



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

25/08/2018

Ki Tetse - When You Go Out

Deuteronomy 21:10–25:19

Isaiah 54:1–10

Matthew 5:27–30

I Corinthians 5:1–5

Traditional	Amended
Deut. 21:10-21	Duet. 21:10-14
Deut. 21:22-22:7	Deut. 21:15-21
Deut. 22:8-23:7	Deut. 21:22-22:12
Deut. 23:8 - 24	Deut. 22:13-30
Deut. 23:25 – 24:4	Deut. 23:1-14
Deut. 24:5-13	Deut. 23:15-24:22
Deut. 24:14-25:19	Deut. 25:1-19

This week’s Parashah in English means “When you go out” but go out to what? It is a reference to going to war. This may seem like a strange statement. However, it was inevitable that the children of Israel would go to war. For they were going into the Promised Land to occupy it and take it as their birthright. It informs us that there is a battle. For us, as believers, this also informs us that we are in a battle, but our battle is not against physical entities but rather Spiritual forces in the heavens. Ones which are manifested within the physical realm but are rooted within the spiritual dimension.

For Israel however, when they entered the land, they had physical enemies along with spiritual ones. This will be the same when the Messiah returns, and His people enter the land with Him. If you have never thought of this may be, you could study this.

Deut. 21:10-14

When you go to war against your enemies and the LORD your God delivers them into your hands and you take captives, ¹¹ if you notice among the captives a beautiful woman and are attracted to her, you may take her as your wife. ¹² Bring her into your home and have her shave her head, trim her nails ¹³ and put aside the clothes she was wearing when captured. After she has lived in your house and mourned her father and mother for a full month, then you may go to her

and be her husband and she shall be your wife. ¹⁴ If you are not pleased with her, let her go wherever she wishes. You must not sell her or treat her as a slave, since you have dishonored her.

Parshah Ki Teitzei commences with the instructions of the Israelite men regarding going to war and bringing back a wife. What is significance regarding this is that prior to the man taking the captive woman as his wife, she is permitted to mourn for her father and mother for one month, prior to the consummation of the marriage. That she is to have her head shaved, nails trimmed and all the clothing of her former life discarded. The reason for this is that she is to be given honour amongst the women of Israel because through her marriage she is grafted into the commonwealth of Israel. Therefore, the identity of her former/old life is taken away through this process. Incidentally, within our hair and nails, we can find a record of what a person has taken, i.e. drugs etc. thus, what we see is that through the shedding of her old self, her identity, her spiritual and physical DNA is changed.

On a deeper level, what we see here in this account is a picture of the bride of Messiah, who has been redeemed from the clutches of the enemy. Thus, as we shed our old self, which is difficult because it requires that we leave specific practices and at times people behind. This is seen in the mourning process. However, as we leave our old self behind and take on the identity of our husband, our very DNA and character changes as we take on the characteristics of our Messiah.

The DNA of our sinful past is discarded as we allow the Holy Spirit to work in our lives stripping us of the things of this world, transforming us into a New Creation. ***Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! ¹⁸ All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation*** (2 Corinth.5:17-18)

Paul writes further of this in his letter to the Colossians

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. ² Set your minds on things above, not on earthly things. ³ For you died, and your life is now hidden with Christ in God. ⁴ When Christ, who is your life, appears, then you also will appear with him in glory.

⁵ Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. ⁶ Because of these, the wrath of God is coming. ⁷ You used to walk in these ways, in the life you once lived. ⁸ But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. ⁹ Do not lie to each other, since you have taken off your old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator. ¹¹ Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

¹² Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. ¹⁴ And over all these virtues put on love, which binds them all together in perfect unity. (Colossians 3:1-14)

Therefore, let us put on love, as we show grace and mercy to those we meet, as we take on the identity of the Messiah and be His ambassadors within this ever increasing lawless world.

If someone guilty of a capital offense is put to death and their body is exposed on a pole,²³ you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the Lord your God is giving you as an inheritance.

Messiah, Himself hung on a stake/cross for us, as He became a curse to redeem His firstborn and all of humanity. Those who call on His name and are saved.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him.¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son. (John 3:16-18)

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole." (Galatians 3:13)

Notice it states that Messiah redeemed us from the curse of the law and not from walking in the Torah. For the Torah reveals sin and thus requires the penalty of sin to be paid. However, Messiah paid this for us so that we do not have to give our lives. For the penalty for sin is death. Yet, once we accept Messiah as our Lord and saviour, then we MUST walk according to the word of YHVH, in the truth of His word, which is the Torah.

Deut. 22:1-4

If you see your fellow Israelite's ox or sheep straying, do not ignore it but be sure to take it back to its owner.² If they do not live near you or if you do not know who owns it, take it home with you and keep it until they come looking for it. Then give it back.³ Do the same if you find their donkey or cloak or anything else they have lost. Do not ignore it.

⁴ If you see your fellow Israelite's donkey or ox fallen on the road, do not ignore it. Help the owner get it to its feet.

We see in the above few examples how YHVH values life, not just the life of humanity, but the life of all His creation. The passage I have already quoted from John 3:16 states that God so loved the world, in the Greek this is cosmos. Thus, God did not just send His son to redeem humanity but to redeem the whole of creation.

When we look at the Torah and the observance of the instructions our loving heavenly Father gave us. We see that the "greater" commandments are those which focus on the preserving of life.

For instance, during the second world war, many Jewish people while going through the atrocities committed against them faced the decision to either eat unkosher food or starve to death. However, the greatest command is to save a life, that being an animal or a person created in the image of YHVH.

We see this further when the Maccabees made the decision to defend themselves on a Sabbath if they needed. Even though the keeping of the Sabbath is a key instruction, however, the preserving of life is far more important and paramount.

Scripture states that the dead cannot praise YHVH, only the living. Thus to preserve life is of greater importance.

Duet. 22:5,9-11 ***A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this.***

⁹ Do not plant two kinds of seed in your vineyard; if you do, not only the crops you plant but also the fruit of the vineyard will be defiled.^[a]

¹⁰ Do not plow with an ox and a donkey yoked together.

¹¹ Do not wear clothes of wool and linen woven together.

Within the above passages, we see how YHVH instructs His people not to mix different fabrics or plant different seed together in the field. The reason for this is that YHVH was teaching Israel a key lesson about being set apart unto Him. That within their daily lives they would learn this lesson so that it became second nature. The spiritual lesson /principle is not about the sowing of crops or wearing a mixed fabric garment. Although we should refrain where possible from doing such practices. YHVH wanted to ensure that they would not mix the perfect seed of Israel so that they could preserve what YHVH was doing ensuring that the Messiah could come and redeem humanity. If the DNA/seed of Israel became corrupt, then the Messiah would not be able to fulfil the promises YHVH had made. This is why YHVH flooded the earth, to deal with the corruption spiritually and within humanities physical DNA, which had been corrupted by the fallen angels.

Duet. 22:8 ***When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof.***

Many people have said to me that the Torah is a set of laws which are irrelevant for us, however, in the above and those we have looked at we see aspects of British laws applicable for us today. What many do not comprehend is that the British legal system is grounded in the Torah. Even our Health and Safety laws can be seen in the Torah, just like the one above. The reason for this is that YHVH is concerned about every aspect of our lives. As all aspects of them are brought into submission to His word so that all of it is conducted to worship YHVH.

Deut. 23:12-14 ***Designate a place outside the camp where you can go to relieve yourself. ¹³ As part of your equipment have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement. ¹⁴ For the LORD your God moves about in your camp to protect you and to deliver your enemies to you. Your camp must be holy, so that he will not see among you anything indecent and turn away from you.***

As an avid bushman and survivalist, I can understand the vital need for ensuring that a camp has sufficient and suitable amenities for sanitation. However, YHVH states here that He too is concerned about this, because He does not want to come across any exposed excrement when He walks through the camp of His people.

This is a crucial instruction for the those who are preparing for the Greater Exodus, that they have a shovel to dig with. For during this period scripture informs us that YHVH will once again walk amongst the camps of His people. Thus, to ensure that the camp is holy and the people are, we must maintain good camp discipline regarding sanitation.

However, practically such discipline ensures good health and the prevention of sickness within the group. It also prevents flies, and bacteria from building up within the vicinity of the camp.

Furthermore, we see that YHVH is concerned about the smallest of details and that He desires to dwell with His people.

Deut. 25:17-18 *Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. ¹⁸ Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this.*

We read in the above passage how YHVH instructs Israel not to deprive the foreigner but to help them along with the widow. This concept of looking after the alien, the widow and the orphan is a key theme throughout scripture. One we find in the NT. It is one of the charges which Messiah brings against people, that they did not look after these people, for when we do we show our love to Him.

As we look through this Parshah,, along with previous ones, we see that the Torah is not some arbitrary legal system. Rather it is a living and organic set of loving instructions given to Israel by their loving heavenly Father. That if they live by them, then it will bless them and bring life. However, they cannot bring salvation, for this is through the Messiah. Yet, the Torah is a path of righteousness, one we as believers are to walk along, as we follow Messiah's example.

Therefore, as we continue in this period of reflection and preparation for the Day of Trumpets and the Day of Atonement let us continue to draw close to YHVH as we spend time in His word. Seeking to draw close to Him and know His purpose for our lives in these days.

Yet, as we do this, let us not forget to walk in the Spirit of the Torah, as we show Love and grace to those we interact with.

I pray that you have a blessed Shabbat

Shabbat Shalom

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