

—Ki Tetzei—

Shabbat Morning Torah Study

Shabbat August 22, 2026

(Plaut pp. 1498-1500)

Deuteronomy 24:1-5:

א כִּי־יִקַּח אִישׁ אִשָּׁה וּבִעְלָהּ וְהָיָה אִם־לֹא תִמְצָא־חֵן בְּעֵינָיו כִּי־מָצָא
בָּהּ עֲרוּת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ:
ב וַיֵּצֵאָהּ מִבֵּיתוֹ וְהִלְכָה וְהָיְתָה לְאִישׁ־אַחֵר: ג וּשְׁנֵאֹהֶּ האִישׁ הָאֲחֵרוֹן
וְכָתַב לָהּ סֵפֶר כְּרִיתוּת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ
הָאֲחֵרוֹן אֲשֶׁר־לָקְחָהּ לוֹ לְאִשָּׁה: ד לֹא־יִוָּכַל בְּעֵלָהּ הָרִאשׁוֹן
אֲשֶׁר־שָׁלְחָהּ לָשׁוּב לְקַחְתָּהּ לְהָיוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמִינָהּ
כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נָתַן לְךָ נַחֲלָה: ה כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצֹּבָא וְלֹא־יַעֲבֹר
עָלֶיהָ לְכָל־דָּבָר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשָׂמַח אֶת־אִשְׁתּוֹ
אֲשֶׁר־לָקַח:

A man takes a wife and possesses her. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house; she leaves his household and becomes the wife of another man; then this latter man rejects her, writes her a bill of divorcement, hands it to her, and sends her away from his house; or the man who married her last dies. Then the first husband who divorced her shall not take her to wife again, since she has been defiled—for that would be abhorrent to the Eternal. You must not bring sin upon the land that your God is giving you as a heritage. When a man has taken a bride, he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has married.

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

כִּי מִצָּא בָּהּ עֲרוּת דָּבָר. מִצָּוָה עָלָיו לְגַרְשָׁהּ, שֶׁלֹּא תִמְצָא חֵן בְּעֵינָיו (גיט' צ').

1. He writes her a bill of divorcement. Rather, “If he finds something obnoxious about her, he *shall* write her a bill of divorcement. Something that is

“obnoxious” ought not to please him, so he is commanded to divorce her.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

אַחֲרֵי אֲשֶׁר הִטְמְאָהּ, לְרַבּוֹת סוּטָה הַנִּסְתָּרָת, לְשׁוֹן רִשְׁי (רש"י על דברים כ"ד:ד'). וּפְרוּשׁוֹ אֵשֶׁה שְׁזָנְתָה תַּחַת בְּעָלָהּ. אָבֵל הַסּוּטָה הַנִּסְתָּרָת בְּלִבָּד, לֹא נֹדַע שֶׁהִיא טְמֵאָה וְאִינוּ עוֹבֵר עָלֶיהָ בְּלֹא הֵזָה. וְכֵן מְפָרֵשׁ בְּפֶרֶק רִאשׁוֹן שֶׁל יְבָמוֹת (יא), מֵאִי וְנִסְתָּרָה, נִבְעָלָה, וְאַמֵּאי קָרִי לָהּ נִסְתָּרָה, לְשָׂנֵא מְעַלְיָא נָקֹט. וְשֶׁאֵלּוּ, נִבְעָלָה בְּהִדְיָא כְּתִיב בָּהּ טְמֵאָה (במדבר ה יג), וְנִסְתָּרָה וְהִיא נְטִמָּא, לְמַקָּם עָלָה בְּלֹא. וְאִם כֵּן יֵאמָר הַפְּתוּב לֹא יוּכַל בְּעָלָה הָרִאשׁוֹן אֲשֶׁר שִׁלְחָה לְשׁוּב לְקַחְתָּהּ, וְאַחֲרֵי אֲשֶׁר הִטְמְאָהּ. וְהִנֵּה הֵם שְׁנֵי לְאוּוֹ, יִזְהִיר בְּמַחְזִיר גְּרוּשָׁתוֹ מִשְׁנִשְׂאֹת, וְיִזְהִיר בְּמַחְזִיר אִשְׁתּוֹ שֶׁנִּטְמְאָה בְּזָנוּת. וְעַל דֶּרֶךְ הַפֶּשֶׁט אַחֲרֵי אֲשֶׁר הִטְמְאָה לְבַעַל הָרִאשׁוֹן, יִרְמֹז כִּי כְּאֲשֶׁר יִדְעָה אִישׁ אַחֵר תִּחְשָׁב לּוֹ טְמֵאָה. וְאֵלּוּ מִצְוֹת מְחַדָּשׁוֹת בִּגְט וּבַחֲזִירָה. וְטַעַם הֵלָא הֵזָה כְּדִי שְׁלֹא יִחְלִיפוּ נְשׁוּתֵיהֶן זֶה לָזֶה, יִכְתֹּב לָהּ גֵּט בְּעָרֵב וּבְבִקָּר הִיא שָׂבָה אֵלָיו, וְזֶה טַעַם וְלֹא תִחְטִיא אֶת הָאָרֶץ, כִּי זֶה סִבָּה לְחֻטָּאִים גְּדוֹלִים. וּבִסְפָּרִי (תצא קלו), וְלֹא תִחְטִיא אֶת הָאָרֶץ, לְהִזְהִיר ב"ד עַל כָּד:

4. Since she has been defiled. See Rashi’s comment. But a woman who has secluded herself with another man is not necessarily unclean, and her husband therefore does not violate this commandment by having intercourse with her. (See B. Yev. 11b) Rashi’s explanation would turn this into two prohibitions, one against remarrying his divorced wife after she has been married to another man and one against taking back a wife who has committed adultery, which would require the verse to be understood as saying that he may not remarry after he has divorced her *or* after she has been defiled. But the straightforward sense of the words is that she has been “defiled” only with respect to her first husband. The implication is that she is unclean for him once she has been intimate with another man. (Note that both divorce and the prohibition of remarrying the divorced wife are new commandments here.) The point of the prohibition is to prevent a man from simply exchanging his wife with someone else, divorcing her in the evening and remarrying her the next morning. **You must not bring sin upon the land.** Wife swapping results in great sins.

Commentary of Abarbanel (Don Isaac Abarbanel: 1437-1508):

5. When a man has taken a bride, he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has married. This is an elaboration of Ex. 21:10, “He must not withhold from this one her food, her clothing, or her conjugal rights.” He must spend the first year of their marriage winning her heart. By the end of the year, she will have borne a child and the honeymoon will be over—she will begin to be busy taking care of the kids.

Deuteronomy 24:6-13:

ו לא יחבל רחים ורכב כי נפש הוא חבל: ס ז כי ימצא איש גִּבַּב נֶפֶשׁ
מֵאֲחִיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרוּ בוֹ וּמָכְרוּ וּמֵת הַגִּבַּב הַהוּא וּבְעֵרְתָּ הָרָע
מִקִּרְבְּךָ: ס ח הַשֹּׁמֵר בְּנִגְעֵה־הַצָּרֶעֶת לְשֹׁמֵר מְאֹד וְלַעֲשׂוֹת כְּכֹל
אֲשֶׁר־יֹרֶוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם כְּאֲשֶׁר צִוִּיתָם תִּשְׁמְרוּ לַעֲשׂוֹת:
ט זָכוֹר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
ס י כִּי־תִשֶׂה בָרֶעַךְ מִשְׁאֵת מְאוּמָּה לֹא־תָבֹא אֶל־בֵּיתוֹ לַעֲבֹט עֲבָטוֹ:
י א בַּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אָתָּה נִשֶּׂה בוֹ יוֹצִיא אֶלֶיךָ אֶת־הָעֲבוֹט
הַחוּצָה: יב וְאִם־אִישׁ עָנִי הוּא לֹא תִשָּׁכַב בְּעֲבָטוֹ: יג הָשֵׁב תָּשִׁיב לוֹ
אֶת־הָעֲבוֹט כִּבּוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכָּךְ וּלְךָ תִּהְיֶה צְדָקָה
לִפְנֵי יְהוָה אֱלֹהֶיךָ:

A handmill or an upper millstone shall not be taken in pawn, for that would be taking someone's life in pawn. If a man is found to have kidnapped a fellow Israelite, enslaving him or selling him, that kidnapper shall die; thus you will sweep out evil from your midst. In cases of a skin affection be most careful to do exactly as the levitical priests instruct you. Take care to do as I have commanded them. Remember what the Eternal your God did to Miriam on the journey after you left Egypt. When you make a loan of any sort to your countryman, you must not enter his house to seize his pledge. You must remain outside, while the man to whom you made the loan brings the pledge out to you. If he is a needy man, you shall not go to sleep in his pledge; you must return the pledge to him at sundown, that he may sleep in his cloth and bless you; and it will be to your merit before the Eternal your God.

Commentary of Abarbanel:

8. In cases of a skin affection be most careful to do exactly as the levitical priests instruct you. A doctor's advice might also be helpful, but there is no commandment to seek medical help; consulting the priests, on the other hand, is not merely advisable—it is obligatory. If the priest declares you unclean, or healed, it is forbidden to seek a second opinion from a doctor.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor: 12th Century):

10. You must not enter his house to seize his pledge. For you would embarrass him by seeing his impoverished situation. Moreover, if he were not at home, you might be alone with his wife and either start a quarrel between them or give her a bad reputation.

Deuteronomy 24:14-18:

יָד לֹא-תַעֲשֶׂק שָׂכִיר עֲנִי וְאֶבְיוֹן מֵאַחֶיךָ אֹו מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ
בְּשַׁעְרֶיךָ: טו בְּיוֹמוֹ תִּתֶּן שְׂכָרוֹ וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא
וְאֵלָיו הוּא נֶשֶׂא אֶת-נַפְשׁוֹ וְלֹא-יִקְרָא עָלֶיךָ אֶל-יְהוָה וְהָיָה בְּךָ חַטָּא: ס
טז לֹא-יוֹמְתוּ אָבוֹת עַל-בָּנִים וּבָנִים לֹא-יוֹמְתוּ עַל-אָבוֹת אִישׁ בְּחֻטְאוֹ
יוֹמְתוּ: ס ז לא תִּטָּה מִשְׁפָּט גֵּר יִתּוֹם וְלֹא תִחַבֵּל בְּגַד אִלְמָנָה:
יח וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל-כֵּן
אֲנֹכִי מִצְוֶיךָ לַעֲשׂוֹת אֶת-הַדָּבָר הַזֶּה:

You shall not abuse a needy and destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and urgently depends on it; else he will cry to the Eternal against you and you will incur guilt. Parents shall not be put to death for children, nor children be put to death for parents: a person shall be put to death only for his own crime. You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Eternal One redeemed you from there; therefore do I enjoin you to observe this commandment.

Commentary of ibn Ezra (Rabbi Abraham ibn Ezra: 1091/92-1167):

\ביומו תתן שכרו שלא תבוא עליו השמש מצות לא תעשה לחזוק: ואליו. אל שכרו: הוא נושא את נפשו. להתפרנס ממנו על כן השכיר את עצמו:

15. You must pay him his wages on the same day, before the sun sets. The second phrase is actually a commandment, a prohibition: “Neither shall the sun go down upon it.” Its purpose is to strengthen the positive commandment of the first phrase. **For he is needy and urgently depends upon it.** “It” being his pay. This is how he supports himself, the whole reason he hires himself out.

Commentary of Rashi:

לא תטה משפט גר יתום. ועל העשיר כפר הזהר (דברים ט"ז) "לא תטה משפט", ושנה בעני לעבר עליו בשני לאוין, לפי שנקל להטות משפט עני יותר משל עשיר, לכך הזהיר ושנה עליו (ספרי): ולא תחבל. שלא בשעת הלואה:

17. You shall not subvert the rights of the stranger or the fatherless. In the case of the rich, 16:19 has already told us, “You shall not judge unfairly;” the Hebrew phrases are exactly the same. Again, a rule previously given that applies to everyone is repeated specifically for the powerless, to add a second violation in their case. Obviously, it is much easier to subvert the rights of a stranger or an orphan than those of a rich man. **You shall not take a widow’s garment in pawn.** Rather, “You shall not place a lien on a widow’s garment.” This does not refer to taking collateral at the time of the loan.

Commentary of Hizkuni (Rabbi Hizkuni ben Manoah: mid-13th Century):

וזכרת כי עבד היית כשתזכור בעצמך שהיית עבד כבר וצריך לאחרים תרחם על גר יתום ואלמנה ולא תטה משפט.

18. Remember that you were a slave in Egypt. When you remember that you yourself were once a slave and needed the help of others, you will act compassionately toward the stranger, the orphan, and the widow.

Deuteronomy 24:19-22:

יט כִּי תִקְצֹר קִצִּירְךָ בְּשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בְּשָׂדֶה לֹא תָשׁוּב לִקְחָתוֹ לְגֵר
לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה לְמַעַן יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדֶיךָ: ס
כ כִּי תַחבֹּט זֵיתֶךָ לֹא תִפְאֹר אַחֲרֶיךָ לְגֵר לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה:
כא כִּי תִבְצֹר כֶּרֶמְךָ לֹא תַעֲוֹלֵל אַחֲרֶיךָ לְגֵר לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה:
כב וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל־כֵּן אֲנֹכִי מְצִוְךָ לַעֲשׂוֹת
אֶת־הַדָּבָר הַזֶּה:

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that the Eternal One may bless you in all your undertakings. When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow. When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow. Always remember that you were a slave in the land of Egypt; therefore do I enjoin you to observe this commandment.