

Parashah #49

(Updated 8.21.10)

Ki Tetze ~ כִּי תֵצֵא ~ When you go out

Torah: D'varim/Deuteronomy 21:10 ~ 25:19

Haftarah: Yesha'yahu/Isaiah 54:1-10; (Messianic adaptation: 52:13 ~ 54:10)

B'rit Hadashah: Mattityahu/Matthew 5:31-32; Mattityahu/Matthew 19:3-12;

Mattityahu/Matthew 22:23-32; Mark 10:2-12; Mark 12:18-27; Luke 20:27-38;

1st Corinthian 9:4-18; Galatians 3:9-14; 1st Timothy 5:17-18

This week's Parashah (Key-Tates-zay) Ki Tetze, centers on some of the practical applications of Torah. The Hebrew word (hah-lah-khah) *halakhah* means, in its simplicity, *the way in which to walk* or *the way in which to walk out practically the mitzvot/commandments*. As we *walk* through the next few chapters of (D'vah-reem) *D'varim/Deuteronomy*, we will see some of these practical applications.

According to the Sages, every *mitzvah/commandment* can be placed in one of two categories.

- One category is (meets-vote bay-een ah-dahm l'mah-kohm) *mitzvot bein adam l'makom/between man and G~d*, like eating kosher and keeping Shabbat, which doesn't effect other people.
- The other is (meets-vote bay-een ah-dahm l'kha-veh-eero) *mitzvot bein adam l'chaveiro/between man and man*; which involves interaction with others.

These instructions are for our good and our learning, so we can walk in faithful obedience to our Abba Father, which pleases Him greatly.

There is no way to cover all of the mitzvot mentioned in this week's portion. However, I will highlight some and address others, time and space permitting.

Chapter 21

Isha Yefet Toar (Eesh-ah Yeh-feht Toe-are)/woman of beautiful appearance captured during war (verses 10-14) As we read **verse 10**, we should know immediately this refers to an elective war. We know **NO** prisoners were to be taken in a Holy War (i.e. from any of the "ite" nations) for everyone and everything from these nations was to be destroyed. This was because of their idolatry and their opposition to HaShem's chosen people.

Additional information from the Stone Edition of the Artscroll Chumash indicates the Yisraelite soldier may not have intercourse with the woman right away. He may marry her, even against her wishes, after a one month waiting period, during which time she is to shave her head, let her fingernails grow (according to Rashi's reading of the Hebrew) and mourn her family. Shaving the head and letting the nails grow long apparently were mourning rituals of the time. Furthermore, Rashi suggests the reason for her hairless, unkempt appearance was Torah's way in attempting to dissuade the man from marrying the captive woman by making her appear repulsive to the soldier. The month of mourning is like a thirty-day waiting period during which time the man has time to reconsider his intentions. Does he really want to marry the weeping, bald woman with the long fingernails? Hopefully, the delay would cause the captor to change his mind about her beauty and allow him second thoughts about his intentions.

Rabbi Ariel Bar Tzadok made a very astute observation and comments: "What boggles the mind is how the Torah, the revealed Will of G~d can condone such behavior as an appeasement to man's "evil inclination". After all, the Jewish soldier going to fight a (Meelk-heh-meht Ree-shoot) *Milkhemet Rishut/an optional war* had to fulfill very specific requirements. He had to

- . . . be married
- . . . have a child
- . . . have a house
- . . . have a vineyard

In other words, the Jewish soldier going off to fight an optional war was a more mature, settled kind of fellow. He was no young, hot-blooded, kid who sought glory in the blood of conquest."

Double portion to first born son of unloved wife protected (verses 15-17) One of the Sages states "the first born son will be born to the hated wife". He comments this is an instance of G~d's compassion; just as Leah had children before her more favored sister Rachel. HaShem supports the brokenhearted.

Penalty for wayward, rebellious sons (verses 18-21) Lots of questions arise from this. If he hasn't had his bar mitzvah yet, he couldn't be liable to a court imposed penalty. So, is he old enough to be on his own? Since the verbiage is "son" it is understood he is still living at home and must have stolen enough money from his parents to buy and consume a large amount of food and alcoholic beverages. Rashi says, if this is the case, "he will become a murderous bandit to satisfy his appetites in the future. Therefore (ben so-rehr oo-more reh) *ben sorer u'morre/a rebellious son* is to be stoned to death and **put an end to the wickedness in the community**". (Remember this phrase!!!)

According to First Fruits of Zion research, this “son” is an adult son still under his father’s authority, in his father’s house; in other words, a teenager. According to Torah, there are five qualifications, which are:

- Stubborn
- Rebellious
- Disobedient
- A glutton
- A drunkard

In **Luke 7:34**, Yeshua alludes to this passage when He says “The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard . . .’” Those are two of the qualifications required for putting a rebellious son to death. In reality Yeshua was not a drunkard or a glutton. However, in this passage, Yeshua was contrasting His approach to holiness with that of *Yochanan the Immerser/John the Baptizer*. Yochanan’s practice of eating only locusts and honey was considered severely ascetic; consequently he was labeled as demonic by those who opposed the gospel of repentance. Yeshua, on the other hand, ate and drank freely and He was opposed by the same people, who attempted to associate Him with the rebellious son of *D’varim/Deuteronomy 21*.

According to the Sages, this commandment was never actually carried out. It did represent an extreme standard which was a warning to parents to raise their children in the fear and admonition of HaShem.

On a practical level, humans do not have the foreordained knowledge to know with certainty a person is going to commit a crime. For us, preemptory punishments are inappropriate. But it is different with HaShem who has ultimate knowledge. Sometimes HaShem brings hardships upon a person, not as punishment for a past crime, but as a preventive measure against future wrongdoing. Both our past and potential future is revealed before HaShem. (As the High Holidays approach, this is an important lesson to keep in mind.)

Often, the placement of certain passages, has great implications. In the instance of the three previous passages (**verses 10-21**), there is an argument against the liaison of the captive woman. Immediately after the Torah speaks of it, the Torah speaks of the hated wife and then an extremely rebellious child. “The implication is one of a chain reaction: improper infatuation with a captive woman will cause one family tragedy after another”, according to *Rashi*.

Body of hanged man removed by nightfall (verses 22-23) Obviously, we know this scripture was still observed in Yeshua’s day because of the testimonies given to us in . . .

- **Mattit’yahu/Matthew 27:57**
- **Mark 15:41**
- **Luke 23:50**
- **Yochanan/John 19:38**

Even today, this applies to people who die naturally. Usually, Hebrew people are buried within 24 hours. The only exception is where it will bring honor to the dead person if the burial is delayed. However, this exception does not apply in Jerusalem where burial is never delayed.

Chapter 22

Lost property returned to owner (verses 1-3) As I read this portion of scripture the phrase “finders keepers, losers weepers” came to mind and I thought . . . “This is NOT a Hebraic concept!” Then, reading some of the commentaries, I found evidence saying the VERY same thing!!!

Not only are we to try to find the owner but we are required to care for the item and not use it, be it lost clothing or an animal or whatever. In fact, if possible, we are encouraged to make it better. A story is told of a certain rabbi who found a chicken. “He sold the eggs and bought another chicken, then a goat and sold the milk, and then a lamb and sold the wool. A year later, a man appeared seeking his lost chicken and received a barn full of animals. This of course, was absolutely going above the call of duty.”

Women forbidden to wear men’s clothing and vice versa (verse 5) This verse makes it clear HaShem does not approve of cross-dressing or cross-impersonations, as it is detestable before the L~rd. However, I don’t believe this prohibits men from wearing kilts or women from wearing slacks or jeans made for women, when appropriate. In this day and age, I see no need for a woman to don clothing made for the masculine gender at all.

Have you heard the expression “Don’t make mountains out of molehills”? It means don’t turn a trivial matter into a large concern. Yeshua seemed to uphold a similar sentiment when He chastised the religious for scrupulously observing the small details of Torah instruction while ignoring the “weightier provisions of the Torah” (**Mattit’yahu/Matthew 23:23**). Nevertheless, Yeshua taught His disciples to keep even the smallest of the Torah’s commandments. In fact, He said whoever annuls one of the least of these commandments and teaches other to do the same, shall be called least in the kingdom of heaven” (**Mattit’yahu/Matthew 5:19**) So, have you ever wondered what the “least of these commandments” is? According to many Sages the least of the commandments is **D’varim/Deuteronomy 22:6-7**.

Mother bird not to be taken with her eggs or chicks (verses 6-7) This is considered to be the easiest mitzvah in Torah as it requires no preparation and takes minimal effort. Additionally, this prohibition reminded me of **Vayikra/Leviticus 22:28** concerning no mass extermination; we should act mercifully.

One concept concerning this mitzvah is even in the animal world “motherly feelings” exist. Rabbi Hirsch refers to motherhood as “the noblest profession in the world” and the Torah wants us to be sensitive to these feelings. G~d wants people to be merciful. If we are sensitive to the feelings of a bird, then certainly we will care for our fellow humans.

By the way, the reward for this mitzvah is long life. The only other mitzvah which specifies reward is honoring one’s parents, (**D’varim/Deuteronomy 5:16**) which is considered one of the most difficult mitzvot. From the easiest to the hardest mitzvot, both receive the same reward. Apparently, we are to learn one cannot “rate” mitzvot. However, there must be some kind of common denominator between these two commandments which otherwise appear totally dissimilar and unrelated. The common denominator is self-sacrifice. Torah recognizes and grants great reward for commandments which involve our recognition of (meh-see-raht neh-feh-sh) *mesirat nefesh/self sacrifice*. When Torah instructs us to honor our parents, it is telling us parents exhibit tremendous *mesirat nefesh/self sacrifice* for their children. Beginning with being awakened at all hours of the night during infancy and childhood, to the financial stresses of paying for continuing education and the wedding, parenting by definition is about sacrificing your own comforts for your children. Torah prescribed the great reward of “length of days” for honoring one’s parents, in order to cause people to appreciate the *mesirat nefesh* parents exhibit.

Rabbi Boruch Leff with Aish.com says this is exactly the same concept we find concerning (she-lu-ahk hah-kah-een) *shiluach hakain/sending away the mother bird* before you take her young. Anyone who has ever tried to catch a bird knows it is a virtually impossible task. So when does a person ever encounter a situation where he can catch a bird? Won’t the bird fly away? The answer is the bird is a mother. Like most mothers, she is willing to sacrifice her own freedom in order to remain with her children. For one to grab the bird and take advantage of the self-sacrifice present in the maternal instinct of the mother to her offspring is prohibited. By granting the mother her freedom and sending her away, we avoid utilizing her attribute of self-sacrifice against her.

Build a fence around the roof of one’s house (verse 8) This is simply common sense to eliminate someone getting hurt. In the same way many people fence their yards and/or swimming pools now. It also helps eliminate one’s liability.

Don’t plant a mixture of seeds in your field (verse 9) **Vayikra/Leviticus 19:19** addresses purity of livestock, fields and clothing with the words “observe my regulations”. No other explanation . . . HaShem said it . . . just do it!

Don't plow using an ox and a donkey together (verse 10) There are several interesting commentaries concerning this mitzvah. An obvious one, of course, is different animals pull at various rates and this will inevitably cause pain to both species. Reflecting on this, I thought of the term, "unequally yoked", we believers use. I decided this is probably where the thought originally came from. Since *Sha'ul/Paul* was a Jewish Rabbi, I am sure he referred to this verse when he wrote to those in Corinth (**2 Corinthians 6:14-16**) about not being unequally yoked.

Popular proverbial lore about love and marriage says, "Opposites attract." Marriage counselors who have the unpleasant job of trying to reconcile polarized marriages disagree. So does the Bible. Torah says we are not to plow with an ox and donkey yoked together. It says we are not to plant a field with two different types of seed. And we are not to make a garment out of two different types of linen and wool knit together. Each of these commandments illustrates an important principle about relationships. The world says a person should marry whomever he or she falls in love with. This is a bad plan. It is possible to fall in love with the wrong person. If you allow yourself to be emotionally invested in a person, marriage is likely to happen. A person should be extremely reluctant to marry someone who is not of the same religious persuasion. Doing so is being unequally yoked.

Don't combine wool and linen in a garment (verse 11) This is one of the mitzvot referred to as (khook-keem) *chukkim/instructions*, for which man knows no reason. It's just because HaShem said so . . . that's why!!! However, here is an interesting thought: the wool represents the animal world (Able, as the first shepherd) and the linen made of flax represents the plant world (Cain, as the first farmer) and we know there was animosity involved in that relationship.

A four-cornered garment is to have twisted threads (tzitzit) on its corners (verse 12) The original instructions concerning this matter are found in **B'midbar/Numbers 15:37-44**.

Instructions and penalties with regard to sexual offenses (verses 13-29) Let's read **verses 13-19** now. A Hebrew bride faced with this charge would have to have proof of her virginity. My friend, Yahudith, reminded me of a tradition, regarding this matter I had forgotten. I am SO glad she did.

Fresh sheeting was put upon the marriage bed, of course, so when the marriage was consummated, the sheeting would convey if the woman was a virgin or not and would be taken into account by the groom. If there was no such evidence, the groom could claim the woman was not a virgin and hence the "inspection" by those to whom he would complain. **Verses 20 & 21** clearly state, if there is no evidence of her virginity, she is to be stoned to death at the door

of her father's house. Clearly, prostitution was and is not acceptable behavior! Again, we hear the words of **D'varim/Deuteronomy 21:21** "**put an end to the wickedness among you.**"

Verse 22 "If a man is found sleeping with a woman who has a husband, **both** of them must die – the man who went to bed with the woman and the woman too. In this way, you will expel such wickedness from Isra'el." This scripture comes to my mind every time I hear about the woman, accused of being caught in adultery, who was brought before Yeshua. (*Yochanan / John 8:3-4*). I wonder, could Yeshua have been writing this very scripture on the ground when he stooped down and wrote? Is this what caused the accusers to turn and walk away? And, where was the man if she was **caught**? Even in this verse (**22**) we hear a similar phrase of "**expel such wickedness from Isra'el.**"

Chapter 23

Forbidden and restricted marriages (verses 1-9) According to the Sages, the prohibition about marrying an Ammonite or Moabite applied only to the males and not the women. Supposedly it was the men who hired B'laam. Consequently, the character flaw was not present in the women and they were not banned from marriage with Isra'el. Remember the righteous Moabite princess, *Rut/Ruth* was able to become the grandmother of the Davidic dynasty.

Camps of war should be governed with rules of spiritual purity (verses 10-12) I really had some questions regarding **verse 10** and my assumptions were confirmed when I went to the commentaries. These men were supposed to have their minds on the prevailing war and not on the lusts of the flesh which would cause "seminal emission"!

Area outside of camp to use as a latrine (verses 13-15) Gosh, we even learned how to set up camp latrines outside of the communal area from HaShem's Chosen Ones!!! Compare this with the open sewers running down the streets in many third world countries today.

As a result of war, an escaped slave must remain free (verses 16-17) It wasn't unusual for slaves and/or prisoners to escape to the "liberators". The Torah commanded Israel these escapees should be given their freedom and should be permitted to settle wherever they wished in *Eretz Yisrael/the Land of Israel*. The interesting note is the people seeking asylum often became important allies of the invaders because they could reveal valuable information which could help the conquest.

Prohibition of sexual promiscuity of both men and women (verses 18-19) Neither heterosexual nor homosexual prostitution was to be allowed nor were any vows to be paid with the income from such activity. According to the Sage Ramban, “this commandment was directed at the courts, instructing them not to permit such people to parade themselves in public to indicate their availability and to prevent the establishment and maintenance of places where such activities will take place.” Hmmmm!!! Apparently, no one at Home Depot’s corporate office is aware of this scripture. *According to the Nashville Gay Pride website, Home Depot gave over \$5,000 to be a major sponsor of its 2009 Gay Pride Festival in June.* I can assure you that we have chosen to no longer do business with Home Depot and we’re still in the building phase of our home!!!!

No interest on any loans, money or whatever, to a “brother” (verses 20-21) “To an outsider you may lend at interest.” Could this be why some of the Hebrews who came to the States set up the banking system so they could charge interest to the Goyim and therefore could help their “brothers” interest-free?

A worker may eat from the field but cannot take any home (verses 25-26) It was okay for a worker to eat from the field he was working in at the time **but** he was not to take anything home or give it to others who are not personally entitled to take. Hmmmm!!! Sounds like this addresses “in-house” pilfering.

Chapter 24

Instruction regarding divorce and remarriage (verses 1-4) The meaning of a Hebraic marriage escapes us with our Western mindset. However, with a little (Eve-reet) *Ivrit/Hebrew* lesson, we might see some significance of the (eh-kahd) *echad-ness/oneness* of marriage.

In Hebrew . . .

- *Man* is *Ish* (eesh); spelled Aleph (א), Yod (י), Shin (ש). (ש י א)
- *Woman* is *Ishah* (eesh-shah); spelled Aleph (א), Shin (ש), Heh (ה). (ה ש א)

Into this union man brings the YOD (י) and woman brings the HEH (ה).

Together, they form *YOD HEH*, one of the holy names of *G~d -- Yah* (ה י).

Continued examination would show both the *man* and the *woman* were left with Aleph (א) and Shin (ש) which, in Hebrew spells (ay-sh) *aish* meaning *fire*. So, without *Yah* in the union, you have *fire*. Oy vey!!!!

Two other little tidbits:

- Heh (ה - hey) has the numerical value of 5, which biblically indicates *grace* and . . .
- Heh (ה) is also said to represent the breath of G~d, which created the heavens and the earth.!

Nowadays, we sometimes hear of couples who have divorced, married someone else, which didn't work out either, and then they remarry each other. According to these verses such action would be detestable to Adonai. However, if neither of the parties married again and there was no defilement, they are free to remarry each other.

New husband exempted from military for one year (verse 5) I have a personal testimony with regard to this scripture. Approximately 25 years ago, my oldest son, Andrew, had just gotten married. He had enlisted in the Navy, completed his basic training and they were on their way to Norfolk, VA. I'm not sure why I was reading this particular scripture because I wasn't Torah pursuant at the time. However as I was reading it, I claimed it for him because he was due to ship out for six months. Our Abba Father is so faithful! Andrew was issued orders to stay at the base and did not ship out until one year later, right after their first anniversary. Baruch HaShem!

Tools of trade may not be used as collateral for a loan (verse 6) The primary purpose for this mitzvah is so the individual wouldn't be deprived of his tools which were his very means of sustenance.

Death is penalty for kidnapping for profit (verse 7) Supposedly, the death penalty for kidnapping only applied if the kidnaper forced his victim to work for him and/or sold him as a slave. Again, for the third time in this Parashah, we hear, "**put an end to the wickedness among you.**" I believe our Father must have meant it!

Follow completely the directions concerning tzara'at (verses 8-9) The original instructions concerning this matter can be found in **Vayikra/Leviticus 13-14**, which are quite detailed!

Creditor must not enter house of debtor to obtain collateral (verses 10-13) These verses tie in with **verse 6** and I'm not sure I understand why these were divided or separated. Obviously, the collateral for a loan was not to be "taken" by the lender. Rather, the borrower was to "give"

the collateral to the lender. However, the stipulation was for the collateral to be returned at night to the borrower and the lender would receive it again the next day.

This caused me to think about a conversation I had a few weeks ago with a friend concerning the issue of “collateral”. In many cases, a borrower had no collateral except his “outer garment” which bore the tzitzit. If he were without his tzitzit, the community would be able to tell he was in need and would be able to do *tzadakah/charity*, which is a very important mitzvah. At evening the borrower’s outer garment would be returned to him for the night and the process would be repeated the next day, until he was able to repay his debt. In fact, **verse 13** says, “. . . then he will go to sleep wearing his garment and bless you.”

Workers must be paid at end of day (verses 14-15) An interesting comment concerning these verses reminds us of **Vayikra/Leviticus 19:13** where no worker should have his payment withheld. But, here it adds, especially to the poor, whether they are a brother or a foreigner, as they are usually defenseless and more vulnerable to this kind of persecution. Some Sages extend this to non-Jewish workers and to the rental fees for animals and utensils, as well.

Parents cannot be executed for children’s misdeeds and vice versa (verse 16) Apparently tyrants would punish or quell rebellions by wiping out the families of those who were involved. One of the commentaries indicated Jewish kings were forbidden to do so.

Foreigners and orphans have special rights of protection (verses 17-18) This is just another reminder to *B’nei Yisrael/Children of Israel*. They were once persecuted strangers when they were in Egypt and they should be extremely sensitive to those less fortunate, as they had been.

Poor (foreigners, orphans and widows) are to have a portion of the harvest (verses 19-22) If we remember, **Vayikra/Leviticus 19:9** states a corner of every field, overlooked clusters of grapes, etc. must be left for the destitute. Therefore, this is merely Moshe reminding *Am Yisra’el/the People of Israel* of what HaShem has already told them.

Chapter 25

Only the court can impose punishment of lashes (verses 1-3) Here we learn the maximum number of lashes was 40. Forty is the number of probation, testing, and trial. There may be more significance to this but I don’t know what it is right now. Perhaps next year!

An ox must not be muzzled while working (verse 4) This commandment seems to be completely unrelated to the rest of the passage. According to the Stone Edition of the Artscroll Chumash, the placement of this verse teaches some of the guidelines for the sort of transgression which incurs lashes. Among them are like muzzling, it must be a negative transgression; it involves a physical act which cannot be undone by a subsequent positive commandment. An example of the last requirement is the sin of theft, to which is attached the positive commandment to return the stolen item. (*Makkos 13b; Sifre*)

A brother is to marry his brother's widow, if she is childless (verses 5-10) Better known as a Levirate marriage, it was the eldest brother's responsibility to propagate the family name and the consequences of not doing so were pretty nasty and embarrassing – read it!!!

Remember the story about Yeshua's encounter with the Samaritan woman at the well? Remember, He revealed she had been married five times? (*Yochanan/John 4:7-30*) And then she went back to the city and told the men (or people depending on the translation). Now tell me, if this woman was of ill repute (as we have been taught), would anyone have given her the time of day? Is it possible her situation called for a Levirate marriage? Anyway, this is the mitzvot I think of when I hear or read that parable.

Interference of wife during men fighting (verses 11-12) Some of these verses are somewhat embarrassing!!! Do you think this might be where the saying “keep your hands to yourself” came from?

One must have honest weights and measures (verses 13-16) Verse 14 makes it quite clear HaShem abhors dishonesty and will not permit His Holy Land to be a base for such activities. Most probably this is the reason Yeshua was so upset with the merchants at the Temple just before (pay-sock) *Pesach/Passover*. I believe they were being exorbitant with the commoners by using unjust weights and this is why Yeshua referred to them as a den of thieves and overturned their tables.

A modern application of this is our current political/banking system. When we had silver money, a loaf of bread cost ten cents. Today, after being told the silver was archaic and not needed in modern times, with the unlimited printing of paper money, we find bread at \$3.00 a loaf. So much for honest weights and measures! Biblical principles do NOT go away!

B'nei Yisra'el/Children of Israel are to wipe out memory of Amalek (verses 17-19) This is a positive commandment to erase the memory of Amalek AND it is a positive commandment to always remember their evil deeds and their ambush. The Sages teach Amalek's treachery must

be remembered orally, and not be forgotten from the heart, for it is forbidden to forget their hatred and enmity. It is said had Amalek made a brave frontal attack like the other nations, defying both HaShem and their intended human victims, the crime would not have been so heinous. But Amalek did fear the people and chose to ambush the stragglers at the rear of the encampment. These were the people who were faint and exhausted and least able to defend themselves. By doing this, Amalek showed special contempt for HaShem.

Before we go to our Haftarah I want to share what HaShem put on my heart a number of years ago. *D'varim/Deuteronomy* is noted for its 613 *mitzvot/commandments*. Since my Father is into numbers, this is what He showed me. $6 + 1 + 3 = 10$. These 613 directives are simply the fine tuning, the fine print, if you will, of the original TEN! Of the original 10, we know some are for our horizontal relationships (meets-vote bay-een ah-dahm l'kha-veh-eero) *mitzvot bein adam l'chaveiro/between man and man* (person-to-person) and some are for our vertical relationship (meets-vote bay-een ah-dahm l'mah-kohm) *mitzvot bein adam l'makom/between man and G~d* (person-to-HaShem). Why some people try to tell us Torah has been done away with is absolutely beyond my comprehension. As I read it over and over, it serves to solidify my relationship with my heavenly Father as well as with my brethren!!!

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**Haftarah: Yesha'yahu/Isaiah 54:1-10
(Messianic adaptation: 52:13 ~ 54:10)**

Wow!!! What an incredible Haftarah!!! The *Navyi Yesha'yahu/Prophet Isaiah* addresses Jerusalem, the mournful who was left without her children, not once but twice through their exiles. She sits, lonely and sad, like a barren woman watching her neighbors enjoying their children. But HaShem says she should expand her boundaries more and more, for they will be too small to accommodate the masses of children who will gather to bring her comfort and pleasure. Is this perhaps prophetic?

Did you notice she (Isra'el) is to broaden her borders to accommodate the masses? I wonder if President Obama and Secretary of State Clinton have ever read this passage? I doubt it!! Israel should by NO means relinquish any of HaShem's land. According to His Word, the boundaries are not to be moved! They will need ALL this area for the many who are making aliyah.

Ki Tetze ~ כִּי תֵצֵא ~ When you go out

**B'rit Hadashah: Mattityahu/Matthew 5:31-32; Mattityahu/Matthew 19:3-12;
Mattityahu/Matthew 22:23-32; Mark 10:2-12; Mark 12:18-27; Luke 20:27-38;
1st Corinthian 9:4-18; Galatians 3:9-14; 1st Timothy 5:17-18**

Mattityahu/Matthew 5:31-32 **D'varim/Deuteronomy 24:1** mentions a *writing of divorcement* which is (say-fer k'ree-toot) *sefer-k'ritut*, in Hebrew, but it does not specify its contents or the conditions under which divorce was permitted. The rabbis call such a document a (geht) *get* and discuss divorce in the Talmud.

Mattityahu/Matthew 19:3-12 **Verse 7** quotes **D'varim/Deuteronomy 24:1 & 3**. Rabbis Hillel and Shammai, who lived in the generation before Yeshua took opposing sides in interpreting this passage.

- “The School of Shammai say a man may not divorce his wife unless he has found unchastity in her, as it is said, ‘ . . . because he has found in her *indecenty* in a matter.’
- But the School of Hillel say he may divorce her even if she burns his food, as it is said, ‘ . . . because he has found in her indecenty *in a matter*.’” (Mishna: Gittin 9:10)

Yeshua (**verse 9**) agrees with the strict Shammai. However, Hillel's lenient position became the halakhic norm. There is an understanding in Messianic times the stricter rulings of Shammai will become the standard. I believe Yeshua supported a marriage must not be dissolved for anything less than the most direct insult to its one-flesh integrity, which would be adultery.

Mattityahu/Matthew 22:23-32 **D'varim/Deuteronomy 25:5-6** is the passage quoted here in **verse 24**, where the brother of a man who dies without children is expected to marry his brother's widow in order to maintain the family line. The firstborn son of the new marriage would count as the dead man's child for inheritance purposes. This is called (yee-boom) *yibbum*. Should the (yah-vahm) *yavam/brother-in-law* refuse to marry his brother's widow, **D'varim/Deuteronomy 25:7-10** provides for a ceremony called (kha-leet-zah) *chalitzah* which both humiliates the man and releases the widow from her obligation to marry him. The stories of Onan and Tamar in **B'resheet/Genesis 38** and of Boaz and Ruth in **Rut/Ruth 4** are biblical examples of (ye-boom) *yibbum* and *chalitzah* respectively. According to David H. Stern in his Jewish New Testament commentary, “rabbinic decrees over the centuries have reversed the Torah's priorities; the Chief Rabbinate of Israel requires *chalitzah* and bans *yibbum* entirely.” I don't understand why man (be it a rabbi, priest, prophet, pastor or evangelist) feels/believes their word supersedes HaShem's Torah!

Mark 10:2-12 **Verse 4** is a direct quote from **D'varim/Deuteronomy 24:1 & 3** and is Mark's rendition of **Matthew 5:31-32** and **Matthew 19:3-12**.

Mark 12:18-27 **D'varim/Deuteronomy 25:5-6** is quoted by Mark in **verse 19** which parallel's Matthew's version in **Matthew 22:24**.

Luke 20:27-38 In **verse 28**, Luke quotes from **D'varim/Deuteronomy 25:5** as he gives us his version of **Matthew 22:24**.

1st Corinthian 9:4-18 **D'varim/Deuteronomy 25:4** states, “You are not to put a muzzle on an ox when it is treading out the grain”, which is the phrase ***Sha’ul/Paul*** uses here in **verse 9**. **Sha’ul** goes on to say if HaShem is concerned about cattle, how much more He cares about His children. In other words, those who serve in ministry are entitled to be paid or taken care of by those to whom they are ministering.

It is amazing some believe a minister or rabbi only works one day a week. If they only knew! Having been an administrative assistant to a Pastor for eight years before I stepped into the same role with a Messianic Rabbi, I can assure you, they put in more hours per week than most blue or white collar workers!!!

Galatians 3:9-14 Here, ***Sha’ul/Paul*** is writing to the Galatians. In **verse 13** he cites **D'varim/Deuteronomy 21:22-23** saying, “Everyone who hangs from a stake comes under a curse.” As I understand these verses, those who have trust and/or faith are not under the curse. Messiah redeemed those who trust in Him and in HaShem from the curse pronounced in the Torah.

1st Timothy 5:17-18 ***Sha’ul/Paul*** writes to Timothy, giving him the same advice which he gave to the community in Corinth (**1st Corinthians 9:7-9**), quoting from **verse 4** of **D'varim/Deuteronomy 25**.

With regard to some saying Torah (The Law) being done away with, IF Torah no longer applied, as some (mis) quote Paul, why would he use Torah as a proof of his teachings?

The corresponding Psalm for this Torah portion is: Psalm 32

Next Week’s Lesson: Parashah #50

Ki Tavo ~ כִּי תָבֹא ~ When you come

Torah: D'varim/Deuteronomy 26:1 ~ 29:8

Haftarah: Yesha’yahu/Isaiah 60:1-22

B’rit Hadashah: Mattityahu/Matthew 13:1-23;

Luke 21:1-4; Acts 28:17-31; Romans 11:1-15

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim

Shavuah tov (have a good week)!!!