \* <sup>6:7</sup> Deut 6:7 (Deut 6:4-9, 11:18) (#1.34): T. To read and talk about God's Instructions (Deut 11:8) when you walk about your house or the city, and when you lie down and rise up / R. Say the *Sh'ma ·Hear understand obey·* twice daily, when lie down and rise up

talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. <sup>8</sup> † You shall bind them for a sign on your hand, ‡ and they shall be for frontlets between your eyes. <sup>9</sup> § You shall write them on the door posts of your house, and on your gates. (S:6) <sup>10</sup> It shall be, when ADONAI your God brings you into the land which he swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], to give you, great and goodly cities, which you didn't build, <sup>11</sup> and houses full of all good things, which you didn't fill, and cisterns dug out, which you didn't dig, vineyards and olive trees, which you didn't plant, and you shall eat and be full; <sup>12</sup> then beware lest you forget ADONAI, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage. <sup>13</sup> *You shall fear ADONAI your God; and you shall abad ·serve· him,* \* and shall swear by his name. <sup>14</sup> You shall not go after other deities, of the deities of the peoples who are around you; <sup>15</sup> for ADONAI your God among you is a jealous God; lest the anger of ADONAI your God be kindled against you, and he destroy you from off the face of the earth. <sup>16</sup> † You

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† 6:8 Deut 6:8 (Deut 6:4-9, 11:18) (#1.35): T. To bind God's Instructions (Deut 11:8) as a sign on your hands / R. To wear *tefillin* ·phylacteries· on the arm

‡ 6:8 Deut 6:8 (Deut 6:4-9, 11:18) (#1.36): T. To bind God's Instructions (Deut 11:8) as frontlets between your eyes / R. To wear *tefillin* ·phylacteries· on the head, on your forehead

§ 6:9 Deut 6:9 (Deut 6:4-9, 11:18) (#1.37): T. Write God's Instructions (Deut 11:8) on your door frames and on your gates / R. To fasten a *mezuzah* ·doorpost· on each of your door posts and your gates R. Note: Note: A *mezuzah* ·doorpost· has a small scroll with (Deut 6:4-9) and (Deut 11:12-21) written on it

\* 6:13 Quoted in Matt 4:10; Luke 4:8 † 6:16 Deut 6:16 (Deut 6:10-25) (#1.38): T. Not to test the word of Adonai / R. Not to test the prophet unduly nor excessively

Deuteronomy / D'varim 6:17-26 Deuteronomy / D'varim 7:1

*shall not tempt ADONAI your God, †* as you tempted him in Massah [Testing]. <sup>17</sup> You shall diligently keep the *mitzvot* ·instructions· of ADONAI your God, and his testimonies, and his statutes, which he has enjoined you. <sup>18</sup> You shall do that which is right and good in ADONAI's sight; that it may be well with you, and that you may go in and possess the good land which ADONAI swore to your fathers, <sup>19</sup> to thrust out all your enemies from before you, as ADONAI has spoken.

<sup>20</sup> Some day when your child asks you in time to come, saying, "What do the testimonies, the statutes, and the judgments, which *Yahweh Eloheikhem* [Yahweh our God] has enjoined you mean?" <sup>21</sup> then you shall tell your child, "We were Pharaoh's slaves in Egypt [Abode of slavery]. ADONAI brought us out of Egypt [Abode of slavery] with a mighty hand; <sup>22</sup> and ADONAI showed great and awesome signs and wonders on Egypt [Abode of slavery], on Pharaoh, and on all his house, before our eyes; <sup>23</sup> and he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. <sup>24</sup> ADONAI enjoined us to do all these statutes, to fear *Yahweh Eloheikhem* [Yahweh our God], for our good always, that he might preserve us alive, as we are today. <sup>25</sup> It shall be righteousness to us, if we observe to do all this *mitzvot* ·instructions· before *Yahweh Eloheikhem* [Yahweh our God], as he has enjoined us."

## 7

(7) <sup>1</sup> When ADONAI your God brings you into the land where you go to possess it, and casts out many nations before you, the Hittite [Descendant of Trembling fear], the Girgashite, the Amorite [Descendants of Talkers],

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† 6:16 Quoted in Matt 4:7; Luke 4:12

Deuteronomy / D'varim 7:227Deuteronomy / D'varim 7:6

the Canaanite [Descendant of Humbled], the Perizzite [Descendant of Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher], *seven nations* \* greater and mightier than you; <sup>2</sup> and when ADONAI your God delivers them up before you, and you strike them; then you shall utterly destroy them. † ‡ You shall make no covenant with them, § nor show mercy to them; <sup>3</sup> \* neither shall you make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter for your son. <sup>4</sup> For he will turn away your son from following me, that they may *abad* ·serve· other deities. So ADONAI's anger would be kindled against you, and he would destroy you quickly. <sup>5</sup> But you shall deal with them like this. You shall break down their altars, dash their pillars in pieces, and cut down their Asherah poles, and burn their engraved images with fire. <sup>6</sup> For you are a holy people to ADONAI your God. ADONAI your God has *chosen* you to be a *le'am segulah* ·people of special

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\* 7:1 Quoted in Acts 13:19 † 7:2 Deut 7:2 (Deut 7:1-8) (#2b.168): T. Not to make a covenant nor treaty with the seven Canaanite nations / R. Not to make a covenant or treaty with idolaters ‡ 7:2 7.2-7, 7.16, 7.26 Note: God commanded Israel to kill all the people and animals of the nations in the Promised Land. One reason is to prevent Israel from learning the Gentile ways of worshiping their deities. Another reason is plague and disease, in order to prevent the spread of disease all living creatures must be killed. Another reason, in order to prevent the uprising of nations that lost a war, they would be assimilated or killed off. God chose to command Israel to “devote” all the nations to destruction. § 7:2 Deut 7:2 (Deut 7:1-8) (#6.405): T. Show no mercy to the seven Canaanite nations God is expelling ahead of you / R. Not to have mercy or favor towards idolaters \* 7:3 Deut 7:3 (Deut 7:1-8, 7:6-11, 7:1-11) (#2b.169): T. Not to intermarry with the seven Canaanite nations / R. Not to marry with idolaters / R. Some Rabbis also interpret this as “Not to marry non-Jews”

Deuteronomy / D'varim 7:728Deuteronomy / D'varim 7:13

*treasure* † for his own possession, above all peoples who are on the face of the earth. <sup>7</sup> ADONAI didn't set his *chasak* 'to set one's affection, to make bands' on you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples: <sup>8</sup> but because ADONAI loves you, and because he desires to keep the oath which he swore to your fathers, ADONAI has brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt [Abode of slavery]. (*Maftir · Conclusion*·) <sup>9</sup> Know therefore that ADONAI your God himself is God, the faithful God, who keeps covenant and *chesed* 'loving-kindness' with them who 'ahav 'affectionately love' him and keep his *mitzvot* 'instructions' to a thousand generations, <sup>10</sup> and repays those who hate him to their face, to destroy them. He will not be slack to him who hates him. He will repay him to his face. <sup>11</sup> You shall therefore keep the *mitzvot* 'instructions'; the statutes, and the judgments, which I enjoin you today, to do them.

*Haftarah Va'etchanan · Taking leave · And I pleaded:*

*Yesha'yahu / Isaiah 40:1-26*

*B'rit Hadashah · New Covenant: Luke 22:13-38*

### Parashah 46: 'Ekev · Because, Result, Consequence· 7:12-11:25

<sup>12</sup> It shall happen, because you *sh'ma* 'hear obey' these judgments, and keep and do them, that ADONAI your God will keep with you the covenant and the *chesed* 'loving-kindness' which he swore to your fathers. <sup>13</sup> He will 'ahav

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† 7:6 Quoted in 1 Pet 2:9

·affectionately love· you, bless you, multiply you. He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which he swore to your fathers to give you. <sup>14</sup> You shall be blessed above all peoples. There shall not be male or female barren among you, or among your livestock. <sup>15</sup> ADONAI will take away from you all sickness; and none of the evil diseases of Egypt [Abode of slavery], which you know, will he put on you, but will lay them on all those who hate you. <sup>16</sup> You shall consume all the peoples whom ADONAI your God shall deliver to you. Your eye shall not pity them: neither shall you *abad* ·serve· their deities; for that would be a snare to you. <sup>17</sup> If you shall say in your heart, “These nations are more than I; how can I dispossess them?” <sup>18</sup> you shall not be afraid of them. You shall remember well what ADONAI your God did to Pharaoh, and to all Egypt [Abode of slavery]; <sup>19</sup> the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which ADONAI your God brought you out. So shall ADONAI your God do to all the peoples of whom you are afraid. <sup>20</sup> Moreover ADONAI your God will send the hornet among them, until those who are left, and hide themselves, perish from before you. <sup>21</sup> ‡ You shall not be scared of them; for ADONAI your God is among you, a great and awesome God. <sup>22</sup> ADONAI your God will cast out those nations before you little by little. You may not consume them at once, lest the animals of the field increase on you. <sup>23</sup> But ADONAI your God will deliver them up before you, and

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‡ 7:21 Deut 7:21 (Deut 7:21-24, 3:21-22) (#1.39): T. The Israelite warriors shall not fear their enemies nor be frightened of them in battle / R. Not to panic and retreat during battle

will confuse them with a great confusion, until they are destroyed. <sup>24</sup> He will deliver their kings into your hand, and you shall make their name perish from under the sky. No one will be able to stand before you, until you have destroyed them. <sup>25</sup> § You shall burn the engraved images of their deities with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to ADONAI your God. <sup>26</sup> \* You shall not bring an abomination into your house, and become a devoted thing like it. You shall utterly detest it, and you shall utterly abhor it; for it is a devoted thing.

## 8

<sup>1</sup> You shall observe to do all the *mitzvot* ·instructions· which I enjoin you today, that you may live, and multiply, and go in and possess the land which ADONAI swore to your fathers. <sup>2</sup> You shall remember all the way which ADONAI your God has led you these forty years in the wilderness, that he might humble you, to prove you, to know what was in your heart, whether you would keep his *mitzvot* ·instructions·; or not. <sup>3</sup> He humbled you, and allowed you to be hungry, and fed you with *manna* ·what is it·, which you didn't know, neither did your fathers know; that he might teach you that *man does not live by bread only, but man lives by every d'var* ·word· that proceeds out of

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§ 7:25 Deut 7:25 (Deut 7:12-26, 7:3-5) (#10.607): T. Not to covet to be greedy for the silver or gold used in idols or for idolatrous worship / R. Not to derive benefit from any object used in idolatrous worship thru coveting \* 7:26 Deut 7:26 (Deut 7:25-26) (#2a.73): T. Do not bring something abhorrent, that is an abomination, into your house / R. Not to benefit from an object of idolatry, its accessories, nor its offerings, nor its wine libations

ADONAI's mouth. \* 4 Your clothing didn't grow old on you, neither did your foot swell, these forty years. 5 You shall consider in your heart that as a man disciplines his son, so ADONAI your God disciplines you. 6 You shall keep the *mitzvot* 'instructions' of ADONAI your God, to walk in his ways, and to fear him. 7 For ADONAI your God brings you into a good land, a land of brooks of water, of springs, and underground water flowing into valleys and hills; 8 a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; 9 a land in which you shall eat bread without scarceness, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. 10 † You shall eat and be full, and you shall bless ADONAI your God for the good land which he has given you. (2) 11 Beware lest you forget ADONAI your God, in not keeping his *mitzvot* 'instructions', and his judgments, and his statutes, which I enjoin you today; 12 lest, when you have eaten and are full, and have built fine houses, and lived in them; 13 and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; 14 then your heart might be lifted up, and you forget ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage; 15 who led you through the great and terrible wilderness, with fiery serpents and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint; 16 who fed you in the wilderness with *manna* 'what is it', which your fathers didn't know; that he might humble you, and that he might prove you, to do

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\* 8:3 Quoted in Matt 4:4; Luke 4:4 † 8:10 (Deut 8:10 (#1.40)): To give a *beracha* 'blessing', give thanks, give prayer after meals

you good at your latter end: <sup>17</sup> and lest you say in your heart, “My power and the might of my hand has gotten me this wealth.” <sup>18</sup> But you shall remember ADONAI your God, for it is he who gives you power to get wealth; that he may establish his covenant ·binding contract between two or more parties· which he swore to your fathers, as it is today.

<sup>19</sup> It shall be, if you shall forget ADONAI your God, and walk after other deities, and *abad* ·serve· them, and *hawa* ·bow low, prostrate· to worship them, I testify against you today that you shall surely perish. <sup>20</sup> As the nations that ADONAI makes to perish before you, so you shall perish; because you wouldn't *sh'ma* ·hear obey· ADONAI your God's voice.

## 9

<sup>1</sup> *Sh'ma* ·Hear obey·, Israel [God prevails]! You are to pass over the Jordan [Descender] today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the sky, <sup>2</sup> a people great and tall, the sons of the Anakim, whom you know, and of whom you have *sh'ma* ·heard obeyed· it said, “Who can stand before the sons of Anak?” <sup>3</sup> Know therefore today, that ADONAI your God is he who goes over before you as a devouring fire. He will destroy them, and he will bring them down before you. So you shall drive them out, and make them perish quickly, as ADONAI has spoken to you.

(3) <sup>4</sup> Don't say in your heart, after ADONAI your God has thrust them out from before you, saying, “For my righteousness ADONAI has brought me in to possess this land;” because ADONAI drives them out before you because of the wickedness of these nations. <sup>5</sup> Not for your righteousness, or for the uprightness of your heart, do

you go in to possess their land; but for the wickedness of these nations ADONAI your God does drive them out from before you, and that he may establish the word which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter].<sup>6</sup> Know therefore, that ADONAI your God does not give you this good land to possess for your righteousness; for you are a stiff-necked people. <sup>7</sup> Remember, and don't forget, how you provoked ADONAI your God to wrath in the wilderness. From the day that you left the land of Egypt [Abode of slavery], until you came to this place, you have been rebellious against ADONAI. <sup>8</sup> Also in Horeb [Desert] you provoked ADONAI to wrath, and ADONAI was angry with you to destroy you. <sup>9</sup> When I had gone up onto the mountain to receive the stone tablets, even the tablets of the covenant which ADONAI made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. <sup>10</sup> ADONAI delivered to me the two stone tablets written with God's finger. On them were all the words which ADONAI spoke with you on the mountain out of the middle of the fire in the day of the assembly.

<sup>11</sup> It came to pass at the end of forty days and forty nights, that ADONAI gave me the two stone tablets, even the tablets of the covenant. <sup>12</sup> ADONAI said to me, "Arise, get down quickly from here; for your people whom you have brought out of Egypt [Abode of slavery] have corrupted themselves. They have quickly turned aside out of the way which I enjoined them. They have made a molten image for themselves!"

<sup>13</sup> Furthermore ADONAI spoke to me, saying, "I have seen this people, and behold, it is a stiff-necked people. <sup>14</sup> Leave me alone, that I may destroy them, and blot out

their name from under the sky; and I will make of you a nation mightier and greater than they.”

<sup>15</sup> So I turned and came down from the mountain, and the mountain was burning with fire. The two tablets of the covenant were in my two hands. <sup>16</sup> I looked, and behold, you had sinned against ADONAI your God. You had made yourselves a molten calf. You had turned aside quickly out of the way which ADONAI had enjoined you. <sup>17</sup> I took hold of the two tablets, and threw them out of my two hands, and broke them before your eyes. <sup>18</sup> I fell down before ADONAI, as at the first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin which you sinned, in doing that which was evil in ADONAI's sight, to provoke him to anger. <sup>19</sup> *I was terrified* \* that because of how angry ADONAI was at you, of how heatedly displeased he was, that he would destroy you. But ADONAI *sh'ma* ·heard obeyed· me that time too. <sup>20</sup> ADONAI was angry enough with Aaron [Light-bringer] to destroy him. I prayed for Aaron [Light-bringer] also at the same time. <sup>21</sup> I took your sin, the calf which you had made, and burned it with fire, and crushed it, grinding it very small, until it was as fine as dust. I threw its dust into the brook that descended out of the mountain. <sup>22</sup> At Taberah, and at Massah [Testing], and at Kibroth Hattaavah, you provoked ADONAI to wrath. <sup>23</sup> When ADONAI sent you from Kadesh Barnea [Consecrated Son-inconstant], saying, “Go up and possess the land which I have given you,” you rebelled against the order of ADONAI your God, and you didn't believe him, nor *sh'ma* ·hear obey· his voice. <sup>24</sup> You have been rebellious against ADONAI from the day that I knew you. <sup>25</sup> So I fell down before ADONAI the forty days and forty nights that I fell down, because ADONAI

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\* 9:19 Quoted in Heb 12:21

had said he would destroy you. <sup>26</sup> I prayed to ADONAI , and said, “Lord ADONAI , don’t destroy your people and your inheritance, that you have redeemed through your greatness, that you have brought out of Egypt [Abode of slavery] with a mighty hand. <sup>27</sup> Remember your servants, Abraham [Father of a multitude], Isaac [Laughter], and Jacob [Supplanter]. Don’t look at the stubbornness of this people, nor at their wickedness, nor at their sin, <sup>28</sup> lest the land you brought us out from say, ‘Because ADONAI was not able to bring them into the land which he promised to them, and because he hated them, he has brought them out to kill them in the wilderness.’ <sup>29</sup> Yet they are your people and your inheritance, which you brought out by your great power and by your outstretched arm.”

## 10

(4) <sup>1</sup> At that time ADONAI said to me, “Cut two stone tablets like the first, and come up to me onto the mountain, and make an ark of wood. <sup>2</sup> I will write on the tables the words that were on the first tables which you broke, and you shall put them in the ark.” <sup>3</sup> So I made an ark of acacia wood, and cut two stone tablets like the first, and went up onto the mountain, having the two tables in my hand. <sup>4</sup> He wrote on the tables, according to the first writing, the Ten Words, which ADONAI spoke to you on the mountain out of the middle of the fire in the day of the assembly: and ADONAI gave them to me. <sup>5</sup> I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are as ADONAI enjoined me. <sup>6</sup> (The children of Israel [God prevails] traveled from Beeroth Bene Jaakan to Moserah. There Aaron [Light-bringer] died, and there he was buried; and Eleazar [Help of God] his son ministered

in the priest's office in his place. <sup>7</sup> From there they traveled to Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. <sup>8</sup> At that time ADONAI set apart the tribe of Levi [United with], to bear the ark of ADONAI's covenant, to stand before ADONAI to minister to him, and to bless in his name, to this day. <sup>9</sup> Therefore Levi [United with] has no portion nor inheritance with his brothers; ADONAI is his inheritance, according as ADONAI your God spoke to him.) <sup>10</sup> I stayed on the mountain, as at the first time, forty days and forty nights: and ADONAI *sh'ma* heard obeyed me that time also; ADONAI would not destroy you. <sup>11</sup> ADONAI said to me, "Arise, take your journey before the people; and they shall go in and possess the land, which I swore to their fathers to give to them."

(5) <sup>12</sup> Now, Israel [God prevails], what does ADONAI your God require of you, but to fear ADONAI your God, to walk in all his ways, and to *'ahav* affectionately love him, and to *abad* serve ADONAI your God with all your heart and with all your soul, <sup>13</sup> to keep ADONAI's *mitzvot* instructions and statutes, which I enjoin you today for your good? <sup>14</sup> Behold, to ADONAI your God belongs heaven and the heaven of heavens, the earth, with all that is therein. <sup>15</sup> Only ADONAI had *chasak* to set one's affection for your fathers to *'ahav* affectionately love them, and he chose their offspring after them, even you above all peoples, as it is today. <sup>16</sup> *Circumcise* therefore the foreskin of your heart, and be no more *stiff-necked*.

\* <sup>17</sup> For ADONAI your God, he is *Elohei* of the *elohim* God of the deities, and the *'adonei* of the *adoneim* the Lord of the lords, the great God, the mighty, and the awesome, *who does not respect persons*, † nor takes reward. <sup>18</sup> He

\* 10:16 Quoted in Acts 7:51 † 10:17 Quoted in Eph 6:9

does execute right judgments for the orphan and widow, and 'ahav affectionately loves the foreigner, in giving him food and clothing. <sup>19</sup> ‡ Therefore 'ahav affectionately love the foreigner; for you were foreigners in the land of Egypt [Abode of slavery]. <sup>20</sup> § You shall fear ADONAI your God; \* you shall abad serve him; † and you shall dabak cling to, worship him, ‡ and you shall swear by his name. <sup>21</sup> He is your *tehilah* praise song; and he is your God, who has done for you these great and awesome things, which your eyes have seen. <sup>22</sup> Your fathers went down into Egypt [Abode of slavery] with seventy persons; and now ADONAI your God has made you as the stars of the sky for multitude.

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## 11

<sup>1</sup> Therefore you shall 'ahav affectionately love ADONAI your God, and keep his instructions, his statutes, his judgments, and his *mitzvot* instructions; always. <sup>2</sup> Know this day: for I don't speak with your children who have not known, and who have not seen the chastisement of ADONAI your God, his greatness, his mighty hand, his outstretched arm, <sup>3</sup> his signs, and his works, which he did in the middle of Egypt [Abode of slavery] to Pharaoh the king of Egypt [Abode of slavery], and to all his land; <sup>4</sup> and what he did to the army of Egypt [Abode of slavery],

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‡ 10:19 Deut 10:19 (Deut 10:12-22) (#6.406): T. To love the foreigner and stranger / R. To love the convert § 10:20 Deut 10:20 (Deut 10:20-21) (#1.41):

Fear Adonai your God \* 10:20 Deut 10:20 (#1.42): T. Cleave to Adonai / R. To cleave to, associate with, and assemble with those who study *Torah* Teaching and know Adonai † 10:20 Quoted in Luke 4:8 ‡ 10:20 Deut 10:20 (Deut 10:20-22) (#3.243): T. To swear by Adonai's name only / R. To swear in God's Name to confirm the truth when deemed necessary by court § 10:22 Quoted in Heb 11:12

to their horses, and to their chariots; how he made the water of the *Sea of Suf* [Reed Sea] to overflow them as they pursued you, and how ADONAI has destroyed them to this day; <sup>5</sup> and what he did to you in the wilderness, until you came to this place; <sup>6</sup> and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben [See, a son!]; how the earth opened its mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the middle of all Israel [God prevails]; <sup>7</sup> but your eyes have seen all of ADONAI's great work which he did. <sup>8</sup> Therefore you shall keep every *mitzvah* ·instruction· which I enjoin you today, that you may be strong, and go in and possess the land, where you go over to possess it; <sup>9</sup> and that you may prolong your days in the land, which ADONAI swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. (6) <sup>10</sup> For the land, where you go in to possess it, is not as the land of Egypt [Abode of slavery], that you came out of, where you sowed your seed, and watered it with your foot, as a garden of herbs; <sup>11</sup> but the land, where you go over to possess it, is a land of hills and valleys which drinks water from the rain of the sky, <sup>12</sup> a land which ADONAI your God cares for. ADONAI your God's eyes are always on it, from the beginning of the year even to the end of the year. <sup>13</sup> It shall happen, if you shall *sh'ma* ·hear obey· diligently to my *mitzvot* ·instructions· which I enjoin you today, to *'ahav* ·affectionately love· ADONAI your God, and to *abad* ·serve· him with all your heart and with all your soul, <sup>14</sup> that I will give the rain of your land in its season, *the former rain and the latter rain*, \* that you may gather in your grain, your new wine, and your oil. <sup>15</sup> I will give grass in your fields for your livestock, and

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\* 11:14 Quoted in James 5:7

you shall eat and be full. <sup>16</sup> Be careful, lest your heart be deceived, and you turn aside, and *abad* ·serve· other deities, and *hawa* ·bow low, prostrate· to worship them; <sup>17</sup> and ADONAI 's anger be kindled against you, and he shut up the sky, so that there is no rain, and the land does not yield its fruit; and you perish quickly from off the good land which ADONAI gives you. <sup>18</sup> Therefore you shall lay up these my words in your heart and in your soul. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. <sup>19</sup> You shall teach them your children, talking of them, when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. <sup>20</sup> You shall write them on the door posts of your house, and on your gates; <sup>21</sup> that your days may be multiplied, and the days of your children, in the land which ADONAI swore to your fathers to give them, as the days of the heavens above the earth. (*7 and Maftir ·Conclusion·*) <sup>22</sup> For if you shall diligently keep all these *mitzvot* ·instructions· which I enjoin you, to do them, to *'ahav* ·affectionately love· ADONAI your God, to walk in all his ways, and to *dabak* ·cling to, worship· to him; <sup>23</sup> then will ADONAI drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. <sup>24</sup> Every place whereon the sole of your foot treads shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates [Fruitful], even to the western sea shall be your border. <sup>25</sup> No man will be able to stand before you. ADONAI your God will lay the fear of you and the dread of you on all the land that you tread on, as he has spoken to you.

Deuteronomy / D'varim 11:26-40 Deuteronomy / D'varim 12:2

*Haftarah 'Ekev · Taking leave · Because / Result / Consequence:*

*Yesha'yahu / Isaiah 49:14-51:3*

*B'rit Hadashah · New Covenant: John 13:31-14:31*

### **Parashah 47: Re'eh · See: 11:26-16:17**

<sup>26</sup> Behold, I set before you today a blessing and a curse: <sup>27</sup> the blessing, if you *sh'ma* ·hear obey· the *mitzvot* ·instructions· of ADONAI your God, which I enjoin you today; <sup>28</sup> and the curse, if you do not *sh'ma* ·hear obey· the *mitzvot* ·instructions· of ADONAI your God, but turn aside out of the way which I enjoin you today, to go after other deities, which you have not known. <sup>29</sup> It shall happen, when ADONAI your God brings you into the land where you go to possess it, that you shall set the blessing on Mount Gerizim, and the curse on Mount Ebal. <sup>30</sup> Are not they beyond the Jordan [Descender], behind the way of the going down of the sun, in the land of the Canaanites [Descendants of Humbled] who dwell in the Arabah, near Gilgal, beside the oaks of Moreh? <sup>31</sup> For you are to pass over the Jordan [Descender] to go in to possess the land which ADONAI your God gives you, and you shall possess it, and dwell therein. <sup>32</sup> You shall observe to do all the statutes and the judgments which I set before you today.

## 12

<sup>1</sup> These are the statutes and the judgments which you shall observe to do in the land which ADONAI, the God of your fathers, has given you to possess it, all the days that you live on the earth. <sup>2\*</sup> You shall surely destroy all

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\* 12:2 Deut 12:2-3 (Deut 11:29-12:3) (#2a.74): To destroy any object of idolatry or idol and its accessory items

the places in which the nations that you shall dispossess *abad* served their deities, on the high mountains, and on the hills, and under every green tree. <sup>3</sup> You shall break down their altars, and dash their pillars in pieces, and burn their Asherah poles with fire. You shall cut down the engraved images of their deities. You shall destroy their name out of that place. <sup>4</sup> † You shall not do so to ADONAI your God. <sup>5</sup> ‡ But to the place which ADONAI your God shall choose out of all your tribes, to put his name there, you shall seek his habitation, and there you shall come. <sup>6</sup> There you shall bring your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, your vows, your free will offerings, and the firstborn of your herd and of your flock. <sup>7</sup> There you shall eat before ADONAI your God, and you shall rejoice in all that you put your hand to, you and your households, in which ADONAI your God has blessed you. <sup>8</sup> You shall not do after all the things that we do here today, every man whatever is right in his own eyes; <sup>9</sup> for you haven't yet come to the rest and to the inheritance, which ADONAI your God gives you. <sup>10</sup> But when you go over the Jordan [Descender], and dwell in the land which ADONAI your God causes you to inherit, and he gives you rest from all your enemies around you, so that you dwell in safety; (2) <sup>11</sup> § then it shall happen that to the place which ADONAI your God shall choose,

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† 12:4 Deut 12:4 (Deut 12:1-4) (#2b.170): T. You must not worship Adonai your God the way the idolatrous nations worship their deities / R. Not to destroy objects associated with Adonai's Name ‡ 12:5 Deut 12:5-6 (Deut 12:4-9) (#4.342): T. To bring all of a person's sacrifices, whether obligatory or voluntary to Jerusalem / R. To bring all vowed and free will offerings to the Temple on the first subsequent festival § 12:11 Deut 12:11 (Duet 12:10-16) (#2b.171): To offer all sacrifices in the Tabernacle or Temple of Adonai

to cause his name to dwell there, there you shall bring all that I enjoin you: your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, and all your choice vows which you vow to ADONAI . <sup>12</sup> You shall rejoice before ADONAI your God, you, and your sons, your daughters, your male servants, your female servants, and the Levite [Descendant of United with] who is within your gates, because he has no portion nor inheritance with you. <sup>13</sup> \* Be careful that you don't offer your burnt offerings in every place that you see; <sup>14</sup> but in the place which ADONAI chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I enjoin you. <sup>15</sup> † Notwithstanding, you may kill and eat meat within all your gates, after all the desire of your soul, according to ADONAI your God's blessing which he has given you. The unclean and the clean may eat of it, as of the gazelle, and as of the deer. <sup>16</sup> Only you shall not eat the blood. You shall pour it out on the earth like water. <sup>17</sup> ‡ § You may not eat within your gates the tithe of your

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\* 12:13 Deut 12:13 (Deut 12:13-14) (#2b.172): T. Not to offer burnt offerings at any place that you please / R. Not to offer sacrifices outside the Sanctuary

† 12:15 Deut 12:15 (Deut 12:13-15) (#10.608): T. You may eat consecrated animals after they have been redeemed / R. To redeem consecrated animals that have disqualifying blemishes, and then they may be eaten R. Note: Oral Tradition teaches that this specifically refers to consecrated animals that have become unfit, they shall be redeemed ‡ 12:17 Deut 12:17 (Deut 12:13-14) (#2b.173): T. The person vowing shall not eat the sacrifices they give as free will offerings on their own property / R. Not to eat its meat

§ 12:17 Deut 12:17 (Deut 12:17-18) (#4.343): T. The person shall not eat the *ma'aser sheni* second tithe on your own property / R. Not to eat *ma'aser sheni* second tithe of grains outside Jerusalem

Deuteronomy / D'varim 12:1843Deuteronomy / D'varim 12:20

grain, \* or of your new wine, † or of your oil, ‡ § or the firstborn of your herd or of your flock, \* nor any of your vows which you vow, † nor your free will offerings, nor the wave offering of your hand; <sup>18</sup> but you shall eat them before ADONAI your God in the place which ADONAI your God shall choose, you, your son, your daughter, your male servant, your female servant, and the Levite [Descendant of United with] who is within your gates. You shall rejoice before ADONAI your God in all that you put your hand to. <sup>19</sup> ‡ Be careful that you don't forsake the Levite as long as you live in your land.

<sup>20</sup> When ADONAI your God enlarges your border, as

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\* 12:17 Deut 12:17 (Deut 12:17-18) (#4.344): T. The person shall not eat the *ma'aser sheni* ·second tithe· of wine on your own property / R. Not to eat *ma'aser sheni* ·second tithe· of wine products outside Jerusalem † 12:17 Deut 12:17 (Deut 12:17-18) (#4.345): T. The person shall not eat the *ma'aser sheni* ·second tithe· of oil on your own property / R. Not to eat *ma'aser sheni* ·second tithe· of oil outside Jerusalem ‡ 12:17 Deut 12:17 (Deut 12:13-14, 12:17-18) (#2b.174): T. The person shall not eat an firstborn animal on your own property / R. The *Cohenim* ·Priests· shall not eat an unblemished firstborn animal outside Jerusalem § 12:17 Deut 12:17 (Deut 12:17-19) (#4.346): T. This command is not found in the straightforward text / R. That the *Cohen* ·Priest· shall not eat the first fruits before they are set down in the Courtyard of Adonai / R. The *Cohenim* ·Priests· must not eat the first fruits outside Jerusalem \* 12:17 Deut 12:17 (Deut 12:13-14, Deut 12:17-18) (#2b.175): T. The person shall not eat their vow offerings on their own property / R. The *Cohenim* ·Priests· shall not eat the flesh of the sin offering or trespass offering outside the Courtyard † 12:17 Deut 12:17 (Deut 12:13-14, 12:15-16, 12:17-19) (#2b.176): T. The person shall not eat that which they raise up with their hand (tithe, vow, or voluntary offerings) on their own property / R. The non-Priest shall not eat their own free will offerings, until the animal's blood has been sprinkled (as an offering to Adonai at the Sanctuary) ‡ 12:19 Deut 12:19 (Deut 12:13-19) (#8.513): T. Not to forsake the Levites / R. Not to refrain from rejoicing with, and giving gifts to, the Levites

he has promised you, and you shall say, "I want to eat meat," because your soul desires to eat meat; you may eat meat, after all the desire of your soul. <sup>21</sup> § If the place which ADONAI your God shall choose, to put his name there, is too far from you, then you shall kill of your herd and of your flock, which ADONAI has given you, as I have enjoined you; and you may eat within your gates, after all the desire of your soul. <sup>22</sup> Even as the gazelle and as the deer is eaten, so you shall eat of it. The unclean and the clean may eat of it alike. <sup>23</sup> \* Only be sure that you don't eat the blood; for the blood is the life. You shall not eat the life with the meat. <sup>24</sup> You shall not eat it. You shall pour it out on the earth like water. <sup>25</sup> You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in ADONAI's eyes. <sup>26</sup> † Only your holy things which you have, and your vows, you shall take, and go to the place which ADONAI shall choose. <sup>27</sup> You shall offer your burnt offerings, the meat and the blood, on ADONAI your God's altar; and the blood of your sacrifices shall be poured out on ADONAI your God's altar; and you shall eat the meat. <sup>28</sup> Observe and *sh'ma* ·hear obey· all these words which I enjoin you, that it may go well with you, and with your children after you forever, when you do that which is good and right in ADONAI your God's eyes.

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§ 12:21 Deut 12:21 (Deut 12:20-25) (#3.244): T. To kill a clean animal before eating it / R. To ritually slaughter an animal before eating it \* 12:23 Deut 12:23 (Deut 12:23-25) (#3.245): T. This command is not found in the straightforward text which reads: "Not to eat the life with the flesh" (v23) / R. Not to eat a limb removed from a living animal T. Directive: You shall pour the blood out on the earth like water (v24) † 12:26 Deut 12:26 (Deut 12:26-28, 12:21-28) (#2b.177): To bring all the sacrifices from outside the Land of Israel to the Sanctuary

(3) <sup>29</sup> When ADONAI your God cuts off the nations from before you, where you go in to dispossess them, and you dispossess them, and dwell in their land; <sup>30</sup> be careful that you are not ensnared to follow them, after that they are destroyed from before you; and that you not inquire after their deities, saying, “How do these nations *abad* ·serve· their deities? I will do likewise.” <sup>31</sup> You shall not do so to ADONAI your God; for every abomination to ADONAI, which he hates, have they done to their deities; for they even burn their sons and their daughters in the fire to their deities. <sup>32</sup> Whatever thing I enjoin you, that you shall observe to do. † You shall not *add to it*, § nor *take away from it*. \*

## 13

<sup>1</sup> If a prophet or a dreamer of dreams arises among you, and he gives you a sign or a wonder, <sup>2</sup> and the sign or the wonder comes to pass, of which he spoke to you, saying, “Let us go after other deities” (which you have not known) “and let us *abad* ·serve· them;” <sup>3</sup> \* you shall not *sh'ma* ·hear obey· the words of that prophet, or to that dreamer of dreams; for ADONAI your God is testing you, to know whether you *'ahav* ·affectionately love· ADONAI your God with all your heart and with all your soul. <sup>4</sup> You

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† 12:32 Deut 12:32 [Heb Bible Deut 13:1] (#1.43): T. Not to add to God's *Torah* ·Teaching· commandments / R. Not to add to the *Torah* ·Teaching· commandments, whether in the Written Law or their oral explanations

§ 12:32 Deut 12:32 [Heb Bible Deut 13:1] (#1.44): T. Not to subtract from or diminish any of the *Torah* ·Teaching· commandments / R. Not to diminish from the *Torah* ·Teaching· any commandments, in whole or in part \* 12:32

Quoted in Rev 22:18 \* 13:3 Deut 13:3 (Deut 13:1-5) [Heb Bible Deut 13:4 (Deut 13:2-6)] (#3.246): T. Not to listen to the words of one prophesying in the name of other deities or idols / R. Not to listen to a false prophet

shall walk after ADONAI your God, fear him, keep his *mitzvot* ·instructions·, and *sh'ma* ·hear· obey· his voice, and you shall *abad* ·serve· him, and *dabak* ·cling to, worship· him. <sup>5</sup> That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], and redeemed you out of the house of bondage, to draw you aside out of the way which ADONAI your God enjoined you to walk in. So you shall *remove the evil from among you.* †

<sup>6</sup> If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, who is as your own soul, entices you secretly, saying, “Let us go and *abad* ·serve· other deities,” which you have not known, you, nor your fathers; <sup>7</sup> of the deities of the peoples who are around you, near to you, or far off from you, from the one end of the earth even to the other end of the earth; <sup>8</sup> ‡ you shall not consent to him, § nor *sh'ma*

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† 13:5 Quoted in 1 Cor 5:13 ‡ 13:8 Deut 13:8 (Deut 13:1-11) [Heb Bible Deut 13:9 (Deut 13:2-12)] (#2a.75): T. Not to plead for nor to defend the one who directed you or others to serve idols / R. Not to love the missionary  
 § 13:8 Deut 13:8 (Deut 13:1-11, 12:6-12) [Heb Bible Deut 13:9 (Deut 13:2-12, 12:6-12)] (#2a.76): T. Not to listen to one who entices you secretly to serve other deities / R. Not to give up hating the enticer to idolatry / R. Not to cease hating the missionary

Deuteronomy / D'varim 13:9-11 Deuteronomy / D'varim 13:13

·hear obey· him; \* you must not pity him or spare him, † neither shall you conceal him; 9 ‡ but you shall surely kill him! Your hand shall be first on him to put him to death, and afterwards the hands of all the people. 10 You shall stone him to death with stones, because he has sought to draw you away from ADONAI your God, who brought you out of the land of Egypt [Abode of slavery], out of the house of bondage. 11 All Israel [God prevails] shall *sh'ma* ·hear obey·, and fear, and shall not do any more wickedness like this among you.

12 If you shall *sh'ma* ·hear obey· about one of your cities, which ADONAI your God gives you to dwell there, that 13 § certain base fellows have gone out from among you, and have drawn away the inhabitants of their city, \* saying, “Let us go and *abad* ·serve· other deities,” which you have

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\* 13:8 Deut 13:8 (Deut 13:1-11, 12:6-12) [Heb Bible Deut 13:9 (Deut 13:2-12, 12:6-12)] (#2a.77): T. Not to be compassionate nor show pity to one who entices you secretly to serve other deities / R. Not to love someone who seeks to mislead you to serve idols / R. Not to say anything in defense of the person seeking for you to serving idols † 13:8 Deut 13:8 (Deut 13:1-11) [Heb Bible Deut 13:9 (Deut 13:2-12)] (#2a.78): T. Not to conceal one who secretly entices you to serve other deities / R. Not to refrain from incriminating him / R. (Alternative) Not to oppress evidence unfavorable to the one who directed to serve idols ‡ 13:9 Deut 13:9 (Deut 13:1-11) [Heb Bible Deut 13:10 (Deut 13:2-12)] (#2a.79): T. The one who entices you secretly to serve other deities must be killed / R. Not to save the life of the enticer of idolatry / R. Not to save the missionary / R. (The Rabbis add) To be present at their death, based on (v9-10) § 13:13 Deut 13:13 [Heb Bible Deut 13:14] (#2a.80): T. Not to entice or encourage the people of Israel to idolatry / R. Not to proselytize nor missionary an individual to idol worship \* 13:13 Deut 13:13 (Deut 13:12-16) [Heb Bible Deut 13:14 (Deut 13:13-17)] (#3.247): Not to prophecy in the name of idols nor idolatry

not known; <sup>14</sup> † then you shall inquire, and make search, and ask diligently. Behold, if it is true, and the thing certain, that such detestable things are being done among you, <sup>15</sup> you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, with all that is therein and its livestock, with the edge of the sword. <sup>16</sup> ‡ You shall gather all its plunder into the middle of its street, and shall burn with fire the city, and all every bit of its plunder, to ADONAI your God. It shall be a heap forever. § It shall not be built again. <sup>17</sup> \* Nothing of the devoted thing shall *dabak* ·cling to, worship· your hand, that ADONAI may turn from the fierceness of his anger, and show you *racham* ·merciful love·, and have *racham* ·compassionate love· on you, and multiply you, as he has sworn to your fathers; <sup>18</sup> when you *sh'ma* ·hear obey· ADONAI your God's voice, to keep all his *mitzvot* ·instructions· which I am enjoining to you today, to do that which is right in ADONAI your God's eyes.

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† 13:14 Deut 13:14 (Deut 13:12-15, 13:12-18) [Heb Bible Deut 13:15 (Deut 13:13-16, 13:13-19)] (#9.566): T. To investigate thoroughly the report an abomination of worship of the deities of others / R. To examine and interrogate witnesses thoroughly T. Note: This describes how to deal with rumors ‡ 13:16 Deut 13:16 (Deut 13:12-16) [Heb Bible Deut 13:17 (Deut 13:13-17)] (#2a.81): T. To burn a city and its spoils to the ground, a city that has turned to idol worship / R. Not to rebuild a burnt down Israelite city that has turned to idol worship § 13:16 Deut 13:16 (Deut 13:12-16) [Heb Bible Deut 13:17 (Deut 13:13-17)] (#2a.82): T. Not to rebuild an Israelite city that has been proselytized over to idolatry / R. To rebuild an Israelite city that has turned to idol worship \* 13:17 Deut 13:17 (Deut 13:12-18) [Heb Bible Deut 13:18 (Deut 13:13-19)] (#8.514): T. Not to keep any items from that which is devoted to destruction / R. Not to derive benefit from that which is devoted to destruction

## 14

(4) <sup>1</sup> You are the children of ADONAI your God. \* You shall not cut yourselves, † nor make any baldness between your eyes for the dead. <sup>2</sup> For you are a holy people to ADONAI your God, and ADONAI has chosen you to be *le'am segulah* 'people of special treasure' for his own possession, above all peoples who are on the face of the earth.

<sup>3</sup> ‡ You shall not eat any abominable thing. <sup>4</sup> These are the animals which you may eat: the ox, the sheep, the goat, <sup>5</sup> the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the chamois. <sup>6</sup> Every animal that parts the hoof, and has the hoof cloven in two and chews the cud, among the animals, that may you eat. <sup>7</sup> Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof cloven: the camel, the hare, and the rabbit. Because they chew the cud but don't part the hoof, they are unclean to you. <sup>8</sup> The pig, because it has a split hoof but does not chew the cud, is unclean to you. You shall not eat their meat, and you shall not touch their carcasses. <sup>9</sup> These you may eat of all that are in the waters: whatever has fins and scales may you eat. <sup>10</sup> You shall not eat whatever does not have fins and scales. It is unclean to you. <sup>11</sup> § Of all clean birds you may

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\* 14:1 Deut 14:1 (#2b.178): T. Not to cut yourself nor make incisions in your flesh in memorial for the dead / R. Not to tear the skin in mourning † 14:1 Deut 14:1 (#2b.179): T. Not to make a bald spot in memorial for the dead / R. Not to make a bald spot in mourning ‡ 14:3 Deut 14:3 (#3.248): T. Not to eat detestable animals that are un *kosher*, that is *treif*·unclean: / R. Not to eat the flesh of unfit (consecrated or sacrificial) animals in which a blemish has been inflicted intentionally R. Note: Oral Tradition identifies that this refers to unfit consecrated animals in which a blemish was inflicted § 14:11 Deut 14:11 (Deut 14:11-18) (#3.249): You may eat any bird that is ritually clean, that is *kosher*·clean:

eat. <sup>12</sup> But these are they of which you shall not eat: the eagle, the vulture, the osprey, <sup>13</sup> the red kite, the falcon, the kite after its kind, <sup>14</sup> every raven after its kind, <sup>15</sup> the ostrich, the owl, the seagull, the hawk after its kind, <sup>16</sup> the little owl, the great owl, the horned owl, <sup>17</sup> the pelican, the vulture, the cormorant, <sup>18</sup> the stork, the heron after its kind, the hoopoe, and the bat. <sup>19</sup>\* All winged creeping things are unclean to you. They shall not be eaten. <sup>20</sup> Of all clean birds you may eat.

<sup>21</sup> † You shall not eat of anything that dies of itself. You may give it to the foreigner living among you who is within your gates, that he may eat it; or you may sell it to a foreigner; for you are a holy people to ADONAI your God. You shall not boil a young goat in its mother's milk.

(5) <sup>22</sup> ‡ You shall surely tithe all the increase of your seed, that which comes out of the field year by year. <sup>23</sup> You shall eat before ADONAI your God, in the place which he chooses, to cause his name to dwell there, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and of your flock; that you may learn to fear ADONAI your God always. <sup>24</sup> If the way is too long for you, so that you are not able to carry it, because the place is too far from you, which ADONAI your God shall choose, to set his name there, when ADONAI your

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\* 14:19 Deut 14:19 (Deut 14:19-20) (#3.250): Not to eat *treif*:unclean: winged swarming insects † 14:21 Deut 14:21 (#3.251): T. Not to eat an animal that died without slaughtering / R. Not to eat an animal that died without ritual slaughter ‡ 14:22 Deut 14:22 (Deut 14:22-23, 14:24-26, 14:27-29) (#8.515): T. To tithe the entire crop of your planting, the produce of your field, year by year / R. To set apart the *ma'aser sheni*:second tithe: in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem / R. To set aside the *ma'aser sheni*:second tithe: T. Directive: You are to eat this in the presence of Adonai your God

God shall bless you; <sup>25</sup> then you shall turn it into money, and bind up the money in your hand, and shall go to the place which ADONAI your God shall choose. <sup>26</sup> You shall trade the money for whatever your soul desires, for cattle, or for sheep, or for wine, or for strong drink, or for whatever your soul asks of you; and you shall eat there before ADONAI your God, and you shall rejoice, you and your household. <sup>27</sup> You shall not forsake the Levite [Descendant of United with] who is within your gates, for he has no portion nor inheritance with you. <sup>28</sup> § At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates. <sup>29</sup> The Levite [Descendant of United with], because he has no portion nor inheritance with you, and the foreigner living among you, and the orphan, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that ADONAI your God may bless you in all the work of your hand which you do.

## 15

(6) <sup>1</sup> At the end of every seven years, you shall cancel debts. <sup>2</sup> \* This is the way it shall be done: every creditor shall release that which he has lent to his neighbor. † He shall not require payment from his neighbor and his

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§ 14:28 Deut 14:28 (Deut 14:27-29, 14:22-29, 26:12-13) (#8.516): T. To set apart a tithe for the Levi [United with], foreigner, orphan, and widow every three years / R. To separate the *ma'aser sheni* ·second tithe· for the poor \*

<sup>1</sup> 15:2 Deut 15:2 (Deut 15:1-3) (#4.347): T. To release all debts in the seventh Year Sabbath, the *Sh'mitta* ·Release· Year / R. To release all loans during the seventh Year Sabbath, the *Sh'mitta* ·Release· Year † <sup>2</sup> 15:2 Deut 15:2 (Deut 15:1-4, 15:5-6) (#4.348): T. Not to demand return of a loan at the end of the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to pressure or claim from the borrower

Deuteronomy / D'varim 15:352Deuteronomy / D'varim 15:9

brother; because ADONAI's release has been proclaimed.  
3 ‡ Of a foreigner you may require it; but whatever of yours is with your brother, your hand shall release.  
4 However there shall be no poor with you (for ADONAI will surely bless you in the land which ADONAI your God gives you for an inheritance to possess it) 5 if only you *sh'ma* ·hear obey· *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all this *mitzvot* ·instructions· which I am enjoining to you today. 6 For ADONAI your God will bless you, as he promised you. You will lend to many nations, but you will not borrow. You will rule over many nations, but they will not rule over you. 7 § If a poor man, one of your brothers, is with you within any of your gates in your land which ADONAI your God gives you, you shall not harden your heart, nor shut your hand from your poor brother; 8 \* but you shall surely open your hand to him, and shall surely lend him sufficient for his need, which he lacks. 9 † Beware that there not be a base thought in your heart, saying, "The seventh year, the year of release, is

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‡ 15:3 Deut 15:3 (Deut 15:1-3, 15:4-6) (#10.609): T. Permission to exact a debt from a foreigner / R. To exact payment for debt from an idolater / R. Press the idolater for payment T. Note: Even after the Sabbatical seventh Year, the *Sh'mitta* ·Release· Year debt release § 15:7 Deut 15:7 (Deut 15:7-11) (#8.517): T. Not to refrain from lending to a poor man and giving charity to him for whatever he needs / R. Not to withhold charity from the poor R. Note: Rambam teaches, "Thus, whoever bestows charity fulfills an affirmative commandment, and one who shuts his eyes and refrains from giving charity not only neglects a positive commandment, but also violates a negative commandment." \* 15:8 Deut 15:8 (Deut 15:7-11, 15:12-15) (#8.518): To give charity † 15:9 Deut 15:9 (Deut 15:7-11) (#8.519): T. Not to refrain from loaning a poor man because of the Sabbath year, the seventh Year, the *Sh'mitta* ·Release· Year / R. Not to refrain from lending immediately before the release of the loans for fear of monetary loss

at hand;” and your eye be evil against your poor brother, and you give him nothing; and he cry to ADONAI against you, and it be sin to you. <sup>10</sup> You shall surely give, and your heart shall not be grieved when you give to him; because that for this thing ADONAI your God will bless you in all your work, and in all that you put your hand to. <sup>11</sup> For the poor will never cease out of the land. Therefore I enjoin you to surely open your hand to your brother, to your needy, and to your poor, in your land. <sup>12</sup> If your brother, a *Hebrew* [Immigrant] man, or a Hebrew woman, is sold to you, and serves you six years; then in the seventh year you shall let him go free from you. <sup>13</sup> † When you let him go free from you, you shall not let him go empty. <sup>14</sup> § You shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press. As ADONAI your God has blessed you, you shall give to him. <sup>15</sup> You shall remember that you were a slave in the land of Egypt [Abode of slavery], and ADONAI your God redeemed you. Therefore I enjoin you this thing today. <sup>16</sup> It shall be, if he tells you, “I will not go out from you,” because he *'ahav* affectionately loves you and your house, because he is well with you; <sup>17</sup> then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. <sup>18</sup> It shall not seem hard to you, when you let him go free from you; for he has been double value of a hired hand as he served you six years. ADONAI your God will bless

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† 15:13 Deut 15:13 (Deut 15:12-15) (#8.520): Not to send away your Hebrew male servant empty handed when he goes free (see full context) § 15:14 Deut 15:14 (Deut 15:12-15, 15:16-18) (#8.521): T. To give generously to your Hebrew bond-servant who is released from your service (see full context) / R. Give your Hebrew bond-servant who is released from your service gifts when he goes free

you in all that you do. (7) <sup>19</sup> You shall dedicate all the firstborn males that are born of your herd and of your flock to ADONAI your God. \* You shall do no work with the firstborn of your herd, † nor shear the firstborn of your flock. <sup>20</sup> You shall eat it before ADONAI your God year by year in the place which ADONAI shall choose, you and your household. <sup>21</sup> If it has any defect, is lame or blind, or has any defect whatever, you shall not sacrifice it to ADONAI your God. <sup>22</sup> You shall eat it within your gates. The unclean and the clean shall eat it alike, as the gazelle, and as the deer. <sup>23</sup> Only you shall not eat its blood. You shall pour it out on the ground like water.

## 16

<sup>1</sup> Observe the month of Abib, and keep the *Pesac* ·Passover· to ADONAI your God; for in the month of Abib ADONAI your God brought you out of Egypt [Abode of slavery] by night. <sup>2</sup> You shall sacrifice the *Pesac* ·Passover· to ADONAI your God, of the flock and the herd, in the place which ADONAI shall choose, to cause his name to dwell there. <sup>3</sup> \* You shall eat no leavened bread with it. You shall eat *matzah* ·unleavened bread· with it seven days, even the bread of affliction; for you came out of the land of Egypt [Abode of slavery] in haste; that you

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\* 15:19 Deut 15:19 (Deut 15:19-20) (#8.522): T. Not to do work with concentrated firstborn animals / R. Not to work consecrated animals † 15:19 Deut 15:19 (Deut 15:19-20) (#8.523): T. Not to shear concentrated firstborn animals / R. Not to shear the fleece of consecrated animals \* 16:3 Deut 16:3 (Deut 16:1-4, 16:5-8) (#4.349): Not to eat *hametz* ·leaven· afternoon on the 14th of the first month; Hebrew *Aviv* ·Ripening grain (of a new crop)·, Babylonian *Nissan* ·Their flight·; both names refer to the first month Consider: Leaven is a symbol of: sin, excess, or pride; their connotations can be negative, neutral, and positive

may remember the day when you came out of the land of Egypt [Abode of slavery] all the days of your life. <sup>4</sup> † No yeast shall be seen with you in all your borders seven days; neither shall any of the meat, which you sacrifice the first day at evening, remain all night until the morning. <sup>5</sup> You may not sacrifice the *Pesac* ·Passover· within any of your gates, which ADONAI your God gives you; <sup>6</sup> but at the place which ADONAI your God shall choose, to cause his name to dwell in, there you shall sacrifice the *Pesac* ·Passover· at evening, at the going down of the sun, at the season that you came out of Egypt [Abode of slavery]. <sup>7</sup> You shall roast and eat it in the place which ADONAI your God chooses. In the morning you shall *teshuvah* ·completely return· to your tents. <sup>8</sup> Six days you shall eat *matzah* ·unleavened bread·. On the seventh day shall be a solemn assembly to ADONAI your God. You shall do no work. <sup>9</sup> You shall count for yourselves seven weeks. From the time you begin to put the sickle to the standing grain you shall begin to count seven weeks. <sup>10</sup> You shall keep the festival of *Shavu'ot* ·Weeks· / *Pentacost* ·Fifty· to ADONAI your God with a tribute of a free will offering of your hand, which you shall give, according as ADONAI your God blesses you. <sup>11</sup> You shall rejoice before ADONAI your God: you, your son, your daughter, your male servant, your female servant, the Levite [Descendant of United with] who is within your gates, the foreigner, the orphan, and the widow, who are among you, in the place which ADONAI your God shall choose to cause his name to dwell there. <sup>12</sup> You shall remember that you were a slave in

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† 16:4 Deut 16:4 (Deut 16:1-4, 16:1-8) (#4.350): Not to leave any of the *Pesac* ·Passover· offering from the 14th day of the first month *Nissan* over until the third day, the 16th of first month *Nissan*

Egypt [Abode of slavery]. You shall observe and do these statutes. (*Maftir ·Conclusion·*) <sup>13</sup> You shall keep *Sukkot* ·Booths· seven days, after you have gathered in from your threshing floor and from your wine press. <sup>14</sup> ‡ You shall rejoice in your feast, you, your son, your daughter, your male servant, your female servant, the Levite, the foreigner, the orphan, and the widow, who are within your gates. <sup>15</sup> You shall keep a feast to ADONAI your God seven days in the place which ADONAI chooses; because ADONAI your God will bless you in all your increase, and in all the work of your hands, and you shall be altogether joyful. <sup>16</sup> § Three times in a year all of your males shall appear before ADONAI your God in the place which he chooses: in the festival of *Matzah* ·Unleavened bread·, in the festival of *Shavu'ot* ·Weeks· / *Pentacost* ·Fifty·, and in the festival of *Sukkot* ·Booths·. \* They shall not appear before ADONAI empty. <sup>17</sup> Every man shall give as he is able, according to ADONAI your God's blessing which he has given you.

*Haftarah Re'eh ·Taking leave · See:*

*Yesha'yahu / Isaiah 54:11-55:5*

*B'rit Hadashah ·New Covenant·: John 15:1-17:26*

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‡ 16:14 Deut 16:14 (Deut 16:14-15) (#4.351): T. To rejoice at your feast (in the context of *Sukkot* ·Tabernacles·) / R. To rejoice on these three Pilgrim Festivals, you are to bring peace offerings § 16:16 Deut 16:16 (Deut 16:16-17; Ex 23:14-17, 34:22-24) (#4.352): T. To make pilgrimage to Jerusalem for Adonai's three pilgrim feasts / R. To be seen at the Temple on *Pesac* ·Passover·, *Shavu'ot* ·Weeks·, and *Sukkot* ·Tabernacles· \* 16:16 Deut 16:16 (Deut 16:16-17) (#8.524): Not to appear at the Temple (for the pilgrim feasts) without offerings

## Parashah 48: *Shoftim* Judges 16:18-21:9

<sup>18</sup> † You shall make judges and officers in all your gates, which ADONAI your God gives you, according to your tribes; and they shall judge the people with righteous judgment. <sup>19</sup> You shall not pervert *mishpat* justice. You shall not show partiality. You shall not take a bribe, for a bribe blinds the eyes of the wise, and perverts the words of the upright. <sup>20</sup> You shall follow that which is altogether just, that you may live, and inherit the land which ADONAI your God gives you. <sup>21</sup> ‡ You shall not plant for yourselves an Asherah of any kind of tree beside ADONAI your God's altar, which you shall make for yourselves. <sup>22</sup> § Neither shall you set yourself up a sacred stone which ADONAI your God hates.

## 17

<sup>1</sup> \* You shall not sacrifice to ADONAI your God an ox, or a sheep, in which is a defect, or anything evil; for that is an abomination to ADONAI your God. <sup>2</sup> If there is found among you, within any of your gates which ADONAI your God gives you, a man or woman who does that which is evil in ADONAI your God's sight, in transgressing his covenant, <sup>3</sup> and has gone and *abad* ·served· other deities, and *hawa* ·bowed low, prostrated· in worship to them, or the sun, or the moon, or any of the stars of the sky,

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† 16:18 Deut 16:18 (#9.567): T. To appoint judges and officers for every tribe in all your cities / R. Appoint judges ‡ 16:21 Deut 16:21 (#2a.83): T. Not to plant a tree as a sacred pole beside the altar of Adonai / R. Not to plant a tree in the Temple courtyard § 16:22 Deut 16:22 (#2a.84): T. Not to set up a sacred stone or sacred pillar / R. Not to erect a column in a public place of worship \* 17:1 Deut 17:1 (#2b.180): T. Not to sacrifice an animal with a defect or any disqualifying blemishes / R. Not to offer a temporarily blemished animal

which I have not enjoined; <sup>4</sup> and you are told, and you have *sh'ma* ·heard obeyed· of it, then you shall inquire diligently. Behold, if it is true, and the thing certain, that such detestable things are being done in Israel [God prevails], <sup>5</sup> then you shall bring out that man or that woman, who has done this evil thing, to your gates, even that same man or woman; and you shall stone them to death with stones. <sup>6</sup> *At the mouth of two witnesses, or three witnesses,* he who is to die shall be put to death. *At the mouth of one witness* † he shall not be *put to death.* ‡  
<sup>7</sup> The hand of the witnesses shall be first on him to put him to death, and afterward the hand of all the people. So you shall *remove the evil from among you.* § <sup>8</sup> If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates; then you shall arise, and go up to the place which ADONAI your God chooses. <sup>9</sup> You shall come to the priests who are Levites [Descendants of United with], and to the judge who shall be in those days. You shall inquire, and they shall give you the *mishpat* ·verdict·. <sup>10</sup> You shall do according to the decisions of the verdict which they shall give you from that place which ADONAI chooses. You shall observe to do according to all that they shall teach you: <sup>11</sup> \* according to the decisions of the *Torah*

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† 17:6 Quoted in Matt 18:16 ‡ 17:6 Quoted in Heb 10:28 § 17:7  
 Quoted in 1 Cor 5:13 \* 17:11 Deut 17:11 (Deut 17:8-13) (#9.568): T. To seek the judgment of the *Cohen* ·Priest·, if the established judge of Israel is not able to come to a judgment in any matter of bloodshed, civil suit, personal injury, or any other controversial issue / R. To obey every Great Rabbinical Court (*Sanhedrin* ·Sitting together·) established for Israel, as it is written “and according to the judgment which they tell you, you shalt do” (v11)

·Teaching· which they shall teach you, † and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence which they shall show you, to the right hand, nor to the left. <sup>12</sup> The man who does presumptuously, in not *sh'ma* ·hear obey· unto the priest who stands to minister there before ADONAI your God, or to the judge, even that man shall die. You shall *put away the evil from Israel [God prevails]*. ‡ <sup>13</sup> All the people shall *sh'ma* ·hear obey·, and fear, and do no more presumptuously.

(2) <sup>14</sup> When you have come to the land which ADONAI your God gives you, and possess it, and dwell in it, and say, “I will set a king over me, like all the nations that are around me;” <sup>15</sup> § you shall surely set him king over yourselves, whom ADONAI your God chooses. \* You shall set as king over you one from among your brothers. You may not put a foreigner over you, who is not your brother. <sup>16</sup> † Only he shall not multiply horses to himself,

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† 17:11 Deut 17:11 (Deut 17:8-13) (#9.569): T. You are to carry out the judgment that the *Cohen* ·Priest·, the Levites, and the judges render / R. Not to rebel against or deviate from the Great Rabbinical Court's (*Sanhedrin* ·Sitting together·) judgment ‡ 17:12 Quoted in 1 Cor 5:13 § 17:15 Deut 17:15 (Deut 17:14-15, 17:14-20) (#1.45): T. You shall only appoint a king whom Adonai will choose from among your brethren / R. Appoint a king from Israel

\* 17:15 Deut 17:15 (Deut 7:14-15, 17:14-20) (#1.46): T. Not to appoint as king over Israel, one from the foreigners among you / R. Not to appoint one from the congregation of converts as a ruling authority over Israel (#1.46) Examples: Applied: 2 Sam 3:18, 7:8; 1 King 11:38; 1 Chr 17:24-27. Saul: 1 Sam ch. 12-15, 13:13-14, 15:11. David: 1 Sam 13:14, 16:1-14; 2 Sam ch. 5-7, 2:1, 5:2, 7:18; Acts 13:22. Solomon: 2 Sam 12:24; 1 Kings 3:3-15. King Cyrus: 2 Chr 36:22-23; Ezra (whole book), Ezra ch. 1; Dan 1:21, 10:1; Is 44:28, Is 45:1

† 17:16 Deut 17:16 (Deut 17:14-20) (#10.610): That the King shall not have too many horses

‡ nor cause the people to *teshuvah* ·completely return· to Egypt [Abode of slavery], to the end that he may multiply horses; because ADONAI has said to you, “You shall not go back that way again.” <sup>17</sup> § He shall not multiply wives to himself, that his heart not turn away. \* He shall not greatly multiply to himself silver and gold.

<sup>18</sup> † It shall be, when he sits on the throne of his kingdom, that he shall write himself a copy of this *Torah* ·Teaching· in a book, out of that which is before the priests the Levites [Descendants of United with]. <sup>19</sup> It shall be with him, and he shall read from it all the days of his life; that he may learn to fear ADONAI his God, to keep all the words of this *Torah* ·Teaching· and these statutes, to do them; <sup>20</sup> that his heart not be lifted up above his brothers, and that he not turn aside from the *mitzvah* ·instruction·, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the middle of Israel [God prevails].

## 18

(3) <sup>1</sup> \* The priests the Levites [Descendants of United

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‡ 17:16 Deut 17:16 (Deut 17:14-20) (#10.611): T. The king is not to return to the Land of Egypt to acquire horses / R. Not to dwell in the Land of Egypt permanently § 17:17 Deut 17:17 (Deut 17:14-20) (#7.470): The King shall not have too many wives / Reason: So that his heart will not turn away (from God) T. Consequence: Read (Deut 17:18-20 OU47) for the positive consequences of obedience to this command and the command found in (Deut 17:17-18 OU613), the king’s descendants will be established \* 17:17 Deut 17:17 (Deut 17:14-20) (#10.612): The King shall not have too much gold and silver † 17:18 Deut 17:18 (Deut 17-18-20, 17:14-20) (#1.47): The King is to write a *Sefer Torah* ·Book Teaching· scroll for himself, copied from the scrolls the *Cohenim* ·Priests· use \* 18:1 Deut 18:1 (Deut 18:1-2) (#1.48): None of the tribe of Levi shall take any share of the spoils in the conquest of the Land of Israel

with], all the tribe of Levi [United with], † shall have no portion nor inheritance with Israel [God prevails]. They shall eat the offerings of ADONAI made by fire and his portion. <sup>2</sup> They shall have no inheritance among their brothers. ADONAI is their inheritance, as he has spoken to them. <sup>3</sup> ‡ This shall be the priests' *mishpat* ·due· from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest the shoulder, the two cheeks, and the inner parts. <sup>4</sup> § The first fruits of your grain, of your new wine, and of your oil, \* and the first of the first fleece of your sheep, you shall give him. <sup>5</sup> For ADONAI your God has chosen him out of all your tribes, to stand to minister in ADONAI's name, him and his sons forever. (4) <sup>6</sup> † If a Levite comes from any of your gates out of all Israel [God prevails], where he lives as a foreigner, and comes with all the desire of his soul to the place which ADONAI shall choose; <sup>7</sup> then he shall minister in the name of ADONAI his God, as all his brothers the

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† 18:1 Deut 18:1-2 (Deut 18:1-8) (#1.49): T. None of the tribe of Levi shall take any portion in the Land of Israel / R. The tribe of Levi must not be given

a portion of the land in Israel, rather they are given cities to dwell in ‡ 18:3 Deut 18:3 (Deut 18:1-3) (#8.525): To give the shoulder, the two jowls, and the stomach of slaughtered animals to a *Cohen* ·Priest· § 18:4 Deut 18:4 (Deut 18:1-5) (#8.526): T. To set apart a First Fruits offering for the *Cohen* ·Priest· from the fruit fruits of your grain, wine, oil, and the first fleecing of sheep / R. To set aside *trumah gedolah* ·great offering· as a tithe for the *Cohen* ·Priest·

T. Note: These offerings encompasses the First Fruits #1 and #2 offerings \* 18:4 Deut 18:4 (Deut 18:1-5) (#8.527): To give the first fleecing of a sheep to the *Cohen* ·Priest· † 18:6 Deut 18:6-8 (#2b.181): T. The Levites will minister in the name of Adonai / R. The *Cohenim* ·Priests· serve in the Sanctuary in their divisions; the divisions referred to were established by David (1 Chr ch. 24) / R. The work shifts of the *Cohenim* ·Priests· must be equal during holidays / R. (The Rabbis add) On festivals, all the *Cohenim* ·Priests· divisions are to serve together

Levites [Descendants of United with] do, who stand there before ADONAI . <sup>8</sup> They shall have like portions to eat, in addition to that which comes from the sale of his family possessions. <sup>9</sup> When you have come into the land which ADONAI your God gives you, you shall not learn to imitate the abominations of those nations. <sup>10</sup> ‡ There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who practices sorcery, or an enchanter, or a sorcerer, <sup>11</sup> § or a charmer, \* or a consulter with a familiar spirit, or a sorcerer, † or a necromancer. <sup>12</sup> For whoever does these things is detestable to ADONAI . Because of these abominations, ADONAI your God drives them out from before you. <sup>13</sup> You shall be perfect with ADONAI your God. (5) <sup>14</sup> For these nations that you shall dispossess *sh'ma* ·hear obey· those who practice sorcery and to diviners; but as for you, ADONAI your God has not allowed you

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‡ 18:10 Deut 18:10 (Deut 18:9-15) (#2a.86): T. Not to have one who reads omens ·signs interpreted as significance· or a sorcerer among the people / R. Not to go into a trance to foresee events / T. (Alternative) Not to practice astrology ·reading the stars as having influence on human affairs·  
 § 18:11 Deut 18:11 (Deut 18:9-15) (#2a.87): T. Not to practice the art of animal charming / R. Not to mutter incantations \* 18:11 Deut 18:11 (Deut 18:9-15) (#2a.88): T. Not to consult a familiar spirit; that is necromancy / R. Not to consult the *ov* ·medium with familiar spirits· † 18:11 Deut 18:11 (Deut 18:9-15) (#2a.89): T. Not to consult the spirits of the dead or ghosts; this is called necromancy / R. Not to attempt to contact the dead

so to do. <sup>15</sup> ‡ § *ADONAI your God will raise up to you a prophet from among you, of your brothers, like me. You shall sh'ma ·hear obey· him.* \* <sup>16</sup> This is according to all

that you desired of ADONAI your God in Horeb [Desert] in the day of the assembly, saying, “Let me not sh'ma ·hear obey· again ADONAI my God’s voice, neither let me see this great fire any more, that I not die.”

<sup>17</sup> † *ADONAI said to me, “They have well said that which they have spoken. <sup>18</sup> I will raise them up a prophet from among their brothers, like you. ‡ I will put my words in his mouth, and he shall speak to them all that I shall enjoin § him. <sup>19</sup> \* It shall happen, that whoever will not sh'ma ·hear obey· my words which he shall speak in my name, I will require it of him. † <sup>20</sup> ‡ But the prophet who*

speaks a word presumptuously in my name, which I have

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‡ 18:15 Deut 18:15 (#1.50): T. “Adonai your God will raise up to you a prophet from the midst of you, among your brethren, like unto me (Moses); to him you shall listen” (v15) / R. To obey every prophet who speaks in the name of Adonai, as it is written “unto him you shall listen” / R. Listen to the prophet speaking in Adonai’s Name. R. The Rabbis clarify: the prophet is to be obeyed provided he neither adds to nor takes away from the *Torah*

·Teaching: § 18:15 MP: Moses [Drawn out] prophecies God will raise up a prophet like himself among the people of Israel. (2 Sam 8:2, 8:14; Luke 4:23-24, 4:32 (4:16-32); 1 Cor 15:25) \* 18:15 Quoted in John 7:40; Acts 3:22, 7:37 † 18:17 MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Matt 9:8 (9:1-8); John 7:40, 12:48-50; Acts 3:19-26, 7:37; 1 Peter 2:24) ‡ 18:18 Quoted in Acts 3:22

§ 18:18 Quoted in John 12:49 \* 18:19 MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet’s words are equal authority to God’s words. (Matt 8:4-7, 12:28, 12:30-32, 12:36-37 (12:22-37); John 8:23-29) † 18:19 Quoted in Acts 3:23 ‡ 18:20 Deut 18:20 (Deut 18:20-22) (#3.252): T. Not to prophecy presumptuously in the name of Adonai / R. Not to prophecy falsely in the name of Adonai

not enjoined him to speak, or who speaks in the name of other deities, that same prophet shall die.”

<sup>21</sup> You may say in your heart, “How shall we know the word which ADONAI has not spoken?” <sup>22</sup> When a prophet speaks in ADONAI’s name, if the thing does not follow, nor happen, that is the thing which ADONAI has not spoken. The prophet has spoken it presumptuously. § You shall not be afraid of him.

## 19

<sup>1</sup> When ADONAI your God cuts off the nations, whose land ADONAI your God gives you, and you succeed them, and dwell in their cities, and in their houses; <sup>2</sup> you shall set apart three cities for yourselves in the middle of your land, which ADONAI your God gives you to possess it. <sup>3</sup> \* You shall prepare the way, and divide the borders of your land, which ADONAI your God causes you to inherit, into three parts, that every man slayer may flee there. <sup>4</sup> This is the case of the man slayer who shall flee there and live. Whoever kills his neighbor unawares, and didn’t hate him in time past; <sup>5</sup> as when a man goes into the forest with his neighbor to chop wood, and his hand fetches a stroke with the ax to cut down the tree, and the head slips from the handle, and lights on his neighbor, so that he dies, he shall flee to one of these cities and live. <sup>6</sup> Otherwise, the avenger of blood might pursue the man slayer, while his

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§ 18:22 Deut 18:22, 13:6 (Deut 18:20-22, 13:1-5, 13:6-11, 13:12-18) [Heb Bible Deut 18:22, 13:5 (Deut 18:20-22, 13:2-6, 13:7-12, 13:13-19)] (#3.253): T. Not to be afraid of a false prophet / R. Not to refrain from killing a false prophet; derived from (Deut 13:5 [Heb Bible Deut 13:6]) being applied to (Deut 18:22)

\* 19:3 Deut 19:3 (Deut 19:1-4; Josh 20:4-6) (#6.407): T. To have six cities of refuge for a man guilty of manslaughter that is an accidental or unintentional killer / R. Designate cities of refuge and prepare routes of access

heart is hot, and overtake him, because the way is long, and strike him mortally; even though he was not *mishpat* ·judged· worthy of death, because he didn't hate him in time past. <sup>7</sup> Therefore I enjoin you to set apart three cities for yourselves. <sup>8</sup> If ADONAI your God enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers; <sup>9</sup> if you keep all this *mitzvot* ·instructions· to do them, which I enjoin you today, to '*ahav* ·affectionately love· ADONAI your God, and to walk ever in his ways; then you shall add three cities more for yourselves, besides these three. <sup>10</sup> This is so that innocent blood will not be shed in the middle of your land which ADONAI your God gives you for an inheritance, leaving blood guilt on you. <sup>11</sup> But if any man hates his neighbor, lies in wait for him, rises up against him, strikes him mortally so that he dies, and he flees into one of these cities; <sup>12</sup> then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. <sup>13</sup> † Your eye shall not pity him, but you shall purge the innocent blood from Israel [God prevails], that it may go well with you. (6) <sup>14</sup> ‡ You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that ADONAI your God gives you to possess. <sup>15</sup> § One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins. *At the mouth of two*

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† 19:13 Deut 19:13 (Deut 19:11-13) (#6.408): T. Not to pity the murderer in imposing penalties / R. Not to pity the murderer or assailant in trial when imposing penalties ‡ 19:14 Deut 19:14 (#8.528): T. Not to move landmarks / R. Not to move a boundary marker to steal someone's property § 19:15 Deut 19:15 (#9.570): T. Not to decide a case on the evidence of a single witness / R. Not to accept testimony from a lone witness

witnesses, or at the mouth of three witnesses, shall a matter be established. \* 16 If an unrighteous witness rises up against any man to testify against him of wrongdoing, 17 † then both the men, between whom the controversy is, shall stand before ADONAI, before the priests and the judges who shall be in those days; 18 and the judges shall make diligent inquisition: and, behold, if the witness is a false witness, and has testified falsely against his brother; 19 ‡ then you shall do to him as he had thought to do to his brother. So you shall *remove the evil from among you*. § 20 Those who remain shall *sh'ma* ·hear obey·, and fear, and will never again commit any such evil among you. 21 Your eyes shall not pity: life for life, *eye for eye, tooth for tooth, \*hand for hand, foot for foot*.

## 20

1 When you go out to battle against your enemies, and see horses, chariots, and a people more than you, you shall not be afraid of them; for ADONAI your God is with you, who brought you up out of the land of Egypt [Abode of slavery]. 2 \* It shall be, when you draw near to the battle, that the priest shall approach and speak to the

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\* 19:15 Quoted in Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28 † 19:17 Deut 19:17 (Deut 19:16-21) (#9.571): T. If one witness who testifies against another but is found to be a false witness, you shall apply the intended punishment to the false witness (this is found in full context (v16-19)) / R. A witness must not serve as a judge in capital crimes T. Reason: "In this way, you will put an end to such wickedness among you" (v19) ‡ 19:19 Deut 19:19 (Deut 19:16-21) (#9.572): Punish the false witnesses as they tried to punish the defendant § 19:19 Quoted in 1 Cor 5:13 \* 19:21 Quoted in Matt 5:38 \* 20:2 Deut 20:2 (Deut 20:1-4) (#1.51): T. The *Cohen* ·Priest· will lead the army into battle going ahead of the soldiers / R. Appoint a *Cohen* ·Priest· to speak with the soldiers during the war

people, <sup>3</sup> and shall tell them, “*Sh'ma* ·Hear obey·, Israel [God prevails], you draw near today to battle against your enemies. Don't let your heart faint! Don't be afraid, nor tremble, neither be scared of them; <sup>4</sup> for ADONAI your God is he who goes with you, to fight for you against your enemies, to save you.”

<sup>5</sup> The officers shall speak to the people, saying, “What man is there who has built a new house, and has not dedicated it? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> What man is there who has planted a vineyard, and has not used its fruit? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man use its fruit. <sup>7</sup> What man is there who has pledged to be married a wife, and has not taken her? Let him go and *teshuvah* ·completely return· to his house, lest he die in the battle, and another man take her.” <sup>8</sup> The officers shall speak further to the people, and they shall say, “What man is there who is fearful and faint-hearted? Let him go and *teshuvah* ·completely return· to his house, lest his brother's heart melt as his heart.” <sup>9</sup> It shall be, when the officers have finished speaking to the people, that they shall appoint captains of armies at the head of the people.

(7) <sup>10</sup> † When you draw near to a city to fight against it, then proclaim peace to it. <sup>11</sup> It shall be, if it makes you answer of peace, and opens to you, then it shall be, that all the people who are found therein shall become forced laborers to you, and shall serve you. <sup>12</sup> If it will make no

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† 20:10 Deut 20:10 (Deut 20:10-18) (#6.409): T. When you advance on a town to attack it, to wage war according to the laws written in the *Torah* ·Teaching· / R. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the *Torah* ·Teaching· if they accept the terms

## Deuteronomy / D'varim 20:1368Deuteronomy / D

peace with you, but will make war against you, then you shall besiege it. <sup>13</sup> When ADONAI your God delivers it into your hand, you shall strike every male of it with the edge of the sword; <sup>14</sup> but the women, the little ones, the livestock, and all that is in the city, even all its plunder, you shall take for plunder for yourself. You may use the plunder of your enemies, which ADONAI your God has given you. <sup>15</sup> Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. <sup>16</sup> † But of the cities of these peoples, that ADONAI your God gives you for an inheritance, you shall save alive nothing that breathes; <sup>17</sup> § but you shall utterly destroy them: the Hittite [Descendant of Trembling fear], the Amorite [Descendants of Talkers], the Canaanite [Descendant of Humbled], the Perizzite [Descendant of Belonging to village], the Hivite [Wicked], and the Jebusite [Descendants of Thresher]; as ADONAI your God has enjoined you; <sup>18</sup> that they not teach you to follow all their abominations, which they have done to their deities; so would you sin against ADONAI your God. <sup>19</sup> \* When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an ax against them; for you may eat of them. You shall not cut them down; for is the tree of the field man, that it should be besieged by you? <sup>20</sup> Only the trees that you know are not trees for food, you shall destroy and cut them down. You shall build bulwarks against the city that

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† 20:16 Deut 20:16 (Deut 20:16-18) (#6.410): T. Not to keep alive anything that breathes in the cities of the seven Canaanite nations / R. Not to let any of the seven Canaanite nations remain alive § 20:17 Deut 20:17 (Deut 20:16-18) (#6.411): To utterly destroy the seven Canaanite nations from the Land of Israel \* 20:19 Deut 20:19 (Deut 20:19-20) (#8.529): Not to destroy fruit trees when making war or siege

makes war with you, until it falls.

## 21

<sup>1</sup> If someone is found slain in the land which ADONAI your God gives you to possess, lying in the field, and it is not known who has struck him; <sup>2</sup> then your elders and your judges shall come out, and they shall measure to the cities which are around him who is slain. <sup>3</sup> It shall be that the elders of the city which is nearest to the slain man shall take a heifer of the herd, which has not been worked with, and which has not drawn in the yoke. <sup>4</sup> \* The leaders of that town are to bring the heifer down to a valley with a stream in it that never dries up, to a place that is neither plowed nor sown; † and they are to break the cow's neck there in the valley <sup>5</sup> The priests the sons of Levi [United with] shall come near; for them ADONAI your God has chosen to minister to him, and to bless in ADONAI's name; and according to their word shall every controversy and every assault be decided. <sup>6</sup> All the elders of that city, who are nearest to the slain man, shall wash their hands over the heifer whose neck was broken in the valley. (*Maftir ·Conclusion·*) <sup>7</sup> They shall answer and say, "Our hands have not shed this blood, neither have our eyes seen it. <sup>8</sup> Forgive, ADONAI, your people Israel [God prevails], whom you have redeemed, and don't allow innocent blood among your people Israel [God prevails]." The blood shall be forgiven them. <sup>9</sup> So you shall put away the innocent blood from among you, when you shall do that which is right in ADONAI's eyes.

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\* 21:4 Deut 21:4 (Deut 21:1-9) (#6.412): To break the red heifer's neck in the valley for atonement of an unsolved murder † 21:4 Deut 21:4 (Deut 21:1-9) (#6.413): Not to till nor sow the riverbed where the heifer was slaughtered for atonement of an unsolved murder / R. Note: The Rabbis clarify the red heifer is "decapitated"

Deuteronomy / D'varim 21:10-14 Deuteronomy / D'varim 21:15

*Haftarah Shof'tim · Taking leave · Judges:*

*Yesha'yahu / Isaiah 51:12-52:12;*

*(Messianic adaptation: Conclude the Haftarah at 53:12)*

*B'rit Hadashah · New Covenant: Matt 26:36-27:10*

## Parashah 49: *Ki Tetze* · When You go out: 21:10-25:19

<sup>10</sup> When you go out to battle against your enemies, and ADONAI your God delivers them into your hands, and you carry them away captive, <sup>11</sup> † and see among the captives a beautiful woman, and you have *chasak* ·set your affection· for her, and desire to take her as your wife; <sup>12</sup> then you shall bring her home to your house. She shall shave her head and trim her nails. <sup>13</sup> She shall take the clothing of her captivity off of herself, and shall remain in your house, and bewail her father and her mother a full month. After that you shall go in to her and be her husband, and she shall be your wife. <sup>14</sup> § It shall be, if you have no delight in her, then you shall let her go where she desires; \* but you shall not sell her at all for money. You shall not deal with her as a slave, because you have humbled her. <sup>15</sup> If a man has two wives, the one *'ahav* ·affectionately loved·, and the other hated, and they have borne him children, both the *'ahav* ·affectionately loved·

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† 21:11 Deut 21:11 (Deut 21:10-14) (#7.471): To deal with a beautiful woman who was taken captive in war as prescribed in the *Torah* ·Teaching· (Deut 21:11-21)

§ 21:14 Deut 21:14 (Deut 21:10-14) (#7.472): T. Not to sell a beautiful woman taken captive in war / R. Not to sell her into slavery, the beautiful woman taken as a captive in war

\* 21:14 Deut 21:14 (Deut 21:10-14) (#7.473): T. Not to make a slave out of a beautiful woman taken captive in war / R. Not to enslave a beautiful woman taken captive in war after having sexual relations with her

and the hated; and if the firstborn son is hers who was hated; <sup>16</sup> then it shall be, in the day that he causes his sons to inherit that which he has, that he may not give the son of the 'ahav affectionately loved the rights of the firstborn before the son of the hated, who is the firstborn; <sup>17</sup> but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he has; for he is the beginning of his strength. The *mishpat* right of the firstborn is his. <sup>18</sup> † If a man has a stubborn and rebellious son, who will not *sh'ma* hear obey the voice of his father or the voice of his mother, and though they chasten him, will not listen to them; <sup>19</sup> then his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place. <sup>20</sup> They shall tell the elders of his city, "This our son is stubborn and rebellious. He will not *sh'ma* hear obey our voice. He is a glutton and a drunkard." <sup>21</sup> All the men of his city shall stone him to death with stones. ‡ *So you shall remove the evil from among you.* § All Israel [God prevails] shall *sh'ma* hear obey, and fear.

(2) <sup>22</sup> *If a man has committed a sin mishpat judged*

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† 21:18 Deut 21:18, 21:20 (Deut 21:18-21; Gen 9:4-6) (#5.376): Not to be a stubborn and rebellious son T. Example: Stubborn and refusing admonition and discipline from his parents. Not to eat and drink like a glutton and a drunkard. A child living a wild and unrestrained life. R. Note: The punishment is stoning to death, yet Judaism does not have any record of this consequence being administered ‡ 21:21 MP: Messiah is cursed on our behalf, hanged on a stake, (See also Is 53:5). (John 19:31; Gal 3:13) § 21:21 Quoted in 1 Cor 5:13

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worthy of death, and he is put to death, \* and you hang him on a tree; † 23 ‡ his body shall not remain all night on the tree, § but you shall surely bury him the same day; for he who is hanged is accursed of God; \* † that you don't defile your land which ADONAI your God gives you for an

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\* 21:22 Deut 21:22 (Deut 21:22-23; Gen 9:4-6) (#6.414): T. To hang on the gallows a person whose judgment is capital punishment (death) / R. For the court to hang those stoned for blasphemy or idolatry (yes, this is accurately stated) / R. To hang the dead body of one who has incurred that penalty T. Note: The passage does not define a particular sin, rather any sin whose punishment is death R. Note: The Rabbis do not recognize hanging as a method for capital punishment. "Four deaths have been entrusted to the court: stoning, burning, slaying by the sword and strangulation" (Mishnah, Sanhedrin 7:1) / T. Note: It can be derived that stoning was the standard method of execution (Lev 24:23; Num 15:36; 1 Kings 21:13; 2 Chr 24:21) / R. Reason: The Rabbis interpret the use of this punishment of hanging as a disgrace to the criminal and a warning to others in order to prevent more sins of the same sort (Mishnah, Sanhedrin 6:4) R. Consider: Example: According to Rabbi Eliezer, the Torah Teaching commands that all executed people are hung after their execution. However, the Sages say that this is done only to the blasphemer (of God) and to the idol worshiper (Mishnah, Sanhedrin 6:4) / Note: The Hebrew word *talah* to hang implies hanging by the hands, not by the neck and not lynching. *Talah* to hang was usually done either with hands above the head on a plank or with hands outstretched on a T-cross beam gallows (Mishnah, Sanhedrin 6:4) / Note: The Hebrew *talah* to hang on a gibbet type of gallows is similar to the Roman method of crucifixion on a cross, but they are not the exact same punishment in respect to the philosophies and application of punishment † 21:22 Quoted in 1 Pet 2:24 ‡ 21:23 Deut 21:23 (Deut 21:22-23) (#6.415): T. Not to have a dead body hanging on a tree overnight / R. Not to delay burial overnight R. Note: The Rabbis interpret hanging not as a form of the death penalty but rather is to be performed after the execution has been carried out (Mishnah, Sanhedrin 6:4) § 21:23 Deut 21:23 (Deut 21:22-23) (#6.416): To bury the executed on the day of execution \* 21:23 Quoted in Acts 10:39, 13:29 † 21:23 Quoted in Acts 5:30; Gal 3:13

inheritance.

## 22

<sup>1</sup> You shall not see your brother's ox or his sheep go astray, and hide yourself from them. \* You shall surely bring them again to your brother. <sup>2</sup> If your brother is not near to you, or if you don't know him, then you shall bring it home to your house, and it shall be with you until your brother comes looking for it, and you shall restore it to him. <sup>3</sup> So you shall do with his donkey. So you shall do with his garment. So you shall do with every lost thing of your brother's which he has lost. If you find something of your brother's that he has lost, you must not ignore it. <sup>4</sup> † You shall not see your brother's donkey or his ox fallen down by the way, and hide yourself from them. ‡ You shall surely help him to lift them up again. <sup>5</sup> § A woman shall not wear men's clothing, \* neither shall a man put on women's clothing; for whoever does these things is detestable to ADONAI your God. <sup>6</sup> † If you come across a bird's nest on the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young.

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\* 22:1 Deut 22:1 (Deut 22:1-3) (#8.530): To return any lost property to its owner † 22:4 Deut 22:4 (Deut 22:1-4) (#6.417): T. Not to leave an animal fallen down beneath its burden on the way unaided / R. Not to leave others distraught with their burdens (but to help either load or unload) ‡ 22:4 Deut 22:4 (Deut 22:1-4) (#6.418): T. To help another reload their animal of burden / R. Help others load their beast § 22:5 Deut 22:5 (#3.254): A woman shall not wear the clothing of a man \* 22:5 Deut 22:5 (#3.255): A man shall not wear the clothing of a woman † 22:6 Deut 22:6 (Deut 22:6-7) (#1.52): T. Not to take the mother bird with the chicks (for food) / R. Not to take the mother bird from her chicks

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7 † You shall surely let the hen go, but the young you may take for yourself; that it may be well with you, and that you may prolong your days. (3) 8 § \* When you build a new house, then you shall make a railing around your roof, so that you don't bring blood on your house if anyone falls from there. 9 † You shall not sow your vineyard with two kinds of seed, lest all the fruit be defiled, the seed which you have sown, and the increase of the vineyard. 10 † § You shall not plow with an ox and a donkey together.

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† 22:7 Deut 22:7 (Deut 22:6-7) (#1.53): T. To set the mother bird free when harvesting food (eggs) from a nest / R. To release the mother bird if she was taken from the nest § 22:8 Deut 22:8 (#6.419): T. To build a barrier around the corner and edges of your rooftops that no one may fall from it / R. Make a guard rail around flat roofs \* 22:8 Deut 22:8 (#6.420): T. This command is not found in the straightforward text, it is implied / R. Not to leave harmful objects on a path / R. Not to allow pitfalls and obstacles to remain on your property † 22:9 Deut 22:9 (Deut 22:9-11) (#1.54): T. Not to sow grain or vegetables in a vineyard, that is to not sow two different kinds of seed in your vineyard / R. Not to plant grains or greens in a vineyard † 22:10 Deut 22:10 (Deut 22:9-11) (#1.55): T. Not to work an ox and a donkey together / R. Not to work with animals of different species together § 22:10 Deut 22:10 (#1.56): T. This command is not found in the straightforward text / R. Not to eat diverse seeds planted in a vineyard

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<sup>11</sup> \* You shall not wear clothes of wool and linen woven together. <sup>12</sup> You shall make yourselves fringes on the four corners of your cloak with which you cover yourself.

<sup>13</sup> † If any man takes a wife, and goes in to her, hates her, <sup>14</sup> accuses her of shameful things, and gives her a bad name, and says, “I took this woman, and when I came near to her, I didn’t find in her the tokens of virginity;” <sup>15</sup> then the young lady’s father and mother shall take and bring the tokens of the young lady’s virginity to the elders of the city in the gate. <sup>16</sup> The young lady’s father shall tell the elders, “I gave my daughter to this man as his wife, and he hates her. <sup>17</sup> Behold, he has accused her of shameful things, saying, ‘I didn’t find in your daughter the tokens of virginity;’ and yet these are the tokens of my daughter’s virginity.” They shall spread the cloth before the elders of the city. <sup>18</sup> The elders of that city shall take the man and

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\* 22:11 Deut 22:11 (Deut 22:9-11) (#1.57): T. Not to wear garments combining both wool and linen / R. Not to wear *shatnez* a cloth woven of wool and linen- T. Note: The *Cohenim* -Priests- garments are excepted from this command (Ex 28:6, 8, 15; and Ex 39:29) R. Note: This practice was noted by Maimonides who wrote that “the heathen priests adorned themselves with garments containing vegetable and animal materials, while they held in their hand a seal of mineral. This you will find written in their books” Maimonides, Guide For The Perplexed, (p 335) / Note: Linen is plant based, very stiff, and the fabric breathes so it is cool. Wool is animal based, has barbs that causes it to cling to itself, it is not stiff, retains water, and wool breathes but regulates and maintains body heat. † 22:13 Deut 22:13 (Deut 22:13-21) (#7.474): T. This is not found in the straight forward text / R. To take a wife by marriage ceremony T. Note: The ceremony includes of *ketubah* -marriage contract- and *kiddushin* -sanctification- / T. Directive: To consummate the marriage R. Note: There are three ways the Rabbis identify that one may acquire a wife: by money (Ex 21:11); by agreement (Deut 24:1); or by sexual intimacy (Deut 22:13)

chastise him. <sup>19</sup> † They shall fine him one hundred shekels [2.5 lb; 1.13 kg] of silver, and give them to the father of the young lady, because he has given a bad name to a virgin of Israel [God prevails]. She shall be his wife. § He may not divorce her all his days.

<sup>20</sup> But if this thing is true, that the tokens of virginity was not found in the young lady; <sup>21</sup> then they shall bring out the young lady to the door of her father's house, and the men of her city shall *stone her to death* \* † with stones, because she has done folly in Israel [God prevails], to play the prostitute in her father's house. So you shall *remove the evil from among you*. † <sup>22</sup> If a man is found lying with a woman married to a husband, then they shall both die, the man who lay with the woman and the woman. So you shall remove the evil from Israel [God prevails]. <sup>23</sup> If there is a young lady who is a virgin pledged to be married to a husband, and a man finds her in the city, and lies with her; <sup>24</sup> § then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife. So you

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† 22:19 Deut 22:19 (Deut 22:28-29) (#9.573): T. For one who falsely defames his wife as a non-virgin at marriage is to remain married to her live with her all his days / R. The slanderer must remain married to his wife § 22:19 Deut 22:19 (Deut 22:28-29) (#9.574): The man who defames his wife as a non-virgin at marriage is forbidden to divorce his wife \* 22:21 Selectively Quoted in John 8:4-5 † 22:21 Context of John 8:5 † 22:21 Quoted in 1 Cor 5:13 § 22:24 Deut 22:24 (Deut 22:23-24; Gen 9:4-6) (#6.421): T. To put to death by stoning the man who lies with a woman in the city who is engaged to be married. (It is assumed the woman will cry out for help, indicating this is rape.) (If she does not cry out, the sexual act is consensual and both bear responsibility for their guilt and punishments) / R. For the court to execute by stoning

shall *remove the evil from among you*. \* <sup>25</sup> But if the man finds the lady who is pledged to be married in the field, and the man forces her, and lies with her; then only the man who lay with her shall die; <sup>26</sup> † but to the lady you shall do nothing. There is in the lady no sin worthy of death; for as when a man rises against his neighbor, and kills him, even so is this matter; <sup>27</sup> for he found her in the field, the pledged to be married lady cried, and there was no one to save her. <sup>28</sup> If a man finds a lady who is a virgin, who is not pledged to be married, grabs her, and lies with her, and they are found; <sup>29</sup> ‡ then the man who lay with her shall give to the lady's father fifty shekels [1.25 lb; 0.57 kg] of silver. She shall be his wife, because he has humbled her. § He may not divorce her all his days. <sup>30</sup> A man shall not take his father's wife, and shall not uncover his father's skirt.

## 23

<sup>1</sup> \* He who is emasculated by by crushed or damaged private parts shall not enter into ADONAI 's assembly.

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\* 22:24 Quoted in 1 Cor 5:13 † 22:26 Deut 22:26 (Deut 22:25-27) (#6.422): T. Not to put to death the woman engaged to be married who laid with a man in the field / R. Not to punish the person who was forced to do a crime, that is sinning under duress ‡ 22:29 Deut 22:29 (#7.475): T. The rapist shall marry his victim and pay a dowry of 50 shekles (1 and 1/4 pounds) of silver to her father / R. The rapist must marry the maiden (if she chooses) § 22:29 Deut 22:29 (Deut 22:28-29) (#7.476): The rapist is not permitted to divorce his rape victim (after they are married) (read context) as long as he lives \* 23:1 Deut 23:1 [Heb Bible Deut 23:2] (#3.256): T. He that is crushed in his privy parts or a eunuch shall not enter the assembly of Adonai / R. He that is crushed in his privy parts or a eunuch shall not marry an Israelite woman

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2 † A person born of a forbidden union shall not enter into ADONAI 's assembly; even to the tenth generation shall no one of his enter into ADONAI 's assembly. 3 ‡ An Ammonite [Tribal people] or a Moabite [From father] shall not enter into ADONAI 's assembly; even to the tenth generation shall no one belonging to them enter into ADONAI 's assembly forever; 4 because they didn't meet you with bread and with water on the way, when you came out of Egypt [Abode of slavery], and because they hired against you Balaam [Not people, Destroyer of people] the son of Beor from Pethor of Mesopotamia, to curse you. 5 Nevertheless ADONAI your God would not *sh'ma* ·hear obey· Balaam [Not people, Destroyer of people]; but ADONAI your God turned the curse into a blessing to you, because ADONAI your God *'ahav* ·affectionately loved· you. 6 § You shall not seek their peace nor their prosperity all your days forever. (4) 7\* † You shall not abhor an Edomite

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† 23:2 Deut 23:2 [Heb Bible 23:3] (#3.257): T. A *mamzer* ·illegitimate child· shall not shall not enter the assembly of Adonai / R. A *mamzer* ·illegitimate child· shall not shall not marry an Israelite woman T. Directive: Nor his descendants to the 10th generation ‡ 23:3 Deut 23:3-5 (Deut 23:3-6; Num ch. 22-24, 31:16; Josh 13:22; Neh 13:1-3) [Heb Bible Deut 23:7-8 (Deut 23:4-7)] (#2b.182): T. An Ammonite or Moabite shall not enter the assembly of Adonai / R. Not to allow any Moabite or Ammonite males to marry into the Jewish people § 23:6 Deut 23:6 (Deut 23:3-6) [Heb Bible Deut 23:7 (Deut 23:4-7)] (#6.423): T. Not to seek the peace or prosperity of Ammon or Moab all your days forever / R. Not to offer peace to Ammon and Moab while besieging them as compared to the other Canaanite nations \* 23:7 Hebrew ch. 23 v. 8 † 23:7 Deut 23:7-8 [Heb Bible Deut 23:8-9] (#2b.183): T. Not to exclude the seed of Esau (Edomites) from the community of Israel / R. Not to exclude a Jew from marrying a third generation Edomite convert

[Red]; for he is your brother. ‡ You shall not abhor an Egyptian [person from Abode of slavery], because you lived as a foreigner in his land. <sup>8</sup> The children of the third generation who are born to them may enter into ADONAI's assembly. <sup>9</sup> When you go out and camp against your enemies, then you shall keep yourselves from every evil thing. <sup>10</sup> If there is among you any man who is not clean by reason of that which happens him by night, then shall he go outside of the camp. He shall not come within the camp; <sup>11</sup> § but it shall be, when evening comes, he shall bathe himself in water. When the sun is down, he shall come within the camp. <sup>12</sup> You shall have a place also outside of the camp where you go relieve yourself. <sup>13</sup> \* You shall have a trowel among your weapons. † It shall be, when you relieve yourself, you shall dig with it, and shall turn back and cover your excrement; <sup>14</sup> for ADONAI your God walks in the middle of your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be holy, that he may not see an unclean

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‡ 23:7 Deut 23:7-8 [Heb Bible Deut 23:8-9] (#2b.184): T. Not to exclude the Egyptian from the community of Israel / R. Not to exclude a third generation Egyptian convert from marrying into the Jewish people § 23:11 Deut 23:11 (Deut 23:9-11) (#3.258): T. An unclean person shall not enter the camp until evening, and after he has been made clean by *mikvah* ·ritual washing baptism / T. When you are encamped against an enemy for war, any man who becomes unclean by nocturnal emission, he is to go outside the camp. At evening, he is to *mikvah* ·ritual washing, baptism· and may reenter after sunset / R. The unclean person shall not enter the camp of the Levites, including the Temple Mount \* 23:13 Deut 23:13 (Deut 23:12-14) [Heb Bible Deut 23:14 (Deut 23:13-15)] (#3.259): To have a shovel for digging a latrine hole among your weapons † 23:13 Deut 23:13 (Deut 23:12-14) [Heb Bible Deut 23:14 (Deut 23:13-15)] (#3.260): To prepare a place outside the camp for a latrine and cover your excrement

thing in you, and turn away from you. <sup>15</sup> † § You shall not deliver to his master a servant who has escaped from his master to you. <sup>16</sup> He shall dwell with you, among you, in the place which he shall choose within one of your gates, where it pleases him best. You shall not oppress him. <sup>17</sup> \* There shall be no prostitute of the daughters of Israel [God prevails], neither shall there be a sodomite of the sons of Israel [God prevails]. <sup>18</sup> † You shall not bring the hire of a prostitute, or the wages of a male prostitute, into the house of ADONAI your God for any vow; for both of these are an abomination to ADONAI your God. <sup>19</sup> † You shall not lend on interest to your brother; interest of money, interest of food, interest of anything that is lent on interest. <sup>20</sup> § You may lend on interest to a foreigner; but to your brother you shall not lend on interest, that ADONAI your God may bless you in all that you put your

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‡ 23:15 Deut 23:15 (Deut 23:15-16) [Heb Bible Deut 23:16 (Deut 23:16-17)] (#5.377): T. Not to return a slave that fled to you who has fled to you for refuge from his master / R. Not to return a slave that fled to the Land of Israel [God prevails] to his master who is outside Israel § 23:15 Deut 23:15-16 [Heb Bible Deut 23:16-17] (#5.378): Not to oppress a slave who has fled to you who has fled to you for refuge from his master \* 23:17 Deut 23:17 [Heb Bible Deut 23:18] (#2b.185): T. That there shall be no prostitution wages, heterosexual nor homosexual, brought into the house of Adonai your God in fulfillment of a vow / R. Not to have relations with women not married by means of *ketubah* marriage contract and *kiddushin* sanctification † 23:18 Deut 23:18 (Deut 23:18-19; Lev 20:1-7) [Heb Bible Deut 23:19 (Deut 23:19-20)] (#2b.186): Nothing earned in exchange for services of a male or female prostitute maybe brought into the House of Adonai ‡ 23:19 Deut 23:19 (Deut 23:19-20) [Heb Bible Deut 23:20 (Deut 23:20-21)] (#8.532): T. Not to lend on interest to your brother / R. Not to borrow on interest § 23:20 Deut 23:20 (Deut 23:19-20) [Heb Bible 23:21 (Deut 23:20-21)] (#8.533): T. To lend to a Gentile foreigner / R. To lend to and borrow from idolaters with interest

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hand to, in the land where you go in to possess it. <sup>21</sup> \*  
When you vow a vow to ADONAI your God, you shall not be  
slack to pay it; † for ADONAI your God will surely require it  
of you; and it would be sin in you. <sup>22</sup> But if you refrain from  
making a vow, it shall be no sin in you. <sup>23</sup> ‡ You shall observe  
and do that which has gone out of your lips. Whatever you  
have vowed to ADONAI § your God as a free will offering,  
which you have promised with your mouth, you must do.  
(5) <sup>24</sup> \* † When you come and enter into your neighbor's  
vineyard, ‡ then you may eat of grapes your fill at your  
own pleasure; but you shall not put any in your container.  
<sup>25</sup> § When you come into your neighbor's standing grain,  
then you may pluck the ears with your hand; but you shall

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\* 23:21 Deut 23:21 (Deut 23:21-23) [Heb Bible Deut 23:22 (Deut 23:22-24)]  
(#9.575): T. Not to delay the fulfillment of a vowed offering or free will  
offering unto Adonai your God / R. Not to withhold payment incurred by any  
vow † 23:21 Quoted in Matt 5:33 ‡ 23:23 Deut 23:23 (Deut 23:21-23)  
[Heb Bible Deut 23:24 (Deut 23:22-24)] (#9.576): T. To fulfill whatever you  
have vowed, whether a sacrifice or charity or the like / R. To fulfill what was  
uttered and to do what was vowed T. Reason: You voluntarily vowed some  
thing unto Adonai your God § 23:23 Quoted in Matt 5:33 \* 23:24  
Hebrew ch. 23 v. 25 † 23:24 Deut 23:24 [Heb Bible 23:25] (#8.534): T.  
“When you come into your neighbor's vineyard, you may eat of grapes to  
satisfy your hunger” (v24) / R. The hired harvest worker to be permitted  
to eat while working to satisfy his hunger Consider: To satisfy hunger is  
permitted, but not to gather extra food for later, that is harvesting ‡ 23:24  
Deut 23:24 [Heb Bible Deut 23:25] (#8.535): T. “You may eat of grapes your fill  
at your own pleasure; but you shall not put any in your vessel” (v24) / R. The  
hired laborer shall not take more than he can eat § 23:25 Deut 23:25 [Heb  
Bible Deut 23:26] (#8.536): T. “When you come into your neighbor's standing  
grain, you may pluck the ears with your hand; but you shall not put a sickle  
to your neighbor's standing grain” (v25) / R. The a hired laborer shall not eat  
produce that is not being harvested / R. The worker must not eat while on  
hired time

not move a sickle to your neighbor's standing grain.

## 24

<sup>1</sup> \* When a man takes a wife and marries her, then it shall be, if she finds no *chen* 'grace' in his eyes, because he has found some unseemly thing in her, that he shall write her a *get* 'bill of divorce', † and put it in her hand, and send her out of his house. <sup>2</sup> When she has departed out of his house, she may go and be another man's wife. <sup>3</sup> If the latter husband hates her, and write her a bill of divorce, and puts it in her hand, and sends her out of his house; or if the latter husband die, who took her to be his wife; <sup>4</sup> ‡ her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is detestable to ADONAI . You shall not cause the land to sin, which ADONAI your God gives you for an inheritance.

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\* 24:1 Deut 24:1 (Deut 24:1-4) (#7.477): To divorce by a written document, called a *get* 'divorce document'. T. Directive: This *get* 'divorce document' shall be given to her in her hand. She is to be evicted from his dwelling place. When she has left him, she may become someone else's wife (v2) R. Note: There is famous debate between Rabbi Shammai and Rabbi Hillel regarding the grounds of divorce. Rabbi Shammai said divorce is only for serious transgression. Rabbi Hillel said divorce is at the man's discretion and even burning a meal counts. New Covenant: R. Note: Some scholars say Rabbi Yeshua commented on this debate and proposed his own grounds for divorce in (Matt 19:3-9, 10-11). Rabbis Yeshua teaches only sexual immorality is grounds for divorce. He says Moses gave this command only because of the people's hard hearts. New Covenant: R. Note: Some scholars say Rabbi Paul comments on divorce (1 Cor 7:10-16, 27-28). Rabbi Paul says divorce is not to be sought, but if one spouse is a believer and the other is not and the unbelieving spouse wants to leave, then allow them; but if the unbelieving spouse wants to stay then better to remain married † 24:1 Quoted in Matt 5:31, 19:7; Mark 10:4 ‡ 24:4 Deut 24:4 (Deut 24:1-4) (#7.478): That one who divorced his wife shall not remarry her after she has been married to another

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(6) <sup>5</sup> § When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business.

\* He shall be free at home one year, and shall cheer his wife whom he has taken. <sup>6</sup> † No man shall take the mill or the upper millstone as a pledge; for he takes a life in pledge. <sup>7</sup> If a man is found stealing any of his brothers of the children of Israel [God prevails], and he deals with him as a slave, or sells him; then that thief shall die. So you shall *remove the evil from among you*. ‡ <sup>8</sup> § Be careful in the plague of *tzara'at*, that you observe diligently, and do according to all that the priests the Levites [Descendants of United with] teach you. As I enjoined them, so you shall observe to do. <sup>9</sup> Remember what ADONAI your God did to Miriam, by the way as you came out of Egypt [Abode

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§ 24:5 Deut 24:5 (#5.379): T. A groom in his first year of marriage shall not be required to take part in military service or other external obligations / R. Not to demand any involvement, communal or military from one who has taken a wife, built a new home, or planted a vineyard \* 24:5 Deut 24:5 (#7.479): T. For a newly married husband to rejoice with his wife one year / R. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions T. Note: To “rejoice with his wife” is also translated as “to make his wife happy”. The new husband is to be free from external social obligations / Consider: The idea of a woman being made happy is a foreign idea to all the Middle Eastern nations of the day, and this idea is laughable to the Greeks. This is God’s command, not human rational of the day † 24:6 Deut 24:6 (#8.537): T. “Not to take the mill or the upper millstone in pledge” (v6) / R. Not to take in pledge utensils used in preparing food Consider: This object allows the person to produce food to eat or product to sell ‡ 24:7 Quoted in 1 Cor 5:13 § 24:8 Deut 24:8 (Deut 24:8-9; Lev ch. 13-14; Num 12:1-15) (#3.261): Not to remove any of the signs of *tzara'at* leprosy: (See more notes in Lev 13:33 OU213)

of slavery]. <sup>10</sup> \* When you lend your neighbor any kind of loan, you shall not go into his house to get his pledge. <sup>11</sup> You shall stand outside, and the man to whom you lend shall bring the pledge outside to you. <sup>12</sup> † If he is a poor man, you shall not sleep with his pledge. <sup>13</sup> ‡ You shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment, and bless you. It shall be righteousness to you before ADONAI your God. (7) <sup>14</sup> You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers, or one of the foreigners who are in your land within your gates. <sup>15</sup> § In his day you shall give him his hire, neither shall the sun go down on it; for he is poor, and sets his heart on it; lest he cry against you to ADONAI, and it be sin to you. <sup>16</sup> \* The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers.

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\* 24:10 Deut 24:10 (Deut 24:10-11) (#8.538): T. A creditor shall not exact a pledge by force, rather wait for the debtor to bring the collateral outside / R. The creditor must not forcibly take collateral T. Directive: Respect the debtor's private area of their house † 24:12 Deut 24:12 (Deut 24:12-13) (#8.539): Not to keep the pledge from its poor owner during the times that he needs it T. Example: Specificity a coat needed to keep warm at night ‡ 24:13 Deut 24:13 (Deut 24:12-13) (#8.540): T. To return a poor man's loan collateral at sunset / R. To return a loan collateral to its owner when needed § 24:15 Deut 24:15 (Deut 24:14-15; Lev 19:13) (#8.541): To pay a hired worker the wages he is due, on time (before sunset) T. Reason: For he is poor and looks forward to being paid / T. Note: Sunset is the start of a new day in the Hebrew calendar \* 24:16 Deut 24:16 (#6.424): T. Fathers should not be put to death because of their sons, and sons should not be put to death because of fathers / R. That a relative shall not testify (against a family member) / R. Relatives of the litigants, that is any person involved in the lawsuit, must not testify R. Note: Oral Tradition teaches that parents are not to be put to death on the evidence of their children, and the same applies to other relatives.

Every man shall be put to death for his own sin. <sup>17</sup> † You shall not deprive the foreigner or the orphan of *mishpat* justice; ‡ nor take a widow's clothing in pledge; <sup>18</sup> but you shall remember that you were a slave in Egypt [Abode of slavery], and ADONAI your God redeemed you there. Therefore I enjoin you to do this thing. <sup>19</sup> § \* When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the orphan, and for the widow; that ADONAI your God may bless you in all the work of your hands. <sup>20</sup> When you beat your olive tree, you shall not go over the boughs again. It shall be for the foreigner, for the orphan, and for the widow. <sup>21</sup> When you harvest your vineyard, you shall not glean it after yourselves. It shall be for the foreigner, for the fatherless, and for the widow. <sup>22</sup> You shall remember that you were a slave in the land of Egypt [Abode of slavery]. Therefore I enjoin you to do this thing.

## 25

<sup>1</sup> If there is a controversy between men, and they come to judgment, and the judges judge them; then they shall

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† 24:17 Deut 24:17 (Deut 24:17-18; Ex 22:21-23 [Heb Bible Ex 22:21-23]) (#10.613): T. Not to deprive justice to foreigners, widows, and orphans / R. Not to pervert the judgment of strangers, converts, and orphans ‡ 24:17 Deut 24:17 (Deut 24:17-18) (#8.542): T. Not to take a widow's clothes as collateral for a loan / R. Not to take a loan collateral from a widow § 24:19 Deut 24:19 (#8.543): To leave the forgotten sheaves in your harvesting of your fields \* 24:19 Deut 24:19 (Deut 24:20-21, 24:19-22) (#8.544): T. This is not found in the straight forward text, it is implied by (Deut 24:20-21) / R. Not to gather for a second time, that is the forgotten sheaths of your field or the forgotten fruit in your trees

Deuteronomy / D'varim 25:28 Deuteronomy / D'varim 25:5

justify the upright, and condemn the wicked. <sup>2</sup>\* It shall be, if the wicked man is worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. <sup>3</sup>† He may sentence him to no more than forty stripes. He shall not give more; lest, if he should give more, and beat him more than that many stripes, then your brother will be degraded in your sight.

<sup>4</sup>‡ *You shall not muzzle the ox when he treads out the grain.*  
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<sup>5</sup>\* *If brothers dwell together, and one of them dies, and has no son, the wife of the dead shall not be married*

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\* 25:2 Deut 25:2 (Deut 25:1-3) (#6.425): T. The judge is to whip the wicked in proportion to the offense / R. For the court are to carry out to whipping the wicked person, the wrong-doer † 25:3 Deut 25:3 (#6.426): T. A judge shall not inflict more than 40 lashes / R. The court must not exceed the prescribed number of lashes Consider: Commentators and Historians propose Judaism understood that 40 lashes was capable of causing death. Other commentators apply the same reasoning to Roman judgment of 40 lashes. / Consider: Judaism, in order to prevent intentional killing under a whipping judgment, has applied this command as “forty minus one” lashes ‡ 25:4 Deut 25:4 (#8.545): T. Not to muzzle an animal while threshing grain / R. Not to muzzle an ox while plowing R. Note: Not to steal by withholding the rightful or appropriate compensation § 25:4 Quoted in 1 Cor 9:9; 1 Tim 5:18 \* 25:5 Deut 25:5 (#7.480): T. The widow whose husband has died and remains childless shall only marry her deceased husband’s brother / R. The widow must not remarry until the ties with her brother-in-law are removed T. Example: Ruth [Friend] had to be released from the nameless first kinsman before Boaz [In majesty, in strength], the second kinsman, was able to act as *go’el* redeemer / kinsman: to Ruth (Ruth 4:4-10)

outside to a stranger. † *Her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her.* <sup>6</sup> It shall be that the firstborn whom she bears shall succeed in the name of his brother who is dead, *that his name not be blotted out of Israel [God prevails].* ‡

<sup>7</sup> If the man does not want to take his brother's wife, then his brother's wife shall go up to the gate to the elders, and say, "My husband's brother refuses to raise up to his brother a name in Israel [God prevails]. He will not perform the duty of a husband's brother to me." <sup>8</sup> Then the elders of his city shall call him, and speak to him: and if he stands and says, "I don't want to take her;" <sup>9</sup> § then his brother's wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face. She shall answer and say, "So shall it be done to the man who does not build up his brother's house." <sup>10</sup> His name shall be called in Israel [God prevails], "The house of him who had his shoe removed."

<sup>11</sup> When men strive against each other, and the wife of one draws near to deliver her husband out of the hand of him who strikes him, and puts out her hand, and takes

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† 25:5 Deut 25:5 (#7.481): T. The brother-in-law is to marry the widow of his brother, should he die and his brother is childless / R. To preform *yavam* 'brother-in-law's duty' T. Note: In Hebrew, the brother-in-law is called the *yavam* 'husband's brother', the widow is called the *yevamah* 'deceased) husband's wife', thus the arrangement is called *yavam* 'brother-in-law's duty' ‡ 25:6 Quoted in Matt 22:24; Mark 12:19; Luke 20:28

§ 25:9 Deut 25:9 (Deut 25:7-10) (#7.482): T. For the widow to be formally released to marry anyone she will if the brother-in-law refuses to marry her / R. To do *chalitzah* 'the ceremony freeing a widow from the brother-in-law's duty to marry her'. This arrangement is called *yavam* 'brother-in-law's duty' T. Directive: The brother-in-law is to appear before the elders of the town and confess he refuses to marry his deceased brother's wife

him by his private parts, <sup>12</sup>\* then you shall cut off her hand. † Your eye shall have no pity.

<sup>13</sup>‡ You shall not have in your bag diverse weights, one heavy and one light. <sup>14</sup> You shall not have in your house diverse measures, one large and one small. <sup>15</sup> You shall have a perfect and just weight. You shall have a perfect and just measure, that your days may be long in the land which ADONAI your God gives you. <sup>16</sup> For all who do such things, all who deal dishonestly, are an abomination to ADONAI your God.

(*Maftir ·Conclusion·*) <sup>17</sup> § Remember what Amalek did to you by the way as you came out of Egypt [Abode of slavery]; <sup>18</sup> how he met you by the way, and struck the

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\* 25:12 Deut 25:12 (Deut 25:11-12) (#6.427): T. “When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand grabbing him by the private parts; (v11) then you shall cut off her hand, your eye shall have no pity” (v12) / R. To save the life of the one being pursued, even if it requires taking the life of the pursuer Consider: Many people who compile *Torah ·Teaching·* commands agree on this interpretation, unique from the direct reading of the text † 25:12 Deut 25:12 (#6.428): T. “When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand grabbing him by the private parts; (v11) then you shall cut off her hand, your eye shall have no pity” (v12) / R. Not to pity the pursuer / R. Not to spare a pursuer, but he is to be slain before he reaches the pursued and in order to prevent the pursuer from slaying the pursued or uncovering their nakedness Consider: Many people who compile *Torah ·Teaching·* commands agree on this interpretation, unique from the direct reading of the text ‡ 25:13

Deut 25:13-14 (Deut 25:13-16) (#9.577): T. Not to possess dishonest weights and measurements / R. Not to possess inaccurate scales and weights even if they are not for use § 25:17 Deut 25:17 (Deut 25:17-18; Ex 17:8-16) (#6.429): To remember what Amalek did Note: When leaving Egypt, he attacked Israel and the stragglers; he was unafraid of God

Deuteronomy / D'varim 25:19<sup>89</sup>Deuteronomy / D'varim 26:3

rearmost of you, all who were feeble behind you, when you were faint and weary; and he didn't fear God. <sup>19</sup>\* †  
Therefore it shall be, when ADONAI your God has given you rest from all your enemies all around, in the land which ADONAI your God gives you for an inheritance to possess it, that you shall blot out the memory of Amalek [Man who licks up] from under the sky. You shall not forget.

*Haftarah Ki Tetze · Taking leave · When You go out:*

*Yesha'yahu / Isaiah 54:1-10;*

*(Messianic adaptation: Start the Haftarah at 52:13)*

*B'rit Hadashah · New Covenant: Luke 23:1-25*

**Parashah 50: Ki Tavo · When You come in**  
**26:1-29:9**

## 26

<sup>1</sup> It shall be, when you have come in to the land which ADONAI your God gives you for an inheritance, possess it, and dwell in it, <sup>2</sup> that you shall take some of the first of all the fruit of the ground, which you shall bring in from your land that ADONAI your God gives you. You shall put it in a basket, and shall go to the place which ADONAI your God shall choose, to cause his name to dwell there. <sup>3</sup> You shall come to the priest who shall be in those days, and tell him, "I profess today to ADONAI your God, that I have come

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\* 25:19 Deut 25:19 (Deut 25:17-19) (#6.430): T. To wipe out the memory of Amalek from under heaven / R. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert, don't forget! † 25:19 Deut 25:19 (Deut 25:17-19) (#6.431): T. This is not found in the straight forward text; it could be implied by (Deut 25:19) / R. Wipe out the descendants of Amalek

to the land which ADONAI swore to our fathers to give us.”<sup>4</sup> The priest shall take the basket out of your hand, and set it down before ADONAI your God’s altar.<sup>5</sup> \* You shall answer and say before ADONAI your God, “My father was a Syrian ready to perish. He went down into Egypt [Abode of slavery], and lived there, few in number. There he became a great, mighty, and populous nation.<sup>6</sup> The Egyptians [people from Abode of slavery] mistreated us, afflicted us, and imposed hard labor on us.<sup>7</sup> Then we cried to ADONAI, the God of our fathers. ADONAI *sh'ma* ·hear obey· our voice, and saw our affliction, our toil, and our oppression.<sup>8</sup> ADONAI brought us out of Egypt [Abode of slavery] with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders;<sup>9</sup> and he has brought us into this place, and has given us this land, a land flowing with milk and honey.<sup>10</sup> Now, behold, I have brought the first of the fruit of the ground, which you, ADONAI, have given me.” You shall set it down before ADONAI your God, and *hawa* ·bow low, prostrate· to worship before ADONAI your God.<sup>11</sup> You shall rejoice in all the good which ADONAI your God has given to you, and to your house, you, and the Levite [Descendant of United with], and the foreigner who is among you.

(2)<sup>12</sup> When you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite [Descendant of United with], to the foreigner, to the orphan, and to the widow, that they may eat within your gates, and be filled.

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\* 26:5 Deut 26:5 (Deut 26:1-11) (#4.353): T. To make the declaration (Deut 26:3, 5-10) upon bringing the first fruits to the *Cohen* ·Priest· / R. To read the *Torah* ·Teaching· portion pertaining to the presentation of the first fruits

13 † You shall say before ADONAI your God, “I have put away the holy things out of my house, and also have given them to the Levite, to the foreigner, to the orphan, and to the widow, according to all your *mitzvot* instructions which you have enjoined me. I have not transgressed any of your *mitzvot* instructions, neither have I forgotten them. 14 ‡ I have not eaten of it in my mourning, § neither have I removed any of it while I was unclean, \* nor given of it for the dead. I have *sh'ma* heard obeyed ADONAI my God’s voice. I have done according to all that you have enjoined me. 15 Look down from your holy habitation, from heaven, and bless your people Israel [God prevails], and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey.”

(3) 16 Today ADONAI your God enjoins to you to do these statutes and judgments. You shall therefore keep and do them with all your heart and with all your soul. 17 You have declared today that ADONAI is your God, and that you would walk in his ways, and keep his statutes,

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† 26:13 Deut 26:13 (Deut 26:12-15, 26:10-19, ch. 26) (#4.354): T. To make a tithe declaration (Deut 26:13-15) unto Adonai in the third year / R. To read the confession of tithes every fourth and seventh Year ‡ 26:14 Deut 26:14 (Deut 26:12-15) (#4.355): T. Not to eat the *ma'aser sheni* second tithe, the tithe in the third year (v12), while mourning / R. A mourner on the first day after death must not eat the *ma'aser sheni* second tithe, the tithe in the third year (v12) § 26:14 Deut 26:14 (Deut 26:12-15) (#4.356): Not to eat the *ma'aser sheni* second tithe, the tithe in the third year (v12), while unclean until the tithe has been redeemed \* 26:14 Deut 26:14 (Deut 26:12-15) (#4.357): T. Not to give any the *ma'aser sheni* second tithe, the tithe in the third year (v12), “for the dead” / R. Not to expend the proceeds of the second tithe on anything but food, drink, or ointment (v12) because anything outside of things necessary for sustenance comes within the class in the phrase “Given for the dead” (v14)

and his *mitzvot* ·instructions·, and his judgments, and *sh'ma* ·hear obey· his voice. <sup>18</sup> ADONAI has declared today that you are *le'am segulah* ·people of special treasure· for his own possession, as he has promised you, and that you should keep all his *mitzvot* ·instructions·. <sup>19</sup> He will make you high above all nations that he has made, in *tehilah* ·praise song, in name, and in honor; and that you may be a holy people to ADONAI your God, as he has spoken.

## 27

(4) <sup>1</sup> Moses [Drawn out] and the elders of Israel [God prevails] enjoined the people, saying, “Keep all the *mitzvot* ·instructions· and statutes which I enjoin you today. <sup>2</sup> It shall be on the day when you shall pass over the Jordan [Descender] to the land which ADONAI your God gives you, that you shall set yourself up great stones, and coat them with plaster. <sup>3</sup> You shall write on them all the words of this *Torah* ·Teaching·, when you have passed over; that you may go in to the land which ADONAI your God gives you, a land flowing with milk and honey, as ADONAI , the God of your fathers, has promised you. <sup>4</sup> It shall be, when you have crossed over the Jordan [Descender], that you shall set up these stones, which I enjoin you today, on Mount Ebal, and you shall coat them with plaster. <sup>5</sup> There you shall build an altar to ADONAI your God, an altar of stones. You shall not use any iron tool on them. <sup>6</sup> You shall build ADONAI your God’s altar of uncut stones. You shall offer burnt offerings on it to ADONAI your God. <sup>7</sup> You shall sacrifice peace offerings, and shall eat there. You shall rejoice before ADONAI your God. <sup>8</sup> You shall write on the stones all the words of this *Torah* ·Teaching· very plainly.”

<sup>9</sup> Moses [Drawn out] and the priests the Levites [Descendants of United with] spoke to all Israel [God prevails], saying, “Be silent, and *sh'ma* ·hear obey·, Israel [God prevails]! Today you have become the people of ADONAI your God. <sup>10</sup> You shall therefore *sh'ma* ·hear obey· ADONAI your God’s voice, and do his instructions and his statutes, which I enjoy you today.”

(5) <sup>11</sup> Moses [Drawn out] enjoined the people the same day, saying, <sup>12</sup> “These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan [Descender]: Simeon [Hearing], Levi [United with], Judah [Praised], Issachar [Hire, Reward], Joseph [May he add], and Benjamin [Son of right hand, Son of south]. <sup>13</sup> These shall stand on Mount Ebal for the curse: Reuben [See, a son!], Gad [Good fortune], Asher [Happy], Zebulun [Living together], Dan [He judged], and Naphtali [My wrestling]. <sup>14</sup> With a loud voice, the Levites [Descendants of United with] shall say to all the men of Israel [God prevails], <sup>15</sup> ‘Cursed is the man who makes an engraved or molten image, an abomination to ADONAI, the work of the hands of the craftsman, and sets it up in secret.’

All the people shall answer and say, ‘*Amen* ·So be it·.’

<sup>16</sup> ‘Cursed is he who dishonors his father or his mother.’  
All the people shall say, ‘*Amen* ·So be it·.’

<sup>17</sup> ‘Cursed is he who removes his neighbor’s landmark.’  
All the people shall say, ‘*Amen* ·So be it·.’

<sup>18</sup> ‘Cursed is he who leads the blind astray on the road.’  
All the people shall say, ‘*Amen* ·So be it·.’

<sup>19</sup> ‘Cursed is he who withholds *mishpat* ·justice· from the foreigner, orphan, and widow.’

All the people shall say, ‘*Amen* ·So be it·.’

<sup>20</sup> ‘Cursed is he who lies with his father’s wife, because he dishonors his father’s bed.’

'All the people shall say, 'Amen ·So be it.'

<sup>21</sup> 'Cursed is he who lies with any kind of animal.'

'All the people shall say, 'Amen ·So be it.'

<sup>22</sup> 'Cursed is he who lies with his sister, his father's daughter or his mother's daughter.'

'All the people shall say, 'Amen ·So be it.'

<sup>23</sup> 'Cursed is he who lies with his mother-in-law.'

'All the people shall say, 'Amen ·So be it.'

<sup>24</sup> 'Cursed is he who secretly kills his neighbor.'

'All the people shall say, 'Amen ·So be it.'

<sup>25</sup> 'Cursed is he who takes a bribe to kill an innocent person.'

All the people shall say, 'Amen ·So be it.'

<sup>26</sup> 'Cursed is he who does not uphold the words of this Torah ·Teaching· by doing them.' \*

'All the people shall say, "Amen ·So be it.'" "

## 28

<sup>1</sup> It shall happen, if you shall *sh'ma* ·hear obey· *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all his *mitzvot* ·instructions· which I enjoin you today, that ADONAI your God will set you high above all the nations of the earth. <sup>2</sup> All these blessings will come upon you, and overtake you, if you *sh'ma* ·hear obey· ADONAI your God's voice. <sup>3</sup> You shall be blessed in the city, and you shall be blessed in the field. <sup>4</sup> You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. <sup>5</sup> Your basket and your kneading trough shall be blessed. <sup>6</sup> You shall be blessed when you come in, and you shall be blessed when you go out. (6) <sup>7</sup> ADONAI will cause your enemies who rise up against you to be struck

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\* 27:26 Quoted in Gal 3:10

before you. They will come out against you one way, and will flee before you seven ways. <sup>8</sup> ADONAI will enjoy the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which ADONAI your God gives you. <sup>9</sup>\* ADONAI will establish you for a holy people to himself, as he has sworn to you, if you shall keep the *mitzvot* ·instructions· of ADONAI your God, and walk in his ways. <sup>10</sup> All the peoples of the earth shall see that you are called by ADONAI's name, and they will be afraid of you. <sup>11</sup> ADONAI will grant you abundant prosperity, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which ADONAI swore to your fathers to give you. <sup>12</sup> ADONAI will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow. <sup>13</sup> ADONAI will make you the head, and not the tail. You will be above only, and you will not be beneath; if you *sh'ma* ·hear obey· the *mitzvot* ·instructions· of ADONAI your God, which I enjoin you today, to observe and to do, <sup>14</sup> and shall not turn aside from any of the words which I enjoin you today, to the right hand, or to the left, to go after other deities to *abad* ·serve· them.

<sup>15</sup> But it shall come to pass, if you will not *sh'ma* ·hear obey· ADONAI your God's voice, to observe to do all his *mitzvot* ·instructions· and his statutes which I enjoin you today, that all these curses will come on you, and overtake you. <sup>16</sup> You will be cursed in the city, and you will be cursed in the field. <sup>17</sup> Your basket and your kneading trough will be cursed. <sup>18</sup> The fruit of your body, the fruit of your ground, the increase of your livestock, and the

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\* 28:9 Deut 28:9 (#1.58): To emulate, imitate, and observe Adonai and to walk in His ways

young of your flock will be cursed. <sup>19</sup> You will be cursed when you come in, and you will be cursed when you go out. <sup>20</sup> ADONAI will send on you cursing, confusion, and rebuke, in all that you put your hand to do, until you are destroyed, and until you perish quickly; because of the evil of your doings, by which you have forsaken me. <sup>21</sup> ADONAI will make the pestilence cling to you, until he has consumed you from off the land, where you go in to possess it. <sup>22</sup> ADONAI will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with *tzara'at* mildew. They will pursue you until you perish. <sup>23</sup> Your sky that is over your head will be bronze, and the earth that is under you will be iron. <sup>24</sup> ADONAI will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed. <sup>25</sup> ADONAI will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth among all the kingdoms of the earth. <sup>26</sup> Your dead body will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away. <sup>27</sup> ADONAI will strike you with the boils of Egypt [Abode of slavery], with the tumors, with the scurvy, and with the itch, of which you cannot be healed. <sup>28</sup> ADONAI will strike you with madness, with blindness, and with astonishment of heart. <sup>29</sup> You will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you. <sup>30</sup> You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit. <sup>31</sup> Your ox will be slain before your eyes, and you will not

eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you. <sup>32</sup> Your sons and your daughters will be given to another people. Your eyes will look, and fail with longing for them all day long. There will be no power in your hand. <sup>33</sup> A nation which you don't know eat the fruit of your ground and all of your work. You will only be oppressed and crushed always; <sup>34</sup> so that the sights that you see with your eyes will drive you mad. <sup>35</sup> ADONAI will strike you in the knees and in the legs with a sore boil, of which you cannot be healed, from the sole of your foot to the crown of your head. <sup>36</sup> ADONAI will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you will *abad*·serve· other deities of wood and stone. <sup>37</sup> You will become an astonishment, a proverb, and a byword among all the peoples where ADONAI will lead you away. <sup>38</sup> You will carry much seed out into the field, and will gather little in; for the locust will consume it. <sup>39</sup> You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them. <sup>40</sup> You will have olive trees throughout all your borders, but you won't anoint yourself with the oil; for your olives will drop off. <sup>41</sup> You will father sons and daughters, but they will not be yours; for they will go into captivity. <sup>42</sup> Locusts will consume all of your trees and the fruit of your ground. <sup>43</sup> The foreigner who is among you will mount up above you higher and higher, and you will come down lower and lower. <sup>44</sup> He will lend to you, and you won't lend to him. He will be the head, and you will be the tail. <sup>45</sup> All these curses will come on you, and will pursue you, and overtake you, until you are destroyed;

because you didn't *sh'ma* ·hear obey· ADONAI your God's voice, to keep his *mitzvot* ·instructions· and his statutes which he enjoined you. <sup>46</sup> They will be for a sign and for a wonder to you and to your offspring forever. <sup>47</sup> Because you didn't *abad* ·serve· ADONAI your God with joyfulness, and with gladness of heart, by reason of the abundance of all things; <sup>48</sup> therefore you will *abad* ·serve· your enemies whom ADONAI sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck, until he has destroyed you. <sup>49</sup> ADONAI will bring a nation against you from far, from the end of the earth, as the eagle flies; a nation whose language you will not *sh'ma* ·hear understand obey·; <sup>50</sup> a nation of fierce facial expressions, that does not respect the elderly, nor show favor to the young, <sup>51</sup> and they will eat the fruit of your livestock, and the fruit of your ground, until you are destroyed. They also won't leave you grain, new wine, or oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. <sup>52</sup> They will besiege you in all your gates, until your high and fortified walls come down, in which you trusted, throughout all your land. They will besiege you in all your gates throughout all your land, which ADONAI your God has given you. <sup>53</sup> You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom ADONAI your God has given you, in the siege and in the distress with which your enemies will distress you. <sup>54</sup> The man who is tender among you, and very delicate, his eye will be evil toward his brother, toward the wife whom he loves, and toward the remnant of his children whom he has remaining; <sup>55</sup> so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress

with which your enemy will distress you in all your gates. <sup>56</sup> The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil toward the husband that she loves, toward her son, toward her daughter, <sup>57</sup> toward her young one who comes out from between her feet, and toward her children whom she bears; for she will eat them secretly for lack of all things, in the siege and in the distress with which your enemy will distress you in your gates. <sup>58</sup> If you will not observe to do all the words of this *Torah* ·Teaching· that are written in this book, that you may fear this glorious and fearful name, YAHWEH ELOHEINU ·He sustains breathing Your God·; <sup>59</sup> then ADONAI will make your plagues fearful, and the plagues of your offspring, even great plagues, and of long duration, and severe sicknesses, and of long duration. <sup>60</sup> He will bring on you again all the diseases of Egypt [Abode of slavery], which you were afraid of; and they will cling to you. <sup>61</sup> Also every sickness and every plague, which is not written in the book of this *Torah* ·Teaching·, ADONAI will bring them on you, until you are destroyed. <sup>62</sup> You will be left few in number, even though you were as the stars of the sky for multitude; because you didn't *sh'ma* ·hear obey· ADONAI your God's voice. <sup>63</sup> It will happen that as ADONAI rejoiced over you to do you good, and to multiply you, so ADONAI will rejoice over you to cause you to perish, and to destroy you. You will be plucked from off the land where you go in to possess it. <sup>64</sup> ADONAI will scatter you among all peoples, from one end of the earth to the other end of the earth. There you will *abad* ·serve· other deities, which you have not known, you nor your fathers, even wood and stone. <sup>65</sup> Among these nations you will find no ease, and there will be no

rest for the sole of your foot; but ADONAI will give you there a trembling heart, failing of eyes, and pining of soul. <sup>66</sup> Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life. <sup>67</sup> In the morning you will say, "I wish it were evening!" and at evening you will say, "I wish it were morning!" for the fear of your heart which you will fear, and for the sights which your eyes will see. <sup>68</sup> ADONAI will bring you into Egypt [Abode of slavery] again with ships, by the way of which I told to you that you would never see it again. There you will sell yourselves to your enemies for male and female slaves, and nobody will buy you.

## 29

<sup>1</sup> These are the words of the covenant ·binding contract between two or more parties· which ADONAI enjoined Moses [Drawn out] to make with the children of Israel [God prevails] in the land of Moab [From father], in addition to the covenant which he made with them in Horeb [Desert]. (7) <sup>2</sup> \* Moses [Drawn out] called to all Israel [God prevails], and said to them:

Your eyes have seen all that ADONAI did in the land of Egypt [Abode of slavery] to Pharaoh, and to all his servants, and to all his land; <sup>3</sup> the great trials which your eyes saw, the signs, and those great wonders. <sup>4</sup> But ADONAI has *not given* you a heart to know, *eyes to see*, and *ears to sh'ma ·hear obey·, to this day.* † <sup>5</sup> I have led you forty years in the wilderness. Your clothes have not grown old on you, and your shoes have not grown old on your feet. <sup>6</sup> You have not eaten bread, neither have you drunk wine or strong drink; that you may know that I am

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\* 29:2 Hebrew ch. 29 v. 1 † 29:4 Quoted in Rom 11:8

ADONAI your God. (*Maftir · Conclusion*.) <sup>7</sup>‡ When you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them. <sup>8</sup> We took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. <sup>9</sup> § Therefore keep the words of this covenant and do them, that you may prosper in all that you do.

*Haftarah Ki Tavo · Taking leave · When You come in:*

*Yesha'yahu / Isaiah 60:1-22*

*B'rit Hadashah · New Covenant: Luke 23:26-56*

## Parashah 51: *Nitzavim* · You stand 29:10-30:20

<sup>10</sup> \* All of you stand today in the presence of ADONAI your God; your heads, your tribes, your elders, and your officers, even all the men of Israel [God prevails], <sup>11</sup> your little ones, your wives, and the foreigners who are in the middle of your camps, from the one who cuts your wood to the one who draws your water; <sup>12</sup> that you may enter into the covenant of ADONAI your God, and into his oath, which ADONAI your God makes with you today; (*LY:2*) <sup>13</sup> † that he may establish you today as his people, and that he may be your God, as he spoke to you, and as he swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter]. <sup>14</sup> Neither do I make this covenant and this oath with you only, <sup>15</sup> but with those who stand here with us today before *Yahweh*

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‡ 29:7 Hebrew ch. 29 v. 6   § 29:9 Hebrew ch. 29 v. 8   \* 29:10 Hebrew ch. 29 v. 9   † 29:13 Hebrew ch. 29 v. 12

*Eloheikhem* [Yahweh our God], and also with those who are not here with us today (*LY:3*) <sup>16</sup> ‡ (for you know how we lived in the land of Egypt [Abode of slavery], and how we came through the middle of the nations through which you passed; <sup>17</sup> and you have seen their detestable things and their idols, wood and stone, silver and gold, which were among them); <sup>18</sup> lest there should be among you man, woman, family, or tribe whose heart turns away today from *Yahweh Eloheikhem* [Yahweh our God], to go to *abad* ·serve· the deities of those nations; lest there should be among you a *root that produces bitter poison*; § <sup>19</sup> and it happen, when he *sh'ma* ·hears obeys· the words of this curse, that he bless himself in his heart, saying, “I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry.” <sup>20</sup> ADONAI will not pardon him, but then ADONAI’s anger and his jealousy will smoke against that man, and all the curse that is written in this book will fall on him, and ADONAI will blot out his name from under the sky. <sup>21</sup> ADONAI will set him apart for evil out of all the tribes of Israel [God prevails], according to all the curses of the covenant that is written in this book of the *Torah* ·Teaching·.

<sup>22</sup> The generation to come, your children who will rise up after you, and the foreigner who will come from a far land, will say, when they see the plagues of that land, and the sicknesses with which ADONAI has made it sick; <sup>23</sup> and that all of its land is sulfur, salt, and burning, that it is not sown, does not produce, nor does any grass grow in it, like the overthrow of Sodom [Burning], Gomorrah [Rebellious people, Tyrants], Admah, and Zeboiim, which ADONAI overthrew in his anger, and in his wrath; <sup>24</sup> even

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‡ 29:16 Hebrew ch. 29 v. 15    § 29:18 Quoted in Heb 12:15

all the nations will say, "Why has ADONAI done thus to this land? What does the heat of this great anger mean?"

<sup>25</sup> Then men will say, "Because they abandoned the covenant of ADONAI, the God of their fathers, which he made with them when he brought them out of the land of Egypt [Abode of slavery], <sup>26</sup> and went and *abad* ·served· other deities, and *hawa* ·bowed low, prostrated· in worship them, deities that they didn't know, and that he had not given to them. <sup>27</sup> Therefore ADONAI's anger burned against this land, to bring on it all the curses that are written in this book. <sup>28</sup> ADONAI rooted them out of their land in anger, in wrath, and in great indignation, and thrust them into another land, as it is today."

<sup>29</sup> The secret things belong to *Yahweh Eloheikhem* [Yahweh our God]; but the things that are revealed belong to us and to our children forever, that we may do all the words of this *Torah* ·Teaching·.

## 30

(RY:2, LY:4) <sup>1</sup> It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where ADONAI your God has driven you, <sup>2</sup> and *teshuvah* ·completely return· to ADONAI your God, and *sh'ma* ·hear obey· his voice according to all that I enjoin you today, you and your children, with all your heart, and

with all your soul; <sup>3</sup> \* that then ADONAI your God will release you from captivity, have *racham* ·compassionate love· on you, and will make *teshuvah* ·complete return· and gather you from all the peoples where ADONAI your God has scattered you. <sup>4</sup> If your outcasts are in the uttermost parts of the heavens, from there ADONAI your God will gather you, and from there he will bring you back. <sup>5</sup> ADONAI your God will bring you into the land which your fathers possessed, and you will possess it. He will do you good, and increase your numbers more than your fathers. <sup>6</sup> ADONAI your God will circumcise your heart, and the heart of your offspring, to *'ahav* ·affectionately love· ADONAI your God with all your heart, and with all your soul, that you may live. (RY:3, LY:5) <sup>7</sup> ADONAI your God will put all these curses on your enemies, and on those who hate you, who persecuted you. <sup>8</sup> You shall make *teshuvah* ·complete return· and *sh'ma* ·hear obey· ADONAI 's voice, and do all his *mitzvot* ·instructions· which I enjoin you today. <sup>9</sup> ADONAI your God will make you plenteous in all the work of your hand, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, for good; for ADONAI will again rejoice over you

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\* 30:3 MPr: Rambam explains: “King Messiah will arise in the future and will restore the kingship of David to its ancient condition, to rule as it was at first. And he will rebuild the Temple and gather the exiled of Israel. And in his days all the laws will return as they were in the past. Israel will offer up sacrifices, and will observe the Sabbatical years and the Jubilee years with regard to all the commandments stated in the Torah. And he who does not believe in Messiah, or he who does not await Messiah’s coming, denies not only the prophets, but also the Torah and Moses our Master. For, behold, the Torah testifies about the Messiah as it is written in (Deut 30:3-5). (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). (Mic 4:1-2; Isaiah 2:2-4; 42:21; Luke 24:44; Rev 21:22, 21:24-27)

for good, as he rejoiced over your fathers; <sup>10</sup> if you will *sh'ma* ·hear obey· ADONAI your God's voice, to keep his *mitzvot* ·instructions· and his statutes which are written in this book of the *Torah* ·Teaching·; if you turn to ADONAI your God with all your heart, and with all your soul.

(LY:6) <sup>11</sup> For this *mitzvah* ·instruction· which I enjoin you today is not too hard for you or too distant. <sup>12</sup> It is not in heaven, so that you should say, “Who will go up for us to heaven, and bring it to us, that we may *sh'ma* ·hear obey· it, so we may do it?” <sup>13</sup> Neither is it beyond the sea, that you should say, “Who will go † over the sea for us, and bring it to us, that we may that we may *sh'ma* ·hear obey· it, so it, so we may do it?” <sup>14</sup> But the word is very near to you, in your mouth and in your heart, that you may do it. ‡ (RY:4, LY:7) <sup>15</sup> Behold, I have set before you today life and prosperity, and death and evil. <sup>16</sup> For I enjoin you today to '*ahav* ·affectionately love· ADONAI your God, to walk in his ways, and to keep his *mitzvot* ·instructions·, his statutes, and his judgments, that you may live and multiply, and that ADONAI your God may bless you in the land where you go in to possess it. <sup>17</sup> But if your heart turns away, and you will not *sh'ma* ·hear obey·, but are drawn away, and *hawa* ·bow low, prostrate· to worship other deities, and *abad* ·serve· them; (LY: Maftir ·Conclusion·) <sup>18</sup> I denounce to you today, that you will surely perish. You will not prolong your days in the land where you pass over the Jordan [Descender] to go in to possess it. <sup>19</sup> I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your descendants; <sup>20</sup> to '*ahav* ·affectionately love· ADONAI

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† 30:13 Quoted in Rom 10:6-7 ‡ 30:14 Quoted in Rom 10:8

*Deuteronomy / D'varim 31:1 106 Deuteronomy / D'varim 31:6*

your God, to *sh'ma* ·hear obey· his voice, and to *dabak* ·cling to, worship· him; for he is your life, and the length of your days; that you may dwell in the land which ADONAI swore to your fathers, to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], to give them.

*Haftarah Nitzavim ·Taking leave · You stand·:*

*Yesha'yahu / Isaiah 61:10-63:9*

*B'rit Hadashah ·New Covenant·: Luke 24:1-12*

**Parashah 52: *Vayelekh* ·And he went·  
31:1-30**

## 31

*In regular years read with Parashah 51; in leap years, read separately*

<sup>1</sup> Moses [Drawn out] went and spoke these words to all Israel [God prevails]. <sup>2</sup> He said to them, “I am one hundred twenty years old today. I can no more go out and come in. ADONAI has said to me, ‘You shall not go over this Jordan [Descender].’ <sup>3</sup> ADONAI your God himself will go over before you. He will destroy these nations from before you, and you shall dispossess them. Joshua [Salvation Yah] will go over before you, as ADONAI has spoken. (LY:2) <sup>4</sup> ADONAI will do to them as he did to Sihon and to Og, the kings of the Amorites [Descendants of Talkers], and to their land; whom he destroyed. <sup>5</sup> ADONAI will deliver them up before you, and you shall do to them according to all the *mitzvot* ·instructions· I have enjoined you. <sup>6</sup> Be strong and courageous. Don’t be afraid or scared of them;

for ADONAI your God himself is who goes with you. He will not fail you nor forsake you.” \*

(RY:5, LY:3) <sup>7</sup> Moses [Drawn out] called to Joshua [Salvation Yah], and said to him in the sight of all Israel [God prevails], “Be strong and courageous, for you shall go with this people into the land which ADONAI has sworn to their fathers to give them; and you shall cause them to inherit it. <sup>8</sup> ADONAI himself is who goes before you. He will be with you. He will not fail you nor forsake you. † Don't be afraid. Don't be discouraged.”

<sup>9</sup> Moses [Drawn out] wrote this *Torah* ·Teaching·, and delivered it to the priests the sons of Levi [United with], who bore the ark of ADONAI 's covenant, and to all the elders of Israel [God prevails]. <sup>10</sup> Moses [Drawn out] enjoined them, saying, “At the end of every seven years, in the set time of the year of release, in the festival of *Sukkot* ·Booths·; <sup>11</sup> when all Israel [God prevails] has come to appear before ADONAI your God in the place which he will choose, you shall read this *Torah* ·Teaching· before all Israel [God prevails] in their hearing. <sup>12</sup> ‡ Assemble the people, the men and the women and the little ones, and the foreigners who are within your gates, that they may *sh'ma* ·hear obey·, and that they may learn, and fear ADONAI your God, and observe to do all the words of this *Torah* ·Teaching·; <sup>13</sup> and that their children, who have not known, may *sh'ma* ·hear obey·, and learn to fear ADONAI

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\* 31:6 Quoted in Heb 13:5 † 31:8 Quoted in Heb 13:5 ‡ 31:12 Deut 31:12 (Deut 31:9-13) (#4.358): T. Assemble all the people in your towns to hear *Torah* ·Teaching· at the end of the seventh Year, the Sabbath Year, the *Sh'mitta* ·Release· Year / R. To assemble all the people on the *Sukkot* ·Tabernacles· following the seventh Year, the *Sh'mitta* ·Release· Year

your God, as long as you live in the land where you go over the Jordan [Descender] to possess it.”

(RY:6, LY:5) <sup>14</sup> ADONAI said to Moses [Drawn out], “Behold, your days approach that you must die. Call Joshua [Salvation Yah], and present yourselves in the Tent of Meeting, that I may enjoin him.”

Moses [Drawn out] and Joshua [Salvation Yah] went, and presented themselves in the Tent of Meeting.

<sup>15</sup> ADONAI appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the Tent’s door. <sup>16</sup> ADONAI said to Moses [Drawn out], “Behold, you shall sleep with your fathers. This people will rise up, and play the prostitute after the strange deities of the land, where they go to be among them, and will forsake me, and break my covenant ·binding contract between two or more parties· which I have made with them. <sup>17</sup> Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, ‘Haven’t these evils come on us because our God is not among us?’ <sup>18</sup> I will surely hide my face in that day for all the evil which they have done, in that they have turned to other deities.

<sup>19</sup> § “Now therefore write this song for yourselves, and teach it to the children of Israel [God prevails]. Put it in their mouths, that this song may be a witness for me against the children of Israel [God prevails]. (RY:7, LY:6)

<sup>20</sup> For when I have brought them into the land which I swore to their fathers, flowing with milk and honey, and they have eaten and filled themselves, and grown fat;

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§ 31:19 Deut 31:19 (Deut 31:19-22, 32:1-43, 32:44-45) (#1.59): T. Every man to write this song and teach it to your children / R. Every man is to write a *Sefer Torah* ·Book Instructions·

then they will turn to other deities, and *abad* ·serve· them, and despise me, and break my covenant. <sup>21</sup> It will happen, when many evils and troubles have come on them, that this song will testify before them as a witness; for it will not be forgotten out of the mouths of their descendants; for I know their ways and what they are doing today, before I have brought them into the land which I swore.”

<sup>22</sup> So Moses [Drawn out] wrote this song the same day, and taught it the children of Israel [God prevails].

<sup>23</sup> He enjoined Joshua [Salvation Yah] the son of Nun, and said, “Be strong and courageous; for you shall bring the children of Israel [God prevails] into the land which I swore to them. I will be with you.”

<sup>24</sup> When Moses [Drawn out] had finished writing the words of this *Torah* ·Teaching· in a book, until they were finished, (*LY:7*) <sup>25</sup> Moses [Drawn out] enjoined the Levites [Descendants of United with], who bore the ark of ADONAI ’s covenant, saying, <sup>26</sup> “Take this book of the *Torah* ·Teaching·, and put it by the side of the ark of ADONAI ’s covenant your God, that it may be there for a witness against you. <sup>27</sup> For I know your rebellion, and your stiff neck. Behold, while I am yet alive with you today, you have been rebellious against ADONAI . How much more after my death? (*Maftir ·Conclusion·*) <sup>28</sup> Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. <sup>29</sup> For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have enjoined you; and evil will happen to you in the latter days; because you will do what ADONAI sees as evil and provoke him to anger by your deeds.”

<sup>30</sup> Moses [Drawn out] spoke in the ears of all the assembly of Israel [God prevails] the words of this song,

Deuteronomy / D'varim 32:11-10 Deuteronomy / D'varim 32:7  
until they were finished.

*Haftarah Vayelekh · Taking leave · And he went:*

*Hoshea / Hosea 14:1-9, Mikhah / Micah 7:18-20, Yo'el / Joel 2:15-27*

*B'rit Hadashah · New Covenant: Luke 24:13-43*

**Parashah 53: Ha'azinu · Hear · 32:1-52**

## 32

- <sup>1</sup> *Sh'ma* · Hear obey, oh heavens, and I will speak!  
Let the earth hear the words of my mouth!
- <sup>2</sup> My doctrine will drop as the rain.  
My speech will condense as the dew,  
as the misty rain on the tender grass,  
as the showers on the herb.
- <sup>3</sup> For I will proclaim ADONAI 's name.  
Ascribe greatness to our God!
- <sup>4</sup> The Rock, his work is perfect,  
for all his ways are *mishpat* · just.  
A God of faithfulness who does no wrong,  
just and right is he.
- <sup>5</sup> They have dealt corruptly with him.  
They are not his children, because of their defect.  
They are *a perverse and crooked generation*. \*
- <sup>6</sup> Is this the way you repay ADONAI ,  
foolish and unwise people?  
Is not he your father who has bought you?  
He has made you and established you.
- (2) <sup>7</sup> Remember the days of old.  
Consider the years of many generations.  
Ask your father, and he will show you;

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\* 32:5 Quoted in Phil 2:15

your elders, and they will tell you.

<sup>8</sup> When *haElyon* [the Most High] gave to the nations their inheritance,  
when he separated the children of men,  
he set the bounds of the peoples  
according to the number of the children of Israel  
[God prevails].

<sup>9</sup> For ADONAI's portion is his people.  
Jacob [Supplanter] is the lot of his inheritance.

<sup>10</sup> He found him in a desert land,  
in the waste howling wilderness.

He surrounded him.  
He cared for him.  
He kept him as the apple of his eye.

<sup>11</sup> As an eagle that stirs up her nest,  
that flutters over her young,  
he spread abroad his wings,  
he took them,  
he bore them on his feathers.

<sup>12</sup> ADONAI alone led him.  
There was no foreign deity with him.

(3) <sup>13</sup> He made him ride on the high places of the earth.  
He ate the increase of the field.

He caused him to suck honey out of the rock,  
oil out of the flinty rock;

<sup>14</sup> butter from the herd, and milk from the flock,  
with fat of lambs,  
rams of the breed of Bashan, and goats,  
with the finest of the wheat.  
From the blood of the grape, you drank wine.

<sup>15</sup> But Jeshurun [Upright one] grew fat, and kicked.  
You have grown fat.  
You have grown thick.  
You have become sleek.

Then he abandoned God who made him,

- and rejected the Rock of his *yishu'ah* ·salvation.
- 16 They moved him to jealousy with strange deities.  
They provoked him to anger with abominations.
- 17 They *sacrificed to demons, not God*, †  
to deities that they didn't know,  
to new deities that came up recently,  
which your fathers didn't dread.
- 18 Of the Rock who became your father, you are unmind-  
ful,  
and have forgotten God who gave you birth.
- (4) 19 ADONAI saw and abhorred,  
because of the provocation of his sons and his daugh-  
ters.
- 20 He said, "I will hide my face from them.  
I will see what their end will be;  
for they are a very perverse generation,  
children in whom is no faithfulness.
- 21 They have moved me to jealousy with that which is not  
God.  
They have provoked me to anger with their vanities.  
*I will provoke them to jealousy with those who are not a people.*  
*I will provoke them to anger with a foolish nation.* ‡
- 22 For a fire is kindled in my anger,  
that burns to the lowest *Sheol* ·Place of the dead;  
devours the earth with its increase,  
and sets the foundations of the mountains on fire.
- 23 "I will heap evils on them.  
I will spend my arrows on them.
- 24 They shall be wasted with hunger,  
and devoured with burning heat  
and bitter destruction.  
I will send the teeth of animals on them,

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† 32:17 Quoted in 1 Cor 10:20 ‡ 32:21 Quoted in Rom 10:19, 11:11

with the venom of vipers that glide in the dust.

25 Outside the sword will bereave,  
and in the rooms, terror;

on both young man and virgin,  
the nursing infant with the gray-haired man.

26 I said that I would scatter them afar.  
I would make their memory to cease from among  
men;

27 were it not that I feared the provocation of the enemy,  
lest their adversaries should judge wrongly,  
lest they should say, 'Our hand is exalted,  
ADONAI has not done all this.' ”

28 For they are a nation void of counsel.  
There is no understanding in them.

(5) 29 Oh that they were wise, that they understood this,  
that they would consider their latter end!

30 How could one chase a thousand,  
and two put ten thousand to flight,  
unless their Rock had sold them,  
and ADONAI had delivered them up?

31 For their rock is not as our Rock,  
even our enemies themselves concede.

32 For their vine is of the vine of Sodom [Burning],  
of the fields of Gomorrah [Rebellious people,  
Tyrants].

Their grapes are poison grapes.  
Their clusters are bitter.

33 Their wine is the poison of serpents,  
the cruel venom of asps.

34 “Is not this laid up in store with me,  
sealed up among my treasures?

35 *Vengeance and recompense is mine, §*  
at the time when their foot slides;  
for the day of their calamity is at hand.  
Their doom rushes at them.”

36 For *ADONAI will judge his people, \**  
and have compassion on his servants,  
when he sees that their power is gone;  
that there is no one remaining, shut up or left at  
large.

37 He will say, “Where are their deities,  
the rock in which they took refuge;

38 which ate the fat of their sacrifices,  
† and drank the wine of their drink offering?

Let them rise up and help you!  
Let them be your protection.

39 “See now that I myself am he.  
There is no *elohim* ·deity· with me.

I kill and I make alive.

I wound and I heal.

There is no one who can deliver out of my hand.

(6) 40 For *I lift up my hand to heaven and declare,*  
as I live forever, ‡

41 if I sharpen my glittering sword,  
my hand grasps it in judgment;

*I will take vengeance* on my adversaries,  
and *will repay §* those who hate me.

42 I will make my arrows drunk with blood.

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§ 32:35 Quoted in Rom 12:19 \* 32:36 Quoted in Heb 10:30 † 32:38 Deut  
32:38 (Deut 32:35-39) (#2b.187): Not to drink wine offered to idols ‡ 32:40  
Quoted in Rev 10:5-6 § 32:41 Quoted in Rom 12:19

My sword shall devour flesh with the blood of the slain and the captives, from the head of the leaders of the enemy.”

<sup>43</sup> *Rejoice, you nations, with his people,* \*  
for he will avenge the blood of his servants.  
He will take vengeance on his adversaries,  
and will make atonement for his land and for his people.

(7) <sup>44</sup> Moses [Drawn out] came and spoke all the words of this song in the ears of the people, he and Joshua [Salvation Yah] the son of Nun. <sup>45</sup> Moses [Drawn out] finished reciting all these words to all Israel [God prevails]. <sup>46</sup> He said to them, “Set your heart to all the words which I testify to you today, which you shall enjoin your children to observe to do, all the words of this *Torah* Teaching. <sup>47</sup> For it is no vain thing for you; because it is your life, and through this thing you shall prolong your days in the land, where you go over the Jordan [Descender] to possess it.”

(*Maftir*) <sup>48</sup> ADONAI spoke to Moses [Drawn out] that same day, saying, <sup>49</sup> “Go up into this mountain of Abarim, to Mount Nebo, which is in the land of Moab [From father], that is across from Jericho [Fragrant, Moon]; and see the land of Canaan [Humbled], which I give to the children of Israel [God prevails] for a possession. <sup>50</sup> Die on the mountain where you go up, and be gathered to your people, as Aaron [Light-bringer] your brother died on Mount Hor, and was gathered to his people; <sup>51</sup> because you trespassed against me among the children of Israel [God prevails] at the waters of Meribah [Quarreling] of Kadesh,

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\* 32:43 Quoted in Rom 15:10

Deuteronomy / D'varim 32:52116Deuteronomy / D'varim 33:4

in the wilderness of Zin; because you didn't uphold my holiness among the children of Israel [God prevails]. <sup>52</sup>For you shall see the land from a distance; but you shall not go there into the land which I give the children of Israel [God prevails].”

*Haftarah Ha'azinu ·Taking leave ·Hear·*

*Sh'mu'el Bet / 2 Samuel 22:1-51*

*B'rit Hadashah ·New Covenant·: John 21:1-25*

**Parashah 54: V'zot HaBrachah ·And this is  
the blessing· 33:1-34:12**

### 33

<sup>1</sup> This is the blessing that Moses [Drawn out] the man of God blessed the children of Israel [God prevails] before his death. <sup>2</sup> He said,

“ADONAI came from Sinai [Thorn],  
and rose from Seir to them.

He shone from Mount Paran.

He came from the ten thousands of holy ones.

At his right hand was a fiery law for them.

<sup>3</sup> Yes, he *choveiv* ·hides in bosom, loves· the people.

All his saints are in your hand.

They sat down at your feet.

Each receives your words.

<sup>4</sup> The *Torah* ·Teaching· Moses [Drawn out] enjoined us,  
an inheritance for the assembly of Jacob [Sup-  
planter].

5 \* He was king in † Jeshurun [Upright one],  
 when the heads of the people were gathered,  
 all the tribes of Israel [God prevails] together.

6 “Let Reuben [See, a son!] live, and not die;  
 Nor let his men be few.”

7 This is for Judah [Praised]. He said,  
 “*Sh'ma* ·Hear obey, ADONAI, the voice of Judah [Praised].  
 Bring him in to his people.

With his hands he contended for himself.  
 You shall be a help against his adversaries.”

(2) 8 About Levi [United with] he said,  
 “Your *Thummim* ·Perfections· and your '*Urim* ·Lights· are  
 with your pious one,  
 whom you proved at Massah [Testing],  
 with whom you contended at the waters of Meribah  
 [Quarreling].

9 He said of his father, and of his mother, ‘I have not seen  
 him.’

He didn't acknowledge his brothers,  
 nor did he know his own children;  
 for they have observed your word,  
 and keep your covenant.

10 They shall teach Jacob [Supplanter] your judgments,  
 and Israel [God prevails] your *Torah* ·Teaching·.

They shall put incense before you,  
 and whole burnt offering on your altar.

11 ADONAI, bless his skills.  
 Accept the work of his hands.

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\* 33:5 MPr: The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Matt 1:17; Luke 1:32-33) † 33:5 MPr: Jeshurun refers to King Messiah whom all twelve tribes will obey. “All will ascribe allegiance.” (Deut 33:5 in Jerusalem Targum). (Rev 21:14)

Strike through the hips of those who rise up against him,  
of those who hate him, that they not rise again.”

<sup>12</sup> About Benjamin [Son of right hand, Son of south] he said,

“The *Yadid*·Beloved· of ADONAI will dwell in safety by him.

He covers him all day long.

He dwells between his shoulders.”

(3) <sup>13</sup> About Joseph [May he add] he said,

“His land is blessed by ADONAI ,

for the precious things of the heavens, for the dew,

for the deep that couches beneath,

<sup>14</sup> for the precious things of the fruits of the sun,

for the precious things that the moon can yield,

<sup>15</sup> for the best things of the ancient mountains,

for the precious things of the everlasting hills,

<sup>16</sup> for the precious things of the earth and its fullness,

the good will of him who lived in the bush.

Let this come on the head of Joseph [May he add],

on the crown of the head of him who was separated

from his brothers.

<sup>17</sup> The firstborn of his herd, majesty is his.

His horns are the horns of the wild ox.

With them he will push all the peoples, to the ends

of the earth.

They are the ten thousands of Ephraim [Fruit].

They are the thousands of Manasseh [Causing to forget].”

(4) <sup>18</sup> About Zebulun [Living together] he said,

“Rejoice, Zebulun [Living together], in your going out;

and Issachar [Hire, Reward], in your tents.

<sup>19</sup> They will call the peoples to the mountain.

There they will offer sacrifices of righteousness,

for they will draw out the abundance of the seas,

the hidden treasures of the sand.”

<sup>20</sup> About Gad [Good fortune] he said,  
“He who enlarges Gad [Good fortune] is blessed.

He dwells as a lioness,  
and tears the arm, yes, the crown of the head.

<sup>21</sup> He provided the first part for himself,  
for the lawgiver’s portion reserved was reserved for  
him.

He came with the heads of the people.

He executed the righteousness of ADONAI ,  
His judgments with Israel [God prevails].”

(5) <sup>22</sup> About Dan [He judged] he said,  
“Dan [He judged] is a lion’s cub  
that leaps out of Bashan.”

<sup>23</sup> About Naphtali [My wrestling] he said,  
“Naphtali [My wrestling], satisfied with favor,  
full of ADONAI ’s blessing,  
Possess the west and the south.”

<sup>24</sup> About Asher [Happy] he said,  
“Asher [Happy] is blessed with children.  
Let him be acceptable to his brothers.  
Let him dip his foot in oil.

<sup>25</sup> Your bars will be iron and bronze.  
As your days, so your strength will be.

<sup>26</sup> “There is no one like God, Jeshurun [Upright one],  
who rides on the heavens for your help,  
in his excellency on the skies.

(6) <sup>27</sup> The eternal God is your dwelling place.  
Underneath are the everlasting arms.

He divorce and cast away the enemy from before you,  
and said, ‘Destroy!’

<sup>28</sup> Israel [God prevails] dwells in safety;

the fountain of Jacob [Supplanter] alone,  
In a land of grain and new wine.

Yes, his heavens drop down dew.

<sup>29</sup> You are happy, Israel [God prevails]!

Who is like you, a people saved by ADONAI ,  
the shield of your help,  
the sword of your excellency?

Your enemies will submit themselves to you.

You will tread on their high places.”

### 34

(7) <sup>1</sup> Moses [Drawn out] went up from the plains of Moab [From father] to Mount Nebo, to the top of Pisgah, that is over against Jericho [Fragrant, Moon]. ADONAI showed him all the land of Gilead, to Dan [He judged], <sup>2</sup> and all Naphtali [My wrestling], and the land of Ephraim [Fruit] and Manasseh [Causing to forget], and all the land of Judah [Praised], to the western sea, <sup>3</sup> and the south, and the Plain of the valley of Jericho [Fragrant, Moon] the city of palm trees, to Zoar [Small]. <sup>4</sup> ADONAI said to him, “This is the land which I swore to Abraham [Father of a multitude], to Isaac [Laughter], and to Jacob [Supplanter], saying, ‘I will give it to your offspring.’ I have caused you to see it with your eyes, but you shall not go over there.”

<sup>5</sup> So Moses [Drawn out] the servant of ADONAI died there in the land of Moab [From father], according to ADONAI’s word. <sup>6</sup> He buried him in the valley in the land of Moab [From father] opposite Beth Peor, but no man knows where his tomb is to this day. <sup>7</sup> Moses [Drawn out] was one hundred twenty years old when he died. His eye was not dim, nor his strength gone. <sup>8</sup> The children of Israel [God prevails] wept for Moses [Drawn out] in the plains of Moab [From father] thirty days, until the days

Deuteronomy / D'varim 34:9-12 Deuteronomy / D'varim 34:12

of weeping in the mourning for Moses [Drawn out] were ended. <sup>9</sup> Joshua [Salvation Yah] the son of Nun was full of the spirit of wisdom; for Moses [Drawn out] had laid his hands on him. The children of Israel [God prevails] *sh'ma* ·heard obeyed· him, and did as ADONAI enjoined Moses [Drawn out]. <sup>10</sup> Since then, there has not arisen a prophet in Israel [God prevails] like Moses [Drawn out], whom ADONAI knew face to face, <sup>11</sup> in all the signs and the wonders, which ADONAI sent him to do in the land of Egypt [Abode of slavery], to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> and in all the mighty hand, and in all the awesome deeds, which Moses [Drawn out] did in the sight of all Israel [God prevails].

*Haftarah V'zot HaBrachah ·Taking leave · And this is the blessing:*

*Y'hoshua / Joshua 1:1-18 (A); 1:1-9 (S)*

*B'rit Hadashah ·New Covenant: Luke 24:44-53*

*Chazak, chazak v'nitchazek! ·Be Strong, be strong, and let us show ourselves courageous! (2 Samuel 10:12)*

## One Unity Resource Bible

The One Unity Resource Bible translation of the Holy Bible into  
American English with some transliterated Hebrew notations

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Dialect: American

Translation by: Thomas Robinson

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