

Shavua Tov



A Rood Awakening! Torah Commentary
By Glenn Mc Williams

DOUBLE PORTION THIS WEEK MATOT / MASSEI

Torah Portion: *Matot*

טוֹט

“Tribes”

Moses spoke to the tribal heads of the Israelites, telling them that this is the word that God had commanded:

Vayedaber Moshe el-rashey ha **matot livney Yisra'el lemor zeh hadavar asher tsivah Adonay.**

Scripture for Study:

Bamidbar (Numbers) 30:2 – 32:42

Torah Portion: *Massei*

מַסְעֵי

“Journeys”

These are the journeys of the Israelites, who had left Egypt in organized groups under the leadership of Moses and Aaron.

Eleh **mas'ey veney-Yisra'el asher yats'u me'erets Mitsrayim letsiv'otam beyad-Moshe ve'Aharon.**

Scripture for Study:

Bamidbar (Numbers) 33:1 – 36:13

Haftarah Portion:

Yirmiyahu (Jeremiah) 2:4 – 28, 3:4

With these two Torah portions we conclude the book of Bamidbar. The combined structure of these two portions provides us with an interesting focus for our teaching. Let us begin with a simple outline of these final two portions.

- Numbers 30:2-16 The statutes concerning the vows
- Numbers 31:1-18 The avenging of the children of Israel on the Midianites
- Numbers 31:19-24 Purging and purifying after battle
- Numbers 31:25-54 Tribute

- Numbers 32:1-42 Reuben and Gad take a vow and inherit their land
- Numbers 33:1-49 The journey in review
- Numbers 33:50-56 Instructions for the land beginning with purging
- Numbers 34:1-12 The boundaries of the land clarified
- Numbers 34:13-29 The land allotted
- Numbers 35:1-8 The cities of the Levites
- Numbers 35:9-34 The cities of refuge
- Numbers 36:1-13 The inheritance of women

There are several themes interwoven throughout these final two portions, binding the whole wilderness experience together into a single tapestry. But first let us take note of the fact that these two portions begin and end with teachings concerning women. In the opening chapter of our first portion, “Mattot/Tribes,” we are given the *chukot* or “statutes” concerning the making of vows. Note that these words are to be spoken to the tribes, or children of Israel. First we receive the statute concerning the vow of a man.

Numbers 30:2 If a man vow a vow unto YHWH, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

We should clearly understand that the children of Israel were commanded to swear vows and oaths only in the name of YHWH. To swear by any other name, *elohim*, or object would be considered idolatry.

Deuteronomy 6:13 Thou shalt fear YHWH thy Elohim, and serve Him, and shalt swear by His name.

Because the oath or vow is associated with the name of YHWH, it is imperative that the one making the vow or oath does so with great integrity, and that he fulfills the vow quickly lest the name of YHWH be desecrated.

Leviticus 19:12 And ye shall not swear by My name falsely, neither shalt thou profane the name of thy Elohim: I am YHWH.

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

Clearly these teachings in the Torah are at the heart of the teachings on vows found in the Brit Chadasha. Yeshua taught:

Matthew 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto Elohim thine oaths: ³⁴but I say unto you, Swear not at all; neither by heaven; for it is Elohim’s throne: ³⁵nor by the earth; for it is His

footstool: neither by Jerusalem; for it is the city of the great King. ³⁶Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

The text of Shem Tov's Hebrew Matthew demonstrates an even further consistency between Yeshua's teachings and those of the Torah.

***Matthew 5:33** Again you have heard what was said to those of long ago: You shall not swear by my name **falsely**, but you shall return to Elohim your oath. ³⁴But I say to you not to swear in vain in any matter, neither by heaven because it is the throne of Elohim, ³⁵nor by earth because it is the footstool of His feet, nor by (Jerusalem) because it is the city of Elohim, ³⁶nor by your head for you are not able to make one hair white or black. ³⁷But let your words be yes, yes or no, no. Everything in addition to this is evil.¹*

The conflict that Yeshua is addressing in this teaching is made evident in his later rebuke against the scribes and Pharisees.

***Matthew 23:16** Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! ¹⁷Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ¹⁸And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. ¹⁹Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? ²⁰Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. ²¹And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. ²²And he that shall swear by heaven, sweareth by the throne of Elohim, and by Him that sitteth thereon.*

The issue being addressed is that of deception through an extremely literal interpretation of the Torah. The Pharisees and others had come to believe that as long as they were not swearing in the name of the Holy One, then it did not matter whether they told the truth or not. Like children crossing their fingers behind their back as an act of canceling the promises uttered by their mouths, so the Pharisees had created a legal loophole allowing them to deceive others while technically not breaking the commandments. Deception in the mouths of the children of Israel who bear the name of YHWH is forbidden, and is condemned by both the written and the living Torah.

***Proverbs 6:16** These six things doth YHWH hate: yea, seven are an abomination unto him: ¹⁷a proud look, a lying tongue, and hands that shed innocent blood, ¹⁸an heart that deviseth wicked imaginations, feet that be swift in running to mischief, ¹⁹a false witness that speaketh lies, and he that soweth discord among brethren.*

***Proverbs 12:19** The lip of truth shall be established for ever: but a lying tongue is but for a moment. ²⁰Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. ²¹There shall no evil happen to the just: but the wicked shall be filled with mischief. ²²Lying lips are abomination to YHWH: but they that deal truly are His delight.*

The apostle Ya'akov likewise warns the brethren against the danger of swearing oaths.

James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

The children of Israel are to be the image of YHWH ELOHIM in the world. It is imperative then that we be people of integrity and honesty, lest we desecrate the name of YHWH among the heathen. Clearly this is the message of the *chuka* concerning the vows of men. But our portion continues to speak on this issue concerning daughters, wives, widows, and divorcees.

Numbers 30:3 If a woman also vow a vow unto YHWH, and bind herself by a bond, being in her father's house in her youth; ⁴and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. ⁵But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and YHWH shall forgive her, because her father disallowed her.

Here the Torah teaches that if a young woman still under the covering and headship of her father should make a vow or binding oath, the father has the ability to nullify the vow when he hears about it. There are several important aspects of this teaching that we should understand. First, we should recognize the Torah's affirmation of the father as the head of the household. We should also understand that the father's authority to nullify the vow is only over a young daughter living under his covering. While the love of a father for his daughter may be eternal, his authority is not. An adult daughter clearly has her own authority and accountability before the Holy One. As parents, we must at some point in the task of parenting grant freedom to our children to accept their personal responsibility for the covenant. This does not mean that we stop encouraging, teaching, or loving them, but we must realize that there is a point in time when our children have matured to an age of accountability before YHWH.

We should also note that the father's authority must be exercised on the day that he hears of the daughter's vow. In other words, the father cannot let the child suffer under an unrealistic vow and then forbid it. The father must act on the day that he hears the vow. If the father remains silent when he hears the vow, then the vow stands and the daughter is accountable.

The *chuka* continues on to the next stage of a woman's life, which is marriage. Thus the next part of this teaching is concerning married women.

Numbers 30:6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; ⁷and her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and YHWH shall forgive her.

Here again let us take note that consistent with the rest of the Torah's teachings, the husband is the head of the family. As is the case with a young daughter, so it is that as long as a woman is married she remains under her husband's covering. This means that if a wife should swear an oath or make a vow to bind herself, the husband has the Elohim-given authority to nullify her vow or oath on the day that he hears it. Again we should note that the husband cannot allow the vow to stand for a period of time and then later forbid her from fulfilling her oath. The husband must speak on the day that he becomes aware of the vow. If the husband hears of the vow and remains silent, then the vow shall stand and the wife is accountable to fulfill the vow. This authority of a husband in some fashion continues on in the next section of this *chuka*, which deals with the vows of women that have been either widowed or divorced.

Numbers 30:9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. ¹⁰And if she vowed in her husband's house, or bound her soul by a bond with an oath; ¹¹and her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. ¹²But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and YHWH shall forgive her.

In both the case of a woman widowed or a woman divorced, we have a change of marital status. In both instances a woman who was once under the covering of a husband is now out from under that covering. Widowed or divorced women, like adult single daughters, are under their own covering. In other words, they are accountable for themselves before the Holy One. We must understand, however, that if a woman made a vow or swore an oath while still under her husband's covering and the husband allowed the vow or oath to stand, then the change in marital status does not nullify the vow. If a divorced or widowed woman makes a vow after she is widowed or divorced, she is accountable to fulfill the vow. If, on the other hand, she made a vow while still married and her husband disallowed the vow, then it remains null and void upon his death or their divorce. But if the husband allowed his wife's vow to stand and then died or divorced his wife, her vow remains in effect. We must understand that death or divorce does not remove the wife's accountability for the vow.

The teaching on vows concludes by again affirming the father's and husband's authority and accountability for allowing or disallowing the vows of a daughter or wife.

Numbers 30:13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. ¹⁴But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. ¹⁵But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. ¹⁶These are the statutes, which YHWH commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

Here we see that if a father or husband does not exercise his authority in the day that he becomes aware of the vow and then later forbids his wife or daughter from fulfilling the vow, then the father or husband is held accountable for the woman's failure to fulfill her vow. This is a very important concept to grasp. The Torah is teaching that the woman should still submit to her father or husband, even if it means breaking her vow. Notice that the father or husband is held accountable for the broken vow and not the woman. Here we witness submission to headship being held up as a top Torah priority.

Finally let us take note that this teaching makes no mention of a father/son relationship. Even though the *chuka* begins by teaching on a man's vow, we must take careful notice that in summarizing the content of this particular *chuka* it focuses upon the relationship of authority between a husband and wife and a father and daughter.

Numbers 30:16 These are the statutes, which YHWH commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

We should also take note that the last teaching of this double portion likewise concerns women. In the final chapter of the book of Bamidbar the Torah revisits the issue of the right of a woman to inherit the land of promise.

Numbers 27:1 Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. ²And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, ³Our father died in the wilderness, and he was not in the company of them that gathered themselves together against YHWH in the company of Korah; but died in his own sin, and had no sons. ⁴Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. ⁵And Moses brought their cause before YHWH. ⁶And YHWH spake unto Moses, saying, ⁷The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. ⁸And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

While the right of daughters to inherit their father's land was indeed affirmed by the Torah, it presented a unique situation in the initial distribution of the land. While the daughters of Zelophehad of the tribe of Manasseh would indeed inherit the land of their father, their marriage to a man from another tribe would ultimately transfer her possessions to her husband, who could possibly be from another tribe. Thus while the land was divided by lot to each tribe as an inheritance, the marriage of the daughters of Zelophehad would diminish the portion of Manasseh's inheritance and increase the portion of the tribes to which their husbands belonged.

Numbers 36:3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall

be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

Moses raised this concern with the Holy One and received instruction.

***Numbers 36:6** This is the thing which YHWH doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. ⁷So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. ⁸And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. ⁹Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.*

So it is that the inheritance of each of the tribes of Israel should not pass unto another tribe, but remain within the tribe.

Between these two teachings concerning the vows of a daughter, wife, divorcee, or widow and the right of women to inherit the land of promise are all the instructions concerning entering, conquering, dividing, and inhabiting the land. These teachings concerning women serve as parentheses around the rest of the teachings. To understand the function of these two teachings we must understand the relationship between the children of Israel and the Holy One. It is the prophet Ezekiel who poetically describes this relationship, utilizing all three stages mentioned in the teaching of the vows: young daughter, wife, and divorcee.

First, we read of Israel's relationship with YHWH as that of an infant daughter.

***Ezekiel 16:1** Again the word of YHWH came unto me, saying, ²Son of man, cause Jerusalem to know her abominations, ³and say, Thus saith Adonai YHWH unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. ⁴And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. ⁵None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. ⁶And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. ⁷I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*

Second, we read of Israel's relationship with YHWH as that of a wife.

***Ezekiel 16:8** Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith Adonai YHWH, and thou becamest Mine. ⁹Then washed I thee with water; yea, I thoroughly washed away thy blood from thee,*

and I anointed thee with oil. ¹⁰I clothed thee also with broided work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. ¹¹I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. ¹²And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. ¹³Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broided work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. ¹⁴And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith Adonai YHWH.

Finally, we read of Israel's great fornication and judgment.

Ezekiel 16:35 *Wherefore, O harlot, hear the word of YHWH: ³⁶Thus saith Adonai YHWH; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; ³⁷behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. ³⁸And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.*

We may likewise remember here the very clear words of the prophet Jeremiah concerning the house of Israel as divorcee.

Jeremiah 3:8 *And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*

Within the opening chapter of the second portion of our double portion Moses parallels Ezekiel's account of Israel's life by recounting the entire journey of the children of Israel beginning as a young daughter in defilement in Egypt. At the heart or pinnacle of Israel's journey from Egypt to the promised land are the events of Mount Sinai. We have often described these events in terms of a wedding between YHWH and the children of Israel.

- Exodus 3:7-15 YHWH formally introduces Himself to the children of Israel
- Exodus 6:6-8 YHWH woos the children of Israel with His unconditional promises
- Exodus 19:5-6 YHWH proposes to the children of Israel
- Exodus 19:8 The children of Israel accept the proposal
- Exodus 19:10,14 Israel (the bride) takes a *mikveh*ⁱⁱ
- Exodus 19:18 YHWH (the groom) enters the *chuppah*ⁱⁱⁱ
- Exodus 19:12,17 Israel circles the *chuppah*
- Exodus 19:20 Moses enters the *chuppah*
- Exodus 20:1ff The *ketubah*^{iv} is read publicly
- Exodus 31:12-18 The Sabbath is given as a token of marriage
- Exodus 40:34-35 YHWH enters the bridal chamber

At Mount Sinai YHWH, as both Father and Husband, heard the vows and oaths of the children of Israel and did not disallow them. In other words, we know from the Torah that if a father heard the vow or oath of his daughter and did not disallow it on the day he heard it, then his daughter was accountable to fulfill the vow. Likewise if a husband heard the vow of his wife and did not disallow it on the day he heard it, then his wife was accountable to fulfill the vow. We must also remember that if this wife was later divorced from her husband, it did not change her accountability for her vow. In other words, Israel is accountable to fulfill her vow even in a divorced or separated state! Divorce does not remove the guilt of violating the oath.

Our portion begins with the teaching concerning the vows of a man. Here we are to realize that YHWH is bound by His own word. YHWH, as Husband, is bound to keep His vow and oath. There is no one who can disallow His vow. This is to teach us that YHWH is faithful to His promises. Israel as bride and wife is also accountable for the covenant vow, since YHWH heard it and did not disallow it. By connecting this first teaching concerning the vows of women with the last teaching of women inheriting the land, we learn that keeping the covenant made by vow at Sinai is directly connected to Israel inheriting and inhabiting the land of promise. Keeping the vow made at Sinai is the key to Israel inheriting and inhabiting the promised land. It must also be understood that like the daughters of Zelophehad, Israel is not to give her inheritance to another. In other words, Israel is not to marry or make covenants with other nations, lest her inheritance pass to the nations.

Exodus 23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. ³²Thou shalt make no covenant with them, nor with their elohim. ³³They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their elohim, it will surely be a snare unto thee.

Deuteronomy 7:1 When YHWH thy Elohim shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ²and when YHWH thy Elohim shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: ³neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴For they will turn away thy son from following Me, that they may serve other elohim: so will the anger of YHWH be kindled against you, and destroy thee suddenly. ⁵But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. ⁶For thou art an holy people unto YHWH thy Elohim: YHWH thy Elohim hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

Repeatedly throughout the Torah Israel is instructed to utterly destroy the inhabitants of the land of promise and to utterly remove every vestige of their idolatrous worship.

Deuteronomy 7:2 *And when YHWH thy Elohim shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.*

Deuteronomy 7:5 *But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.*

Deuteronomy 12:1 *These are the statutes and judgments, which ye shall observe to do in the land, which YHWH ELOHIM of thy fathers giveth thee to possess it, all the days that ye live upon the earth. ²Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their elohim, upon the high mountains, and upon the hills, and under every green tree: ³and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their elohim, and destroy the names of them out of that place.*

Deuteronomy 20:16 *But of the cities of these people, which YHWH thy Elohim doth give thee for an inheritance, thou shalt save alive nothing that breatheth: ¹⁷but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as YHWH thy Elohim hath commanded thee.*

YHWH likewise reminded the children of Israel of the dangers of failing to fulfill their vow to keep the commandment to utterly remove and destroy the idolatrous enemies that inhabited the land.

Numbers 33:55 *But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. ⁵⁶Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.*

Deuteronomy 7:4 *For they will turn away thy son from following Me, that they may serve other elohim: so will the anger of YHWH be kindled against you, and destroy thee suddenly.*

Deuteronomy 20:18 *That they teach you not to do after all their abominations, which they have done unto their elohim; so should ye sin against YHWH your Elohim.*

Israel was warned that failure to keep her vow would result in a failure to receive her inheritance.

Leviticus 18:24 *Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: ²⁵and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. ²⁶Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: ²⁷(for all these abominations have the men of the land done, which were before you, and the land is defiled;) ²⁸that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. ²⁹For whosoever shall commit any of these*

abominations, even the souls that commit them shall be cut off from among their people.
³⁰Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am YHWH your Elohim.

Leviticus 25:18 Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.

Leviticus 26:3 If ye walk in My statutes, and keep My commandments, and do them;
⁴then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Deuteronomy 11:31 For ye shall pass over Jordan to go in to possess the land which YHWH your Elohim giveth you, and ye shall possess it, and dwell therein. ³²And ye shall observe to do all the statutes and judgments which I set before you this day.

Deuteronomy 28:30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Deuteronomy 30:20 That thou mayest love YHWH thy Elohim, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which YHWH sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Clearly the message of this double portion is that the children of Israel are to be a people of integrity. If we are to be the bearers of the image and name of YHWH ELOHIM to the world, then we must be like our Elohim and keep our word. That Moses recounts all of Israel's journey in the wilderness serves two purposes in this portion: first, it reminds us that rebellion, grumbling, and failing to keep the vows of our mouth serve only to keep us in the refining fire of the wilderness; and second, this recounting reminds us that we are to currently walk in integrity with our Elohim. If we claim to be part of the children of Israel, then we must keep our covenant with all integrity.

SHAVUA TOV!

ⁱ Hebrew Gospel of Matthew, George Howard, Mercer University Press, Pg. 21

ⁱⁱ A ritual bath of purification

ⁱⁱⁱ The wedding canopy

^{iv} The wedding contract