

Parashat Ki Teitzei [When you go out]

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All's Fair in Love and War Ki Teitzei

Devarim [Deuteronomy] 21:10 -

25:19

Devarim 21:10 -21

Netzarim Antoecie

NAZARENES OF AUSTRALIA

Taking of a Beautiful Female Captive

Devarim [Deuteronomy] 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, **11** and shall see among the captives a woman beautiful of form and shall delight in her and take her for your wife, **12** then you shall bring her home to your house and she shall shave her head and trim her nails, **13** and put aside the mantle of her captivity and shall dwell in your house and mourn her father and her mother a month of days. And after that you shall go into her and be her husband and she shall be your wife. **14** "And it shall be, if you are not pleased with her, then you shall let her go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her. **15** "When a man has two wives, one loved and the other unloved and they have borne him children, both the loved and the unloved and the first-born son is of her who is unloved, **16** then it shall be, on the day he makes his sons to inherit his possessions, he is not allowed to treat the son of the beloved wife as first-born in the face of the son of the unloved, who is truly the first-born. **17** "But he is to acknowledge the son of the unloved wife as the first-born by giving him a double portion of all that he has, for he is the beginning of his strength – the right of the first-born is his.

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The Rebellious Son

18 "When a man has a wayward and rebellious son who is not listening to the voice of his father or the voice of his mother and who, when they have disciplined him, does not listen to them, 19 then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city, 20 and shall say to the elders of his city, 'This son of ours is wayward and rebellious. He is not listening to our voice; he is a glutton and a drunkard.' 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'el hear and fear.

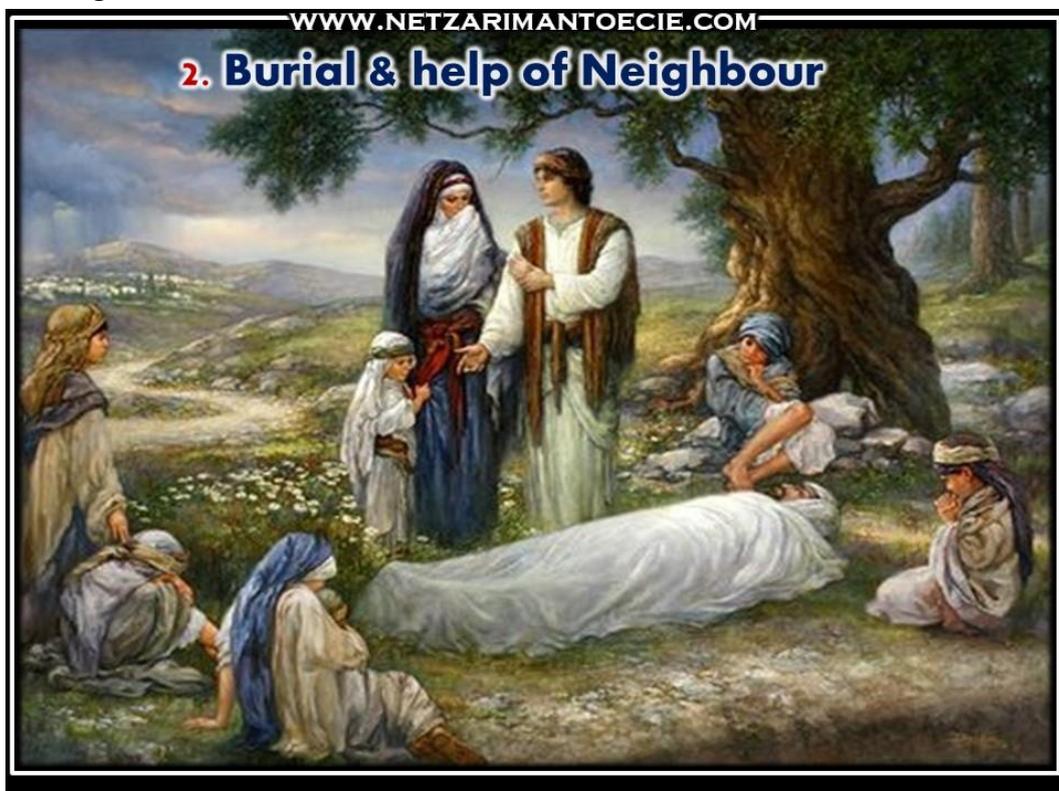
Torah: Devarim (Deuteronomy) 21:10- 25:19 [21:10-21], **Haftarah:** Yeshayahu [Isaiah] 54:1-10, **Netzarim Ketuvim:** Qorintyah Aleph [1 Corinthians] 9:1-19.

Introduction: This week's reading, Ki Teitzei, has an exhaustive list of 74 commandments, more mitzvot than any other Torah portion. This truly is an exhaustive list, but we will see they are also very beneficial to the establishment of a fair society for the preservation of all & society that a nation under the Almighty may prosper & multiply.

A brief Summary of the Events:



1. Taking of a female captive in war & the inheritance of the first-born son with actions taken against a rebellious son.



2. The speedy burial of a deceased, the return of lost objects & help towards a neighbour.

3. PRESERVATION OF NATURE



3.

Preservation of the life of a mother bird when taking eggs or chicks.



4. PROHIBITION AGAINST CROSS DRESSING

4.

Laws against cross dressing.

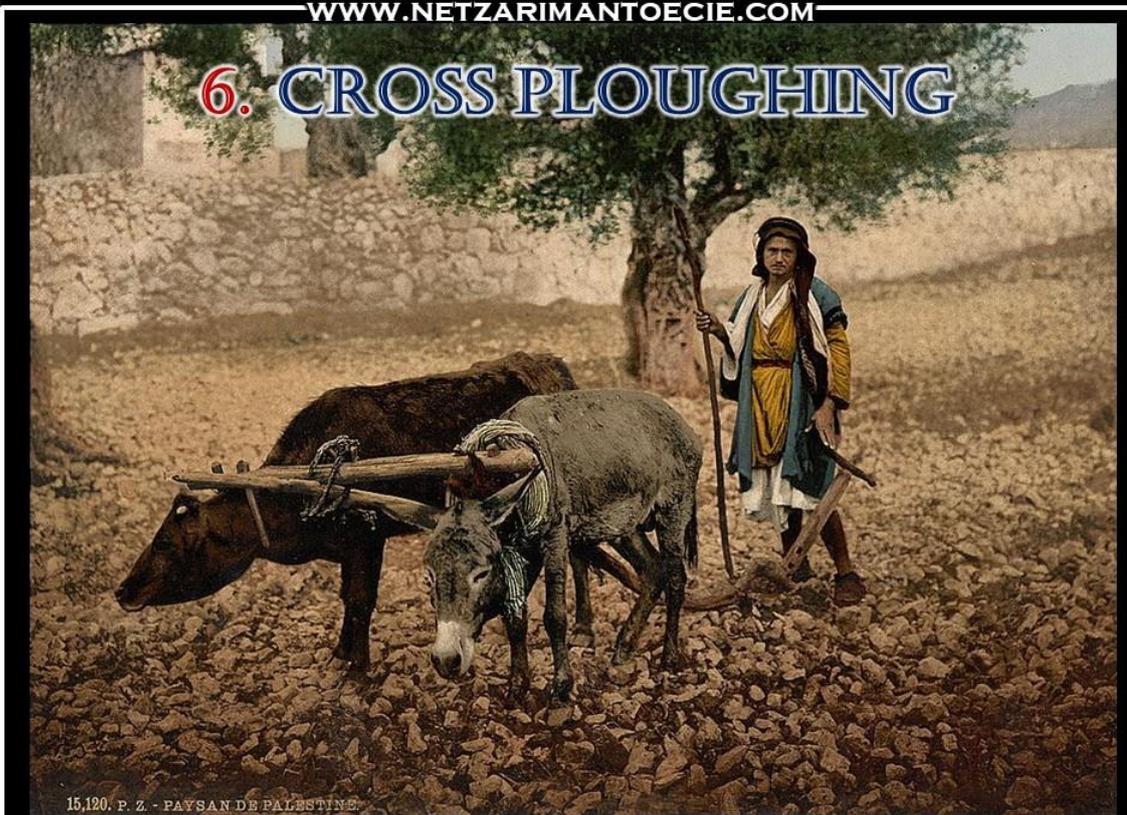
5. FLAT ROOF SECURITY



5.

Commands for flat roof security.

6. CROSS PLOUGHING



15,120. P. Z. - PAYSAN DE PALESTINE

6.

Prohibition against cross ploughing, cross cropping & fibre mixing.

7. TZITSIT & INTEREST FREE LENDING



- 7. The wearing of **Tzitzit** [tassels]. lending without interest & vows.
- 8. Penalties for defaming wife, adultery etc.
- 9. Camp hygiene,
- 10. Laws about workers, marriage & divorce
- 11. Military exemptions, levirate marriage

18 Selen and Olketa Measurement

Measurum Oil, Wine, and Wata

Cor (10 bath / 60 hin)
220 Liter / 58.1 gallon



Bath (6 hin)
22 Liter / 5.81 gallon

Hin (12 log)
3.67 Liter / 7.75 pint

Log (1/12 hin)
0.31 Liter / 0.66 pint

Measurum Flour and Wheat

Homer (1 cor / 10 ephah)
220 Liter / 200 drae quart



Ephah (3 seah / 10 omer)
22 Liter / 20 drae quart

Seah (3 1/2 omer)
7.33 Liter / 6.66 drae quart

Omer (1 1/2 cab)
2.2 Liter / 2-fala drae quart

Cab
1.22 Liter / 1.11 drae quart

Quart
1.08 Liter / 0.98 drae quart

Measurum Olketa Nara Samting

Longfala stik (6-fala long cubit)
3.11 meter / 10.2 feet

Stik (6 cubit)
2.67 meter / 8.75 feet

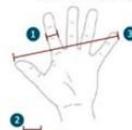
Fathom
1.8 meter / 6 feet

Longfala cubit (waed bilong 7-fala hand)
51.8 centimeter / 20.4 inch

Cubit (2-fala span / waed bilong 6-fala hand)
44.5 centimeter / 17.5 inch

Shortfala cubit
38 centimeter / 15 inch

- 1 Waed bilong finger (1/2 hand) 1.85 centimeter / 0.73 inch
- 2 Hand (waed bilong 4-fala finger) 7.4 centimeter / 2.9 inch
- 3 Span (waed bilong 3-fala hand) 22.2 centimeter / 8.75 inch



1-fala stadium long Rome
1/2 mile long Rome
= 185 meter / 606.95 feet

- 12. correct weights & measures plus numerous other details are discussed.

The Theme of our Reading:



On first examination our portion however, **Ki Teitzei** meaning “**when you go out**” we may be justified in thinking that this Torah begins with condoning the taking of a beautiful captive giving the idea that **all is fair in Love and War** since we are dealing with pagan nations who are anyway enemies of Yisrael. However, the opening words of the reading may in fact set the theme of the rest of the portion. Mosheh knows that war will happen and in that, passions will manifest so we receive ways to deal with these situations when the uncontrolled person might think that “**All’s Fair in Love & War**” which is exactly what we see in the World today.

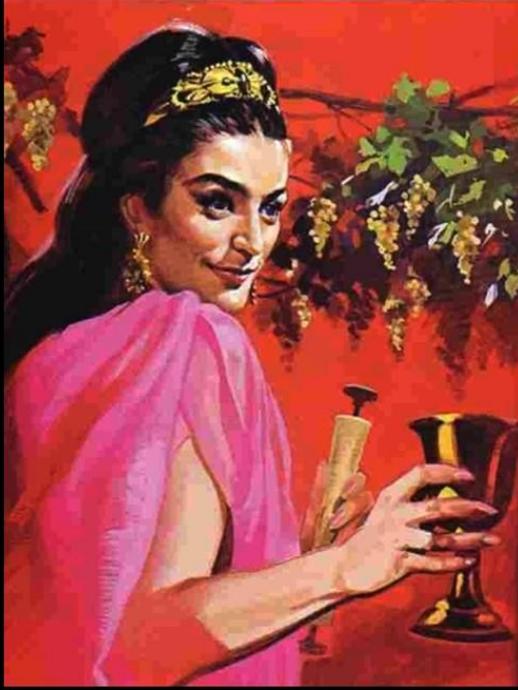


A Torah Obedient Army

In fact, today Yisrael has one of the most Moral Armies which surely is the result of the Holy Torah like this reading which deals with the situation of a beautiful Captive. However, when we observe other Nations, their treatment has often been quite Barbaric. The Romans for that matter were extremely cruel and slaughtered millions of **Yahudim** [Jews] when they conquered **Yerushalayim** and today those that follow Islam like Isis treat their captive women as sex slaves which according to their belief is quite acceptable. On the other hand, generally the Western Nations under the ethical guidance of the words of Yeshua have generally been far more humane so we need to see how the Torah in its uniqueness deals with this situation to prevent a Captor defiling himself without the Torah directly forbidding his actions thereby giving the Captor a way to remain within Torah.

This Portion begins with the Mitzvah (Commandment) that applies after the battle is over when one is victorious and free to apply one's desire on any captive especially with regards a beautiful captive:

According to the Midrash women would dress provocatively so that the captors would be seduced to avoid death in the case of a lost battle. An example of that we find when Jehu after defeating and killing King Jehoram the son of the evil King Ahab comes in victory to Jezreel in:

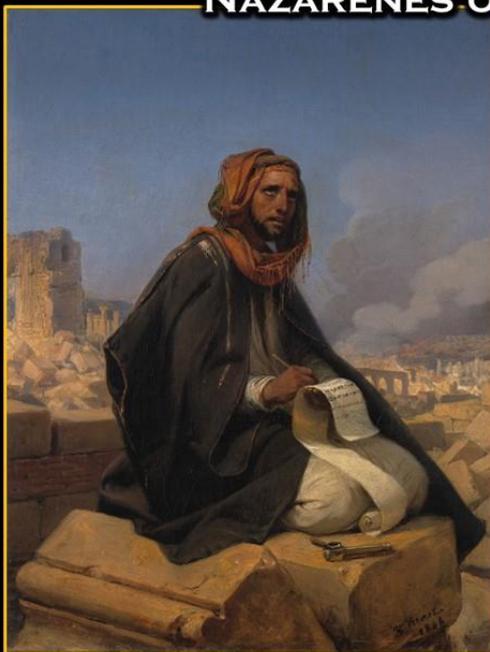


Melechim Beyth (2 Kings) 9:30 Now when Yehu had come to Jezreel, Jezebel heard of it; and she put paint on her eyes and adorned her head, and looked through a window.

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We can know that this was a common practice to prevent slaughter when a battle is lost as the Almighty through **YirmeYahu** [Jeremiah] gives us such a picture that I just happen to read in preparing this message:

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YirmeYahu [Jeremiah] 4:30
And when you are ravaged, what would you do? Though you put on crimson, though you adorn yourself with ornaments of gold, though you enlarge your eyes with paint, you adorn yourself in vain.

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Strangely however the Torah then turns to Laws of inheritance and the rebellious son plus many more **Mitzvot** (Commandments) totalling 73 in other areas through the rest of the Parashat. How then do these apply to the thought of our portion which begins with **“When you go out to War.”**

In fact, this is of vital importance as we come to see how the Torah reveals itself to be a great instructor since it desires Yisrael to remain pure. What this portion introduces us to is a different enemy being the **“Evil Inclination”**.

So often people misunderstand the Words of **Shaul (Paul)** in that they assume he is denying the role of the Torah as though it no longer is applicable as though the evil inclination no longer exists the moment one comes to faith. This is often taken from the following words in the **Brit Chadashah** (the New Testament):



Galatians 3:23-24 But before faith came, we were kept under guard by the Torah, kept for the faith which would afterward be revealed. **24** Therefore the Torah was our tutor to bring us to Mashiach (Messiah), that we might be justified by faith. **25** But after faith has come, we are no longer under a tutor.

What many fail to see is that the Torah was a **Schoolmaster** for the immature and so preserves the immature through discipline but when faith came a state of maturity developed when the discipline of the Torah was unnecessary since faith in Yeshua should result in a changed heart and a desire to be faithful causing the removal of the **Enmity** towards the **Torah**. Faith does not therefore cast aside the Torah but rather forms the Character of Yeshua within the heart resulting in willing obedience & faithfulness to Torah.

In this our reading we find a unique way that the Torah dealt with a Captor to cause him to delay and therefore rethink the action that he through his **Evil Inclination** or **fleshly passion** could be contemplating.

However ever more deeply this Torah is teaching us not to fall for immediate surface appeal but to consider the longer-term consequences and ramifications of the choices and decisions we make. What we can discern from this reading is that the beautiful captive may turn into a hated wife who bears a glutton, a drunkard son. The Torah therefore sees to the end of the matter.

One bad choice can lead to a lot of evil and suffering. On the other hand, a single good choice, even over something tiny, can lead to amazing goodness in this world and the next.



Only the One who is above time and who sees from the beginning of a thing to the end knows the long-term consequences of our actions in this world, for good or for bad.

Many today see Torah as a harsh taskmaster so I wish to say that the coming of Messiah Yeshua was to put a human face or even better to put the face of the Heavenly Father on the Torah since he is the Torah made flesh and so is revealing the compassionate heart of the Torah which we so perfectly see in Yeshua's dealings with people.

This is so wonderfully expressed by Yeshua when he is asked to condemn the Woman caught in adultery being the result of her exceedingly bad choice of defying Torah but he rather gives her loving forgiveness and encouraged her to make good choices when he says:



Yahuchanan (John) 8:11 And Yeshua said to her, "Neither do I condemn you; go and sin no more."

When we fail to learn to deny our passions the truth is that further ramifications and sorrows are bound to follow which have the potential to ruin one's life bringing with it dire consequences.

Again, Yeshua in healing the man by the Pool of **Beyth Chesed** (the house of Mercy-Bethesda) seems to imply that his infirmity has a Sin base behind it and addresses the consequences of further sinning as being worse than this man's 38-year infirmity according to this verse:

Yahuchanan (John) 5:14 and Yeshua said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."



Yahuchanan (John) 5:14 and Yeshua said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

The Firstborn's Right and how it connects:

Again, a connection is made in this second part of the reading concerning choices based on loving one wife over another wife and so is still related to the first thought.

This firstborn's right disputation may in fact be the result of the taking of a captive resulting in a hated wife and so Torah gives all these details of how to limit bad choices with the children of Yisrael that the consequences can be avoided.



AVSHALOM
THE WOULD
BE KING OF
YISRAEL

This thought of bad choices comes to us again from the life of **Melek [King] David** since according **to the Midrash [commentary]** **the Mother of rebellious Avshalom was a pagan prisoner of war that King David had taken.**



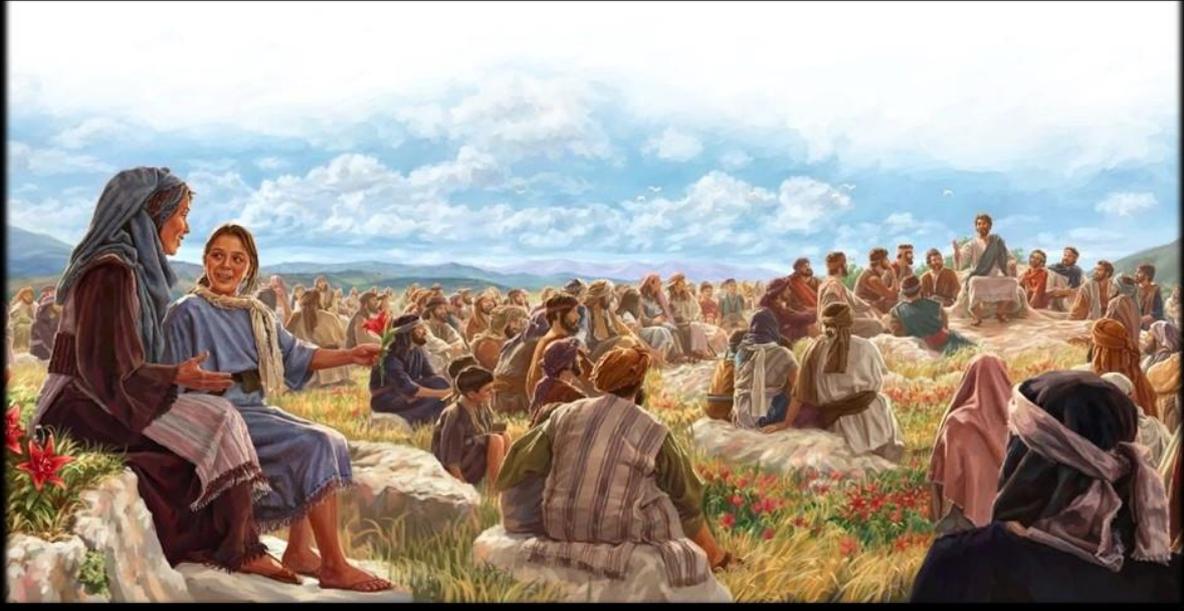
Mosheh in this reading is also hoping to prevent in the people of Yisrael the same pain and agony that confronted **Ya'acov** (Jacob) when he made the bad choice to overlook his firstborn to give the birthright of the 1st born to **Yoseph** because he loved **Rachel** more a bad decision which was symbolized by the coat **Yoseph** was given and we know how this caused such bad blood between the brothers so this Mitzvah (Command) was designed to correct one who might desire to give the honour of the **firstborn** to a son of a more loved wife.

Surely though we are in Messiah this same teaching is there to help us to make right choices and not fall into the trap of our **passions** and **Evil inclination** so we must embrace Torah and exalt YHWH for his good instruction. The Question to be raised however is **“Why such emphasis on the firstborn?”**

It is suggested that the firstborn represents the strength & esteem of the Father and is given a double portion and the authority. However, what is fascinating is that **YHWH** in scripture never chose the Firstborn since **Yitschaq** [Isaac] nor **Yaacov** [Jacob] nor **Yahudah** [Judah] were first born sons who were to carry the seed or the promise therefore maybe this emphasis is a subtle **Messianic prophecy** concerning **Yahweh's** firstborn who would come into the World since we read in:

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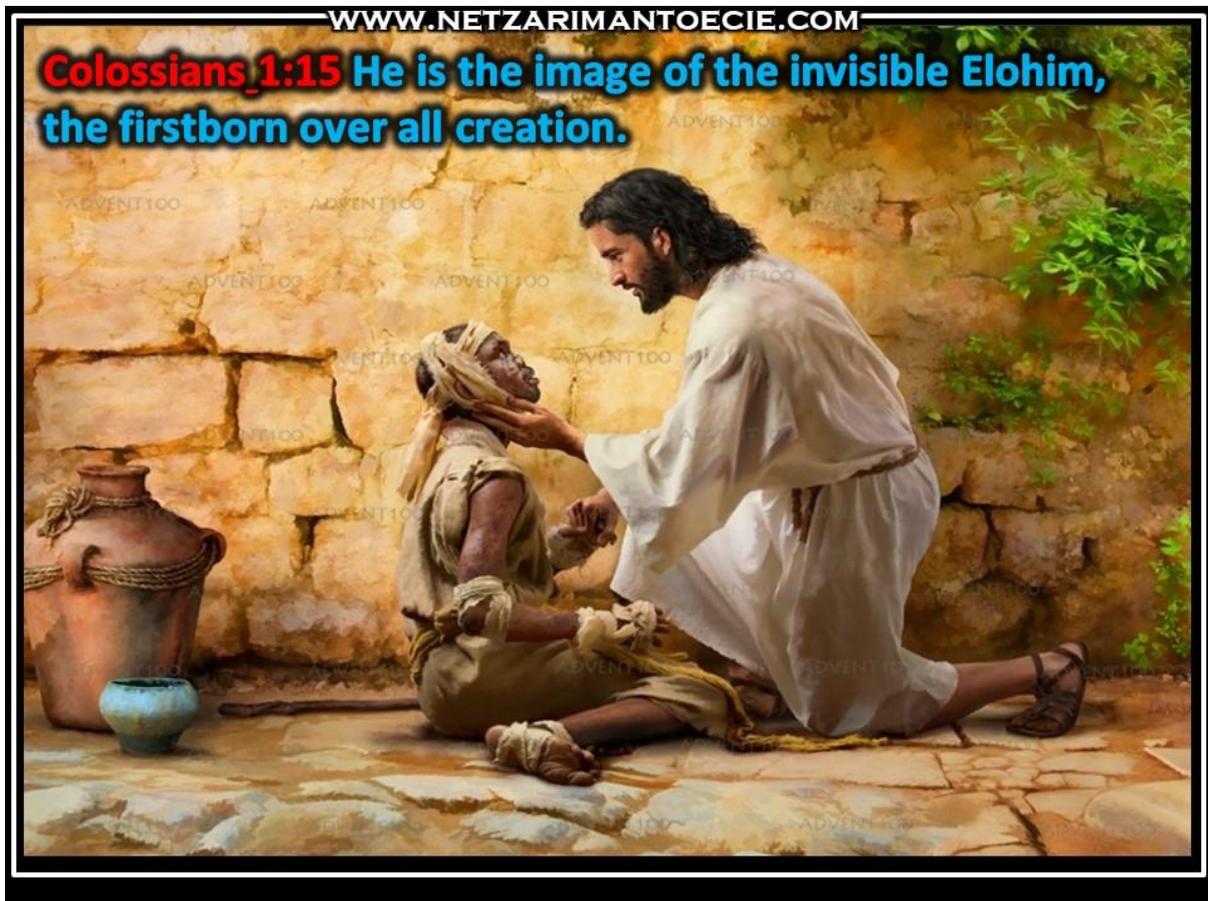
Ibrim (Hebrews) 1:2-3 He has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; **3** who being the brightness of His esteem and the express image of His person,



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appointed heir of all things, through whom also He made the worlds; **3** who being the brightness of His esteem and the express image of His person,

Shaul [Paul] also expresses how esteemed Yeshua our Master is by his touching the needy revealing divine character with these words in:



Colossians 1:15 He is the image of the invisible Elohim, the firstborn over all creation.

The Conversion Process:

A totally different way of interpretation that this portion could indicate is that of taking captive a woman who then undergoes an identity transformation to move from her former Pagan identity to become part of Yisrael.

According to **“the Blue Letter Bible”** & confirmed with **“the Do it in Hebrew Dictionary”** the word that has been translated as let the Nails grow in the Hebrew version but is as follows:

Questionable Meaning

עָשָׂה - root word asah

From the Blue Letter Bible & Do It in Hebrew Dictionary:

- To do, to make, to attend to, to prepare. With the Tav it can mean She did or she made [her nails].

The shaving of the hair & cutting the nails as well as the removal of the garments of her captivity that adorned her and replacing them with the garments of the new life could be interpreted as undergoing a type of cleansing similar to that of a leper, Nazarite or Levites and the weeping for her parents as a process of leaving her former life to embrace a new life.

Yisrael coming out of Slavery



This could also be seen as the Journey of Yisrael coming out from under the slavery of Pharaoh since after that Yisrael was free to marry Yahweh but had to wait & prepare herself from the time of the exodus until **the Ketuvah (the Marriage Covenant)** was given on Mount Sinai.

Summary

This Aliyah therefore could be summarized as saying that when you go out and your passions begin to take hold of you, and you begin to make bad choices in your thoughts, words and actions the Torah encourages and instructs us to delay and stand back and consider the effects. The Scripture says that we must take our thoughts captive to the obedience of Messiah [2 Corinthians 10:5] which will indeed transform our words and actions. Since we now have the faith of Yeshua and have been empowered by the **Ruach Ha Kodesh (the Holy Spirit)** we still need to make the decision not to fall into the desires of our heart which is deceptive but rather we need to lead our heart if we truly have the mind of Mashiach [Messiah].

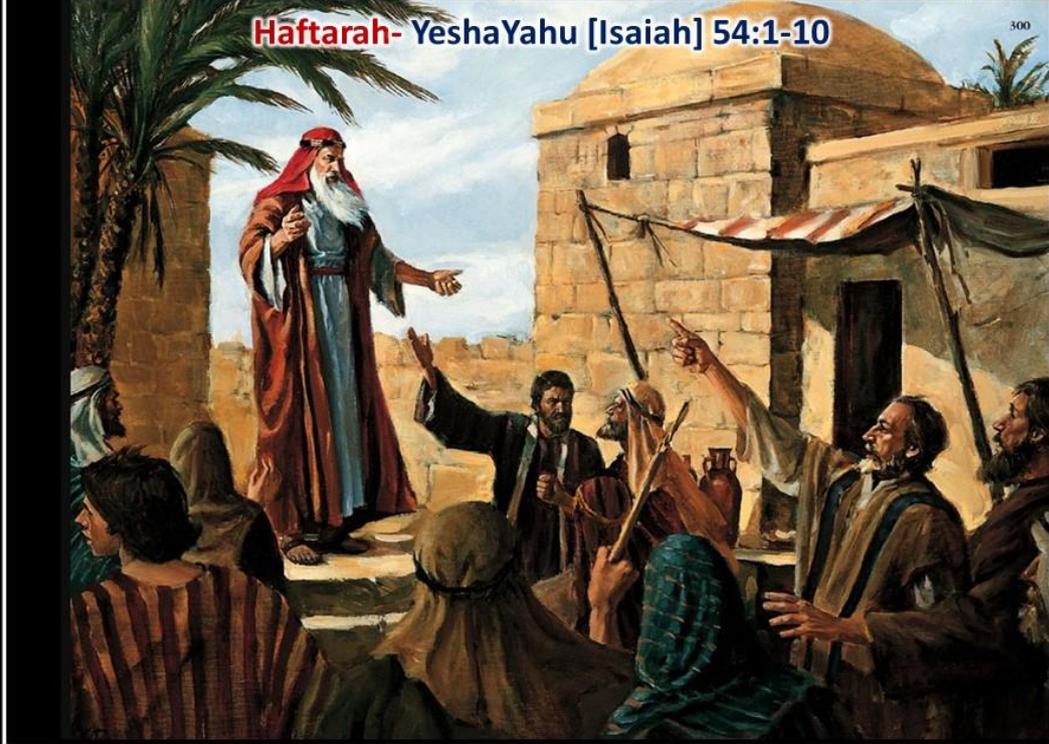


Therefore, let us pursue the beauty of the Torah and reveal the compassion of Yeshua in our character through our actions.

Haftarah: YeshiYahu (Isaiah) 54:1-10

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Haftarah- YeshaYahu [Isaiah] 54:1-10



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NAZARENES OF AUSTRALIA
The Perpetual Covenant of Peace

Yeshayahu [Isaiah] 54: 1 "Sing, O barren one, you who did not bear! Break forth into singing and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman," said יהוה. 2 "Enlarge the place of your tent and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords and strengthen your pegs. 3 "For you shall break forth to the right and to the left and your seed inherit the nations and make the deserted cities inhabited. 4 "Do not fear, for you shall not be put to shame, nor hurt, you shall not be humiliated. For the shame of your youth you shall forget and not remember the reproach of your widowhood anymore. 5 "For your Maker is your husband, יהוה of hosts is His Name and the Set-apart One of Yisra'el is your Redeemer. He is called the Elohim of all the earth. 6 "For יהוה has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused," declares your Elohim. 7 "For a little while I have forsaken you, but with great compassion I shall gather you. 8 "In an outburst of wrath I hid My face from you for a moment, but with everlasting lovingkindness I shall have compassion on you," said יהוה, your Redeemer.

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NAZARENES OF AUSTRALIA
The Perpetual Covenant of Peace

9 "For this is the waters of Noah to Me, in that I have sworn that the waters of Noah would never again cover the earth, so have I sworn not to be angry with you, nor to rebuke you. 10 "For though the mountains be removed, and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken," said יהוה, who has compassion on you.

In the first three verses of the Haftarah, an exiled Israel is compared to a woman who has never experienced the pleasure of bearing a child. **"Shout, O barren one!" (54:1)**, the Haftarah opens, instructing this metaphorical woman to cry out in joyful celebration because she will soon be blessed with children. She is told to enlarge the size of her tent to make room for all the children she will have.

In the middle section of the Haftarah, verses 4 through 8, **YeshaYahu** (Isaiah) describes how Elohim will bring Yisrael back to Him in mercy. Earlier, Yisrael was a barren woman. Now, Yisrael is described as a widow who lost her husband (**YHWH**), but she is promised that she will **"remember no more the shame of your widowhood" (54:4)**.



Yisrael a Metaphor for Gomer

In the next verses she is described as a third kind of woman—one whose husband left her, forlorn and forsaken. She is promised that her husband, again **Elohim** will take her back in love.

The last two verses of the Haftarah strengthen YHWH's message by comparing it to the covenant with Noah in the Book of **Bereshiyth** (Genesis). Back then, YHWH promised that He would never again flood the earth; now He pledges never again to be angry with or rebuke Yisrael. Even if the mountains move and the hills are shaken, **YHWH's** covenant will stand firm.

Haftarah Summary:

The great consolation within this message is that though Yisrael felt like a Barren woman filled with shame and a woman who had lost her husband who had forsaken her, the promise of YHWH was that she would forget her past. With the compassion of a loving Husband full of mercy **YHWH** encourages her to enlarge her tent and expect great fruitfulness and prosperity. This is surely the promise of the **bridegroom** who is the Messiah who promises to hold firm to the Covenant for his set-apart ones and to re-establish **Yerushalayim** and **Yisrael** to be the joy of the whole earth.

Netzarim Ketuvim: QorintYah Alef (1 Corinthians) 9:4-18



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NAZARENES OF AUSTRALIA
The Expectation of the servant of the Good News

Corintyah Aleph [1 Corinthians] 9: 1 Am I not an emissary? Am I not free? Have I not seen הושע! [Yahusha/Yeshua] Messiah our Master? Are you not my work in the Master? 2 If to others I am not an emissary, I certainly am to you. For you are the seal of my office of the emissary in the Master. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a sister – a wife – as do also the other emissaries and the brothers of the Master and Këpha [Peter]? 6 Or do only Barnaḇah [Barnabus] and I have no right to refrain from working? 7 Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not feed on the milk of the flock? 8 Do I say this as a man? Or does not the Torah say the same too? 9 For it has been written in the Torah of Mosheh, "You shall not muzzle an ox while it treads out the grain." Is it about oxen Elohim is concerned? 10 Or does He say it because of us all? For this was written because of us, that he who ploughs should plough in expectation and the thresher in expectation of sharing. 11 If we have sown spiritual seed among you, is it too much if we reap material goods from you? 12 If others share authority over you, should not rather we? But we have not used this authority, but we put up with all, lest we hinder the Besorah [the Good News] of Messiah.

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NAZARENES OF AUSTRALIA

The Pattern of Self-sacrifice

Corintyah Aleph [1 Corinthians] 9: 13 Do you not know that those serving the Set-apart Place eat from the Set apart Place and those attending at the altar have their share of the offerings of the altar? **14** So also the Master instituted that those announcing the Good News should live from the Good News. **15** But I have used none of these, nor have I written this that it should be done so to me. For it would be better for me to die than that anyone should make my boasting empty. **16** For if I bring the Besorah [the Good News], it is no boasting for me, for necessity it is laid on me and it is woe to me if I do not bring the Besorah! **17** For if I do this voluntarily, I have a reward, but if not voluntarily, I am entrusted with a stewardship. **18** What then is my reward? That in bringing the Besorah, I should offer the Besorah of Messiah without cost, so as not to abuse my authority in the Besorah. **19** For though I am free from all, I made myself a servant to all, in order to win more,

Shaul in this reading is revealing that just as the Levites & Priests have rights to partake of the Sacrifices so too those who bring **the Besorah (the Good News)** should have that right based on **Devarim (Deut) 25:4**. However Shaul refuses to claim this right that the Besorah (the Good News) not be hindered in any way. Surely, we have a connection to the Torah portion in that we do go out in a spiritual war & we have the right to take of the spoils from those taken captive by the Word of YHWH the Master of all. May the spoils that we enjoy be joy we receive in fulfilling the will of our Master & King but may that also include the things of this World for it is written:

Matithyahu [Matthew] 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

To Yeshua & our Heavenly Father be all our Praise. **Amen! Shavua Tov Alekhem**