

Parashah 49 Tidbit

Kiy Tetze: כִּי־תֵצֵא, When you go out

Deuteronomy 21:10-25:19

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When you go forth to war against your enemies

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ, Kiy Tetze LaMilchamah Al Oyveyka, where the **word** Kiy, means, that, because, **when**, while, as, if, in case, although, though, thus, therefore, as, like, when, that, in order that, and as a noun, it means, burning, branding, the **word** Tetze if from the **word** Yatza, יָצָא, which means, **to go** or come out, **went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word** LaMilchamah, is from the **word** Milchamah, מִלְחָמָה, which means, **war, battle**, quarrel, controversy, to fight, to battle the **word** Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, **against**, concerning, about because of, on account of, together with, it also means, yoke, to insert, thrust in the **word** Oyveyka is from the word, Oyeb, אוֹיֵב or אוֹיֵב, which means, **enemy, foe, hater**, to be hostile, was angry)

Parashah, Ki Tetzeh, is about the Torah of Elohim, His decrees, His judgment, His directives by which we, you and I, and all of Yisrael, **ARE** to Live. And as you should quite easily and readily be able to see, Yahweh's decrees are always about **JUST JUDGMENT**. And we are to understand that **JUST JUDGMENT IS** always filled with Yahweh's Grace, His Mercy, His Compassion and His Love, **AND**, His Just Judgments, speak of the heavier matters that Messiah spoke of in *Matthew 23:23* where He says, *Woe unto you, Scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, BUT you have omitted the weightier matters of the Torah (Law), Judgment, Mercy, and Belief (faith): these ought you to have done, and NOT leave the others undone.*

The first Torah Commandment of this Parashah, speaks of Grace, Mercy, Compassion and Kindness. It is about the case of a soldier seeing a beautiful woman among those that have been captured from a far city, and the rules and regulations that the soldier has to adhere to, **IF** he wants to take this slave woman, as his wife. The first thing that came to mind, when I read these *verses*, **IS**, the soldiers of Yisrael **DID NOT DO**, as so many soldiers in the armies of other nations **DO, have done, and continue to do, even today**, when they capture women as prisoners of war, they, for the most part, **RAPE** them, and then mercilessly kill them; **BUT**, that **IS NOT** the case in the armies, of the Elohim of Abraham, Yitzchaq and Ya'aqov, for Yahweh is a **JUST** Elohim, who **DOES NOT CONDONE SIN, TORAHLESSNESS** of any fashion. As we read these *verses*, we must be aware that it says, **IF a soldier sees a beautiful woman among the captive women and he wants her as a wife.**

It doesn't say that he wants her as **A SEX SLAVE, BUT AS A WIFE**. Again, we have to understand that this **IS NOT** the normal behaviour of the soldiers of other nations, who take what they want,

when they want it, for after all, in their finite understanding, they **DID** conquer these people, and therefore in their minds, these people, are now **THEIR SLAVES**, and as far as they are concerned, **SLAVES** have **NO RIGHTS** in their culture. That is **NOT** the case in the armies of Yahweh, for **ALL** peoples of the world **ARE** His children.

Now let's look at this situation more closely. First of all, it says, **IF the soldier wanted this captured woman as a WIFE**; this tells me that unlike other armies, the thought of raping these women was **NOT** a mindset that was acceptable or even thought of, in the armies of Yahweh, and therefore, we have to assume that this man, this soldier, must have had feelings for that captive woman, or else, he would not want to make her **HIS WIFE**, and all the privileges that that entailed, in the Yisraeli culture of the day. To ensure that the soldier was not only attracted to her beauty, the captive woman that this man wants as a wife, is made to shave her head, which, for most women, would be considered unattractive. Then, there is a period of cooling off; one month in which the man or soldier is back home, with the captive woman living in his house with his family. This tells us, that he is responsible to clothe her, feed her, and let her mourn her parents and her loss for thirty days. He is not to mistreat her, nor force himself upon her. Again, I have to emphasize, that that is **NOT** the case with other cultures of that time, for most, if not all, would rape and kill the women that were their captives. Elohim expects us, the people of His Yisrael, to be holy as He is holy in every situation, and to show kindness to everyone. If after going through all of this time, the soldier still wants the captive woman as his wife, then he is permitted to **marry her**. However, **IF** at a later date, after they are married, the soldier finds out, that this marriage was not going to work out, **he must let her go free and not sell her into slavery to anyone**, and **he must not let her leave empty handed**, and furthermore, when he does let her go, **the whole community would know about it and it would be embarrassing for him**, for it is like admitting that you made a mistake in front of the whole congregation. In other words, he would have to admit, that he was wrong in choosing this foreigner as a wife, which would be a deterrent to others who would choose the same path.

Next, we have the teaching of the son of the first wife, the wife who is apparently disliked or unloved, and maybe even hated by her husband, and the son of the second wife, the wife who is beloved, and that is covered in the teaching of the Aleph Tav that is found in *verse 16*.

Verse 16 Then it shall be, when he makes his sons to inherit Aleph Tav that which he has, that he may NOT make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

What I want you to see, **IS**, that **between** the man's firstborn son, the son of the wife that is now **no longer loved by him**, and the man's second born son, the son of the wife **that is beloved**, stands the **Aleph Tav**, to uphold the order of the Torah, the Law of the double portion going to the actual first born son, as it is stipulated in the written Torah, that was given to Mosheh on Mount Sinai, by Yahweh Himself. **We have to understand, that Our Elohim IS A JUST and RIGHTEOUS** Elohim, and He expects us, and even commands us, to be Holy as He is Holy, and the only way to become Holy as Yahweh **IS** Holy, according to Scripture, **IS** by willingly and lovingly choosing to obey **ALL** of Yahweh's Commandments, all the Words contained in His Torah of Life.

Now we come to the teaching of the rebellious son. As a Torah keeping believer, I have had people try to use these *verses* against me, to try and prove to me that the Law **IS SOMEHOW EVIL**, and

that we are no longer to follow these so called old, outdated and barbaric Laws ,of what they call the Old Testament, where *children ARE*, according to their interpretations of the Scriptures, *stoned to death by their parents for disobeying them*. And furthermore, the people that interpret these *verses* in this manner, also say, it is impossible to *KEEP* the Law (Torah) because Scripture tells us that *IF* you break one Law, then you have broken them all. To them, that use this argument, I say, that is like saying, that *IF* you are a fireman in a small town and there are four fires that break out simultaneously, and you only have one fire engine, and you cannot put out all four fires, *THEN* you should stay in the fire hall, and let them all burn down to the ground, because, *IF* you can't put out all the fires, then there is no point in trying to put out even *ONE of them*. As you can see, their logic, at best, is flawed, and at worst, is absolutely absurd.

Now let us look at this ordinance regarding the rebellious son. The picture that most believers have of this ordinance, *IS*, that some small child is being stoned to death because he didn't eat his broccoli or because he didn't do his homework, or they have a picture of a teenager who didn't mow the lawn, like he was told to do, and his parents are mad at him, and therefore, they have him stoned to death because of his disobedience. Well, this ordinance regarding the stoning of the rebellious son, has absolutely nothing to do with these young children or teenagers.

When Yisrael was about to enter the Promised Land, the first time and failed to do so, Elohim sentenced them *ALL* to die in the desert wilderness, that is, all that were twenty years old and older, except for Joshua and Caleb, and anyone that was under the age of twenty was spared, they did *NOT DIE*. Therefore, based on Elohim's past judgments, and since Scripture makes it very clear that Yahweh, does *NOT* change, we can rest assured, that the same restrictions apply here. These *verses* are speaking of adult sons who are incorrigible. In today's vernacular, it would be the alcoholic son or the drug addicted son, that steals from his parents and constantly abuses them in one fashion or another, and the parents have tried absolutely everything to help him, *BUT* unfortunately, for all concerned, what they tried to do, did *NOT* work, and the rebellious son did *NOT* change his destructive ways, but continues harassing and hurting his parents. We all have to remember and understand, that in those days, family life was such, that the whole family, including parents and grandparents, children and grandchildren, all lived together on one property and maybe even one house, and if they were a little better off, maybe they had two houses next to each other. That my friends, was and still is, in many parts of the world, the normal family situation, and we also have to understand *that family ties were very, very important to them*.

Therefore, for a father and mother to report a son to the elders of the community, *knowing full well* the potential outcome of such an accusation of their own son's behaviour, *COULD* be, that their son *would be stoned to death*, meant that these parents, *must have exhausted all other possibilities of turning their son's behaviour around*, before resorting to calling on the elders, *AND* they must have been convinced in their mind, *that to protect the rest of the children and the whole family*, something drastic had to be done, and so, they reported their son to the elders. Now the parents accusing their son of this bad behaviour was *NOT enough to have him stoned to death*, for now, the elders of the community were involved, and they sat together and heard all the evidence presented by the parents and other people in the community, and *THEN* after all the evidence was presented, *they rendered their judgement of the case*, and meted out the appropriate Torah punishment, *BUT, ONLY IF AND WHEN it was warranted*, and both mother and father had to agree, for the parents then became the *two witnesses* that are mandated by the Torah, before anyone can be put to death for

their crime (*Deuteronomy 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death*),

And as the witnesses to their sons abhorrent rebellious behaviour, the parents would have to throw the first stones, and please remember, and keep in mind, what the Torah tells us, is the penalty that is imposed on all false witnesses, which means, that **IF** his parents, were found to be false witnesses, then they too would be stoned to death. Now just imagine in your own mind, how **desperate** the mother and father had to be, before they would resort to such a measure, on a son that they once loved and probably still loved very much.

To further support that this son **was indeed a rebellious and disobedient son**, the Scriptures do something unusual at the end of *verse 18*, which was done in two other places in Scripture, *verse 12 of Deuteronomy 17, verse 19 of Deuteronomy 21*.

If a man have a stubborn and rebellious son, which will NOT OBEY the voice of his father, or the voice of his mother, and that, when they have chastened him, will NOT hearken unto them, (will NOT shemah, WILL NOT hear, listen, understand, believe, follow, nor obey and DO as they ask: if their son will NOT obey the Commandment to HONOUR his father and his mother, but wrongfully rebels against their authority).

In Hebrew this *verse* says:

כִּי־יִהְיֶה לְאִישׁ בֶּן־סוֹרֵר וּמוֹרֵה אִינְנוּ שְׁמַע בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֱלֹהִים:

Ki Yehyih Le'Iysh Ben Sorer Umoreh Eneinu Shme'ah Beqol Aviyv UvQol Imo Ve' Yisru Oto VeLo

Yishma, Elehem

As you can see, the sages point out that this rebellious young man had a very well established stubborn and rebellious attitude towards his mother and father, which means that he constantly displayed the rebellious spirit of **ISHMAEL** or **YISHMA'EL** יִשְׁמַע אֱלֹהִים and the disdain of Esau towards his parents. This young man, was determined to do what he wanted to do, when and where he wanted to do it, and everything else, be damned. His attitude towards his parents and the community was far beyond mere disobedience, it was rebellious and destructive, not only to himself but to his family and the whole community.

We have to understand that Yahweh **IS NOT** a frivolous Elohim, and that throughout Scripture, He has given the people of Yisrael, warning after warning, before punishing them and scattering them throughout the Diaspora, **AND**, even when He did punish the people of His Yisrael, He did it with Grace and Mercy, even though Yisrael deserved His **FULL** wrath, He still took pity upon them, because of the great love that He has for Yisrael, and for all of His created beings. That great love my friends, is displayed here in this ordinance, the father and mother of this young man have put up with what was probably **years of abuse, disrespect, disobedience, rebellion and much more**, and when they were at their wits end, they brought their problem to the elders of the Community, who then investigated the problem and brought their **JUST JUDGEMENT** against this rebellious person, who after being warned over and over again, chose **NOT** to change his ways, but remained in His rebellious ways and he suffered the consequences of His ongoing rebellious attitude.

Regarding the statement ***if you have broken one law, you have broken them all***, I want to tell you what the ordinance is all about; let me explain to you what it really means. The Scriptures tell us that the Father and the Son are One, they are *echad*, they are inseparable, and that is because Messiah ***IS*** the sinless Lamb, He ***WAS and IS*** without blemish. Had Messiah ***TRANSGRESSED any of the Words of the Torah*** of our heavenly Father, ***IF*** He sinned, ***THEN***, the bond between our heavenly Father and His Son, would have been broken, in the same manner that the bond between our heavenly Father and Adam, His son, was broken. ***BUT*** Messiah ***DID NOT SIN, HE DID NOT TRANSGRESS*** any of the Words of the Father's Torah of Life, therefore, the bond between them was ***NEVER*** severed, as it was with Adam. Now, think of yourself, as this ***regenerated, born from above creature, this new man***, where you were once a transgressor of the Words of Yahweh's Torah of Life, ***a sinner***, and now, you have been ***regenerated*** into this marvellous Torah obedient life, where Messiah dwells within you, and, you, of your own accord, have chosen to ***ALLOW*** the Holy Spirit of Yahweh, which He so graciously gave to you, to fulfill His Elohim given task of ***CAUSING*** you, If you allowed Him, to walk in surrendered obedience to ***ALL*** the Words of our heavenly Father's marvellous Torah of Life. Now, since you have willingly chosen to walk in obedience to Him, you are inseparable from the Father and His only begotten Son, you are One with the Father and the Son, for we are told that when we accept the Living Torah made flesh, our Messiah, as our Master and Saviour and begin to ***OBEY*** His inerrant and everlasting teaching and instructions, that both the Father and the Son come and make their abode within the person that willingly chooses to believe, follow and obey the Words of His Torah of Life.

Now, in living this reborn lifestyle, we may make an ***error***, and transgress the Father's Torah, and thereby break the bond between us and the Father, because transgression of the Father's Torah, makes us unclean; ***BUT*** our loving caring compassionate heavenly Father has made a Way for us, to be whole again, and that ***WAY***, my friends, is by allowing us to come to the Father through His Son, the Words of the Living Torah made flesh, and repenting of our Torah transgressions, our Sin, and then, our heavenly Father makes us whole again, He doesn't repair us, for then there would be a flaw in us, He makes us whole again, He makes us a new creation again, He regenerates us each and every time we come to Him with contrite and repentant hearts because of our errors.

As I said above, our Elohim does ***NOT*** repair things for that would mean that we would all be blemished, and there is no room in the kingdom of righteousness for blemished people. When anyone comes to Him with a contrite repentant heart, Our heavenly Father makes us ***WHOLE AGAIN***, He cleanses us by making us a ***New Creation***, each and every time that we truly and earnestly repent of our Sins, our Transgressions of the Words of His Torah of Life, and turn to Him with loving contrite hearts. That is what it means when Scripture says, ***once you have broken one Law, you have broken them all***; it is because once you are regenerated by Yahweh, once we are born from above, we are made whole and perfect in the eyes of our heavenly Father, and when we break one Torah Commandment, One of His eternal and everlasting Laws, regardless of how small and insignificant you might think that Law is, you have broken the whole of it, you are unclean, your are broken and blemished and the Father must make you whole again, ***IF*** you want to continue to have an intimate relationship with Him, and He does that by making you a new creation. We have to understand that each time that we truly and earnestly repent of our Sins, our Torah transgressions, Yahweh regenerates us, and, that means that, once again, we become new creatures, which is exactly what the example of taking a Mikvah represents.

A mikvah is a cleansing ceremony that each believer that wanted to go into the temple or enter the house of Elohim, had to do; they walked through, and immersed themselves in a mikvah bath of living water, which simply means free flowing water and when they came out on the other side of the Mikvah bath, a priest that was overseeing the event would proclaim, you are regenerated, born from above, you are once again whole, you are no longer blemished, and you are fit to enter the house of Elohim, which was, and is, a shadow picture of entering into eternity with our heavenly Father and our Groom, His Son, our Messiah. I hope that that clears up for you, what it means when the Scriptures tells us that when you have broken one Torah Commandment, One Law, you have broken them all, it is because the Law, the Torah **IS ONE ENTITY**, it is a whole, it is echad, it is One, and as soon as we take something away from what is whole, regardless how small of a portion we take away from the whole, **it is broken**, and as I mentioned before, our heavenly Father **IS NOT** in the business of repairing things, He is in the business of creating things and making things **new again**.
Amein

This chapter ends with an ordinance of kindness and respect toward the dead. If a man is put to death because he has been found guilty of his crimes and he is hung on a tree, he must be taken down that same day, for they were **NOT** to let the man hang on the tree overnight. He was **NOT** to stay there as an example to others, but his body was to be treated with respect, for by his death, he had atoned for his sins. He had become his own sacrifice. Amein

There is one stand-alone Aleph Tav in this chapter.

*Verse 16 Then it shall be, when he makes his sons to inherit **Aleph Tav** that which he has, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:*

There are also another nine Aleph Tavs that are attached to words with a Maqef, and fourteen words that contain both the Aleph and Tav letters within them. The number **nine** in Scripture speaks of the **fruit of the spirit** and the number **fourteen** speaks of salvation, for our Spotless Passover Lamb was offered up, in our stead, on the fourteenth Day of the month of Aviv. I believe that Yahweh is telling us through the use of these Aleph Tavs that **IF** we will surrender our wills to His will, in total loving surrendered obedience, **THEN** and only then, will we produce the fruit of Yahweh's Holy Spirit, which will lead us into the kingdom of Elohim where we will become the Bride of Messiah and rule and reign with Him for eternity. Amein.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may Yahweh bless your every thought,
and your every deed. Shalom Alechem. Amein*