

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

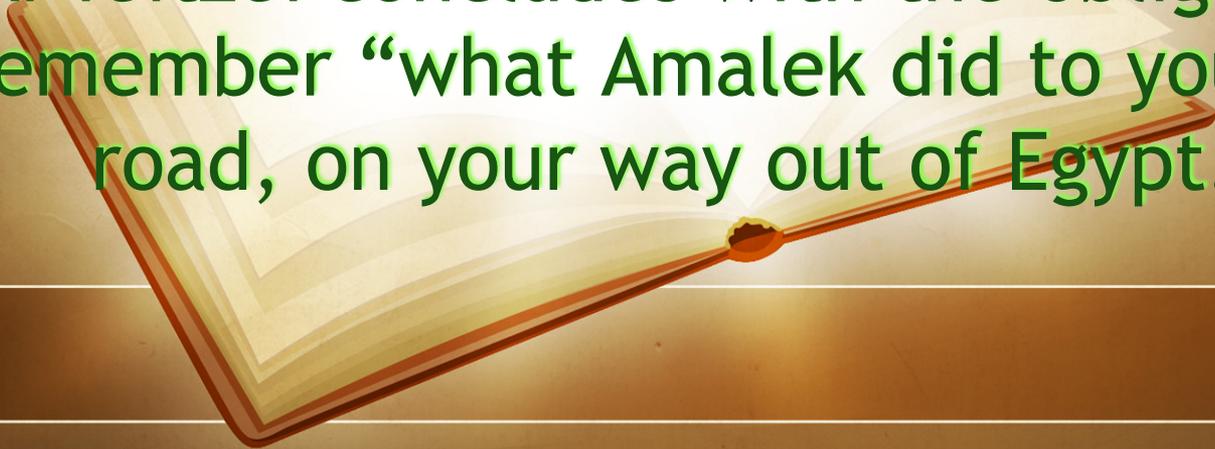
THIS WEEKS TORAH PARASHAT

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.

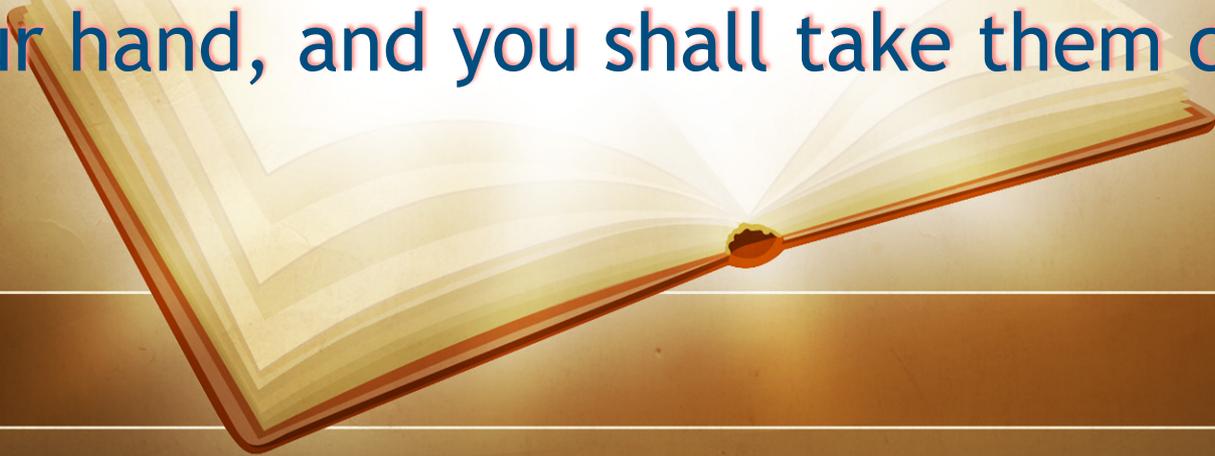
TOPICS IN THE PARSHA

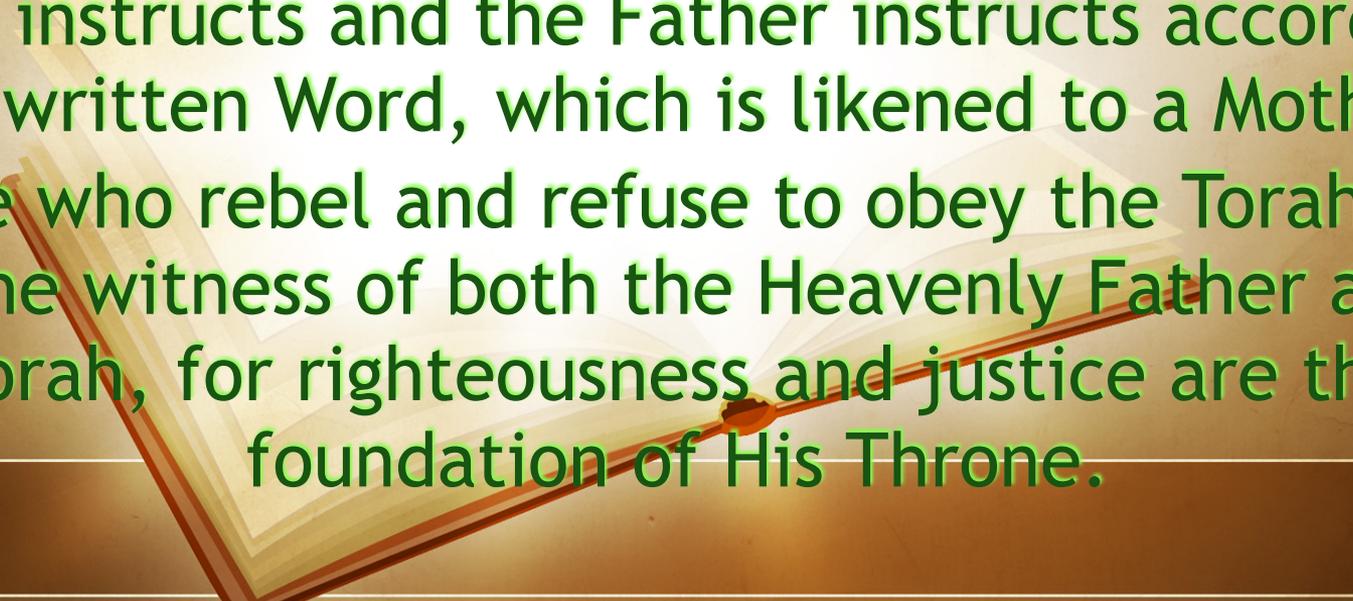
THIS WEEKS TORAH PARASHAT

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



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,





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”

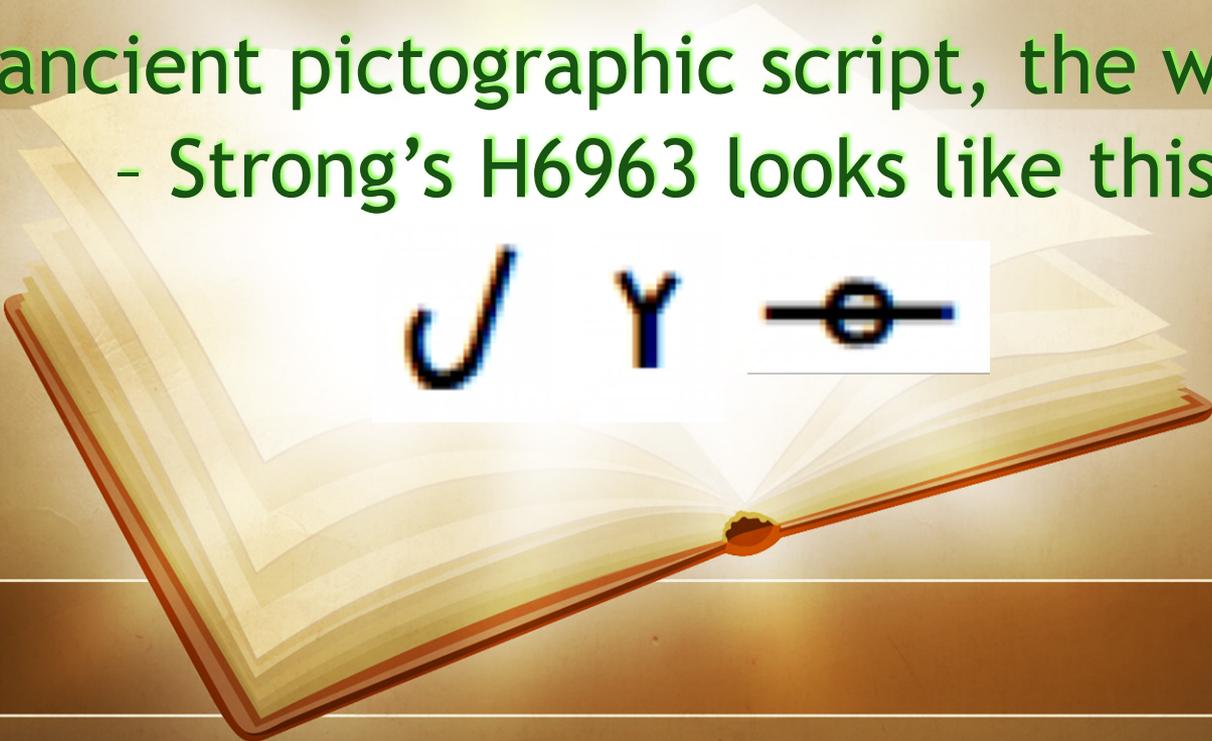
Mishlě/Proverbs 4:1-2 “Children, listen to the discipline of a father, and give attention to know understanding; 2 for I gave you good instruction: do not forsake my Torah.”

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(kole) - Strong's H6963 which means, 'sound, voice, noise, thunder, proclamation', and comes from an unused root meaning, 'to call aloud'.

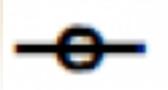
What is clear to us is that the VOICE of יהוה has been spoken and leaves the choice up to each individual of whether they will hear it or not - and by hearing, I mean to hear it and respond to it by guarding to do what He commands!

In the ancient pictographic script, the word קול qol
- Strong's H6963 looks like this:



𐤒 𐤓 𐤒

Quph - קָ:

This is the Hebrew letter 'quph', which is pictured in the ancient script as -  - which is a picture of 'the sun at the horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting.

It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity. It also is understood as the 'gathering of the light'.

Waw/Vav - i:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Lamed - ל:

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.

These letters combined can give the understanding of:

**GATHERING TO THE SECURE STAFF
OF THE GOOD ETERNAL SHEPHERD**

Or

**CONTINUALLY SECURED IN THE
SHEPHERD AUTHORITY!**

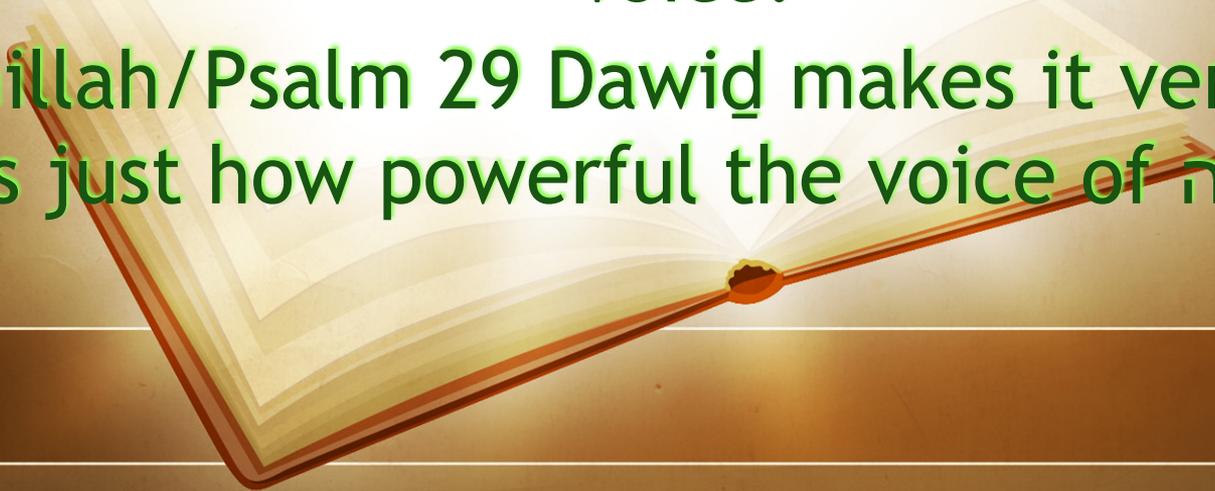
When the shepherd called the sheep, they swiftly came to him.

The staff of the shepherd was his tool of authority. With it he would direct, discipline and protect the flock.

Our Good Shepherd's voice has gone out, and by His Word that does not return empty, He has secured for us the ability to be brought back under His Authority, and we as children of Light hear His voice, submit to His Authority, take His easy yoke and guard The Torah and gather together, as we should on The Sabbaths and Feasts!

If you do not do this then you clearly have
misunderstood or do not know the power of יהוה
Voice.

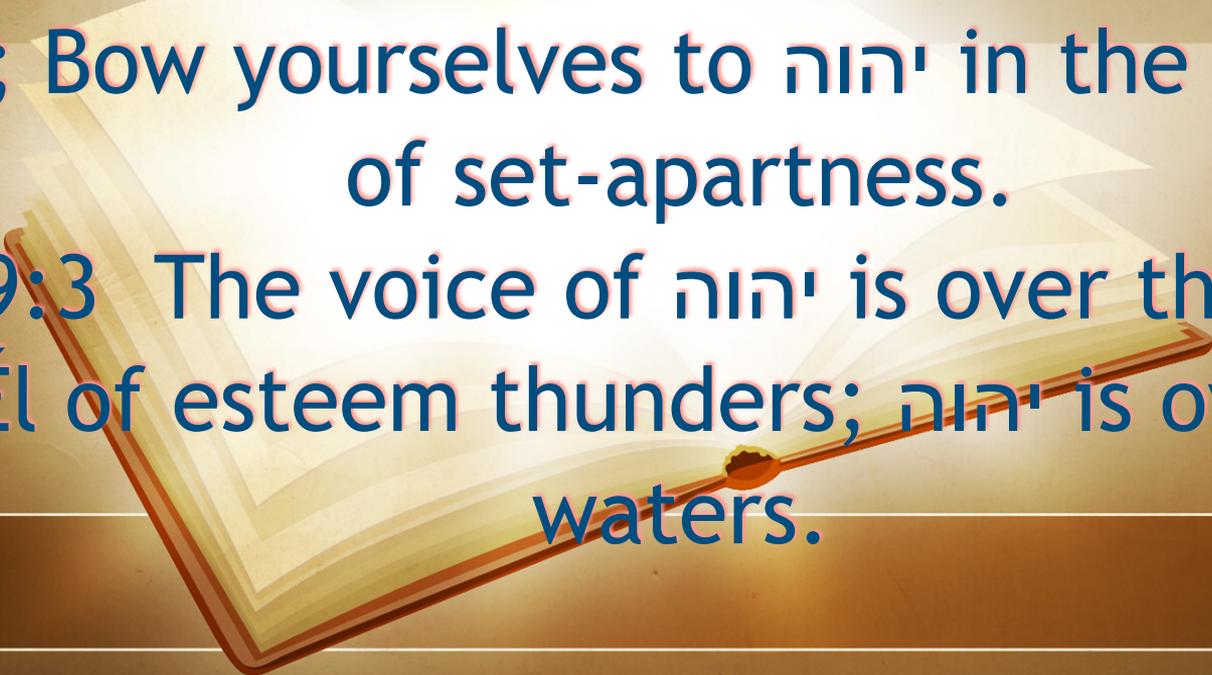
In Tehillah/Psalm 29 Dawid makes it very clear to
us just how powerful the voice of יהוה is.



Psa 29:1 Ascribe to יהוה, O you sons of the mighty, Ascribe to יהוה esteem and strength.

Psa 29:2 Ascribe to יהוה the esteem of His Name; Bow yourselves to יהוה in the splendour of set-apartness.

Psa 29:3 The voice of יהוה is over the waters; The Ėl of esteem thunders; יהוה is over many waters.



Psa 29:4 The voice of יהוה is with power, The voice of יהוה is with greatness.

Psa 29:5 The voice of יהוה is breaking the cedars, יהוה is breaking the cedars of Lebanon in pieces.

Psa 29:6 And He makes them skip like a calf, Lebanon and Siryon like a young wild ox.

Psa 29:7 The voice of יהוה cuts through the flames of fire.

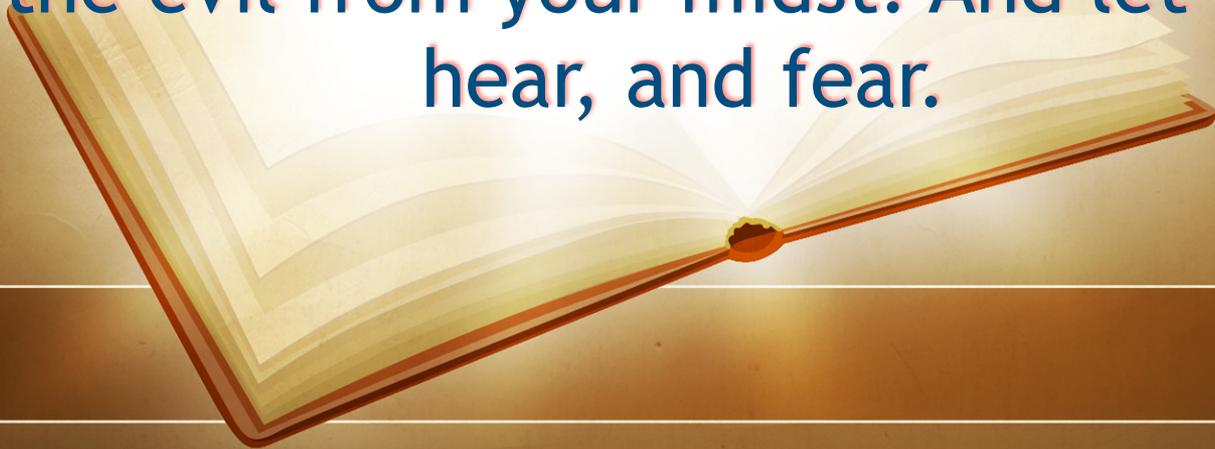
Psa 29:8 The voice of יהוה shakes the wilderness;
יהוה shakes the Wilderness of Qadēsh.

Psa 29:9 The voice of יהוה makes the deer give
birth, And strips the forests bare; And in His Hēkal
everyone says, “Esteem!”

Psa 29:10 יהוה sat enthroned at the Flood, And
יהוה sits as Sovereign forever.

Psa 29:11 יהוה gives strength to His people; יהוה
blesses His people with peace.

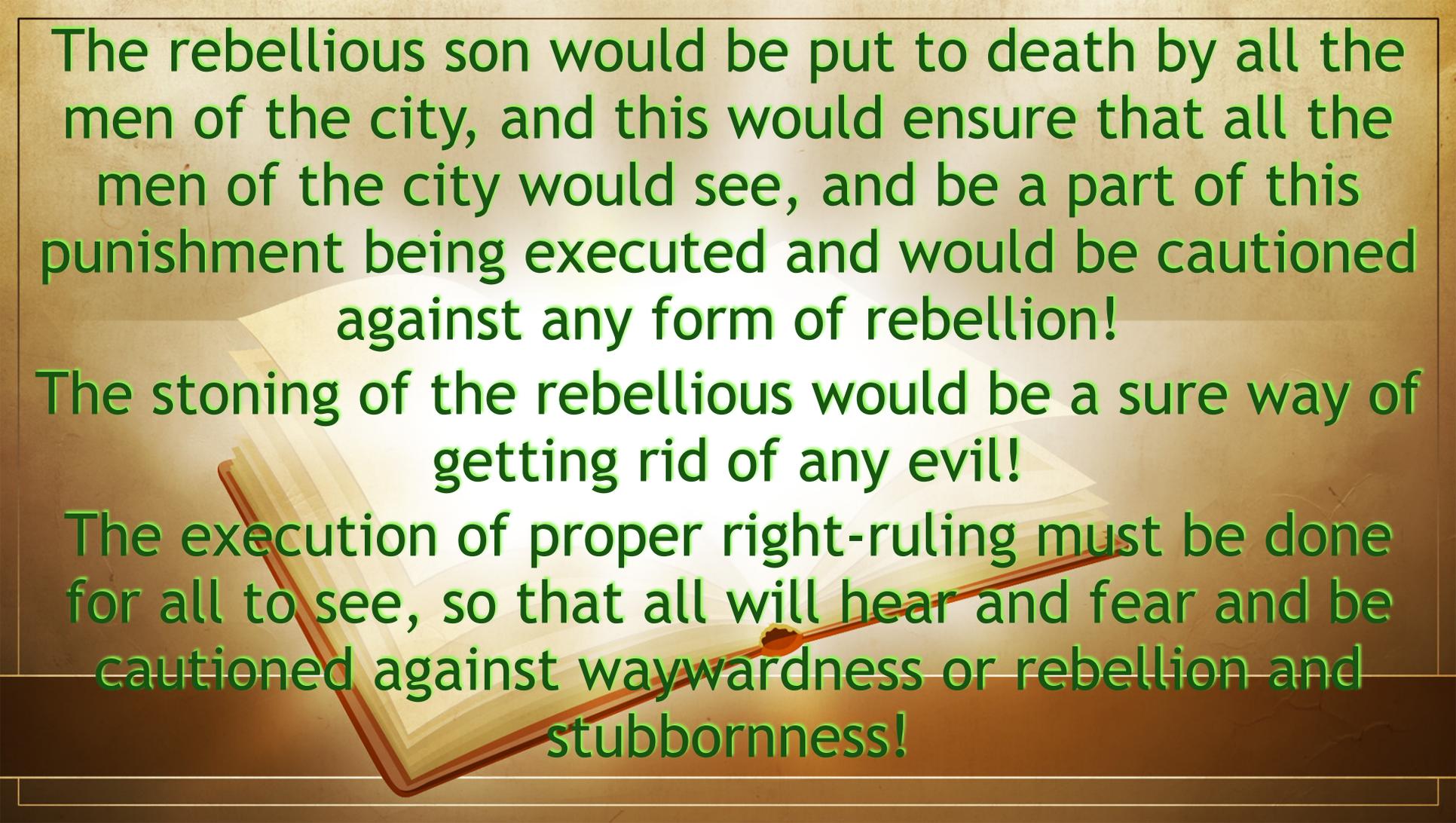
Deu 21:21 “Then all the men of his city shall stone him to death with stones. Thus you shall purge the evil from your midst. And let all Yisra’ël hear, and fear.



Verse 21

“Stone with stones” - there are two different Hebrew words that are used here:

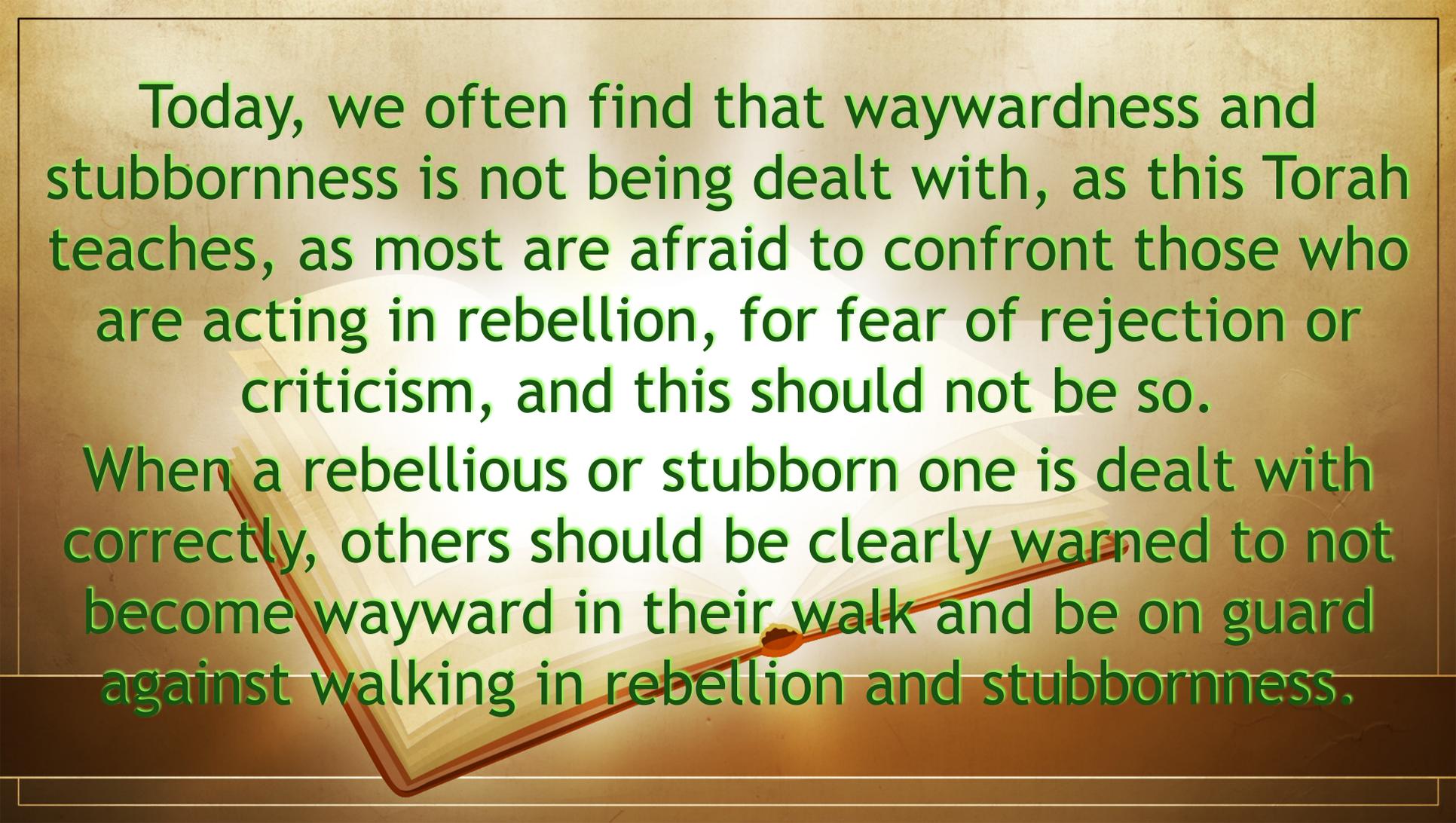
The first one is רָגַם ragam (raw-gam') - Strong's H7275 which means, 'to stone, kill by stoning' and the second word that is translated as 'stones' is אֲבָנִים eḅenim - which is the plural of the word אֶבֶן eḅen - Strong's H68 which means, 'stone, corner stone, differing weights, plumb line' and comes from the root of בָּנָה banah - Strong's H1129 which means, 'to build, besieged, construct, fortify, rebuild'.



The rebellious son would be put to death by all the men of the city, and this would ensure that all the men of the city would see, and be a part of this punishment being executed and would be cautioned against any form of rebellion!

The stoning of the rebellious would be a sure way of getting rid of any evil!

The execution of proper right-ruling must be done for all to see, so that all will hear and fear and be cautioned against waywardness or rebellion and stubbornness!



Today, we often find that waywardness and stubbornness is not being dealt with, as this Torah teaches, as most are afraid to confront those who are acting in rebellion, for fear of rejection or criticism, and this should not be so.

When a rebellious or stubborn one is dealt with correctly, others should be clearly warned to not become wayward in their walk and be on guard against walking in rebellion and stubbornness.

1 - Hear - In Hebrew, this is translated from the root word שָׁמַע shama (shaw-mah') - Strong's H8085, which carries the meaning not just simply to hear, but rather to 'listen with attention, comprehend and discern, give heed to what is being spoken'.

So, when we hear the words, 'he who has ears let him hear what the Spirit says', we are able to clearly see that it is only those who are truly standing on their feet (that is those who are faithfully obeying and walking in the commands) that will have ears to hear.

Any disobedience to the commands or any rejection to walking according to the Torah of Elohim will result in one being deaf to the Spirit, and so be unable to be led forth in the Truth!

Those who have ears, as they stand firm on their feet, will hear the clear instructions and guard to do them. Certainly, we see that this kind of hearing called for is not very apparent among the masses today, who are simply having ears tickled and not listening attentively, because they forget what they hear and are doing that which Ya'aqob/James warns against - do not be like a man who looks in the mirror and forgets what he sees!

2 - FEAR - In Hebrew, this is translated from the root word יָרָא yare(yaw-ray')- Strong's H3372 which means, 'to fear, be afraid, reverence, respect' and in the tense that this is written in (qal active), it actually carries the meaning of, 'to stand in awe of, be awed, to reverence, honour, respect'.

Qoheleth/Ecclesiastes 12:13 “Let us hear the conclusion of the entire matter: **Fear** Elohim and guard His commands, for this applies to all mankind!”

This word יָרָא yare(yaw-ray') - Strong's H3372 is used to describe the reverence and respect we ought to have for Elohim, by being dutiful in our obedience; yet when one is disobedient this 'fear' is not out of reverence, but is rather a fear as a result of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

It is used in:

Berēshith/Genesis 3:10 “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Here Adam was afraid because he had sinned, however we see this same root word - יָרָא yare - Strong's H3372 being used in a positive sense in: Debarim/Deuteronomy 6:13 “Fear יהוה your Elohim and serve Him, and swear by His Name.”

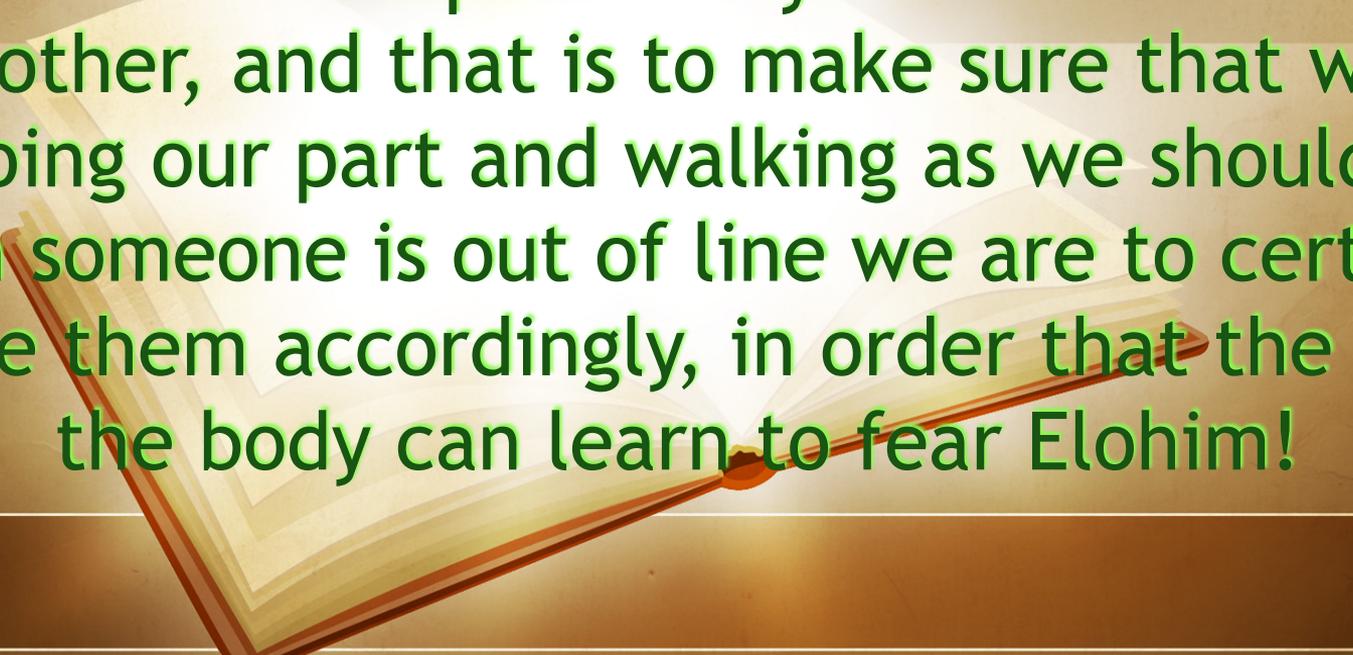
It is this same positive command of our need to ‘fear our Elohim’ that is being used here in this Torah portion.

Timotiyos Aleph/ 1 Timothy 5:20 “Reprove those who are sinning, in the presence of all, so that the rest also might fear.”

This is something that is not done today; in fact, it is scoffed at!

We are to reprove those who are lawless in front of all in order that a clear warning goes out for those who think they can be lawless too.

One of the quickest and best ways people learn to be obedient is by seeing what happens when one is not obedient, and sadly we find that so much sin/lawlessness is overlooked and excused away and no true reproof is taking place under the erroneous interpretation of not being allowed to 'judge' another!



These instructions are for the body and while we certainly do not judge anyone outside the body, we do have a responsibility toward Elohim and each other, and that is to make sure that we are all doing our part and walking as we should and when someone is out of line we are to certainly reprove them accordingly, in order that the rest of the body can learn to fear Elohim!

A Man Hanged on a Tree Is Cursed

Deu 21:22 “And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree.

Deu 21:23 “Let his body not remain overnight on the tree, for you shall certainly bury him the same day - for he who is hanged is accursed of Elohim - so that you do not defile the land which יהוה your Elohim is giving you as an inheritance.

Verse 22-23

Whenever a man committed a sin, worthy of death, he was to be hung on a tree, and his body was not allowed to remain on the tree overnight, but rather, he was to be buried the same day; for whoever was hung on a tree is accursed of Elohim and must be taken down that same day, lest the land be defiled.

These two verses are the great shadow picture of what יהושע did and what He became for us, by hanging on a tree!

Yohanan/John 19:31 “Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath - for that Sabbath was a high one - the Yehudim asked Pilate to have their legs broken, and that they be taken away.”

This 'Sabbath' that is being referred to, was not the weekly Sabbath but rather, it was the first day of Unleavened Bread, which is treated "like a Sabbath", where no servile work is permitted, which begins at sunset on the 14th day of the Abib, which is the beginning of the 15th day and the 1st day of Matzot/Unleavened Bread.

It is on this first night of Unleavened Bread/Matzot that we eat the Pěsaḥ/Passover Meal, after the lamb has been slaughtered, on the day of the 14th which is the Passover. יְהוֹשֻׁעַ our Passover Lamb was nailed to the stake (hung on a tree) on the day of the 14th and before sunset his body was taken down, according to this Torah command, that did not permit His body to remain on the tree overnight!

The one who had committed sin worthy of death,
was to be hung on a tree!

יהושע committed no sin and we see that He who
knew no sin became sin for us and died for us who
had committed sin worthy of death!

Qorintiyim Bět/2 Corinthians 5:21 “For He made
Him who knew no sin to be sin for us, so that in
Him we might become the righteousness of
Elohim.”

By Messiah hanging on the tree for us, He redeemed us from the curse of the Torah!!!

Galatyiim/Galatians 3:13 “Messiah redeemed us from the curse of the Torah, having become a curse for us - for it has been written, “Cursed is everyone who hangs upon a tree.”

Many misinterpret this verse today, in using it to back up their twisted theologies that declare that the Torah was nailed to the stake.

What we must first realise, is that those ridiculous theologies of man are nothing less than pathetic and so far from the truth.

What you need to ask yourself is simply this, “What is the curse of the Torah?”

Notice that it is a singular ‘curse’ and not ‘curses’!

The ‘curse of the Torah’ that we are redeemed from is DEATH - not just the physical curses that are recorded in the Torah for disobedience!

The punishment of sin is death and this is the ‘curse of the Torah’, from which we have been delivered and redeemed: Hoshēa/Hosea 13:14 “From the power of the grave I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O Grave? Repentance is hidden from My eyes.”

The Hebrew root word for 'redeem', is גָּאֵל ga'al - Strong's H1350 which means, 'to redeem, act as kinsman, avenge, buy back, claim, redeemer, redeem from slavery, avenger of blood, rescue'.

He has ransomed us and bought us at a price with His own Blood, and called us by name!

This word is also used to refer to our Redeemer, in the form of גֹּאֲלִי ga'ali which means, 'my Redeemer', as seen in:

Job/Job 19:25 "For I know that my Redeemer lives, and as the Last shall rise over the dust"

In Tehillah/Psalm 103 Dawid reminds us not to forget the dealings of יהוה - as He has Redeemed our life from destruction!

Psa 103:1 Bless יהוה, O my being, And all that is within me, Bless His set-apart Name!

Psa 103:2 Bless יהוה, O my being, And do not forget all His dealings,

Psa 103:3 Who forgives all your crookednesses, Who heals all your diseases,

Psa 103:4 Who redeems your life from destruction, Who crowns you with loving-commitment and compassion,

Psa 103:5 Who satisfies your desire with the good,
Your youth is renewed like the eagle's.

Psa 103:6 יהוה is doing righteousness And right-
ruling for all the oppressed.

Psa 103:7 He made known His ways to Mosheh, His
acts to the children of Yisra'el.

Psa 103:8 יהוה is compassionate and showing
favour, Patient, and great in loving-commitment.

Psa 103:9 He does not always strive, nor maintain
it forever.

Psa 103:10 He has not done to us according to our sins, Nor rewarded us according to our crookednesses.

Psa 103:11 For as the heavens are high above the earth, So great is His loving-commitment toward those who fear Him;

Psa 103:12 As far as east is from west, So far has He removed our transgressions from us.

Psa 103:13 As a father has compassion for his children, So יהוה has compassion for those who fear Him.

Psa 103:14 For He knows how we are made; He remembers that we are dust.

Psa 103:15 A man's days are like grass; As a flower of the field, so he flourishes.

Psa 103:16 For the wind blows over it, and it is no more, And its place no longer remembers it.

Psa 103:17 But the loving-commitment of יהוה is from everlasting to everlasting Upon those who fear Him, And His righteousness to children's children,

Psa 103:18 To those who guard His covenant, And to those who remember His orders to do them.

Psa 103:19 יהוה has established His throne in the heavens, And His reign shall rule over all.

Psa 103:20 Bless יהוה, you His messengers, Mighty in power, who do His Word, Listening to the voice of His Word.

Psa 103:21 Bless יהוה, all you His hosts, You His servants, who do His pleasure.

Psa 103:22 Bless יהוה, all His works, In all places of His rule. Bless יהוה, O my being!

We need not fear for He has redeemed us!

Yeshayahu/Isaiah 47:4 “Our Redeemer, יהוה of hosts is His Name, the Set-apart One of Yisra’ěl.” He is our Redeemer, and the Hebrew word that is translated as ‘our Redeemer’ is גֹּאֲלֵנוּ go’alenu which comes from the root word for ‘redeem’, which is גָּאֵל ga’al – Strong’s H1350.

Tehillah/Psalm 56:13 “For You have delivered my life from death, my feet from stumbling, that I might walk before Elohim, in the light of the living!”

The Hebrew root word that is used here, in Tehillah/Psalm 56:13, for ‘delivered’ is נָצַל natsal - Strong’s H5337 which means, ‘to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape’. This is written in the causative ‘hiphil’ form which can render the meaning, ‘to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt’.

Our Master has redeemed and delivered us from
'death', in order to walk in the path of life!

The Hebrew root word for 'death' is מָוֶתַח maveth -
Strong's H4194 which means, 'death, plague' and comes
from the root verb מָוַת muth - Strong's H4191 which
means, 'to die, bring about my death, put to death'.

In Mishlě/Proverbs 7:27 we are told that the house of
the strange woman/adulterous whore is the way to the
grave, going down to the rooms of death!

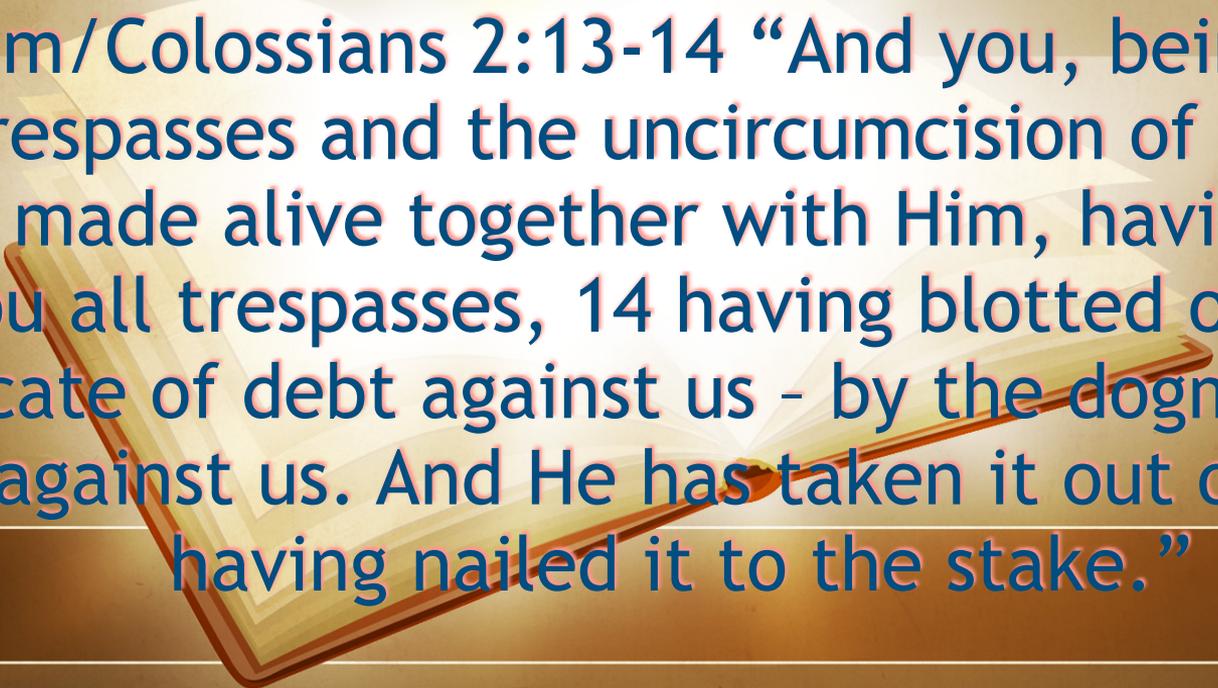
Mishlě/Proverbs 15:24 "The path of life is upward for
the wise, to turn away from the grave below."

As we walk in the clear instructions (Torah) of Elohim, we walk in life and are delivered from the clear punishment of death, for the punishment of sin, which is lawlessness, is death!

In Mishlě/Proverbs 10:2, Shelomoh makes it clear to us that righteousness delivers from death, and so, we are able to clearly expand on that, in recognising how it is righteousness for us to guard the commands of Elohim and walk in His Torah, for then, we will turn away from the snares of death, for the second death has no power over those who have part in the first resurrection, for they have guarded the commands of Elohim and the witness of *Messiah!*

By Messiah dying for us, He removed that curse of death for us, by dying in our stead and redeeming us from death, by His own Blood, once and for all - doing what the blood of bulls and goats could never do!

Qolasim/Colossians 2:13-14 “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having blotted out the certificate of debt against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake.”



Can you see what this is saying?

We who were once 'dead in our sin', He made alive together with Him, blotting out that which stood against us - what was that?

The punishment of death!!!

In the day you sin you shall die, Adam was told, and he did!

When we understand the 'one matter' that Kěpha (Peter) tells us to make sure is not to be hidden from us - and that is - that one day is as a thousand years, and a thousand years is as one day, to Elohim.

Having said that, we see that no man has lived on earth for more than a thousand years - Methuselah was the oldest man to ever live, being 969 we he died.

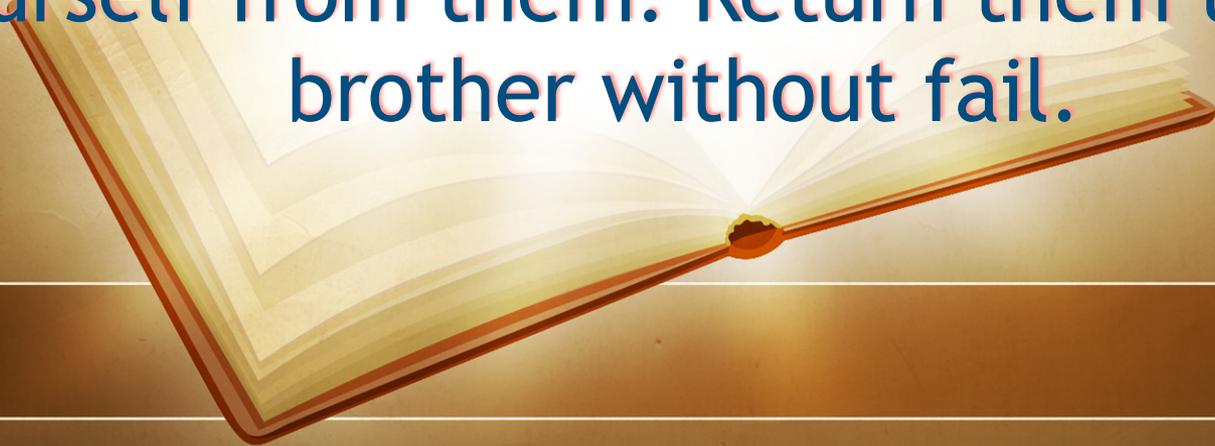
That being said, that also refers to the first death that all men are appointed to die, for it is appointed for all men to die once - yet we who are in Messiah and have accepted his sacrifice, and have eaten of His body and drunk of His Blood, through partaking in the Pěsaḥ Meal, and guard His commands and keep The Feasts, will be part of the first resurrection, where the second death will have no power of us, for He has redeemed us from this curse of death!

What Messiah nailed to the stake, was the second death and all that stood against us, blotting out the certificate of debt, as He forgave us our debts!

Curses that are contained in the Torah, are still applicable today, as we can clearly see that many still suffer under the curses for disobedience and therefore, we see that the Torah was not done away with, but rather, it has been firmly established, as the 'Living Torah' - The Word made flesh - Messiah, died for us and rose again, so that we may have life and life abundantly, through our loving obedience to the **Living Commands of our Living Elohim.**

Various Laws

Deu 22:1 “When you see your brother’s ox or his sheep straying away, you shall not hide yourself from them. Return them to your brother without fail.”



CHAPTER 22

Verse 1 - your brother's ox or sheep

When you see your brother's ox or sheep straying away - help his animal and return it to him.

This is a very interesting verse, as what we can see from this, is how we can gain some great insight as to how this can still apply to us today, metaphorically speaking, without setting aside the literal meaning.

This is very simple - help your brother's straying animals!

But more than that, what we can learn here, is that these two animals being spoken of here are clean animals and are animals that were used as a means to 'draw near' to Elohim, for sacrificial purposes, whether for sins or for Feast times, or for any other prescribed offerings or vows. By seeing your brothers' ox or sheep straying away, can render for us the picture of your brother's ability in drawing near to Elohim straying away - which can be a picture of backsliding, if you will.

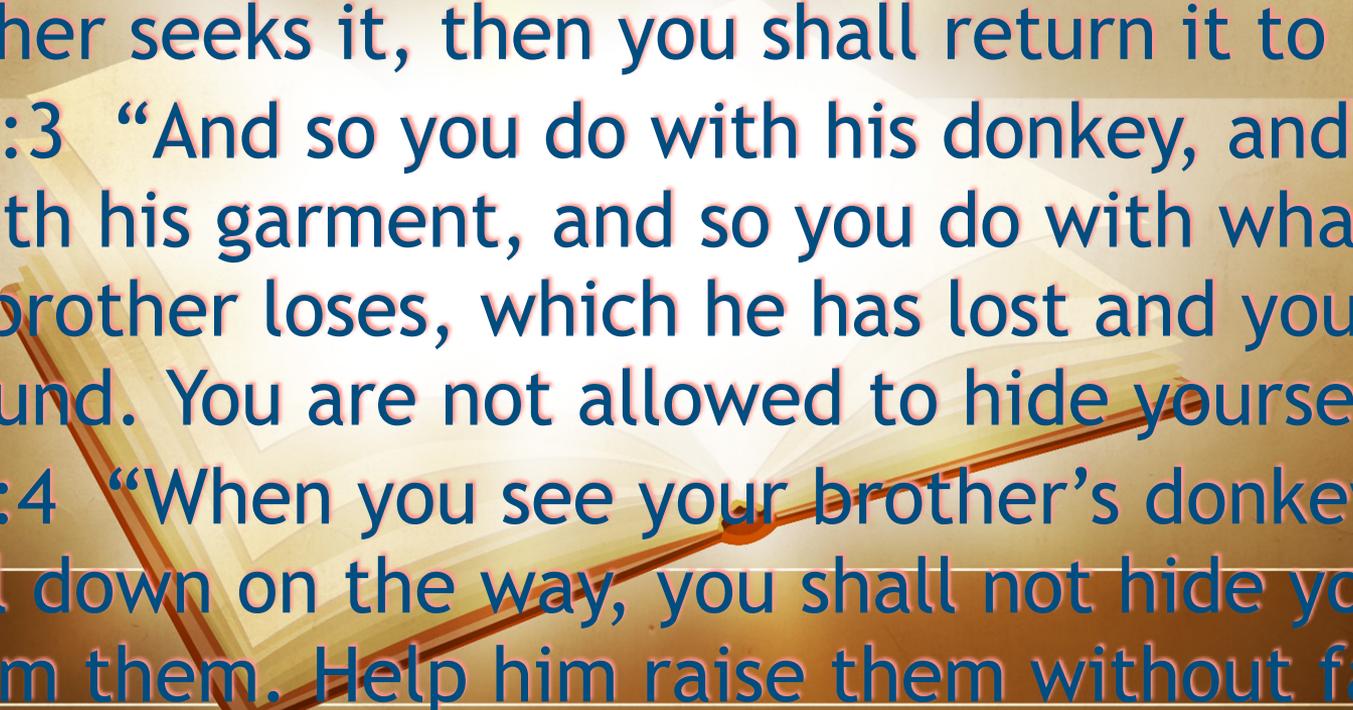
It is our duty to not hide this fact from him and make sure that we help him, assist him and cause him to return to the purity of set-apart worship and living standards.

These animals, picture for us the animals that יהוה accepts on His slaughter place, in order that people are able to draw near to Him.

We know that Messiah became our Passover Lamb and also fulfilled the Red Heifer sacrifice and so, in Him fulfilling all the shadow pictures of the ox and sheep, as a means of drawing near, we are able to draw near to Elohim, with boldness, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water (Ib'rim/Hebrews 10:22).

Having said that, we can also learn from this, that when we see our brother straying from 'staying' in Messiah and neglecting to Keep the Sabbath and the Feasts, then we are to show ourselves to him and return this ability to Him, by making it known, so that he can stop straying and start staying in Messiah, as He should.

Ya'aqob/James 5:19-20 "Brothers, if anyone among you goes astray from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins."



Deu 22:2 “And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks it, then you shall return it to him.

Deu 22:3 “And so you do with his donkey, and so you do with his garment, and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself.

Deu 22:4 “When you see your brother’s donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

Verse 2-4

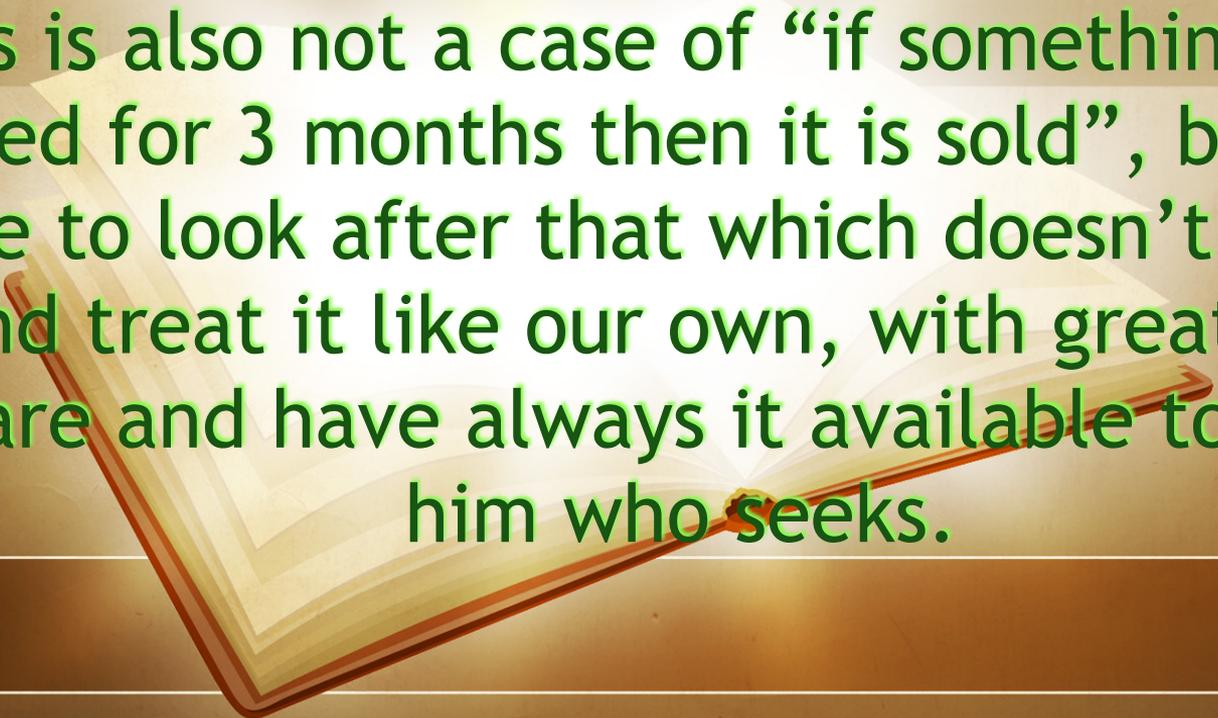
If your brother is not near you or if you do not know him, you are to keep his ox or sheep until he seeks it and then give it to him.

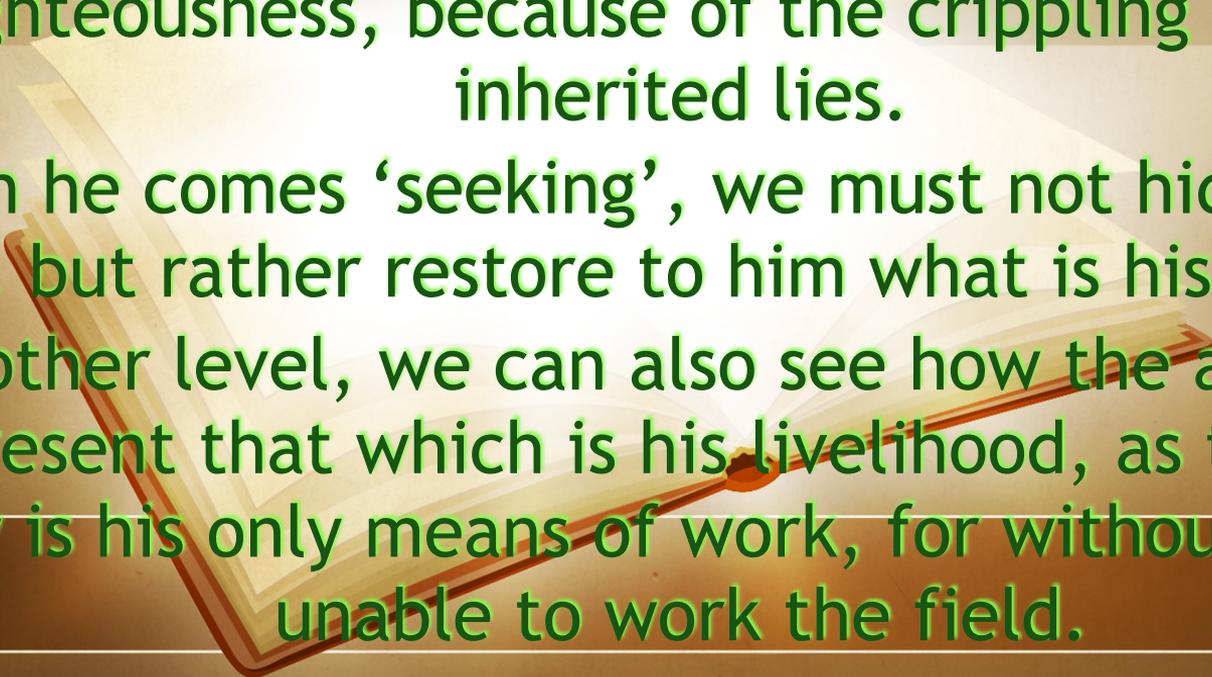
The world may teach that if you find something it is yours or some say that 'possession is nine tenths of the law', meaning that if you have it in your possession, then you can claim it as yours.

Well, that is not according to the Torah.

If you find your brother's ox or sheep, donkey, garment - in fact, with whatever you find - keep it safe until he comes looking for it.

This is also not a case of "if something is not claimed for 3 months then it is sold", but rather, we are to look after that which doesn't belong to us and treat it like our own, with great respect and care and have always it available to give it to him who seeks.





On a metaphorical level, we can once again learn from this that there are many of our 'brothers' who are 'far off' from the covenants of Promise, as they have lost their ability to draw near and be properly clothed with true righteousness, because of the crippling influence of inherited lies.

When he comes 'seeking', we must not hide it from him, but rather restore to him what is his to have!

On another level, we can also see how the animals can represent that which is his livelihood, as the ox or donkey is his only means of work, for without such he is unable to work the field.

We must help our brother who has lost his means of livelihood and ability to work and survive, by assisting him where we can, if it is in our power to do so!

Mishlě/Proverbs 3:27 “Do not withhold good from those who deserve it, when it is in the power of your hand to do so.”

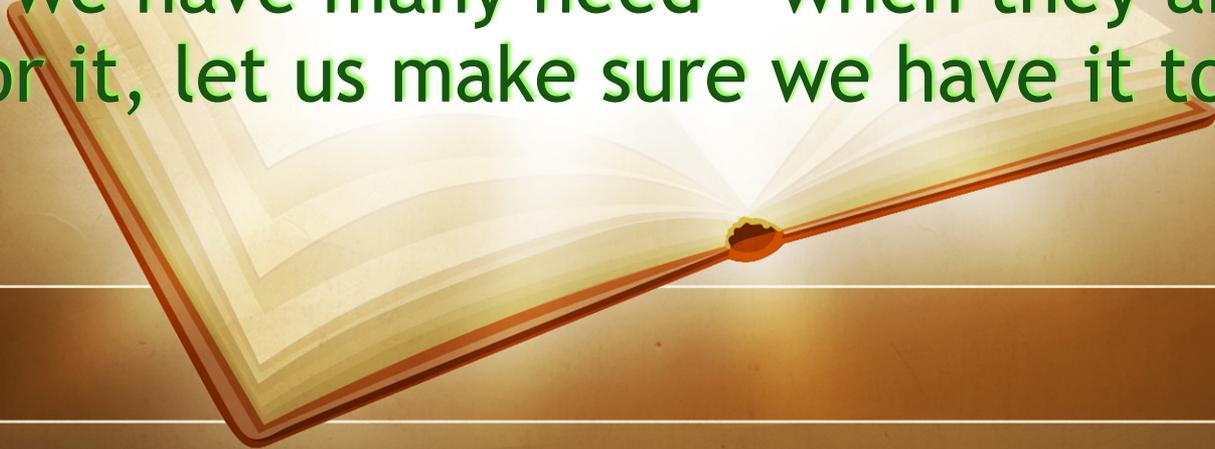
What have most people ‘lost’ today?



An open book with a glowing yellow banner across the center containing the text "The Torah!!!". The book is open, showing its pages, and is set against a textured, light brown background. The banner is bright yellow and contains the text in a bold, dark green font. The book's pages are slightly curved, and the binding is visible in the center.

The Torah!!!

We have it and we must not hide it - for it is our life
and man does not live by bread alone but by every
Word that proceeds from the mouth of Elohim.
What we have many need - when they are seeking
for it, let us make sure we have it to give!



Deu 22:5 “A woman does not wear that which pertains to a man, nor does a man put on a woman’s garment, for whoever does this is an abomination to יהוה your Elohim.



Verse 5

A woman is not to take up the role of a man, and a man must not take up the role of a woman!

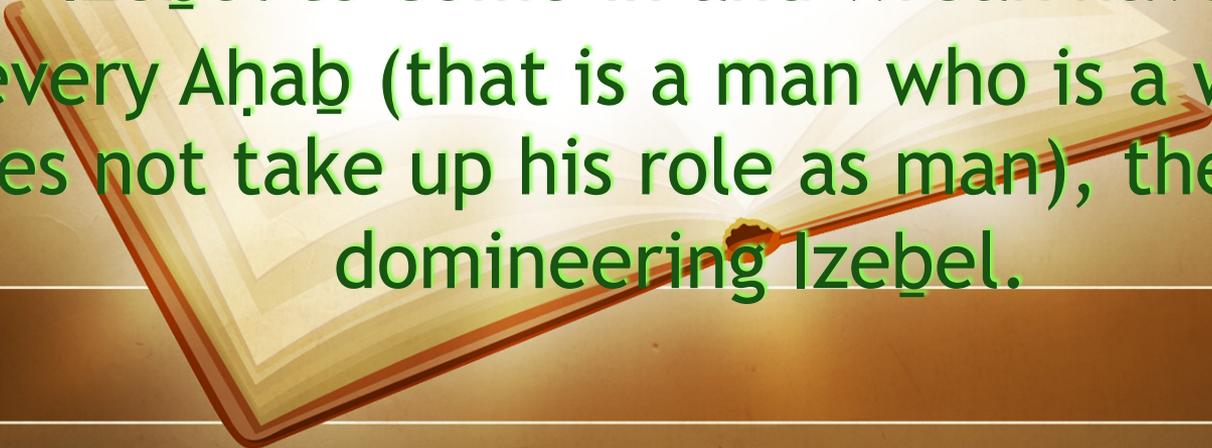
They each have their own 'garments' to wear!

The literal rendering of this verse, is that a woman must not put on 'the strength' or 'likeness' of a man.

This was part of the curse given to Ḥawwah in the Garden, when she was told that her desire would be for her husband, and he does rule over her (Berēshith/Genesis 3: 16).

This is not a 'desire', in the sense of a love for him, but rather, it is the desire to be like her husband and here, it was established that the husband would be the head of the woman and the roles must not be reversed, for this opens the door for the spirit of Izebel to come in and wreak havoc!

For every Ahab (that is a man who is a wimp and does not take up his role as man), there is a domineering Izebel.



In other words, what we clearly recognise here in today's terms is simply this,

“The woman must not wear the pants in the house”.

The Hebrew root word that is used for ‘man’ here is גֶּבֶר *geber* - Strong's H1397 which means, ‘**man, men, warrior**’ and comes from the word גָּבַר *gabar* - Strong's H1396 which means, ‘**to be strong, mighty**’.

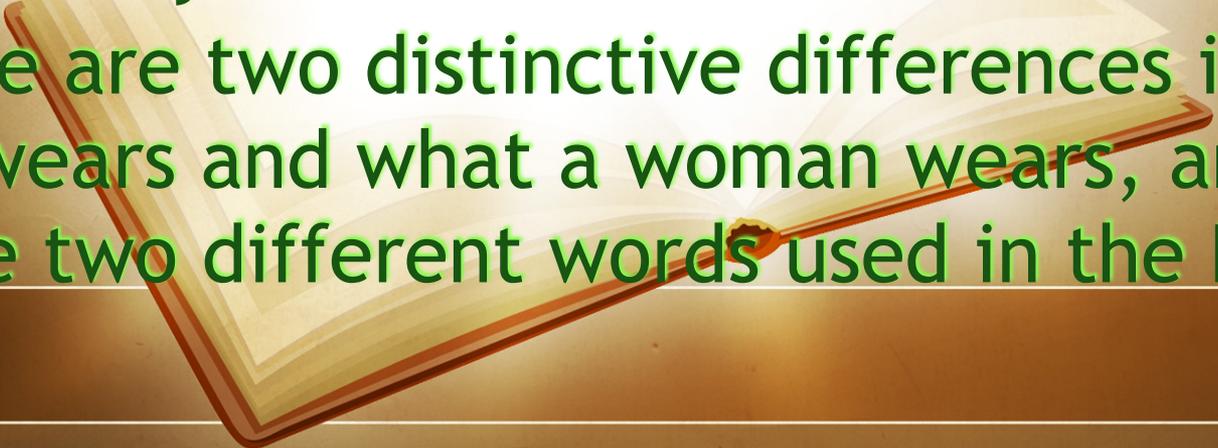
Women are the 'weaker vessel' but must be given the respect due from a Husband who loves his wife as Messiah loved the assembly and laid down his life for her!

Kēpha Aleph/1 Peter 3:7 "In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered."

The woman is to trust her husband and he is to show her honour too.

This is not that one is inferior to the other but merely that one must not try to be like the other nor try to assume the role of the other!

There are two distinctive differences in what a man wears and what a woman wears, and we see here two different words used in the Hebrew.



The Hebrew word that is translated as 'that which pertains' comes from the root word כֵּלִי keliy - Strong's H3627 which means, 'article, utensil, vessel, armour, weapon, tool for labour', and the word used in relation to the woman's 'garment' is שִׁמְלָה simlah - Strong's H8071 which means, 'a wrapper, mantle, cloak, covering garment'.

From us looking at these two words, it becomes clear to us that the woman is not to be the one who 'wears the weapons' in the house, so to speak, as she should be the one who is 'covered', under the mantle of the authority of the man!

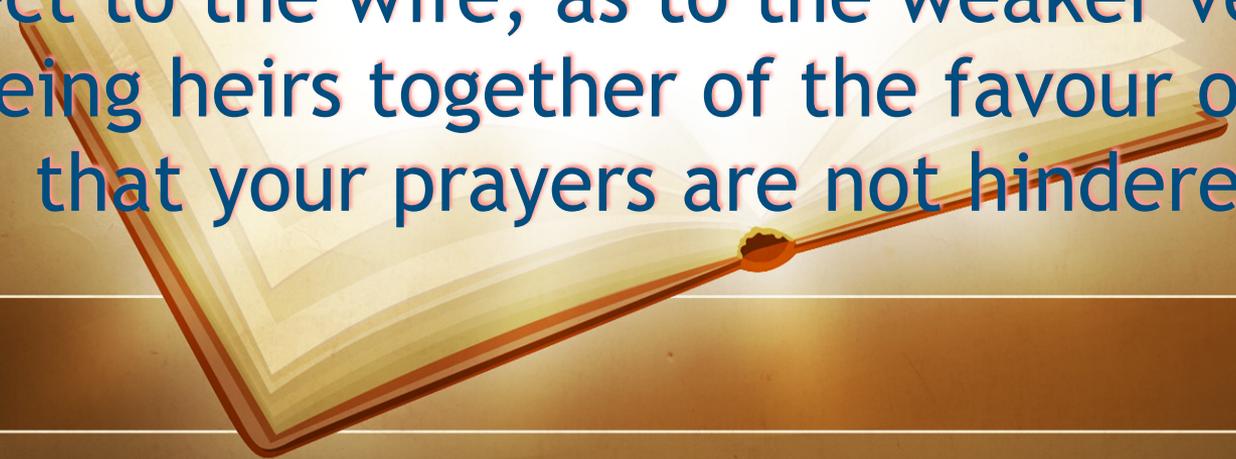
While this word **שְׂמֹלֶת** simlah - Strong's H8071 is the general word for 'clothes' worn by men and women, we take note of the understanding that what is being taught here, is the clear difference between the role of a man and the role of a woman, which should also be seen in what we physically wear.

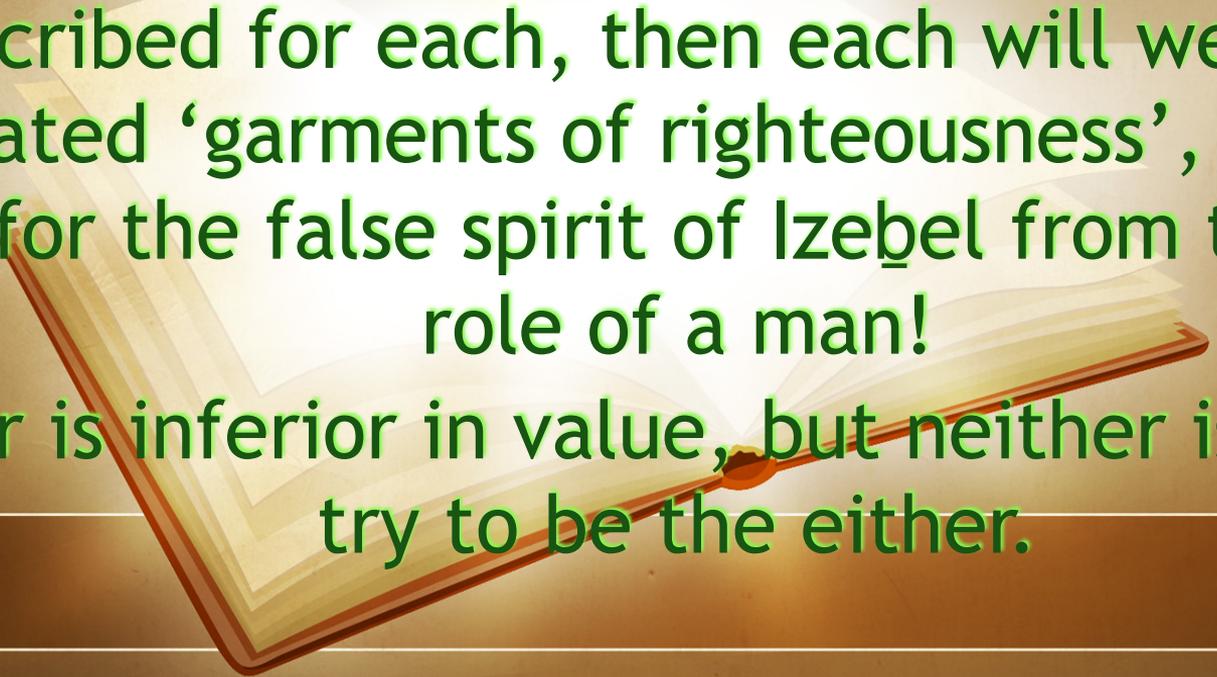
What we must also remember here, is that at the time of this writing, no one 'wore pants', as we would see today, as all would wear what we would consider to be a 'dress', yet the literal rendering could be understood as saying,

“A woman shall not put on the likeness of strength, nor shall a woman have a strong vessel.”

Kěpha makes it clear to us that the woman is the weaker vessel:

Kěpha Aleph/1 Peter 3:7 “In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered.”





The woman is to trust the man and the man is to show honour and respect to the woman. When men and woman walk in the roles that are prescribed for each, then each will wear their designated 'garments of righteousness', leaving no room for the false spirit of Izebel from taking the role of a man!

Neither is inferior in value, but neither is meant to try to be the either.

The man must not burden his wife with his own responsibilities, since she is not expected to be able to “contain” as much.

The man must also not be submissive to the woman; for this is an abomination to יהוה.

This is a stern reminder of the responsibility that the man has, for the husband must take up his place as the head of the home and be the strong leader so that his wife is not tempted to take on the authoritative role of the home.

Having said that, we also must recognise that the woman must not be a 'doormat' or a pushover, and the man must not be an aggressive oppressor.

The man, as head of his wife and home, is responsible in making sure that his entire household are seeking יהוה.

The Hebrew word used for 'abomination' is the noun תועבה to'ebah - Strong's H8441 which means, 'abomination, abominable thing, detestable thing, object of loathing', from which the verb for 'utterly hate' - תעב ta'ab - Strong's H8581 which means, 'to abhor, despise, reject' is derived.