

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#49 Ki Tetzei (כִּי־תֵצֵא)

– Hebrew for “when you go out”

Torah: Deuteronomy 21:10-25:19

Haftarah: Isaiah 54:1-10

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This Torah Portion focuses on all the laws that deal with HONORING ALL LIFE where ever “you go”. Seventy-four of the Torah’s 613 commandments (mitzvot) are in this parashah dealing with honoring others and all life forms. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one’s home, and the various forms of kilayim (forbidden plant and animal hybrids).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage:

a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

TOPICS IN THE PARSHA

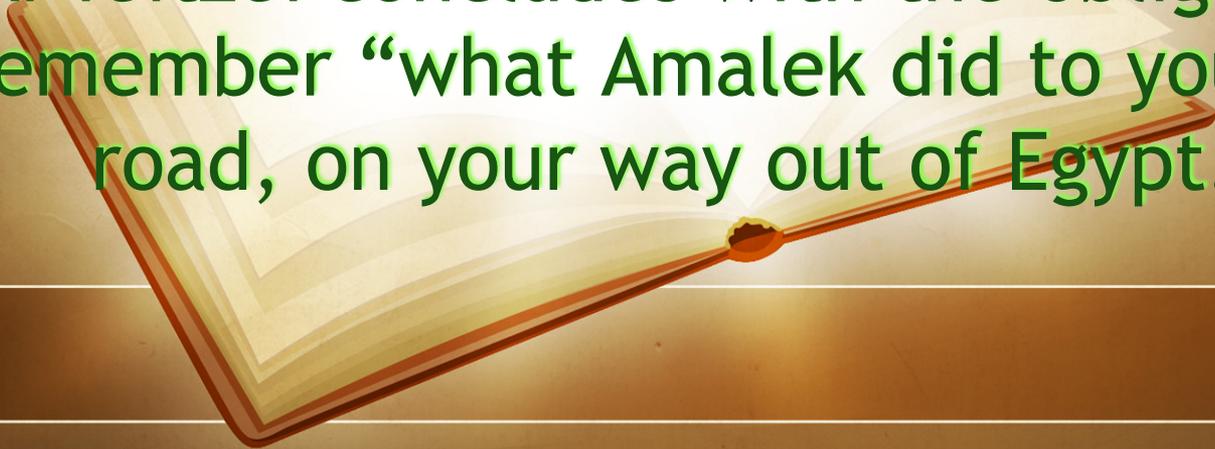
THIS WEEKS TORAH PARASHAT

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

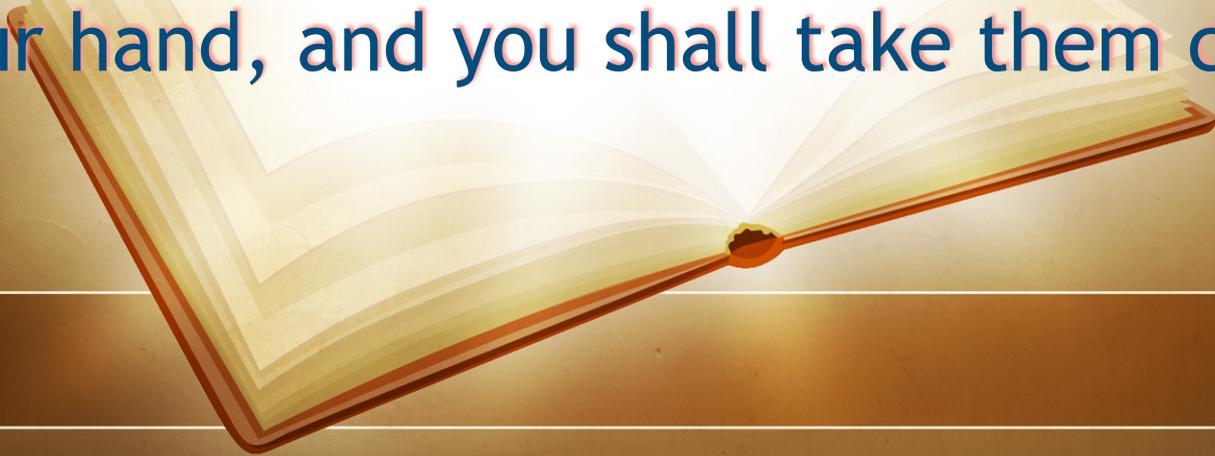
Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.”



This week's Torah portion is called כִּי־תֵצֵא - ki-tetze - which comes from the two Hebrew root words:

- 1) כִּי ki - Strong's H3588 which is a primary conjunction that can mean, 'that, for, when, because, if, since' and
- 2) יָצָא yatsa - Strong's H3318 meaning, 'to go or come out, brought, came, go forth, depart, go forward, proceed'.

Deu 21:10 “When you go out to fight against your enemies, and יהוה your Elohim shall give them into your hand, and you shall take them captive,



Now, understanding this, in terms of going out to war, we can see here that Mosheh is telling Yisra'el that they will face battles and when they do, יהוה would give them into their hand and they would take them captive.

We must recognise that, in our walk/journey of faith in Messiah, we will face battles - and that is a certainty; and when we walk and go out as we should, according to the Torah, then our enemies, or those battles we face, will be given into our hands to exercise control over!

Many people today struggle with endless battles, and are not only battles that speak of dealing with other people, but also battles that rage within the members of their bodies and minds.

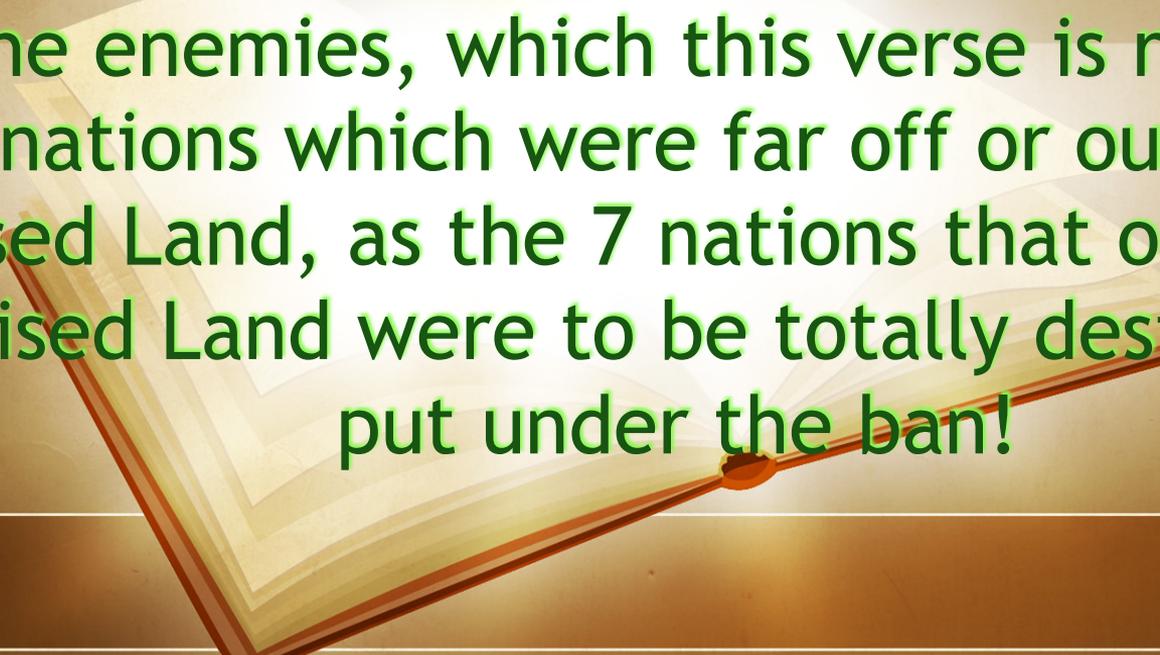
In saying that, when we go out against our enemies, the fact that יהוה will give them into our hand, assumes that this victory statement is based on one being in a position of complete obedience, for no one goes out to war unarmed!!!

When we go out and face the things that need to be dealt with, we must be armed in the Torah, as we put on the whole armour of Elohim, able to stand and fight the good fight.

Facing enemies, the world's way will most likely end in a battle lost, while, when we arm ourselves in the Torah of Freedom and guard to do all that we are commanded and walk in righteousness, we are then assured the victory.

Timotiyos Bět/2 Timothy 2:3-5 “Suffer hardship with us as a good soldier of יהושע Messiah. 4 No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier. 5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.”

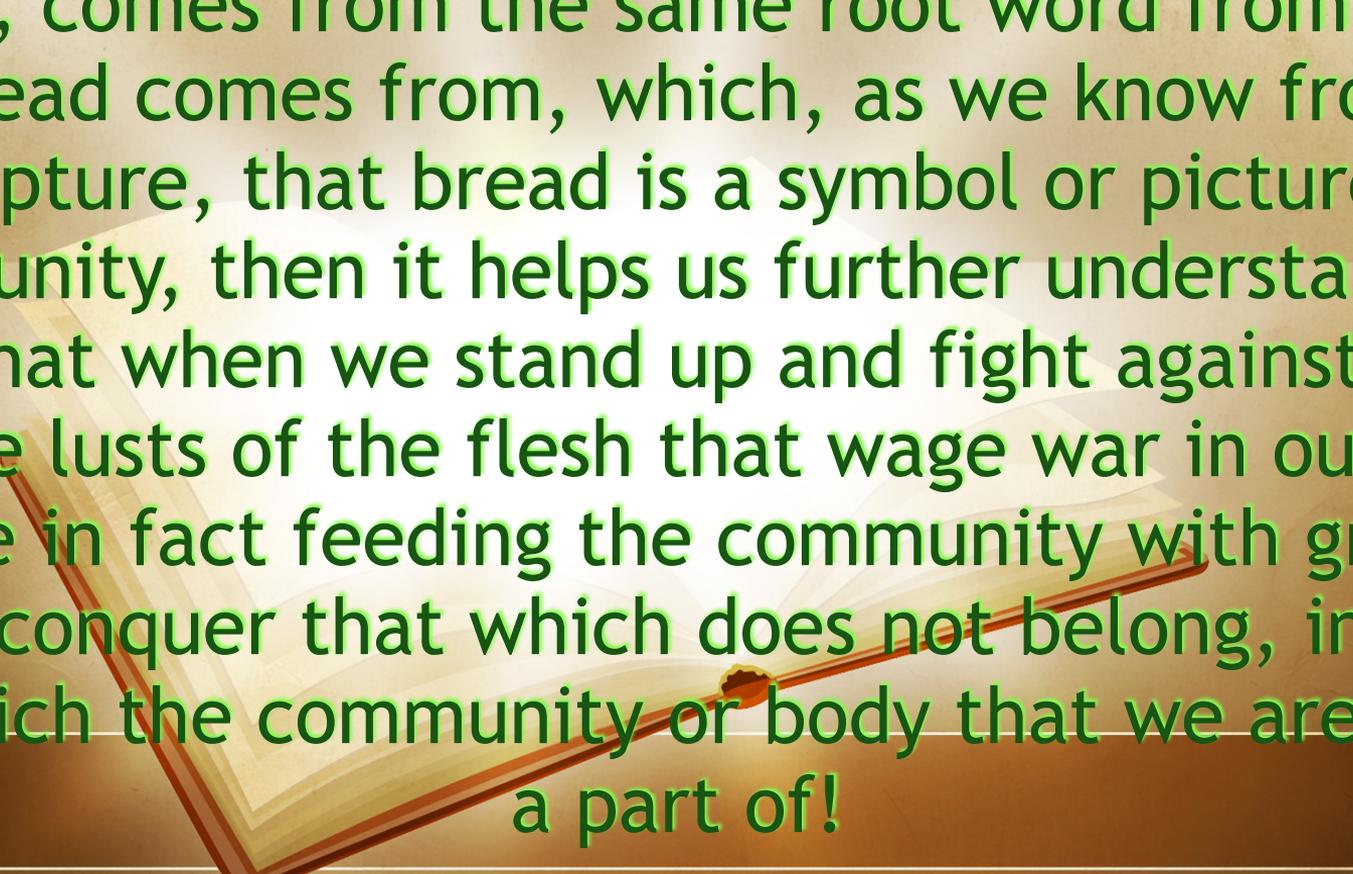
As a ‘soldier’ of Messiah we must serve according to our Commanders instructions and not get involved in trying to do it according to the dogmas and traditions of man!



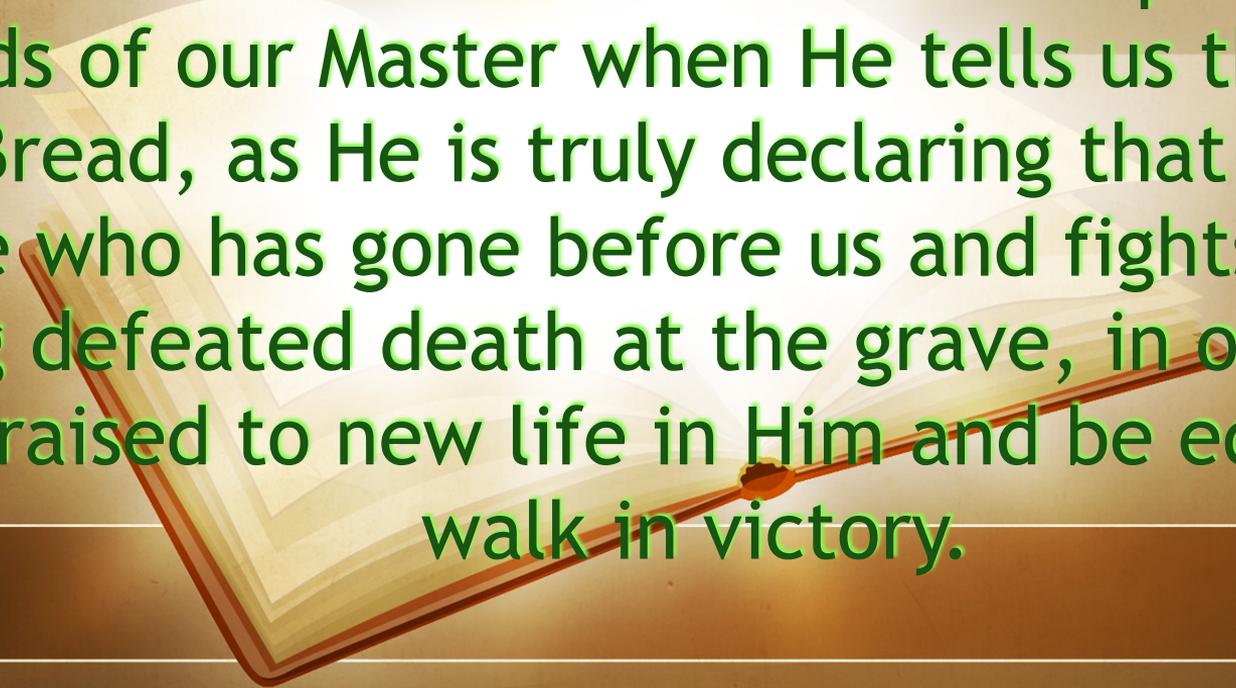
Another point we must recognise, regarding this instruction here in Debarim/Deuteronomy 21:10, is that the enemies, which this verse is referring to, is the nations which were far off or outside of the Promised Land, as the 7 nations that occupied the Promised Land were to be totally destroyed and put under the ban!

The Hebrew word that is translated as 'fight' is מִלְחָמָה milḥamah - Strong's H4421 which means, 'battle, war, warfare, military' and comes from the root word לָחַם laḥam - Strong's H3898 which means, 'to fight, do battle, conquer' and can also carry the meaning, 'consume, to use as food, eat'.

It is from this root word that we get the word לֶחֶם leḥem - Strong's H3899 which means, 'bread, food, provision'.

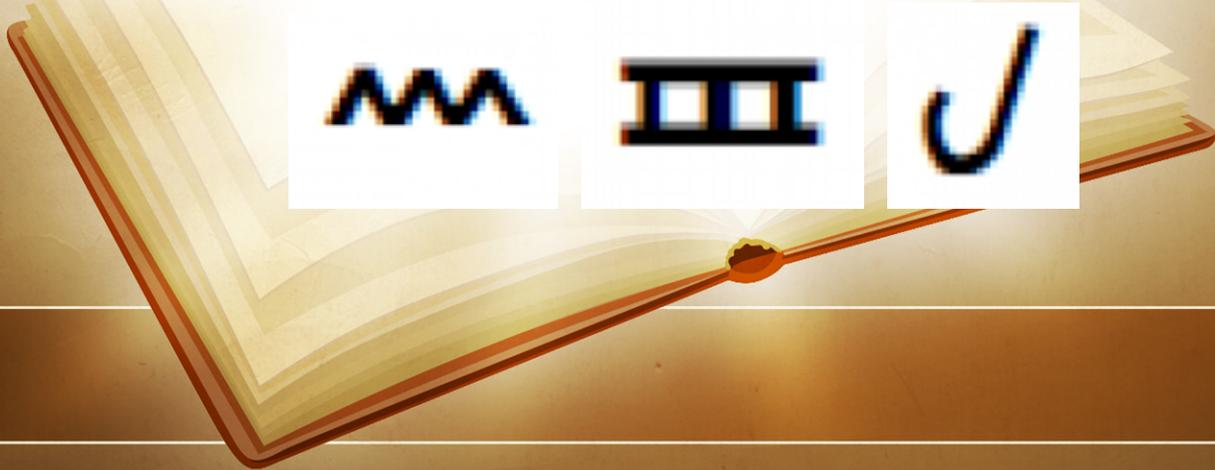


Understanding that the word for fighting or war/ battle, comes from the same root word from which bread comes from, which, as we know from Scripture, that bread is a symbol or picture of community, then it helps us further understand the fact that when we stand up and fight against 'self' and the lusts of the flesh that wage war in our lives; we are in fact feeding the community with growth, as we conquer that which does not belong, in order to enrich the community or body that we are made a part of!



When we consider that the word for 'bread' comes from the root word that means to wage war and fight, we are able to understand the power of the words of our Master when He tells us that He is the Bread, as He is truly declaring that He is the One who has gone before us and fights for us, having defeated death at the grave, in order for us to be raised to new life in Him and be equipped to walk in victory.

In the ancient pictographic script, we see the root word לֶחֶם lehem - Strong's H3899 pictured as follows:

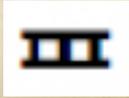


Lamed - לָ:

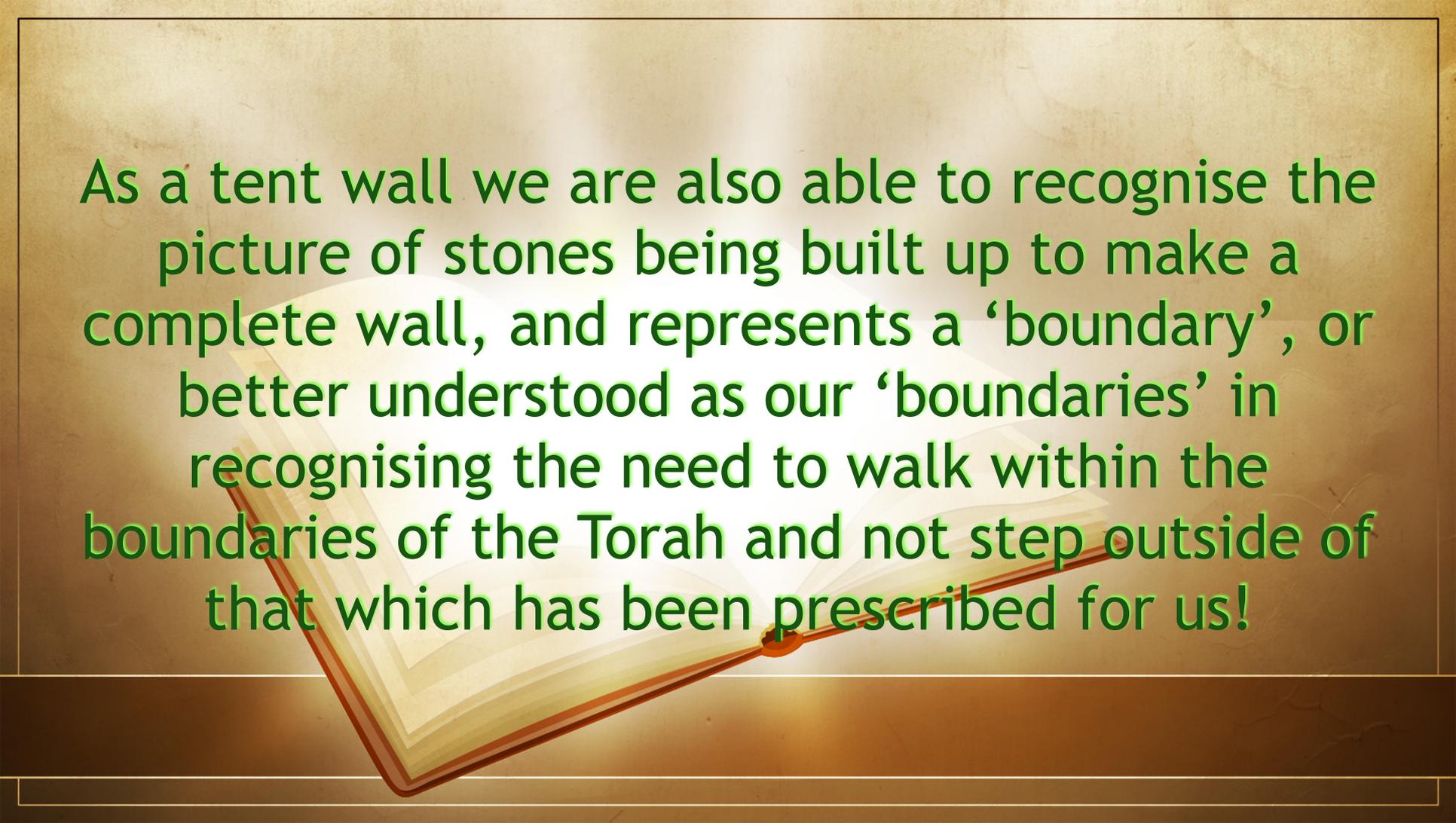
The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



Ḥet - ה

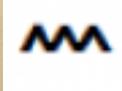
The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

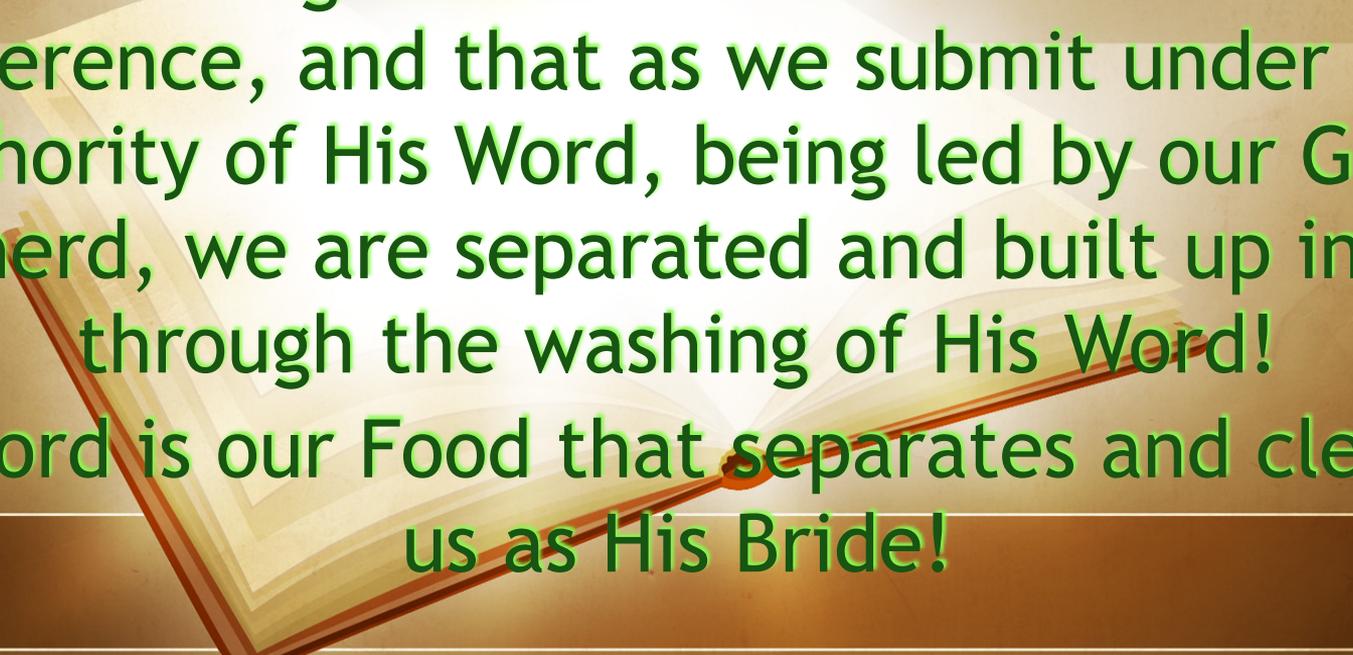
Hence this letter can mean 'established, secure' as well as 'cut off, separated from'.



As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a ‘boundary’, or better understood as our ‘boundaries’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem - ׀

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.



As we consider these pictographs that render the meaning of bread, provision, we are able to recognise, in terms of our lawful bread, that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, through the washing of His Word!

His Word is our Food that separates and cleanses us as His Bride!

**THE GOOD SHEPHERD BUILDS US UP
AND CLEANSSES**

or

**THE AUTHORITY OF THE WORD
THAT SEPARATES AND CLEANSSES**



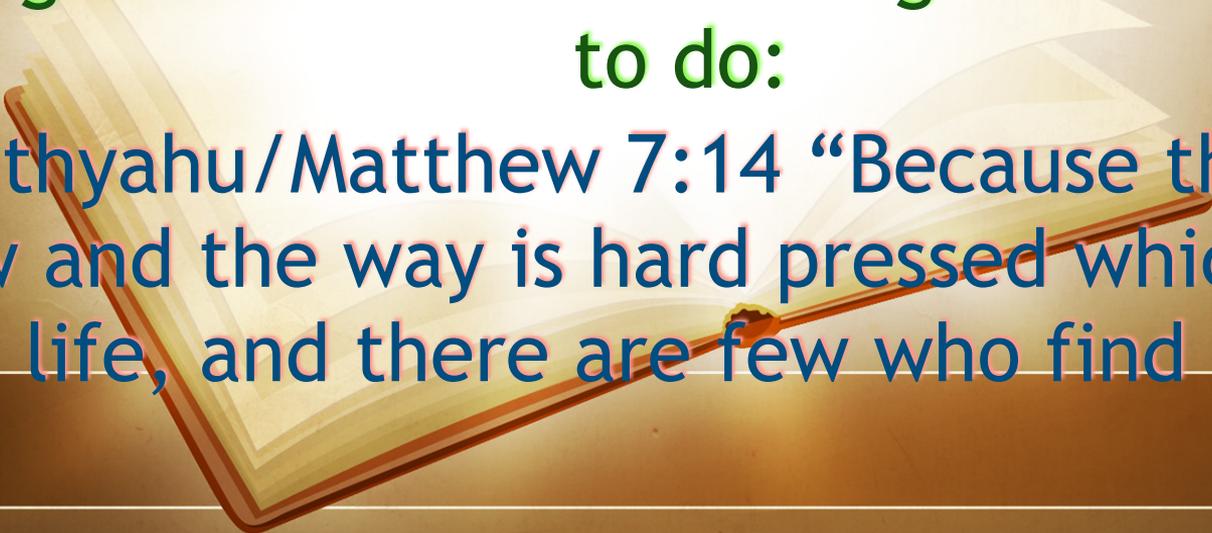
When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives and be properly armed to fight the Good Fight of the belief!!!

Neglecting to do so will cause one to not know who He, The Good Shepherd, is and will leave one unarmed to stand in the day of battle!

Battles make us stronger and enable us to encourage others to face what we may have already faced and overcome in Messiah!

One of the markers to show that we are on the right side is when we are, in fact, the minority - nowhere in the history of Scripture has the chosen people of Elohim been the majority, because walking in Him is not something that most choose to do:

Mattithyahu/Matthew 7:14 “Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.”



The Hebrew root word that is translated as 'enemies' is אֹיֵבִים - Strong's H341 which means, 'enemy or foe (both personal and national)' and can primarily give reference to those who stand against us or who hate us.

When our ways please יהוה, we need not fear our enemies, nor their hostility and hatred they may display toward our ways that are pleasing to יהוה.

We need not concern ourselves with taking revenge on anyone, but are called to do our best to live at peace with all, for it is יהוה who will take vengeance on His enemies, giving us the great assurance that we can pursue peace and pursue apartness in all we do!

Romiyim/Romans 12:17-21 Repay no one evil for evil.
Respect what is right in the sight of all men.

18 If possible, on your part, be at peace with all men.

19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, "Vengeance is Mine, I shall repay," says יהוה. Deu 32:35.

20 "Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head." Pro 25:21-22.

21 Do not be overcome by evil, but overcome evil with good.

We are to do our utmost in making sure that our ways please Elohim, for then we can have the great assurance that even our enemies will not be able to rob or steal away the true and pure Shalom of our Master and Elohim!!!

Mishlě/Proverbs 16:7 “When a man’s ways please יהוה, He makes even his enemies to be at peace with him.”

Shelomoh highlights for us a very powerful truth in regards to our ability to stand firm in the face of our enemies, for when our ways please יהוה we need not fear the enemies that we face!

Verse 11-14 - marrying a captive woman

When captives were taken after a victory that יהוה had brought about, and there was a foreign woman that a soldier was attracted to, and wanted to take her to be his wife, he would bring her into his house, where she had to shave her head and trim her nails.

Sha'ul clearly tells us that the hair on a women's head is her covering:

Qorintiyim Aleph/1 Corinthians 11:15 “And if a woman has long hair, it is an esteem to her, because the long hair has been given to her over against a veil.”

Her long hair has been given to her instead of a veil, and by this command for her to shave it off, would represent a clear choice of cutting off the esteem of her former life!

Hair and nails are a part of a woman's pride and beauty and these would identify her with her former identity.

A woman's hair is symbolic of her being under authority, and therefore, by her having to shave her own head, she would be wilfully removing her 'old' authority; and the trimming of nails would also ensure that she would be stripping away all connection to her previous way of life.

Another aspect of shaving the head and trimming the nails, would be to ensure that no uncleanness would be brought in, through lice or any other dirt that may have been gathered under the nails!

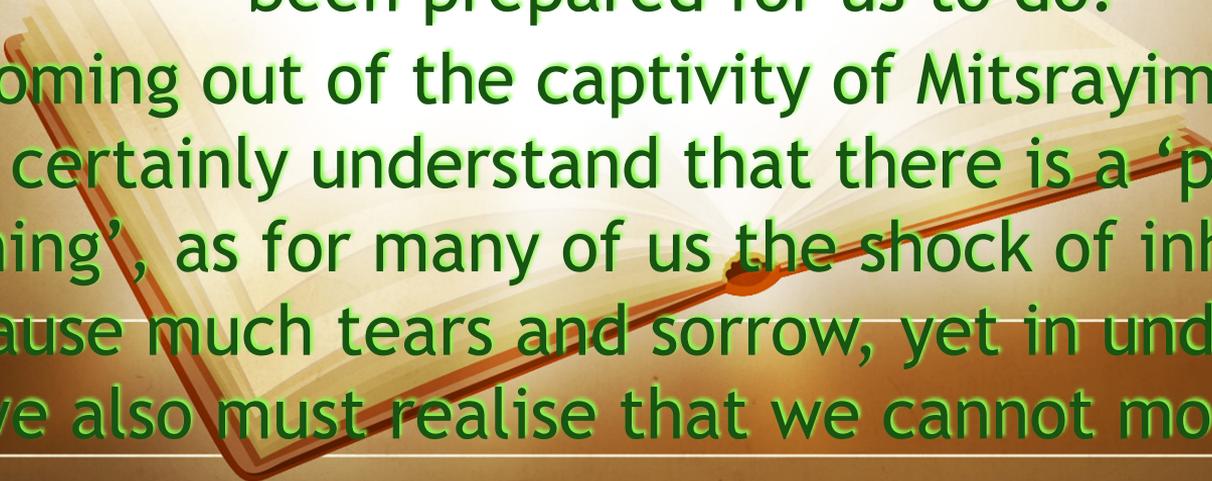
The Hebrew word that is translated as 'shave' comes from the root word גָּלַח galah - Strong's H1548 which means, 'to be bald, shave, shave off, cut', and means to be bare, smooth or naked!

Among Semites, shaving off hair on the head or the beard was a sign of lamentation and distress, and is clearly forbidden for a Yisra'élite!

Why the command is given here, is to make sure that in order for the foreign woman to become a Yisra'élite by marriage, she would have to shave her own head, which would clearly show a voluntary submission to her new husband and the choice she makes, in leaving her old ways and her old authority, in order to be joined to Yisra'ěl and be joined to her new authority/head!

In verse 13, when it says that she is to put aside the mantle of her captivity, it symbolises her removing of the resemblance of who she was and therefore, she was to remove, or put off, the image of the old identity.

After this period of a month, which is a symbol of renewal, of being stripped of her old identity, she now would become a Yisra'elite woman; and after taking her as your wife, if you were not pleased with her, then she was free to go at her desire and was not to be held captive or sold as a slave.

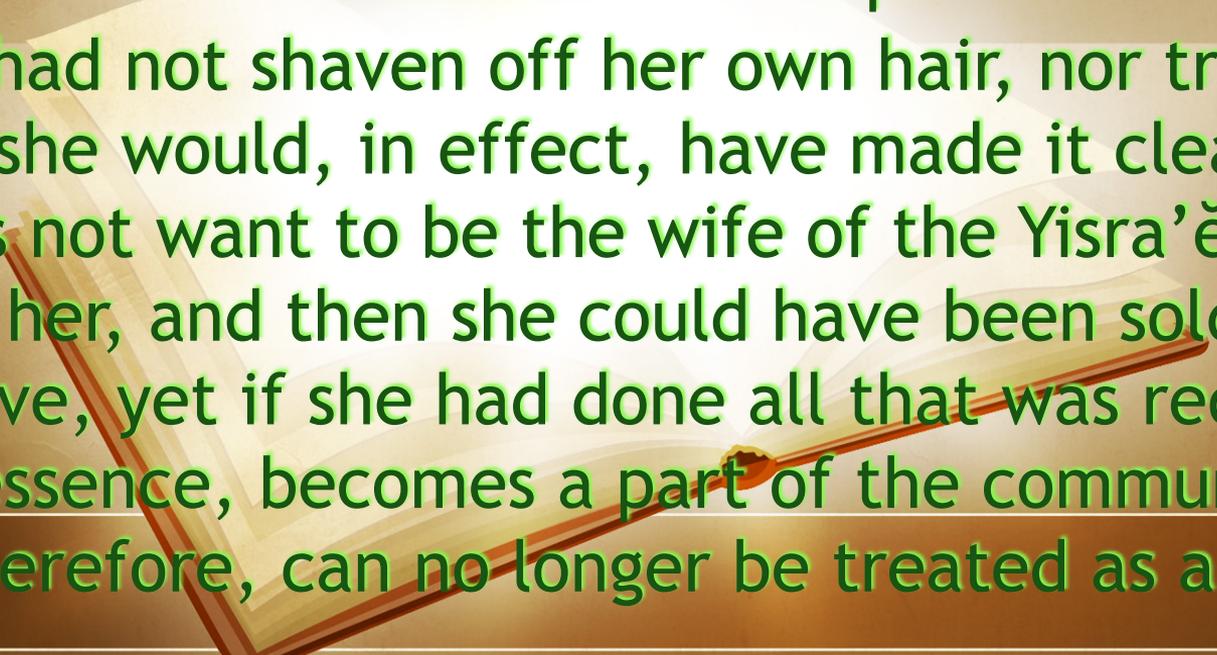


In our return, as a Bride who was divorced and joined to the nations and held captive under a lawless culture, we too must recognise that there is a time of renewal that takes place, as we strip off the old authority, under which we were enslaved; and clean up our 'hands', so that we guard to do the true works of righteousness that have been prepared for us to do.

When coming out of the captivity of Mitsrayim or Babelon, we certainly understand that there is a 'period of mourning', as for many of us the shock of inherited lies can cause much tears and sorrow, yet in understanding that, we also must realise that we cannot mourn forever.

Once the renewal period of mourning the lies that were inherited from our parents is up and we have removed all traces of our former way of life, that adhered to pagan rooted forms of worship, then we must move on and do what a Yisra'elite is called to do - and that is to hear, guard and do all the commands of our Husband!

As mentioned, we take note of the clear instruction in verse 14, that states that the woman who had done all she was required to do, to become a wife of a Yisra'elite, was no longer to be considered a slave!



If, after the month of setting aside her captivity was over and she was not pleasing to the man who desired her, then she was to be set free and not be sold as a slave, for she had submitted to the clear requirements prescribed. If she had not shaven off her own hair, nor trimmed her nails, she would, in effect, have made it clear that she does not want to be the wife of the Yisra'élite who desired her, and then she could have been sold to another as a slave, yet if she had done all that was required, she, in essence, becomes a part of the community and therefore, can no longer be treated as a slave.

The man who desired her, had a responsibility, as he would have brought her into his house and would be responsible for her welfare. During this month of 'stripping away and renewal' there would have been no sexual intimacy and we therefore recognise that although the two had not yet become one, through a marriage that was consummated, we do recognise the responsibility the man has for the women he has, in a manner of speaking, betrothed!

If she was let go, she would have to be compensated, as she would have been humbled before all and possibly not be able to find another man to take her as wife.

Verse 15-17 - firstborn status

When a man had two wives and his firstborn was from the wife that was unloved, he was not permitted to neglect the right of the firstborn, as the firstborn has the right of being given a double portion.

Re'ubēn was the firstborn of Leah, Ya'aqob's 'unloved wife', yet he forfeited his right to the portion that is due to the firstborn because he defiled his father's bed by taking his father's concubine, and therefore destroyed his position of authority over his brothers, and so the firstborn status was given to Raḥēl's firstborn, Yosēph.

What is also interesting and worth taking note of, in regards to this instruction, is in the account we have of Yiphtaḥ, as seen in Shophetim/Judges 11.

Yiphtaḥ was the son of a whore and the firstborn of Gil'ad. The wife of Gil'ad then had sons and when the sons grew up, they drove Yiphtaḥ out and told him that he had no inheritance with them as he was the son of another woman, and he fled to Tob (which means 'good, functional').

When the Ammonites came to fight against Yisra'el, the elders of Gil'ad went to seek out and bring Yiphtaḥ back from Tob and asked him to lead them into battle, as their commander, because he was a mighty brave one.

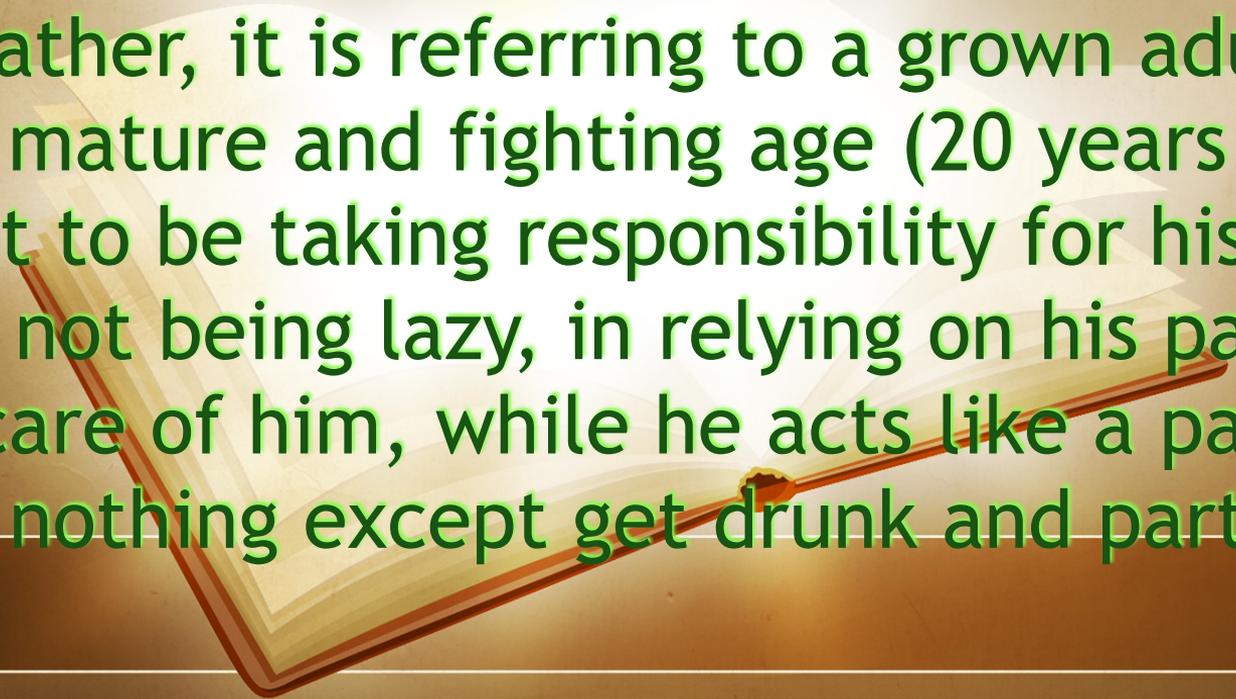
We can certainly see how Yiphtaḥ knew the Torah in the events that followed, as he agreed to lead them only if he would be made 'head', if indeed יהוה gave Ammon into their hands.

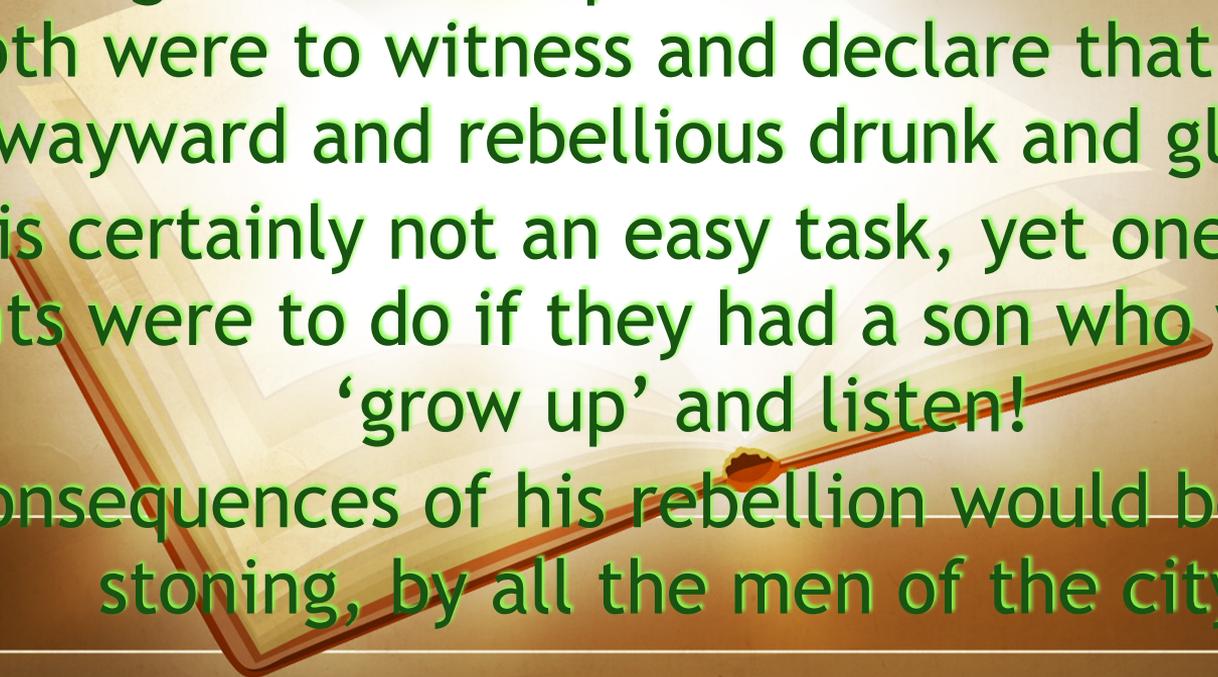
What he was rightfully claiming was his firstborn status that was due to him and he received that which was his and became head over them as head and commander.

This is a wonderful shadow picture of Messiah, who is the firstborn of all creation and first born from among the dead; and while He was despised and rejected by His own (Yehudāh), He has taken up His rightful place as Head and Commander and in Him we have a double inheritance (Ephrayim) as we return to our functional state, walking in Him!

Verse 18-21 - The rebellious son

This rebellious or wayward son, being spoken of here in verse 18, is not referring to a small child but rather, it is referring to a grown adult who is of a mature and fighting age (20 years old) and ought to be taking responsibility for his own life and not being lazy, in relying on his parents to take care of him, while he acts like a parasite and does nothing except get drunk and party all day.





After both his parents have disciplined him and he still does not change, then the parents were to bring him to the elders of the city, to the gate of the city where right-ruling would take place for the community, and they both were to witness and declare that their son is a wayward and rebellious drunk and glutton!

This is certainly not an easy task, yet one that the parents were to do if they had a son who would not 'grow up' and listen!

The consequences of his rebellion would be death by stoning, by all the men of the city.

With all the men stoning a rebellious son, this would be a huge sobering wake-up call for anyone who had been inclined toward being rebellious!

To get to this point can certainly be very heart-breaking for the parents, who by this point had to have tried everything in order to get their son on the straight and narrow, and when all has been tried, with no more options left, then this was a case of ridding themselves, and the city, of rebellion! This Torah instruction is not a means for parents to get out of using proper discipline and think they can pass their sons on to another to sort out the problem - they had to have tried all forms of discipline, and only when there were no more options, were they to bring him to the elders!

The testimony of both parents is needed together - one parent could not bring their son to this point of facing a stoning to death, and so this shows us how important parenting is, as it requires the active participation of both parents.

Today, we find that many parents are absent minded, in regards to disciplining their children, and many parents will shrug at their collective responsibility, by trying to pass it all on to the other to make all the decisions, and this can cause a child to play one parent against the other to get their way through manipulation.

What we also notice here, is that it was the parents and the parents alone who were to bring their wayward and rebellious son to the elders!

Nobody else but the parents could do this, as anyone else bringing someone else's son to the elders would render a false accusation!

This is exactly what happened with יהושע, when He would not submit to rabbinic customs, as they accused Him of being a drunkard and a glutton, for eating with sinners and tax collectors:

Mattithyahu/Matthew 11:19 “The Son of Adam came eating and drinking, and they say, ‘See, a man, a glutton and a wine drinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

When they accused Him of being a drunkard and a glutton, they were seeking that he be stoned as a rebel, yet they were not permitted to bring the accusation!

יהושע, by saying that 'wisdom' is declared right, was saying that, by referring to Mishl'ē/Proverbs 8, in regards to wisdom being called His mother, who did not bring any accusation against Him, made it clear that He was therefore not rebellious!

In Yoḥanan/John 5:37 He says that the Father bears witness of Him; and He also says that the Torah and the Prophets bear witness of Him and so, in essence, by wisdom of Torah being likened to a mother, He declared that His Father and Mother, together, bear witness that He is not a drunkard and rebellious and therefore, their accusations were false!

We can learn from this too, in that we must not be a rebellious son, as we too must obey our Father in Heaven and The Torah as we listen to the instructions of our Father and do not neglect the Torah of our Mother!

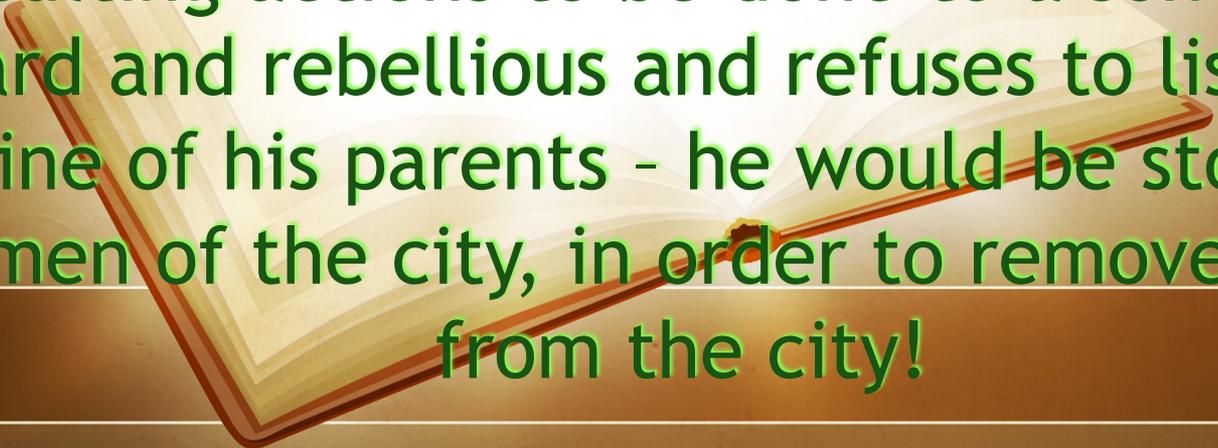
The Hebrew word that is translated as 'wayward' comes from the root word סָרָר sarar - Strong's H5637 which means, 'stubborn, rebellious, backslide'.

It is a very dangerous thing to be stubborn and rebellious toward the Truth, and those who refuse to humble themselves and submit to walking in the Truth, a Truth that has been made known to all, stand the risk of facing an extreme judgement of fire.

The Hebrew word that is translated as 'rebellious' comes from the root word מָרָה marah - Strong's H4784 which means, 'to be contentious, rebellious, bitter, disobedient'.

This Hebrew root word - סָרַר sarar - Strong's H5637 - basically speaks of being obstinate and rebellious, and lays stress on the attitude of a person - a wrong attitude that results in a wrong action!

Debarim/Deuteronomy 21:18-21 speaks of the resulting actions to be done to a son who is wayward and rebellious and refuses to listen to the discipline of his parents - he would be stoned by all the men of the city, in order to remove the evil from the city!



This word often portrayed Yisra'el's total rebellion against Elohim and we see in:

Tehillah/Psalm 78:8 “And not be like their fathers, a stubborn and rebellious generation, a generation which did not prepare its heart, whose spirit was not steadfast to Ėl.”

This Tehillah/Psalm is an appeal to turn our ears to the Torah and walk in it and not be stubborn and rebellious like our fathers!

Stubbornness reflects a bad attitude toward submission to authority and is clearly seen in not taking up the responsibility of bearing the necessary requirements upon one's shoulders!

Hoshĕa says that Yisra'ĕl is like a stubborn calf (Hoshĕa/Hosea 4:16) and Neĥemyah says that they have a stubborn shoulder:

Neĥemyah/Nehemiah 9:28-29 “But after they had rest, they turned back to do evil before You. Then You left them in the hand of their enemies, so that they ruled over them. But when they turned back and cried out to You, You heard from the heavens, and delivered them according to Your compassion, many times, 29 and warned them, to bring them back to Your Torah. But they acted proudly, and did not obey Your commands, and sinned against Your right-rulings, ‘which if a man does, he shall live by them.’ And they gave the rebellious shoulder and hardened their necks, and would not hear.”

In a clear call to live by the right-rulings of Elohim,
Yisra'ěl gave a rebellious shoulder!

In Scripture we are told how the priests were to bear the Ark of Elohim on their shoulders, and so one's shoulders are often pictured for us as how we are to carry the presence of our Master and Elohim, as we guard to do all He has commanded us!

To have a 'rebellious shoulder' pictures a clear stubbornness to bearing the responsibility of walking in the Torah, as the rebellious cast down His presence instead of bearing it upon their shoulders!

Zekaryah/Zechariah 7:11 “But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing.”

The Hebrew root word that is translated as ‘shrugged’ is שָׂרַר sarar - Strong’s H5637

Shrugging one’s shoulders is to shrug one’s responsibilities, and the clear result of this is seen in their refusal to hear the Truth - hearing but not hearing!

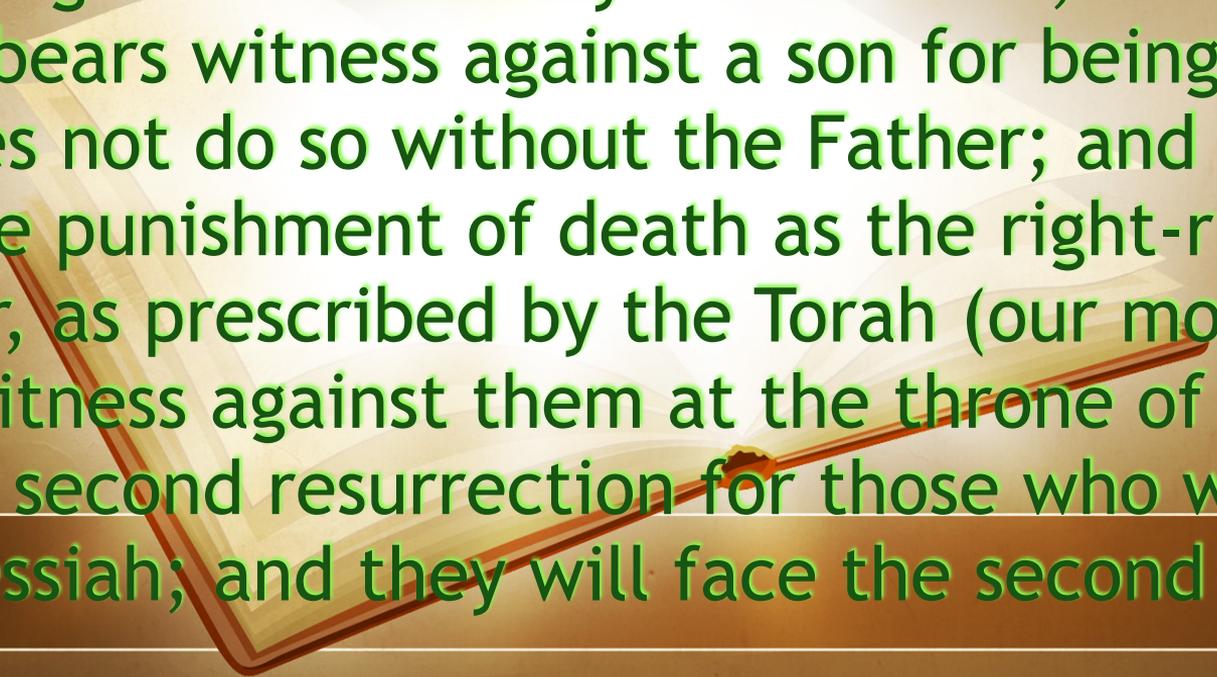
Those who have ears hear what the Spirit says - the stubborn and rebellious refuse to listen!

This rebellion is a clear sign that it is rooted in their hearts, and so it was with Yisra'el too:

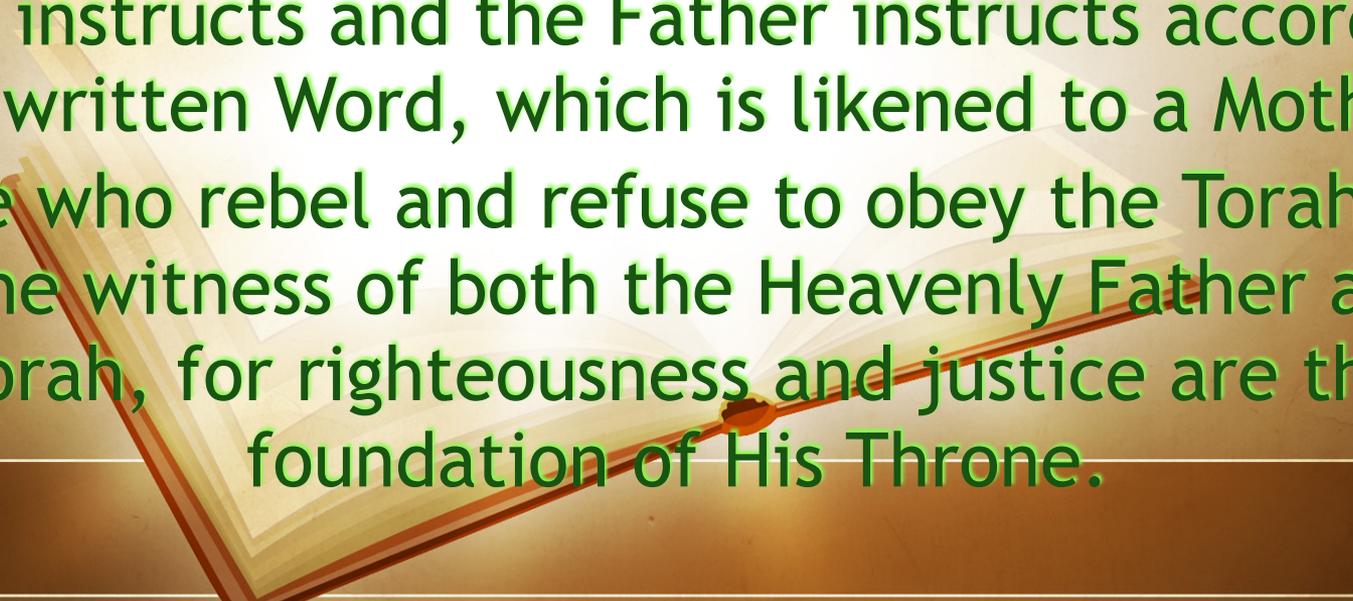
Yirmeyahu/Jeremiah 5:23 “But this people has a backsliding and rebellious heart, they have turned aside and gone away.”

Here we see both of the root words סָרַר sarar - Strong's H5637 and מָרָה marah - Strong's H4784 being used to describe a backsliding and rebellious people.

Christians today, may say that they believe the Father, yet they willingly reject the Torah (which is another name for wisdom that teaches us submission).



What we also recognise, is that all that the Torah teaches, the Father bears witness to; and what many sadly do not realise is that the Father does not say anything that is contrary to His Torah, and when the Torah bears witness against a son for being rebellious it does not do so without the Father; and many will face the punishment of death as the right-ruling of the Father, as prescribed by the Torah (our mother), will bear witness against them at the throne of judgement at the second resurrection for those who were not in Messiah; and they will face the second death.



We who “stay in Messiah” and “walk according to the Torah” and “walk as He did”, will not face the second death, as it will have no power over us; for He even said, that He does nothing besides that which the Father instructs and the Father instructs according to His written Word, which is likened to a Mother!

Those who rebel and refuse to obey the Torah, will face the witness of both the Heavenly Father and His Torah, for righteousness and justice are the foundation of His Throne.

To think that the Torah has been done away with, and is of no effect today, will sadly have a serious awakening reality call on the rebellious, when, in fact, they will be judged at the gates of the city, by the Torah!

We have no record of how many times that this sentence was carried out and we must realise that this certainly is an effective deterrent against rebellion!

The voice of the Father and the voice of the mother is metaphorically used in Mishlě/Proverbs in teaching us to hear and obey the voice of Elohim, as well as the need for us, as children of Elohim, to listen and accept the discipline of our Father!

Mishlě/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Mishlě/Proverbs 4:1-2 “Children, listen to the discipline of a father, and give attention to know understanding; 2 for I gave you good instruction: do not forsake my Torah.”

Those who disobey the Torah are in fact disobeying the ‘voice’ of the Father and clearly reveal that they do not know the voice of the Good Shepherd!

The Hebrew word for 'voice' is קול qol - Strong's H6963 which means, 'sound, voice, noise, thunder, proclamation', and comes from an unused root meaning, 'to call aloud'.

What is clear to us is that the VOICE of יהוה has been spoken and leaves the choice up to each individual of whether they will hear it or not - and by hearing, I mean to hear it and respond to it by guarding to do what He commands!