

DEBARIM (DEUTERONOMY) 21:10 – 25:19 –

KI-TETZE – WHEN YOU GO OUT

This week's Torah portion is called כִּי־תֵצֵא – ki-tetze – which comes from the two Hebrew root words:

- 1) כִּי ki – Strong's H3588 which is a primary conjunction that can mean, *'that, for, when, because, if, since'* and
- 2) יָצָא yatsa – Strong's H3318 meaning, *'to go or come out, brought, came, go forth, depart, go forward, proceed'*.

Now, understanding this, in terms of going out to war, we can see here that Mosheh is telling Yisra'el that they will face battles and when they do, יְהוָה would give them into their hand and they would take them captive.

We must recognise that, in our walk/journey of faith in Messiah, we will face battles – and that is a certainty; and when we walk and go out as we should, according to the Torah, then our enemies, or those battles we face, will be given into our hands to exercise control over!

Many people today struggle with endless battles, and are not only battles that speak of dealing with other people, but also battles that rage within the members of their bodies and minds.

In saying that, when we go out against our enemies, the fact that יְהוָה will give them into our hand, assumes that this victory statement is based on one being in a position of complete obedience, for no one goes out to war unarmed!!!

When we go out and face the things that need to be dealt with, we must be armed in the Torah, as we put on the whole armour of Elohim, able to stand and fight the good fight. Facing enemies, the world's way will most likely end in a battle lost, while, when we arm ourselves in the Torah of Freedom and guard to do all that we are commanded and walk in righteousness, we are then assured the victory.

Timotiyos Bět/2 Timothy 2:3-5 “Suffer hardship with us as a good soldier of יְהוָה Messiah. 4 No one serving as a soldier gets involved in the affairs of this life, in order to please *only* him who enlisted him as a soldier. 5 And if anyone competes in a game, he is not crowned unless he competes according to the rules.”

As a 'soldier' of Messiah we must serve according to our Commanders instructions and not get involved in trying to do it according to the dogmas and traditions of man!

Another point we must recognise, regarding this instruction here in **Debarim/Deuteronomy 21:10**, is that the enemies, which this verse is referring to, is the nations which were far off or outside of the Promised Land, as the 7 nations that occupied the Promised Land were to be totally destroyed and put under the ban!

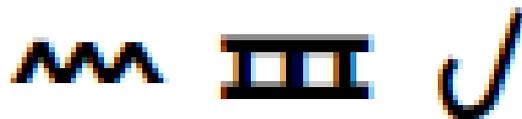
The Hebrew word that is translated as 'fight' is מִלְחָמָה *milhamah* – Strong's H4421 which means, '**battle, war, warfare, military**' and comes from the root word לָחַם *laham* – Strong's H3898 which means, '**to fight, do battle, conquer**' and can also carry the meaning, '**consume, to use as food, eat**'.

It is from this root word that we get the word לֶחֶם *lehem* – Strong's H3899 which means, '**bread, food, provision**'.

Understanding that the word for fighting or war/battle, comes from the same root word from which bread comes from, which, as we know from Scripture, that bread is a symbol or picture of community, then it helps us further understand the fact that when we stand up and fight against 'self' and the lusts of the flesh that wage war in our lives; we are in fact feeding the community with growth, as we conquer that which does not belong, in order to enrich the community or body that we are made a part of!

When we consider that the word for '**bread**' comes from the root word that means to wage war and fight, we are able to understand the power of the words of our Master when He tells us that He is the Bread, as He is truly declaring that He is the One who has gone before us and fights for us, having defeated death at the grave, in order for us to be raised to new life in Him and be equipped to walk in victory.

In the ancient pictographic script, we see the root word לֶחֶם *lehem* – Strong's H3899 pictured as follows:



Lamed - ל:

The ancient script has this letter as , and is pictured as a '**shepherd's staff**', can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Het – 

The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem – 

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

As we consider these pictographs that render the meaning of bread, provision, we are able to recognise, in terms of our lawful bread, that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, though the washing of His Word! His Word is our Food that separates and cleanses us as His Bride!

THE GOOD SHEPHERD BUILDS US UP AND CLEANSSES

or

THE AUTHORITY OF THE WORD THAT SEPARATES AND CLEANSSES

When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives and be properly armed to fight the Good Fight of the belief!!! Neglecting to do so will cause one to not know who He, The Good Shepherd, is and will leave one unarmed to stand in the day of battle!

Battles make us stronger and enable us to encourage others to face what we may have already faced and overcome in Messiah!

One of the markers to show that we are on the right side is when we are, in fact, the minority – nowhere in the history of Scripture has the chosen people of Elohim been the majority, because walking in Him is not something that most choose to do:

Mattithyahu/Matthew 7:14 “**Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.**”

The Hebrew root word that is translated as ‘enemies’ is אוֹיֵב *oyeb* – Strong’s H341 which means, ‘**enemy or foe (both personal and national)**’ and can primarily give reference to those who stand against us or who hate us.

When our ways please יְהוָה, we need not fear our enemies, nor their hostility and hatred they may display toward our ways that are pleasing to יְהוָה.

We need not concern ourselves with taking revenge on anyone, but are called to do our best to live at peace with all, for it is יְהוָה who will take vengeance on His enemies, giving us the great assurance that we can pursue peace and pursue apartness in all we do!

Romiyim/Romans 12:17-21 “**Repay no one evil for evil. Respect what is right in the sight of all men. 18 If possible, on your part, be at peace with all men. 19 Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, “Vengeance is Mine, I shall repay,” says יְהוָה. 20 “Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.**”

Ib’rim/Hebrews 12:14 “**Pursue peace with all, and pursue apartness without which no one shall see the Master.**”

We are to do our utmost in making sure that our ways please Elohim, for then we can have the great assurance that even our enemies will not be able to rob or steal away the true and pure Shalom of our Master and Elohim!!!

Mishlĕ/Proverbs 16:7 “**When a man’s ways please יְהוָה, He makes even his enemies to be at peace with him.**”

Shelomoh highlights for us a very powerful truth in regards to our ability to stand firm in the face of our enemies, for when our ways please יְהוָה we need not fear the enemies that we face!

Verse 11-14 – marrying a captive woman

When captives were taken after a victory that יְהוָה had brought about, and there was a foreign woman that a soldier was attracted to, and wanted to take her to be his wife, he would bring her into his house, where she had to shave her head and trim her nails. Sha’ul clearly tells us that the hair on a women’s head is her covering:

Qorintiyim Aleph/1 Corinthians 11:15 “And if a woman has long hair, it is an esteem to her, because the long hair has been given to her over against a veil.”

Her long hair has been given to her instead of a veil, and by this command for her to shave it off, would represent a clear choice of cutting off the esteem of her former life!

Hair and nails are a part of a woman’s pride and beauty and these would identify her with her former identity.

A woman’s hair is symbolic of her being under authority, and therefore, by her having to shave her own head, she would be wilfully removing her ‘old’ authority; and the trimming of nails would also ensure that she would be stripping away all connection to her previous way of life.

Another aspect of shaving the head and trimming the nails, would be to ensure that no uncleanness would be brought in, through lice or any other dirt that may have been gathered under the nails!

The Hebrew word that is translated as ‘shave’ comes from the root word גָּלַח galah – **Strong’s H1548** which means, ‘*to be bald, shave, shave off, cut*’, and means to be bare, smooth or naked!

Among Semites, shaving off hair on the head or the beard was a sign of lamentation and distress, and is clearly forbidden for a Yisra’elite!

Why the command is given here, is to make sure that in order for the foreign woman to become a Yisra’elite by marriage, she would have to shave her own head, which would clearly show a voluntary submission to her new husband and the choice she makes, in leaving her old ways and her old authority, in order to be joined to Yisra’el and be joined to her new authority/head!

In **verse 13**, when it says that she is to put aside the mantle of her captivity, it symbolises her removing of the resemblance of who she was and therefore, she was to remove, or put off, the image of the old identity.

After this period of a month, which is a symbol of renewal, of being stripped of her old identity, she now would become a Yisra’elite woman; and after taking her as your wife, if you were not pleased with her, then she was free to go at her desire and was not be held captive or sold as a slave.

In our return, as a Bride who was divorced and joined to the nations and held captive under a lawless culture, we too must recognise that there is a time of renewal that takes place, as we strip off the old authority, under which we were enslaved; and clean up our ‘hands’, so that we guard to do the true works of righteousness that have been prepared for us to do.

When coming out of the captivity of Mitsrayim or Babelon, we certainly understand that there is a ‘period of mourning’, as for many of us the shock of inherited lies can cause much tears and sorrow, yet in understanding that, we also must realise that we cannot mourn forever.

Once the renewal period of mourning the lies that were inherited from our parents is up and we have removed all traces of our former way of life, that adhered to pagan rooted forms of worship, then we must move on and do what a Yisra'elite is called to do – and that is to **hear, guard and do** all the commands of our Husband!

As mentioned, we take note of the clear instruction in **verse 14**, that states that the woman who had done all she was required to do, to become a wife of a Yisra'elite, was no longer to be considered a slave!

If, after the month of setting aside her captivity was over and she was not pleasing to the man who desired her, then she was to be set free and not be sold as a slave, for she had submitted to the clear requirements prescribed.

If she had not shaven off her own hair, nor trimmed her nails, she would, in effect, have made it clear that she does not want to be the wife of the Yisra'elite who desired her, and then she could have been sold to another as a slave, yet if she had done all that was required, she, in essence, becomes a part of the community and therefore, can no longer be treated as a slave.

The man who desired her, had a responsibility, as he would have brought her into his house and would be responsible for her welfare. During this month of 'stripping away and renewal' there would have been no sexual intimacy and we therefore recognise that although the two had not yet become one, through a marriage that was consummated, we do recognise the responsibility the man has for the women he has, in a manner of speaking, betrothed!

If she was let go, she would have to be compensated, as she would have been humbled before all and possibly not be able to find another man to take her as wife.

Verse 15-17 – firstborn status

When a man had two wives and his firstborn was from the wife that was unloved, he was not permitted to neglect the right of the firstborn, as the firstborn has the right of being given a double portion.

Re'ubēn was the firstborn of Leah, Ya'aqob's '**unloved wife**', yet he forfeited his right to the portion that is due to the firstborn because he defiled his father's bed by taking his father's concubine, and therefore destroyed his position of authority over his brothers, and so the firstborn status was given to Raḥēl's firstborn, Yosēph.

What is also interesting and worth taking note of, in regards to this instruction, is in the account we have of Yiphtaḥ, as seen in **Shophetim/Judges 11**.

Yiphtaḥ was the son of a whore and the firstborn of Gil'aḏ.

The wife of Gil'aḏ then had sons and when the sons grew up, they drove Yiphtaḥ out and told him that he had no inheritance with them as he was the son of another woman, and he fled to **Tob** (which means '**good, functional**').

When the Ammonites came to fight against Yisra'el, the elders of Gil'ad went to seek out and bring Yiphtaḥ back from Tob and asked him to lead them into battle, as their commander, because he was a mighty brave one.

We can certainly see how Yiphtaḥ knew the Torah in the events that followed, as he agreed to lead them only if he would be made 'head', if indeed אָדָּוָה gave Ammon into their hands.

What he was rightfully claiming was his firstborn status that was due to him and he received that which was his and became head over them as head and commander.

This is a wonderful shadow picture of Messiah, who is the firstborn of all creation and first born from among the dead; and while He was despised and rejected by His own (Yehuḏah), He has taken up His rightful place as Head and Commander and in Him we have a double inheritance (Ephrayim) as we return to our functional state, walking in Him!

Verse 18-21 – The rebellious son

This rebellious or wayward son, being spoken of here in **verse 18**, is not referring to a small child but rather, it is referring to a grown adult who is of a mature and fighting age (20 years old) and ought to be taking responsibility for his own life and not being lazy, in relying on his parents to take care of him, while he acts like a parasite and does nothing except get drunk and party all day.

After both his parents have disciplined him and he still does not change, then the parents were to bring him to the elders of the city, to the gate of the city where right-ruling would take place for the community, and they both were to witness and declare that their son is a wayward and rebellious drunk and glutton!

This is certainly not an easy task, yet one that the parents were to do if they had a son who would not 'grow up' and listen!

The consequences of his rebellion would be death by stoning, by all the men of the city. With all the men stoning a rebellious son, this would be a huge sobering wake-up call for anyone who had been inclined toward being rebellious!

To get to this point can certainly be very heart-breaking for the parents, who by this point had to have tried everything in order to get their son on the straight and narrow, and when all has been tried, with no more options left, then this was a case of ridding themselves, and the city, of rebellion!

This Torah instruction is not a means for parents to get out of using proper discipline and think they can pass their sons on to another to sort out the problem – they had to have tried all forms of discipline, and only when there were no more options, were they to bring him to the elders!

The testimony of both parents is needed together – one parent could not bring their son to this point of facing a stoning to death, and so this shows us how important parenting is, as it requires the active participation of both parents.

Today, we find that many parents are absent minded, in regards to disciplining their children, and many parents will shrug at their collective responsibility, by trying to pass it all on to the other to make all the decisions, and this can cause a child to play one parent against the other to get their way through manipulation.

What we also notice here, is that it was the parents and the parents alone who were to bring their wayward and rebellious son to the elders!

Nobody else but the parents could do this, as anyone else bringing someone else's son to the elders would render a false accusation!

This is exactly what happened with יהושע, when He would not submit to rabbinic customs, as they accused Him of being a drunkard and a glutton, for eating with sinners and tax collectors:

Mattithyahu/Matthew 11:19 “**The Son of Adam came eating and drinking, and they say, ‘See, a man, a glutton and a wine drinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.**”

When they accused Him of being a drunkard and a glutton, they were seeking that he be stoned as a rebel, yet they were not permitted to bring the accusation!

יהושע, by saying that ‘wisdom’ is declared right, was saying that, by referring to

Mishlĕ/Proverbs 8, in regards to wisdom being called His mother, who did not bring any accusation against Him, made it clear that He was therefore not rebellious!

In **Yohanan/John 5:37** He says that the Father bears witness of Him; and He also says that the Torah and the Prophets bear witness of Him and so, in essence, by wisdom of Torah being likened to a mother, He declared that His Father and Mother, together, bear witness that He is not a drunkard and rebellious and therefore, their accusations were false!

We can learn from this too, in that we must not be a rebellious son, as we too must obey our Father in Heaven and The Torah as we listen to the instructions of our Father and do not neglect the Torah of our Mother!

The Hebrew word that is translated as ‘wayward’ comes from the root word סָרַר sarar – **Strong’s H5637** which means, ‘**stubborn, rebellious, backslide**’.

It is a very dangerous thing to be stubborn and rebellious toward the Truth, and those who refuse to humble themselves and submit to walking in the Truth, a Truth that has been made known to all, stand the risk of facing an extreme judgement of fire.

The Hebrew word that is translated as ‘rebellious’ comes from the root word מָרָה marah – **Strong’s H4784** which means, ‘**to be contentious, rebellious, bitter, disobedient**’.

This Hebrew root word - סָרַר sarar – **Strong’s H5637** – basically speaks of being obstinate and rebellious, and lays stress on the attitude of a person – a wrong attitude that results in a wrong action!

Debarim/Deuteronomy 21:18-21 speaks of the resulting actions to be done to a son who is wayward and rebellious and refuses to listen to the discipline of his parents – he would be stoned by all the men of the city, in order to remove the evil from the city!

This word often portrayed Yisra'el's total rebellion against Elohim and we see in:

Tehillah/Psalm 78:8 **“And not be like their fathers, a stubborn and rebellious generation, a generation which did not prepare its heart, whose spirit was not steadfast to Ĕl.”**

This Tehillah/Psalm is an appeal to turn our ears to the Torah and walk in it and not be stubborn and rebellious like our fathers!

Stubbornness reflects a bad attitude toward submission to authority and is clearly seen in not taking up the responsibility of bearing the necessary requirements upon one's shoulders!

Hoshĕa says that Yisra'el is like a stubborn calf (**Hoshĕa/Hosea 4:16**) and Neĥemyah says that they have a stubborn shoulder:

Neĥemyah/Nehemiah 9:28-29 **“But after they had rest, they turned back to do evil before You. Then You left them in the hand of their enemies, so that they ruled over them. But when they turned back and cried out to You, You heard from the heavens, and delivered them according to Your compassion, many times, and warned them, to bring them back to Your Torah. But they acted proudly, and did not obey Your commands, and sinned against Your right-rulings, ‘which if a man does, he shall live by them.’ And they gave the rebellious shoulder and hardened their necks, and would not hear.”**

In a clear call to live by the right-rulings of Elohim, Yisra'el gave a rebellious shoulder!

In Scripture we are told how the priests were to bear the Ark of Elohim on their shoulders, and so one's shoulders are often pictured for us as how we are to carry the presence of our Master and Elohim, as we guard to do all He has commanded us!

To have a **‘rebellious shoulder’** pictures a clear stubbornness to bearing the responsibility of walking in the Torah, as the rebellious cast down His presence instead of bearing it upon their shoulders!

Zekaryah/Zechariah 7:11 **“But they refused to listen, and they shrugged their shoulders, and stopped their ears from hearing.”**

The Hebrew root word that is translated as **‘shrugged’** is שָׂרָר **sarar** – **Strong's H5637**

Shrugging one's shoulders is to shrug one's responsibilities, and the clear result of this is seen in their refusal to hear the Truth – hearing but not hearing!

Those who have ears hear what the Spirit says – the stubborn and rebellious refuse to listen!

This rebellion is a clear sign that it is rooted in their hearts, and so it was with Yisra'el too: **Yirmeyahu/Jeremiah 5:23** **“But this people has a backsliding and rebellious heart, they have turned aside and gone away.”**

Here we see both of the root words שָׂרָר **sarar** – **Strong's H5637** and מָרָר **marah** – **Strong's H4784** being used to describe a backsliding and rebellious people.

For more on the warning against stubbornness and rebellion, please see the sermon notes from the message called: **“WARNING AGAINST STUBBORNNESS!”** under the **‘sermons 2014/2015’** menu on our site (<https://atfotc.com>), or by clicking on the following link: <https://atfotc.com/warning-against-stubbornness-isaiah-30/>

Christians today, may say that they believe the Father, yet they willingly reject the Torah (which is another name for wisdom that teaches us submission).

What we also recognise, is that all that the Torah teaches, the Father bears witness to; and what many sadly do not realise is that the Father does not say anything that is contrary to His Torah, and when the Torah bears witness against a son for being rebellious it does not do so without the Father; and many will face the punishment of death as the right-ruling of the Father, as prescribed by the Torah (our mother), will bear witness against them at the throne of judgement at the second resurrection for those who were not in Messiah; and they will face the second death.

We who “stay in Messiah” and “walk according to the Torah” and “walk as He did”, will not face the second death, as it will have no power over us; for He even said, that He does nothing besides that which the Father instructs and the Father instructs according to His written Word, which is likened to a Mother!

Those who rebel and refuse to obey the Torah, will face the witness of both the Heavenly Father and His Torah, for righteousness and justice are the foundation of His Throne. To think that the Torah has been done away with, and is of no effect today, will sadly have a serious awakening reality call on the rebellious, when, in fact, they will be judged at the gates of the city, by the Torah!

We have no record of how many times that this sentence was carried out and we must realise that this certainly is an effective deterrent against rebellion!

The voice of the Father and the voice of the mother is metaphorically used in Mishlě/Proverbs in teaching us to hear and obey the **voice** of Elohim, as well as the need for us, as children of Elohim, to listen and accept the discipline of our Father!

Mishlě/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

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

Those who disobey the Torah are in fact disobeying the **‘voice’** of the Father and clearly reveal that they do not know the voice of the Good Shepherd!

The Hebrew word for **‘voice’** is קול qol – Strong’s H6963 which means, **‘sound, voice, noise, thunder, proclamation’**, and comes from an unused root meaning, **‘to call aloud’**.

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

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



Quph – ק:

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

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

Waw/Vav – ו:



This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is pictured as , which is a peg or **‘tent peg’**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’** as well as **‘bind’**.

Lamed - ל:



The ancient script has this letter as , and is pictured as a **‘shepherd’s staff’**, can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

These letters combined can give the understanding of:

GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

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

The staff of the shepherd was his tool of authority.

With it he would direct, discipline and protect the flock.

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

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

In **Tehillah/Psalm 29** Dawid makes it very clear to us just how powerful the **voice of יהוה** is, and for more on this, and our need to know the voice of the Good Shepherd and Redeemer, please see the notes from the message called, **THE VOICE OF יהוה!** under the 'sermons 2014/2015' menu on our website (<https://atfotc.com>), or click the following link: <https://atfotc.com/the-voice-of-psalm-29/>

Verse 21

"Stone with stones" – there are two different Hebrew words that are used here:

The first one is רָגַם **ragam** – Strong's H7275 which means, '**to stone, kill by stoning**' and the second word that is translated as 'stones' is אֲבֵנִים **ebenim** – which is the plural of the word אֶבֶן **eben** – Strong's H68 which means, '**stone, corner stone, differing weights, plumb line**' and comes from the root of בָּנָה **banah** – Strong's H1129 which means, '**to build, besieged, construct, fortify, rebuild**'.

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

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

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

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

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

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

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

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

Those who have ears, as they stand firm on their feet, will hear the clear instructions and guard to do them.

Certainly, we see that this kind of hearing called for is not very apparent among the masses today, who are simply having ears tickled and not listening attentively, because they forget what they hear and are doing that which Ya’aqob/James warns against – do not be like a man who looks in the mirror and forgets what he sees!

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

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

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

It is used in:

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

Here Aḏam was afraid because he had sinned, however we see this same root word - יָרֵא **yare** – **Strong’s H3372** being used in a positive sense in:

Deḇarim/Deuteronomy 6:13 **“Fear יהוה your Elohim and serve Him, and swear by His Name.”**

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

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

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

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

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

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

Please see sermon notes on a message called, **"THOSE FEARING ELOHIM – LISTEN"** under the 'sermons 2011/2012' menu on our website (<https://atfotc.com>), or click the following link:

<https://atfotc.com/those-fearing-elohim-listen/>

Verse 22-23

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

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

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

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

It is on this first night of Unleavened Bread/Matzot that we eat the Pěsah/Passover Meal, after the lamb has been slaughtered, on the day of the 14th which is the Passover.

יהושע our Passover Lamb was nailed to the stake (hung on a tree) on the day of the 14th and before sunset his body was taken down, according to this Torah command, that did not permit His body to remain on the tree overnight!

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

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

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

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

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

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

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

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

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

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

The punishment of sin is **death** and this is the ‘**curse of the Torah**’, from which we have been delivered and redeemed:

Hoshĕa/Hosea 13:14 “**From the power of the grave I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O Grave? Repentance is hidden from My eyes.**”

The Hebrew root word for ‘redeem’, is גָּאַל ga’al – Strong’s H1350 which means, ‘*to redeem, act as kinsman, avenge, buy back, claim, redeemer, redeem from slavery, avenger of blood, rescue*’.

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

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

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

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

We need not fear for He has redeemed us!

Yeshayahu/Isaiah 47:4 “**Our Redeemer, יְהוָה of hosts is His Name, the Set-apart One of Yisra’ĕl.**”

He is our Redeemer, and the Hebrew word that is translated as ‘our Redeemer’ is גֹּאֲלֵנוּ go’alenu which comes from the root word for ‘redeem’, which is גָּאַל ga’al – Strong’s H1350.

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

The Hebrew root word that is used here, in **Tehillah/Psalm 56:13**, for ‘delivered’ is נָצַל natsal – Strong’s H5337 which means, ‘*to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape*’.

This is written in the causative 'hiphil' form which can render the meaning, **'to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt'**.

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

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

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

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

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

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

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

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

Can you see what this is saying?

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

The punishment of death!!!

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

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

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

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

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

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

CHAPTER 22

Verse 1 – your brother’s ox or sheep

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

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

This is very simple – help your brother’s straying animals!

But more than that, what we can learn here, is that these two animals being spoken of here are clean animals and are animals that were used as a means to ‘draw near’ to Elohim, for sacrificial purposes, whether for sins or for Feast times, or for any other prescribed offerings or vows.

By seeing your brothers’ ox or sheep straying away, can render for us the picture of your brother’s ability in drawing near to Elohim straying away – which can be a picture of backsliding, if you will.

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

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

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

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

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

Verse 2-4

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

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

Well, that is not according to the Torah.

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

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

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

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

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

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

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

What have most people 'lost' today?

The Torah!!!

We have it and we must not hide it – for it is our life and man does not live by bread alone but by every Word that proceeds from the mouth of Elohim.

What we have many need – when they are seeking for it, let us make sure we have it to give!

Verse 5

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

They each have their own **'garments'** to wear!

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

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

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

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

In other words, what we clearly recognise here in today's terms is simply this, **"The woman must not wear the pants in the house"**.

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

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

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

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

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

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

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

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

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

What we must also remember here, is that at the time of this writing, no one **'wore pants'**, as we would see today, as all would wear what we would consider to be a **'dress'**, yet the literal rendering could be understood as saying,
"A woman shall not put on the likeness of strength, nor shall a woman have a strong vessel."

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

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

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

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

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

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

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

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

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

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

For more on what is an abomination to יהוה, please see the sermon notes from a message called: **'NO ABOMINATIONS ALLOWED! – A warning against that which will keep you out!'** from our site (<https://atfotc.com>) , under the 'sermons 2014/2015' menu, or click the following link:

<https://atfotc.com/no-abominations-allowed-a-warning-against-that-which-will-keep-you-out/>

Verse 6-7

Do not take the mother with its young, else you will cut off your supply!

Take the mother with the young and there will be no chance of any more young ones to be brought forth!

The compassion we are to have, should even be expressed toward animals!

Do not destroy the source is what we can clearly understand being taught here!

Verse 8

Keep your house safe and hospitable.

In Yisra'el, flat roofs are common as many would use their roof as a patio, and so here, this is simply a command to make sure that your house is safe for your visitors, as our homes must always be open to welcome others and be hospitable as our father Abraham was!

Verse 9 – do not sow your vineyard with mixed seed

In Scripture, a vineyard is symbolic of the body of Messiah, as He is the Vine and we are the Branches!

The product from a vineyard – the 'fruit of the vine' or 'wine', is symbolically a picture of joy:

Tehillah/Psalm 104:15 "And wine that makes glad the heart of man, oil to make the face shine, and bread which sustains man's heart."

What we can clearly learn from this here, is that the things that give us joy must not come from different sources, for יהוה is our source of joy and His joy is our strength, as we remain in the Vine!

Do not have another source of joy and mix it, in compromise, with true strengthening joy of set-apartness!!!

What I would also like to highlight, in terms of these verses that present the picture of wine that makes glad, is that the Hebrew word that is translated here as '**wine**', is not limited to being that which is an alcoholic beverage, as we must make understand that it is not alcohol that makes you glad and gives joy, but rather, it is our Master's joy that strengthens us and makes us glad!

The Hebrew word that is translated here in **Tehillah/Psalm 104:15** as '**wine**', is the Hebrew root word יַיִן **yayin** – **Strong's H3196** which is the most frequently used word that is translated as '**wine**' and it means, '**banquet, wine, grape**'.

While most assume that the Hebrew word יַיִן **yayin – Strong’s H3196** is used exclusively, in being that which is a reference to fermented grape juice or alcoholic wine, we need to realise that there are many references in Scripture, where this word יַיִן **yayin – Strong’s H3196** can also be understood as simply being ‘**grape juice**’.

While there are many examples that I could mention, I will just highlight a couple, to show that יַיִן **yayin – Strong’s H3196** can refer, interchangeably, to both fermented and unfermented grape juice.

Here are a couple of examples of verses, where the word יַיִן **yayin – Strong’s H3196** is used, and when looking at the context of the passages, it clearly needs to be understood as meaning ‘**fresh grape juice**’ and not being a reference to a fermented alcoholic drink. **Yeshayahu/Isaiah 16:10 “Gladness is taken away, and joy from the orchard; in the vineyards there is no singing, nor shouting; no treaders tread out wine in their presses; I have made their acclamation cease.”**

The context of this passage relates to Elohim’s judgement upon Mo’ab for their pride, and part of this judgement is in the removal of gladness and joy from the orchards and vineyards.

Here, we are told that there is no singing or rejoicing and that there are no treaders to tread out the **wine** in their presses!

While the Hebrew root word יַיִן **yayin – Strong’s H3196** is used here, it is clear that this word is referring to that which is tread out in the press, which is grapes – hence, there judgement here is that there will be no grape juice, or, more literally, no juice from the presses.

The Hebrew word that is translated as ‘**presses**’ is יַעֲקֹב **yeqeb – Strong’s H3342** which is understood as being a container to mash the fruit of trees and plants, or to press out the liquid of fruits and plants, with weights and then channel the juice into vats or other types of containers, and these presses were sometimes carved out of bedrock.

In the context of pressing, it is either grape juice or olive oil that is pressed out by this piece of equipment.

Some may argue that this verse is being used as poetic imagery of allowing the grape juice or יַיִן **yayin – Strong’s H3196** to become alcoholic.

We see a similar passage in:

Yirmeyahu/Jeremiah 48:33 “Joy and gladness have been taken away from the orchard and from the land of Mo’ab. And I have made wine to cease from the winepresses. No one treads with shouting – the shouting is no shouting!”

Once again, we are given the imagery of the treading of grapes that will be made to cease! The grape juice from the press would be made to cease! The juice from the press is made to cease, due to there being no grapes on the vine, as a result of the judgement for lawlessness and sin:

Yirmeyahu/Jeremiah 8:13 **“I shall snatch them away,” declares יהוה. “There are no grapes on the vine, nor figs on the fig tree, and the leaf has faded. And what I gave them shall pass away from them.”**”

In another clear example of יַיִן **yayin** – **Strong’s H3196** not meaning an alcoholic beverage, is seen in:

Ėkrah/Lamentations 2:11-12 **“My eyes are spent with tears, my inward parts ferment, my bile has been poured on the ground Because of the destruction of the daughter of my people, as children and the infants languish in the streets of the city. 12 They say to their mothers, “Where is grain and wine?” As they languish like the wounded in the streets of the city, as their life is poured out in their mothers’ bosom.”**

Once again, the Hebrew root word יַיִן **yayin** – **Strong’s H3196** is used here and is translated as ‘**wine**’, yet we need to look at who it is who is asking for this. In **verse 11** we see how the children and infants languish in the streets! Children and infants – that is small babies and toddlers!

The Hebrew word that is translated as ‘**children**’ is עוֹלָלִים **olel** – **Strong’s H5768** which means, ‘**a child, babe, infant, little one**’ and is understood as being a person from infancy to just prior mature adolescence.

The Hebrew word that is translated as ‘**infants**’ comes from the root word יָנַק **yanaq** – **Strong’s H3243** which means, ‘**to suck, draw, milking, nursing, nursing infants**’ and describes one that is still nursing on the breast of its mother.

It is the children and infants that are saying to their mothers – ‘**where is grain and wine?**’. We need to understand the clear context here – there is absolutely no way that a child or infant is going to ask their mother for alcoholic wine!!!

While there are many other references I could make, I simply wanted to highlight that we can in no way limit the Hebrew word יַיִן **yayin** – **Strong’s H3196** as that which refers only to a fermented grape juice or alcoholic wine, but, understand that while it certainly does refer to this, in many instances, it can also be rendered as the simple reference to fresh or unfermented grape juice.

Once again, I am simply highlighting this, in the context of our Torah portion, to express the importance of our need to be finding our joy and gladness in our Master, and do so with a set-apart and sober mind!

Today, we see so many finding a ‘source’ of what they see as joyful nourishment from worldly pastimes and hobbies that are only short lived and contain no real life-giving substance but rather, they simply end up robbing them of true blessings, as those worldly lusts that bring a fleeting moment of seeming enjoyment will more often than not drag them down into debt and worry and result in the loss of their true strength, that is to be found in יהוה.

Nehemyah/Nehemiah 8:10 “Then he said to them, “Go, eat the fat, drink the sweet, and send portions to those for whom none is prepared. For this day is set-apart to our יהוה. Do not be sad, for the joy of יהוה is your strength.”

The Hebrew word that is translated here as ‘joy’ is **הֵדְוָה** *hedvah* – Strong’s H2304 which means, ‘*joy, gladness*’, and comes from the root verb **הָדָה** *hadah* – Strong’s H2302 which means, ‘*to rejoice, make him joyful, make glad, gladden*’.

Seed, in Scripture, also represents that which is sown and will result in a bringing forth of fruit, and Messiah says in the parable of the sower, that the seed is the Word of Elohim; and we can therefore understand that this instruction to not sow your vineyard with different kinds of seed, is clearly a very severe warning to not mix man-made theologies with the Truth of the Torah of יהוה.

Mixing seed is dangerous, as it can defile the ground of your heart and, as a result, defile your worship unto Elohim!

Mattithyahu/Matthew 15:9 “But in vain do they worship Me, teaching as teachings the commands of men.”

It is these very teachings of the commands of men that יהושע came to abolish in His flesh!

Eph’siyim/Ephesians 2:14-16 “For He is our peace, who has made both one, and having broken down the partition of the barrier, 15 having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, 16 and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.”

The term ‘**the Torah of the commands in dogma**’, would better be expressed as ‘**the instructions of the commands as taught through the dogmas or theologies of man**’. The dogmas of man have caused so much unwanted seed to be scattered upon many hearts and, as a result, have brought defilement forth, where the Torah of יהוה, which is perfect and brings us life, has been neglected, through the erroneous teachings of the twisted theologies of man, and it is time to find our true source of joy from the True Joy-Giver and have the True Seed of His Word sown into our hearts, where the soil is kept good, through a diligent guarding and tending of the soil, to ensure that no danel or false teachings are sown!

Verse 10 – do not plough with an ox and donkey together

Besides the fact that this is not a very practical thing to do, we can certainly learn from this that these two animals represent two different mind-sets and beliefs!

The ox is typically a **'traveller'** that will simply **'move on'** and push forward, no matter how hard the ground is and pictures for us a submissive heart; whereas a donkey will typically dig in its heels and only move when coerced to do so, by a reward, and metaphorically pictures for us a stubborn heart.

To plough speaks of **'work'** and we are called to be **'workers in the field'** with the **'field'** meaning the world, and in order to **'work'** according to the clear instructions of יהוה, we cannot be working with an unequal yoking!

The Hebrew word for **'ox'** is שׁוֹר *shor* – **Strong's H7794** which means, **'ox, bull, cattle'** and comes from the root word שׁוּר *shur* – **Strong's H7788** meaning, **'to travel, journey, carriers'**.

An ox is a picture of a faithful worker that presses on and does what is required, as he is led forth with the yoke of truth!

The Hebrew word for **'donkey'** is חֲמֹר *hamor* – **Strong's H2543** and comes from the word חָמַר *hamar* – **Strong's H2560** meaning, **'to boil or foam up, ferment, greatly troubled, in turmoil'**.

In this sense, a donkey here can picture for us a person who is troubled with sin and lawlessness and remains stubborn and unwilling to be guided by the truth and will only go forward when coerced to do so through some form of reward.

Two different animals that have different responses to doing what needs to be done, and we are clearly told in Scripture to not be unevenly yoked with unbelievers!

Qorintiyim Bet/2 Corinthians 6:14 "Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?"

An ox is a clean animal and a donkey is unclean in terms of the dietary instructions and the point of this verse is how we are to live our lives as we press in Messiah and we must be careful to not be led astray by being unevenly yoked with those who do not walk according to the light of the Torah!

Verse 11 – different kinds of garments

Do not mix a garment of two kinds of fabric as it will react differently to washing.

This is a reminder to us, even in our clothes which represents our **'covering'** and worship that we are not to have mixed coverings or worship practices so to speak.

Now, while there is nothing wrong with wearing wool or linen, we are told not to mix them and we can learn from this a vital application when understanding that wool is an animal fabric which comes from that which is living and breathing and has blood in it, while linen is from that which is brought forth from the earth as a result of the work of one's hands.

We can therefore be reminded of the different offerings that were brought to יְהוָה by Qayin and Hebel, as Qayin brought forth the fruit of the field, which was an offering of the work of his hands or the produce of the earth, whereas Hebel brought an offering from the flock – a living animal with blood, which represents life that is a gift from above!

We are forbidden to mix the very clear pattern of worship that has been appointed for us to do, according to the Torah, with any other form of worship that originates from the work of man-made dogmas and theologies, which are lifeless!

Our covering is either from above or from that which originates from man!
We cannot be lukewarm as mixed garments represents for us mixed worship, which is an abomination to יְהוָה.

When it comes to our clothing, we would do well to heed these instructions literally, even as difficult as it may be today in a consumer driven world that has mixed almost every fabric.

What we learn from this separation, of linen and wool, is the following:
Linen is brought forth from the produce of the earth, while wool comes forth from an animal with 'life', as it carries blood which, when shed, pictures for us redemption which is from above.
There is a place for each and they must not be mixed!

Now, on a literal level this does not mean that you cannot wear two different garments, one of wool and one of linen, but rather that you cannot wear a single garment that is a mix between the two.

And a good example of this is seen in the High Priest garments where we find linen garments and a woollen garment that is dyed (**Shemot/Exodus 28:6**).
These garments however were reserved for duty in the set-apart place, and so even in our garments, which represent our works, we are to recognise and remember that we are not to mix that which is from above with that which is of this world and so put aside the works of the flesh and be about doing the good works of Torah that has been prepared beforehand for us to do!

Our 'clothes' represent our covering and worship and our covering is either from above or from that which originates from man; and so, we are commanded to not be lukewarm, having been found with mixed garments but rather be found with the purity of walking in righteousness (linen garments) and being 'covered' by the woollen garments (from above) of Messiah and His shed blood!

Wayyiqra/Leviticus 19:19 “Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.”

‘A garment woven of two sorts of thread’

This is written in the Hebrew text as follows:

וּבִגְדֵי כִלְאִים שְׁעִטְנִי
ubeged kil'aiym sha'atnez

The Three Hebrew words that are used here are:

1) - The Hebrew word that is translated as ‘garments’ is בִּגְדֵי begged – Strong’s H899 which means, ‘*garment, covering, treachery, to deceive*’ and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

2) - The Hebrew word for ‘woven of two sorts’ is כִּלְאִים kilayim – Strong’s H3610 meaning, ‘*two kinds*’, and comes from the word כָּלָא kala – Strong’s H3607 which means, ‘*restrain, shut up withhold*’.

3) – The Hebrew word for ‘thread’ is שְׁעִטְנִי sha'atnez – Strong’s H8162 which means, ‘*mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together*’.

Debarim/Deuteronomy 22:11 “Do not put on a garment of different kinds, of wool and linen together.”

In the Hebrew text this verse is written as follows:

לֹא תִלְבַּשׁ שְׁעִטְנִי צִמֶר וּפְשִׁתִּים יַחְדָּו
lo tilbash sha'atnez tsemer uphishtiyim yaḥday

The Hebrew word that is used here for ‘put on’ is לָבַשׁ labash – Strong’s H3847 which means, ‘*wear, put on, be clothed, apparel, dress*’, and the ‘lo’ before it – לֹא lo – Strong’s H3808 is the primitive adverb that means, ‘*not, no, never, neither*’; and we therefore have the clear instruction to not wear or never wear...!

What is it that we must never wear?

We must never a garment of different kinds, and here in the Hebrew it tells us what this refers to is clear, for the Hebrew word used here for ‘garment of different kinds’ is שְׁעִטְנִי sha'atnez – Strong’s H8162 which means, ‘*mixed stuff, material mixed together, fabric of mixed weave, a kind of cloth forbidden for garments, cloth made by weaving linen and wool together*’.

The Hebrew word שְׁעִטְנִי sha'atnez is simply referring to that which is made by the mixing of wool and linen together – and this must never be worn!

This verse in **Debarim/Deuteronomy 22** further explains what **שְׂעִטְנֵיז** sha'atnez is.

The Hebrew word for **wool** here is **צֶמֶר** tsemer - **Strong's H6785** which is the product taken from animals; and the word used here for **linen** is **פֶּשֶׁת** pesheth – **Strong's H6593** which means, '**flax, linen, linen made from flax**', which is a product made from plants. The Hebrew root word that is translated as '**together**' is **יָחַד** yahad – **Strong's H3162** meaning, '**unitedness, alike, one accord, unity**'.

The instruction here, is very simply and very clear:

**DO NOT WEAR A GARMENT
THAT CONTAINS BOTH WOOL AND LINEN, TOGETHER AS ONE.**

You may wear 2 garments or more at a time - a woollen garment and a linen garment at the same time, as long as they are not made together as one garment, but are separate garments!

This should clear up any confusion one has – **wool and linen together as one** is what makes a garment **שְׂעִטְנֵיז** sha'atnez.

This does not expand further into nylon or any other fabricated products, that are made from that which is extracted from natural plants or substances and is chemically produced.

From **verses 9-11** we can therefore see that we are not to embrace mixed theologies, mixed relationships or mixed worship but rather, remain pure and undefiled as we walk in the Truth of the Torah, staying in Messiah and walking as He walked!

Verse 12 – Tassels

In order for us to remember these commands, we are commanded to make tassels (tzitzit) on the four corners of the garment with which we cover ourselves.

The Hebrew word that is used here for '**tassels**' is **גִּדְלִים** gedil – **Strong's H1434** which means, '**twisted threads**' and comes from the primitive root word **גָּדַל** gadal – **Strong's H1431** meaning, '**to grow up, become great**'.

This is a wonderful example of how we are to put '**twisted threads**' on the corners of our garments as a means of continually reminding us of how we are to grow up and become great in Messiah, and these tassels is a clear reference to the tzitzit mentioned in and explains to us why we make the tzitzit like we do today when we 'twist thread' for our 'corners' of our garments:

Bemidbar/Numbers 15:38 "**Speak to the children of Yisra'el, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners.**"

יהושע also wore the tzitzit as found in the Renewed Writings (N.T.):

Mattithyahu/Matthew 9:20 “And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.”

Mattithyahu/Matthew 14:36 “and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.”

Hebrew Words used in the above verses:

1 - Strong’s H6734 – צִיצִית tsitsith – a floral or wing like projection; a lock of hair/ a tassel / fringe

2 – Strong’s H3671 – קַנָּף kanaph - corners - an edge or extremity; a wing, (of a garment or bed clothing) a flap, (of the earth) uttermost part.

Greek Word used in verses above:

1 – Strong’s G2899 – κράσπεδον kraspedon – a margin or fringe or tassel; a border or hem.

Blue Material - תְּכֵלֶת ‘tekeleth’ – Strong’s H8504.

The blue represents His Torah (Instructions) as it would be blue loops that were to be made on the edges of the curtains for the Dwelling Place.

This blue would also remind them of the heavens above which יְהוָה dwells and from where this word comes from!

Blue on the fringes of the curtains of the Dwelling Place shows how the instruction we too are to have in wearing blue on the fringes of our garments, as we are the dwelling place of His Spirit and the blue on our ‘tzitzit’ would continually remind us of Him and His instructions for His Dwelling Place and How we are to be a Set-Apart people – just as His presence would dwell in the Set-Apart Place in the Tabernacle:

When the woman who had the issue of blood touched the tzitzit of the garments of יְהוֹשֻׁעַ, she was healed and so was fulfilled the prophecy that He would come with healing in His wings (tzitzit); and it carries a wonderful picture for us of our obedience to His commands; for when we walk in obedience to His commands, He makes His dwelling with us and we walk in the blessings as described in **Debarim/Deuteronomy** and find healing in walking in and holding on to His Torah (Instructions).

The **tzitzit** is also a means for us to remember to not go after the evil inclinations of our own hearts, but remember to be set-apart to Elohim and remember that which He has written upon our hearts – His Torah.

Now, if we do not know what His Torah says, then how will we remember what ought to be on our hearts, and how would we be able to live set-apart lives, so to have **tzitzit** but be ignorant of the Torah would be a hypocritical show - one that the Pharisees and scribes portrayed, as they held fast to their traditions while forsaking the commands of Elohim – yet would wear long tzitzit to be seen by all!

We have a responsibility – to wear the tzitzit – yes – however we must study the Torah and know what the tzitzit are to remind us of – and that is that we are to be doers of the Word and not just hearers only!

Tassels/Tzitzit

Scripture gives us clear instruction to wear tassels with a blue thread/cord on our garments, yet does not specifically describe how it ought to look.

The most common way of tying a tzitzit is by the twisting of the blue thread around the white in a 10-5-6-5 pattern which represents the numerical value of the Name יהוה according to the Hebrew Alphabet.

In addition to this, these five knots between these twisting's, are often used to signify the Torah – the first 5 books of the Scriptures.



Verse 13-30 – Laws of sexual immorality

Verse 13-21 we see the laws given for when a man has taken a wife and finds out that she is not a maiden (virgin), or at least makes abusive charges against her that she was not one when they got married.

This law is meant to enforce premarital sexual purity and to encourage parents to instill within their children the value of sexual purity.

The law might be misused, however, by an unscrupulous husband against his wife for personal reasons, or perhaps to recover the bride-price he originally paid to the girl's father.

If such a husband charged that his wife was not a maiden (virgin) when they were married then her parents were required to produce proof that she was in fact a virgin by giving evidence to the elders of the city at the gate, by presenting the bed sheet that was blood-stained from their daughter's wedding night and consummation of her marriage.

Records from various cultures, in the ancient Near East, refer to this kind of evidence being made public.

If the parents produce this proof of her maidenhood then the evidence would make it clear that the husband was only looking for an excuse to get rid of her and he had no grounds for this and therefore he was to be severely punished and taught a lesson by beating or being whipped and then pay a fine of one hundred shekels to the father of the bride, for it is his honour that was being threatened.

This was a guilt payment which was possibly even double the original bride-price because he had brought an evil name upon a maiden of Yisra'el, and the man was forbidden to 'put her away' or divorce her all his days.

Qorintiyim Bět/2 Corinthians 11:2 "For I am jealous for you with a jealousy according to Elohim. For I gave you in marriage to one husband, to present you as an innocent maiden to Messiah."

Sha'ul was saying here that he was doing his utmost to present those who were coming back to the Covenant as a pure and innocent maiden to Messiah; and we who 'stay in Messiah' have the 'proof' of our cleansing from all defilement and are presented as being an innocent maiden by the Blood of Messiah as witnessed through the Torah, prophets and the writings as we wear His Righteous garments in guarding to keep His commands and not defile the Covenants of promise!

יהוה promises to rebuild the maidenhood of Yisra'el:

Yirmeyahu/Jeremiah 31:4 "I am going to build you again. And you shall be rebuilt, O maiden of Yisra'el! Again you shall take up your tambourines, and go forth in the dances of those who rejoice."

In **Eph'siyim/Ephesians 5** we see the instructions given to husbands to love their wives as Messiah also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of the Word, so that a splendid assembly (Bride) is presented to Himself, having no spot or wrinkle of any sort but is rather blameless.

And this is exactly what He has done for us by presenting us as spotless through His own Blood that washes us and cleanses us from all defilement and sin!

If the charges brought against the girls were true and she was not a maiden then she was brought out to the door of her father's house and the men of the city would stone her to death!

It is the role of men to officiate discipline and ensure that right discipline is enforced! This was done at her father's door as a witness against her father who should have protected his daughter in teaching her proper morals in guarding her purity and making sure that she was always honest with them.

If she was not a virgin at marriage, she should at least be honest about it and not pretend that she was as that would cause her to be put to death one day when found out!

It is on the day of Yom Kippur (Day of Atonement) that those who have 'pretended' to be 'clean' by the Blood of Messiah and have not guarded His commands and been lawless, that will be put sentenced to death and separated from those who have been cleansed and restored to purity in Messiah.

There are many 'pretenders' today who claim to be in Messiah while they disregard His Torah and hold fast to the wayward and corrupt traditions and dogmas of man, and the parable of the man who was found to be at the wedding feast without the right garments on and was thrown out is a clear picture of those who pretend to be clothed in righteousness, yet forsake the keeping of The Sabbath and the Feasts of יהוה, and forsake all the clear instructions and requirements for true set-apart living as prescribed in the Torah (instructions) of יהוה will be thrown out and sentenced to death!

Verse 22

In **Yohanan/John 8 יהושע** was tested with regards to this Torah command of when a man in found lying with a betrothed woman.

When a man was caught in the act of adultery, both the man and the betrothed woman was to be put to death. When confronted with this issue in **Yohanan/John 8**, when the scribes and Pharisees brought a woman caught in adultery to יהושע, He did not react to their accusations, as their case was clearly not valid, for the Torah requires that both the man who lay with her and the woman were to be stoned or put to death together.

And so, this woman stood before Messiah and found mercy, as He ignored, or gave no heed, to the false accusations or invalid charges being brought upon this woman, as the man who had lay with her was nowhere to be found.

Or, he may have even been one of the accusers, and when confronted with the truth, spoken by Messiah, that the one who had no sin cast the first stone, none of them could, in fact, do that, as they were all guilty and full of sin, and He therefore told the woman to go sin no more, for He does not condemn her; and in effect, by telling her to go and sin no more, He was telling her to go and live right and keep the Torah and no longer be 'lawless'!

This is a wonderful example for us on the powerful redeeming work of our loving Master and Elohim, for there is now no condemnation for those in Messiah, who walk according to the Spirit and not according to the flesh. He was basically telling her to go and walk according to the Spirit and sin no more, which is to walk in obedience to the Torah and do not be lawless anymore. Many of us, in fact all of us, certainly stand 'accused' before our Master and in coming to Him, we have a choice to accept His forgiveness and walk upright, not looking back, or stand condemned for not accepting His forgiveness and commission to be obedient!

Verse 23-24

When a girl is engaged to a husband and she is found by another man in the city and he lays with her, the both are put to death, with stones, at the gate of the city.

The engagement period, in a true Scriptural marriage, is seen as already being legally married, even though both husband and wife are not yet living together and have not yet consummated the marriage, and so, an engaged woman, who is found to be sleeping with another, to whom she is not engaged to, has committed adultery.

The fact that she did not cry out shows here consent, for if she had cried out in the city someone would have heard her cry and come to help her.

In the world today, the engagement period is taken so lightly and many actually see it as a time to sleep around while they can before the wedding day and stealing another's fiancée is a commonly portrayed theme in the west, and is even promoted through many "chick flicks" or romantic movies, that so easily shape the minds of the masses into disregarding the seriousness of marriage, from the point of engagement, which is Scripturally seen as already being married!

Verse 25-27

If a man finds a betrothed/engaged girl in the field and takes hold of her and lies with her – in other words, 'rapes' her – then he is put to death but she is not as she was alone in the field and her cry could not be heard, with no one to save her.

In Scripture יהושע 'יהושע' likens the 'field' to the world and can often represent being in a position of being vulnerable without protection.

The Name of יהודה is a strong tower and the righteous run into it and are safe.

As we sojourn here; and in our sinful state have been found in the field by the enemy who has grabbed us and taken hold of us and caused us to lay down on the bed of whoring through false lies and traditions, we have the assurance that we, as the betrothed of Elohim have a Redeemer and King who hears our cry and will put to death the enemy who has ravaged many a daughter of Tsiyon in the field!

Verse 28-29

When a man found a girl, who is a maiden and was not engaged and he slept with her, the she would become his wife and he would not be allowed to divorce her all his days!

This is not adultery, as she was not married nor engaged to be married, and he has, in effect, taken a wife, without betrothal, and would be required to pay the bride-price to her father!

This shows the seriousness of marriage – you have sex then you have a responsibility!

In the world today, sex with others, outside of the boundaries of marriage, is seen as acceptable and is even promoted through media, as well as political campaigns, that issue contraceptives to school children, which is simply teaching them that it is ok to have sex without the responsibilities of marriage and goes against the Truth that is clearly given through the instructions of Elohim.

We are to remember that marriage is a secret, or mystery, of the picture of Messiah with us, His Bride, and to treat this with contempt, by ignoring proper moral codes of purity, is sin, punishable by death, lest one repents, gets cleaned, by the Blood of Messiah and walks in His Torah, and can, as the woman who was caught in adultery, go and sin no more, with emphasis on sinning no more, by staying pure, in the cleansing and forgiveness that our Master brings, by His Blood!

Verse 30

Do not take your father's wife to bed and uncover his 'skirt'!

This is exactly what Re'ubēn did by lying with his father's concubine and as a result he lost his first-born status!

The Hebrew word that is translated as 'skirt' comes from the root word **כַּנָּף** *kanaph* – **Strong's H3671** which means, '*corners - an edge or extremity; a wing, (of a garment or bed clothing) a flap, (of the earth) uttermost part*', and we must be reminded that we are commanded to put 'tzitzit' on the **wings** of our garments, in order to remember to guard His commands, and we recognise then, that we find shelter under His commands or rather, when we live obediently in subjection to His commands, we find ourselves being covered by His loving-commitment to His Covenants of Promise, by which we have been grafted into by the Blood of Messiah!

The Hebrew root word that is translated as 'uncover' is **גָּלַהּ** *galah* – **Strong's H1540** and means, '*to uncover, remove, to be uncovered, to reveal oneself*'.

While this is a clear command that must be kept literally, in that we are not to take off our father's clothes, we recognise the clear lesson it teaches us, in how we are to never forsake the Father's commands, as we stay in Messiah, covered by His great Loving-commitment!

Yohanan/John 15:10 "*If you guard My commands, you shall stay in My love, even as I have guarded My Father's commands and stay in His love.*"

CHAPTER 23

Who may or may not enter the community of **יִשְׂרָאֵל?**

Verse 1

Anyone who is wounded by crushing of testicles or whose penis is cut off:

The penis and testicles are the organs of procreation, or part of one's reproductive system, and to have this destroyed meant that this man could no longer bring forth children, to carry on the name of his family or tribe.

The wounding of testicles, could be as a result of injury in battle and to have one's penis cut off, was a pagan practice that was done as a means to sacrifice one's own fertility for the sake of his crop's fertility.

It was also done in pagan nations to the men who would take care of the harems or any man in their king's court who had to deal with many women, so that they would not engage in sexual activities with those they were to take care of and prepare for their ritualistic sexual acts of worship on pagan altars at their sun-worship festivals of fertility!

It was also common for pagan nations to make eunuchs of their captives, so as to prevent their captives from producing offspring with their women.

While we see here the physical concept of this command, we also recognise that this reaches further than just a physical application, as it causes us to remember that as we sow seeds of the Besorah of Messiah, we are in fact to produce spiritual offspring, and anyone who 'cuts themselves off' from spreading the Besorah and making disciples is not worthy for the Kingdom and will not enter the community of יהוה.

In fact, we find that the physical side of this command, for those who have been injured or made eunuchs, not being able to enter in to the community of יהוה has been made possible, only through the Blood of Messiah, for those eunuchs who keep the Sabbath, guard right-ruling and do righteousness, having chosen to do what pleases יהוה are given a name and a place in the House of יהוה, with the promise of not being cut off!

Yeshayahu/Isaiah 56:1-5 "Thus said יהוה, "Guard right-ruling, and do righteousness, for near is My deliverance to come, and My righteousness to be revealed. 2 "Blessed is the man who does this, and the son of man who lays hold on it, guarding the Sabbath lest he profane it, and guarding his hand from doing any evil. 3 "And let not the son of the foreigner who has joined himself to יהוה speak, saying, 'יהוה has certainly separated me from His people,' nor let the eunuch say, 'Look I am a dry tree.' " 4 For thus said יהוה, "To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: 5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off."

What we see here, is the simple fact that while we are unable, in our own strength or ability, to enter in to the community of Elohim, we can see the wonderful provision made by יהוה, which points to the fact that all who call upon His Name and are immersed in Messiah and guard to do all His commands and keep His Sabbaths, have an entrance into His house – and as we know, there is only One Way – through the Door and Living Torah - יהושע Messiah.

We are able to give a great shout of praise unto יהוה, that if we confess (repent) and wash (immersion), He promises to forgive and cleanse us, so that we are, as the body of Messiah, able to enter into His Presence with boldness!

While many of us may even have been made eunuchs, spiritually, through the inherited lies and traditions of man set in dogma, we see that through the precious Blood of Messiah, we are able to once again, in Him, go forth and multiply, as He makes us fishers of men, able to raise up and teach many spiritual offspring into the Kingdom!

Verse 2 – The mamzer

The Hebrew word **מַמְזֵר** mamzer – Strong's H4464 means, '**bastard, child of incest, illegitimate birth**' and so, we see here that the mamzer refers to the offspring that comes, not simply from adultery, but from illegitimate unions forbidden in Torah, e.g. a child, as the result of the illegitimate act of sex between direct family members (father with a daughter or daughter in law or a brother with a sister or a son with mother or mother in law etc.)

A mamzer may not enter the community of **יִשְׂרָאֵל** for ten generations!

What is very interesting and important to note, is that Dawid was the 10th generation from the illegitimate union between Yehudah and Tamar (Yehudah's daughter in law), and so, we see that Dawid had the right to enter in, being the 10th generation down from the bringing forth of a mamzer!

Verse 3-5 – An Ammonite and Mo'abite

Because Mo'ab and Ammon did not meet Yisra'el with bread and water on the way when they came out of Mitsrayim and because they were hired by Bil'am son of Be'or, they were not permitted to enter into the assembly of **יִשְׂרָאֵל** to the tenth generation.

Ammon and Mo'ab were the product of the incestuous sexual act of Lot and his daughters who made him drunk and seduced their father in order to get themselves pregnant.

Ruth was a Mo'abite and we also see too how she was able to enter into the community of **יִשְׂרָאֵל** because she was the 10th generations from Abraham!

Many try to deny that she was a Mo'abite, and if she was, she would have no right to enter into the assembly and

become a part of Yisra'el, yet that is not true, as she clearly was able to enter in to the assembly of **יִשְׂרָאֵל**, because 10 generations had passed, from the time of the promise given to Abraham and his seed (pointing to Messiah) to the time Ruth came into Yisra'el and was redeemed by Bo'az, the kinsman redeemer of the family of Na'omi!

While many of us are the result of an illegitimate birth, on a spiritual level, through having been birthed under a Christian system of worship, we have a means to become sons and daughters of the Most-High, through the Blood of Messiah, whose generational line was fully legitimate, as even seen by the clear requirements of this Torah being met, that the two woman mentioned in the genealogy of Messiah, were fully able to enter in and be a part of His genealogy, as the required 10 generations had passed in each case.

This is why we are now able to come into, and be a part of, the pure bloodline and body of Messiah, through His own Blood that cleanses us from all illegitimacy!

We who were once not a people, are now the children of Elohim, made possible by יהושע coming and laying down His own life and having the power to take it up again, so that we who are 'in' Him may be forever in Him and have entry in the assembly of יהודה, which by our own bloodlines, we had no right to enter before Elohim!

Verse 7

The Edomites is a closer relative than the illegitimate offspring of lot, and Edom (Esau) did receive some blessing from Yitshaq.

In Mitsrayim the first Pharaoh treated Yosēph well as was very hospitable toward Yosēph and his family, and so we are told not to let the Edomite or Mitsrian be an abomination to us as they both have some form of connection with them, as they both can represent for us the church at large or rather the masses who are being led around and are enslaved by the church through vain dogmas and traditions of man.

Many of us were there and we recognise how many of the remnant that will be saved are still enslaved under them and so we continue to show our hospitality, by giving bread and water when we meet them on the way or when they come to 'visit' us, always with the hope that they will taste and see the goodness of the fresh Bread of יהושע.

The main point of these first 8 verses, clearly shows us that many are far off from being able to enter into the community of יהודה, and by the Blood of Messiah, a way has been provided, so that those who were far off and without any hope can come near:

Eph'siyim/Ephesians 2:11-13 "Therefore remember that you, once gentiles in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יהושע you who once were far off have been brought near by the blood of the Messiah."

This is an extremely important point to consider, as we recognise that while many of us may be able to identify, in some way or form, with that which is presented in the first 8 verses, be it literally, metaphorically or spiritually, as being unable to draw near to, and be a part of, the assembly of Elohim, we have the Good News made certain, through the Blood of Messiah, that we have been brought near, being grafted into His body, by His Blood, and being counted and reckoned as His generation, which causes us to be true sons and daughters of the Most-High, despite our past upbringing and failings!

We who have called upon His Name and have been immersed in His Name, and have truly repented, having turned away from illegitimate practices that defile one's ability to draw near, are now grafted in and able to draw near, with much boldness! And that is certainly something to be thankful for!

Praise יהוה our Elohim that we have deliverance in His Name! Praise our Master and Elohim, יהושע Messiah – for if we confess and are washed, He promises to cleanse us from all unrighteousness, so that we are not only cleansed and dressed in His righteousness, we are able to draw near into His presence!

For we are no longer who we once were, but now are children of light!

Titos/Titus 3:3-7 “For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another. 4 But when the kindness and the love of Elohim our Saviour toward man appeared, 5 He saved us, not by works of righteousness which we have done but according to His compassion, through the washing of rebirth, and renewal by the Set-apart Spirit, 6 which He poured out on us richly through יהושע Messiah our Saviour, 7 that having been declared right by His favour we should become heirs according to the expectation of everlasting life.”

Eph'siyim/Ephesians 5:8 “For you were once darkness, but now you are light in the Master. Walk as children of light”

Verse 9

When going out to fight, guard yourself from every evil matter!

We are to fight the good fight of belief every single day as we sojourn here and therefore, we are to be constantly guarding ourselves from every evil matter, and not involve ourselves in any matter that may cause us to stumble or lead us away from walking wholeheartedly in Messiah!

An evil matter can include coveting what others have as we see the result of such covetousness can lead to tragic results which we can learn from the example of Akān, where Yisra'el lost the initial battle against Ai, because he took from the plunder from Yeriho that was to be destroyed!

When we realise that we are walking daily, in a battle against our faith in Messiah, we must stay alert and sober and be on guard; and יהושע tells us that a man's enemies are of his own household, which we must certainly recognise how alert and aware we are to be, so that we do not allow the influence of those close relatives, who do not walk in the Torah, to affect our walk of obedience, by compromising to their lawless ways, for an assumed period of keeping peace.

We do not need to ignore them or be hostile toward them, but rather, be on our guard not to allow any dysfunctional way to set in to our walk.

Our enemies are not only those who may hate us, but are also those who may be very close to us, yet are arrogantly opposed to following the Torah of Elohim.

The Hebrew word that is translated as ‘matter’ comes from the root word דָּבָר *dabar* – Strong’s H1697 which means, ‘*word, speech, message, matter*’ and so it is clear that we are to guard ourselves from evil speech or twisted messages!

Timotiyos Aleph/1 Timothy 6:3-5 “If anyone teaches differently and does not agree to the sound words, those of our Master יְהוֹשֻׁעַ Messiah, and to the teaching which is according to reverence, 4 he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions, 5 worthless disputes of men of corrupt minds and deprived of the truth, who think that reverence is a means of gain – withdraw from such.”

Timotiyos Bēt/2 Timothy 4:3-5 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths. 5 But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely.”

Verse 10-14

Keep the camp clean and set-apart, therefore any defilement must be taken outside the camp and dealt with, and then the cleansing of the water of the Word, must take place so that no uncleanness may come in and affect the camp in any way.

While these commands, given here, may sound a little crude to some, from a physical level, we must also recognise here, the picture that both these examples of emissions and excrements show us, in picturing for us, on a metaphorical level, that which speaks of selfishness, pride and anger and we are to be a people who are willing to clean up any mess we make, by first removing ourselves, in order to deal with any issue and get clean, through confessing our sins to Messiah and allowing Him to cleanse us from all defilement, as we look intently into the mirror of the Word and cleanse ourselves, so that we are able to come into the camp, clean and ready to serve as a set-apart people!

Verse 17

No son or daughter of Yisra’ēl is to be a cult prostitute!

The Hebrew root word that is used here for ‘cult prostitute’ is קִדְשָׁה *qedeshah* – Strong’s H6948 and means, ‘*harlot, temple prostitute*’ which is the feminine of the word קִדְשׁ *qadesh* – Strong’s H6945 which means, ‘*male cult prostitute, temple prostitute, sodomite*’ and both of these carry the meaning of being set-apart for unclean use of fertility worship. In other words, no child of Yisra’ēl is to set-themselves apart for service and devotion to that which is abominable and profane, nor be dedicated to worship in pagan temples, which also involved sexual rituals!

While this word קִדְּשָׁה qedeshah – Strong’s H6948 is used 5 times in Scripture and the word קִדְּשׁ qadesh – Strong’s H6945 is used 6 times, in relation to whoring, we can also see that they come from the root verb קִדַּשׁ qadash – Strong’s H6942 which means, **‘set-apart, consecrated, dedicated’**.

Cult prostitutes were held in high regard in their service in pagan temples, and this is being clearly warned against.

No whoring – that is clear:

Qorintiyim Aleph/1 Corinthians 6:9-10 “Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.”

Verse 18

Any income, or part thereof, that is gained from any kind of whoring, or abominable means, cannot be brought as an offering to יהוה.

Verse 19-20

Do not lend at interest to you brother!!!

You cannot get rich by exploiting your brother, and יהושע raises this base standard by saying that when we lend to another do not even expect anything in return; although we do recognise that an honourable brother will give back what he borrowed!

The Hebrew word that is translated as ‘lend at interest’ is תַּשִּׁיךְ tashiyk which comes from the root verb נָשַׁךְ nashak – Strong’s H5391 which means, **‘bite, lend upon usury, give interest’** and to bite can mean **to seize with the teeth or jaws, intending to injure or wound!**

What is being taught to us is very clear: do not bring injury to your brother by charging interest on what you have loaned him, for that would be like taking an injurious bite at him in order to harm and not help!

When your brother needs help, do not harm or injure him in the process of trying to help!

Verse 21-23

‘Vow’ – נָדָר neder – Strong’s H5088 meaning, **‘vow’** and **‘to make a vow’** is the word

נָדָר nadar – Strong’s H5087; and to **“nadar a neder”** is to swear to Elohim with an ‘oath’, and therefore bind oneself with what proceeds from one’s mouth.

A נָדָר neder – Strong’s H5088 is something promised to Elohim verbally, and anyone who makes a vow is obliged to fulfil/do his promise!

In Scripture a vow is always to Elohim and not to man.

And the understanding behind a 'vow' carries the meaning, *'to bind or imprison, or to dedicate a specific object or creature to יהוה'*.

Tehillah/Psalm 61:8 "So I sing praise to Your Name forever, when I pay my **vows** day by day."

Tehillah/Psalm 116:14 "I pay my **vows** to יהוה now in the presence of all His people."

Yonah/Jonah 2:9 "But I offer to You with the voice of thanksgiving, I pay what I have **vowed**. Deliverance is of יהוה."

Mattithyahu/Matthew 5:33 "Again, you heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to יהוה.'"

This can also cause us to recognise that we must be true to the words of our mouth as we do what we say we will, in offering up the commitment to follow Messiah and walk in Him daily!

Ĕkkaħ/Ecclesiastes 5:4 "When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed."

Mishlĕ/Proverbs 20:25 "It is a snare for a man to say rashly, "It is set-apart," and only later to reconsider his vows."

Another thing we need to realise, is that vows do not need to be vocalised, in order to be in effect!!!

As soon as we say, it in our hearts, יהוה knows and expects us to keep it!!!!

Ma'asei/Acts 5 is a great example for us in the account of Ḥananyah and his wife, Shappirah – they made a vow when laying down the money as if it were all they had received for the land they sold, but it wasn't and יהוה saw it in their hearts!

The interesting thing to note here too, is that nobody forced them to sell the land – they made this vow voluntarily yet still did not follow through with total obedience and we know what happened as a result!!!

Shemu'ĕl Aleph/1 Samuel 16:7 tells us that man looks at the eyes, but יהוה looks at the heart!

Ḥananyah was a fool, who not only wanted the praise of men, but also wanted the money that by his own vow was no longer his – he lied to יהוה and paid the price for it.

Mattithyahu/Matthew 12:35-37 "The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure. ³⁶ "And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment. ³⁷ "For by your words you shall be declared righteous, and by your words you shall be declared unrighteous."

יהושע teaches us that we must keep our word by letting our yes be yes and no be no!

Mattithyahu/Matthew 5:33-37 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to 34. יהוה But I say to you, do not swear [vainly] at all, neither by the heaven, because it is Elohim’s throne; 35 nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great Sovereign; 36 nor swear by your head, because you are not able to make one hair white or black. 37 “But let your word ‘Yea’ be ‘Yea,’ and your ‘No’ be ‘No.’ And what goes beyond these is from the wicked one.”

What יהושע was saying hear is not that you cannot make a vow, for He didn’t nullify Torah, but rather that when you make any form of vow do not do it “falsely” or ‘vainly’ as the Torah tells us!

Don’t say yes when you really mean no and vice versa.

One thing we see today is that people keep their options open by saying “maybe” – we need to learn to commit to yes and no being yes and no, anything other than that is falsehood and falsehood is from the evil one! To swear falsely is to profane the name of יהוה!

Verse 24

There is certainly a deeper intimacy and friendship that is involved when sharing a meal together – especially our weekly Sabbath Meal as a community of believers and we must be careful to not take food out of context – the food is part of the fellowship and not for take away lest it turn the heart of generosity into greed.

By this I mean that instead of being generous and bringing with great joy in order to share with others, some may be inclined to think that it is an opportunity to come and take what others bring for himself.

Figuratively, it can also speak of not claiming another’s faithfulness as our own – do not take ‘take-outs’ to those who do not want to come and eat the True Bread of life!

CHAPTER 24

Verse 1-4 – Divorce and remarriage

Divorce is something that is taken very lightly in the world today and people get married and divorced, without any bearing on their consciences and so, the moral code of the western society has belittled the very secret, or mystery, of marriage, which Sha’ul calls it, as it is always supposed to be an opportunity to bear witness to the True Marriage between יהושע and the Assembly (Bride of Messiah).

יהוה certainly does hate divorce, which He tells us in **Mal’aki/Malachi 2:16**, yet He does permit divorce, as we see here, in this Torah portion, based on certain requirements.

We must also remember that He too divorced Yisra'el for her uncoveredness that was found in her!

Yirmeyahu/Jeremiah 3:8 “**And I saw that for all the causes for which backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.**”

Marriage, in the western world, has been cheapened by the loose living portrayed primarily by film and media and the entire process of Marriage has lost its meaning and so, as we dig back into our roots, we can rediscover the true meaning and principles of marriage, that must be restored, as it will help us understand our marriage to our Coming King!

Although יהוה has provided for divorce and remarriage, today's marriage vows cannot be cast aside lightly.

It is doubtful that the vast majority of today's wedding vows that are made by many are the same as in Scriptural times.

Although the father of the prospective bride presumably required the prospective husband to declare his intentions and vow to protect and provide for the daughter, nuptial vows are nowhere required in Scripture.

Shemoth/Exodus 19:8 provides the only example of marriage vows.

Following יהוה's proposal of marriage to the nation of Yisra'el, the people vowed to do all that יהוה had required.

Nevertheless, today's wedding vows cannot be flippantly disregarded, just because Scripture does not say anything specific concerning them.

A vow is always a serious matter with יהוה, which we see in the previous chapter of **Debarim/Deuteronomy 23:21-23**, and we are clearly reminded of the following: **Qoheleth/Ecclesiastes 5:4-5** “**When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed. 5 It is better not to vow than to vow and not pay.**”

While these passages describe a vow or an oath made specifically to יהוה or sworn in His name, we need to remember that every word we say represents our King:

Qolasim/Colossians 3:17 “**And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him.**”

If we claim to live in Messiah, then everything we do is done in His name.

Everything we do and say represents the King whose Name we wear and whose ambassadors we are.

This particularly applies to marriage vows.

When a couple recites their vows, they often do so in such way that they are not only covenanting with each other, but with יהוה Himself.

In **Mattithyahu/Matthew 19:4-8**, יהושע declared that it had been יהוה's design, from the beginning, for husbands and wives to remain together, yet divorce was permitted, due to a hardening of their hearts!

In **Tehillah/Psalm 19:7** Dawid declares that the Torah of יהוה is perfect and so too then, do we acknowledge that this portion in **Debarim/Deuteronomy 24**, on divorce, is perfect and is an integral part of the perfect Torah of יהוה, and therefore, we see His provision for divorce, which He hates, simply because He also recognises that not every marriage represents the pure picture of the secret or mystery of our Marriage with Him, and therefore, when a marriage has become a defiled image to unfaithfulness, then divorce is permitted.

And what is perfect, cannot be sin – no matter how many preachers say otherwise.

Because יהוה knew that not all men and women would be able to fulfil His plan concerning marriage, He provided the means for a couple to end an unwholesome or dangerous relationship.

Under what conditions did He allow for divorce?

Mosheh wrote that a husband may divorce his wife, if she has **“no favour in his eyes, because he has found a matter of uncoveredness in her.”**

But many preachers and commentators insist that, according to them, יהושע changed יהוה's law on divorce because, in the gospels, and that יהושע appears to limit divorce to cases of adultery.

The modern interpretation of יהושע's statements in **Marqos/Mark 10** – that is, that יהושע is speaking of divorce – and they claim that it has Him declaring the exact opposite of יהוה's law:

Marqos/Mark 10:11-12 “And He said to them, “Whoever puts away his wife and marries another commits adultery against her. 12 “And if a woman puts away her husband and marries another, she commits adultery.”

It is doubtful that Christians, who do not differentiate between **divorce** and **putting away**, understand what their interpretation implies.

If their interpretation is correct, יהושע would have been a sinner, or at the very least, He would have been promoting sin.

In order for יהושע to have been our perfect, sinless sacrifice, He had to fully keep, and accurately teach, the Torah of Elohim, as given through Mosheh and revealed through the life, death and resurrection of Messiah.

Debarim/Deuteronomy 24:1-2 stipulates three elements that comprise a lawful divorce:

- 1) the husband must write out a certificate of divorce,
- 2) he must deliver the certificate to his wife, and
- 3) he must put her out of his house and send her away.

All three elements are required, for a divorce to be recognized by יהודה, as lawful.

A husband is not allowed to simply send his wife out into the streets.

Putting her away without the **divorce** certificate that lawfully breaks the covenant of marriage *does not* constitute a lawful divorce.

The divorce certificate provides her with the evidence that she is a lawfully divorced woman, which, in turn, provides her protection against false accusations.

This is more serious than it may at first appear.

If a woman “remarries” or attaches herself to another man, without this lawful document, she and the man whom she “marries” would be guilty of adultery, which is a capital offense.

Divorce and send her out:

The terms “**divorce**” and “**send her out**” (also translated “**put away**”) must be properly differentiated to clear up mistaken notions about divorce and remarriage.

The Hebrew word that is translated as “**divorce**” here in **Debarim/Deuteronomy 24:1**

is כְּרִיתוּת **keriythuth** – **Strong’s H3748**, and is found twice here in

Debarim/Deuteronomy 24:1-2 and in only two other locations: **Yeshayahu/Isaiah 50:1**,

and **Yirmeyahu/Jeremiah 3:8**, which describes יהודה divorcing Yisra’el.

כְּרִיתוּת **keriythuth** – **Strong’s H3748** is a specific term, and in all four instances that it is used, it is used in conjunction with the term “**bill, writ, or certificate**”.

This word comes from the word כָּרַת **karath** – **Strong’s H3772** which means, ‘**to cut off, cut down, cut covenant**’ and we can see how the Covenant that was made with Abraham, was made by the ‘cutting’ of animals and the flow of their blood, which was restored, in the perfect Blood of Messiah, the sinless Lamb, whose blood satisfies what animals could never.

On the other hand, the Hebrew root word that is translated as “**send her out**” or “**put away**” is שָׁלַח **shalah** – **Strong’s H7971** which is a common term that is used nearly one thousand times in the Tanak (O.T.).

While it is true that the term “**put away**” – which is the final step in the divorce process – is sometimes used to represent divorce, women can, and often, were **put away WITHOUT being divorced!**

Mal'aki/Malachi 2:16 “For I hate divorce,” said יהוה Elohim of Yisra’el, “and the one who covers his garment with cruelty,” said יהוה of hosts. “So you shall guard your spirit, and do not act treacherously.”

While we see word divorce being used here, we must take note that the Hebrew word that is translated here for ‘divorce’ in **Mal'aki/Malachi 2:16** is NOT the Hebrew word כְּרִיתוּת **keriythuth** – Strong’s H3748 but it is the root word שָׁלַח **shalah** – Strong’s H7971 which means, “**put away**”.

The Hebrew words כְּרִיתוּת **keriythuth** – Strong’s H3748 and שָׁלַח **shalah** – Strong’s H7971 are not always interchangeable, for a woman cannot be ‘**divorced**’ without being “**put away**”, yet she can be “**put away**” without being ‘**divorced**’, and this is the condition that **Mal'aki/Malachi** was addressing, which is of vital importance for us to understand, when reading the words of our Master, in **Mattithyahu/Matthew** and **Marqos/Mark**!

As you read the verses, that are before this one in **Mal'aki/Malachi**, you will note that the women, in this situation, were still considered to be wives, by covenant with their husbands.

They had never been lawfully divorced!!!

The treachery committed by those men, in **Mal'aki/Malachi**, was to put away their wives without a certificate of divorce and this is what יהוה hates!!!

Women that had been “**put away**” without having been ‘**divorced**’, could not go and marry another man, for then they would be committing adultery, and any man who married her would be committing adultery too!

A “**put away**” woman would be left to provide for herself, which was a nearly impossible feat, under the conditions of that time. No doubt, some women felt they had no choice but to resort to prostitution, in order to provide for themselves and their children.

One can understand why יהוה hated the treachery that these hard-hearted men had committed against their wives. It was for this reason that יהוה provided for lawful divorce:

When confronted and tested, in this issue, יהושע points out that the design of the Father was for a man to be joined to his wife and never be separated, but because of the hardness of hearts He permitted divorce.

Mattithyahu/Matthew 5:31-32 “And it has been said, ‘Whoever puts away his wife, let him give her a certificate of divorce.’ 32 “But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery.”

While many teach that it is not permissible to marry a divorced woman, this is not the case.

What יהושע was actually saying here, in quoting from **Debarim/Deuteronomy**, is that when a man has only “**put away**”, because of a matter of adultery, anyone who marries a woman who has been “**put away**”, but not ‘**divorced**’, commits adultery and so, His teaching is in perfect harmony with the Torah.

יהושע simply affirmed that any man who puts away his wife without a writ of divorce (without a lawful divorce contract breaking the lawful marriage contract) causes her to commit adultery, if she becomes another man’s “wife.” The man who “marries” a put-away – but not divorced – woman, would also be guilty of adultery, because without a lawful divorce contract, she would still be another man’s wife.

He was addressing a practice that had become common for many men, at that time, who had simply devised a man-made law of getting out of their unwanted marriages, by saying that a man had to simply say “**I divorce you**”, to his wife, 3 times and then he was divorced... yet this is what יהושע was confronting, as they were not following the correct procedures of the Torah!

יהושע was not condemning divorce, but rather condemning the putting away of a wife, without the certificate of divorce!

Remarriage is permitted, if the woman has been correctly divorced and while יהוה’s law does not promote divorce and remarriage, it does permit it under specific conditions and what is **not** permitted is:

- 1 - “Remarriage” to a divorced wife you divorced after another man has married and divorced her, and
- 2 - “Marriage” to a woman unlawfully divorced (put away without a certificate of divorce).

Verse 5 – newly weds

The instruction here, for a newly married man being exempt from going out to war for a year, is different to that which we find in **chapter 20**, of a man who is betrothed and not yet married, whose heart is faint or weak.

Having our hearts in the right place, is what is being pictured here – if you are newly married, then your focus should be on your new bride and not on work, colleagues, hobbies or even possible promotions – let them wait!

This is a provision of Elohim, that allows a couple to get their marriage strengthened, from the word go and learn to live with each other and be one, as they have been joined together as one, and learn to ‘bend over backwards’ for each other, in a sense.

Couples that neglect to focus their whole attention on each other, in their first year of marriage, often end up having problems down the road!

Not that we are to ‘lose focus’ on our spouse, but starting out right will solidify the rest of the marriage, by laying the sure foundation of living-commitment toward one another!

Verse 6 – do not take the upper or lower millstone!



In the above picture, we can see an example of a type of ‘millstone’ that consisted primarily of two parts – the upper (top stone) and the lower (larger stone basin), and a millstone was a means of livelihood for the people of ancient times, as they would crush their grain and olives in this press

And when we understand that 90% of the people’s diet consisted of bread, we can see that to take away any part of the millstone, would stop the family’s ability to grind their grain or olives and therefore, would have no bread or oil!

Taking these, would be the possible cause of a death and therefore we see how the command stipulates that to do so would cause you to be taking a life in pledge for the debt and it is not for us to do that, but rather, we are to love our neighbour and give when in need and not cut off someone’s food supply, for the sake of a debt; instead, we should do our utmost to help, so that the needy brother would have food that would sustain him, to fulfil paying that which he owes you!

Verse 7 – No kidnapping!

Anyone who lusts after money over and above the care and love for a brother is not fit to live!

When Yoseph told his brothers, who had sold him into slavery, who he was, they trembled as they knew that they were worthy of death, yet in a great display of compassion, we see a wonderful shadow picture of **ידושע** who was ‘kidnapped’ and sold by His own, took the curse of the Torah – death – and nailed it to the stake.

What we must realise though, is that Yehudah who betrayed Him, indeed faced the result of his own actions, as he hung himself on a tree and killed himself – as it is written ‘cursed is he who hangs on a tree’!

Verse 8-9 – leprosy

Leprosy, in Scripture, is a picture of uncleanness and sin and the need to diligently guard to do according to the instructions, given by the priests who teach you (according to the Torah), must be heeded.

And here, we are reminded to remember what happened to Miryam, on the way when we came out of Mitsrayim and how she was put out of the camp for 7 days, when she spoke against Mosheh and, as a result, the entire nation had to wait for her to be clean, before they could move on.

Sin, in an individual, can cause an entire community to be 'stuck' in a place where they ought to have moved on from and we need to learn from this, that we have a responsibility toward one another, to firstly make sure that we deal with any sin/lawlessness, in our own lives straight away, as well as have the transparency and ability to be able to approach each other, in maturity, and correct any sin that another may have committed or any lawless activity that they may be engaged in.

If we do not, we can harm the entire group!

Often, when one person is going through some issues and they do not deal with them, as they should, we find that the effect it has on the group, becomes more evident, the longer that a matter is not resolved and dealt with according to Torah!

Jealousy of another's position, or relationship, with יהוה can also cause an 'outbreak of leprosy', so to speak, and this must be guarded against.

Miryam possibly thought that she deserved more than what she had and she felt that she deserved to be in the same position as Mosheh.

We find another example of leprosy being the result of coveting another's position or possessions with the account of Gěhazi, the servant of Elisha.

Na'aman, a commander of the army of Aram had leprosy and after being instructed by Elisha to wash 7 times in the Yārdēn he wanted to give gifts to Elisha, who refused to accept them and sent Na'aman on his way.

Gěhazi ran after Na'aman's chariot and lied to get the gifts of silver and garments that Na'aman wanted to give to Elisha.

When Gěhazi got back Elisha asked him where he had been and after being found out that he had lied and coveted that which he should not have, he and his descendants forever was cursed with the leprosy that was on Na'aman!

You can read of these accounts in **Melakim Bet/2 Kings 5**.

We are warned, that if we do not guard to do all the commands and guard the unity of the body, then the risk of an outbreak of leprosy is inevitable!

Leprosy is a spiritually induced condition and not necessarily a physically-contagious one, however the spiritual leprosy can cause the whole house to get affected!

Whenever there is an outbreak of leprosy, we are commanded to take heed to diligently guard to do what the priests and Lěwites teach (in accordance with the Torah)!

When יהושה healed those with leprosy, He instructed them to go straight to the priests and offer the gifts that Mosheh commanded as a witness to them; and so, we see clearly, that in Messiah telling them to not speak to anyone but to go and do what the Torah says, it is vital for us to understand that He was not saying that the healed leper could not tell anyone, but rather, He was saying that he should do what is commanded in the Torah first and that would be a witness to all!

Being healed, the leper was now able to enter into the Temple and offer his gifts and so, what we see being done, in the miracle of healing, was not just the physical aspect of the healing, but also the restoration of the leper's ability to be able to enter the congregation and draw near to Elohim!

We have been healed, by the Blood of Messiah, and are not only grafted in to the Covenants of Promise, but also now have boldness to draw near to the throne of favour and do what is commanded in the Torah, as a witness of our healing!

Marqos/Mark 1:42-44 “**And immediately the leprosy left him, and he was cleansed. 43 And having strictly warned him, He immediately sent him away, 44 and said to him, “See, say none at all to anyone, but go show yourself to the priest, and offer for your cleansing what Mosheh ordered, as a witness to them.”**”

What we can learn from these Torah instructions here, is that we who have been cleansed from our 'leprosy' (which is a picture of sin), have a responsibility to not just make an outward boasting of our lips, but rather the much needed duty of guarding to do all the commands of Elohim, as a very powerful witness of our healing!

We must learn from Miryam that when we neglect to hear, guard and do the commands of Elohim, we in fact become 'spiritually leprous' due to sin/lawlessness and will be put outside the camp and risk the inevitable fate of never entering back in unless we repent and turn back to diligently guarding the commands of Elohim!

Verse 10-13

When you lend some money to your brother, do not think that you can assume a position of authority over him and cause him to be submitted to your every whim!

And in the event of your brother not being able to be in a position to pay you back straight away, do not go into his home and see if he has any other possessions that could be used as payment.

When someone borrows from you, you have no right to judge whether he needed it or not – in fact, יהושה tells us that we should not refuse or turn away the one who wished to borrow, as long as it is in your power and ability to help:

Mattithyahu/Matthew 5:42 “**Give to him who asks of you, and from him who wishes to borrow from you, do not turn away.”**”

Mishlë/Proverbs 3:27-28 “Do not withhold good from those who deserve it, when it is in the power of your hand to do so. 28 Do not say to your neighbour, “Go, and come back, and tomorrow I give it,” When you have it with you.”

Ya’aqob/James 2:15-16 “And if a brother or sister is naked and in need of daily food, 16 but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it?”

In fact, we must be willing to give and not even expect anything in return:

Luqas/Luke 6:30-35 “And give to everyone who asks of you. And from him who takes away what is yours do not ask it back. 31 “And as you wish men should do to you, you also do to them in the same way. 32 “And if you love those loving you, what favour have you? For sinners, too, love those loving them. 33 “And if you do good to those doing good to you, what favour have you? For even sinners do the same. 34 “And if you lend to those from whom you expect to receive back, what favour have you? For even sinners lend to sinners to receive as much back. 35 “Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most-High. Because He is kind to the thankless and wicked ones.”

Verse 14-15 – do not exploit hired servants

We cannot and must not expect anyone to work for free and be treated as slaves!

The Hebrew root word that is used here for oppress is עָשָׂק *ashaq* – Strong’s H6231 and means, ‘*to oppress, wrong, extort, defraud, intimidate*’.

This word is concerned with the acts of abuse of power or authority, the burdening, trampling, and crushing of those lower in position or stature.

This kind of ‘acts of oppression’ against another, are a breach of faith in יהוה.

To oppress another is equated with witchcraft, adultery and falsehood!

Mal’aki/Malachi 3:5 “And I shall draw near to you for right-ruling. And I shall be a swift witness against the practisers of witchcraft, and against adulterers, and against them that swear to falsehood, and against those who oppress the wage earner in his wages and widows and the fatherless, and those who turn away a sojourner and do not fear Me,” said יהוה of hosts.”

Mishlë/Proverbs 14:31 “He who oppresses the poor reproaches his Maker, but he who esteems Him shows favour to the needy.”

To withhold wages from him who has been hired will be sin in you when they cry out to יהוה!

Ya’aqob/James 5:4 “See, the wages of the workmen who mowed your fields, which you kept back, cry out. And the cries of the reapers have reached the ears of יהוה of hosts.”

One of the primary faults with the modern Christian mind-set, is to always try to bargain a reduced wage, with the expectation of discount, for claiming faith in the Creator, when the Word is very clear, that fair pay must be given to him whom you hire!

We, as true believers, must not adopt the error of expecting to get reduced rates, but rather pay what is due!

Verse 16 – the soul that sins dies!

Yehezqěl/Ezekiel 18:20 “**The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself.**”

Yehezqěl/Ezekiel 18 deals exactly with this issue of not being put to death for your father’s or your children’s sin!

As a brief summary of **Yehezqěl/Ezekiel 18**:

יהוה makes it clear in this chapter that the one who is sinning shall die!!!

He says in **verse 4** “**The being that is sinning shall die**”, and again in **verse 20**, “**The being who sins shall die**”.

He then lists three examples, first of a righteous man, then a wicked son and thirdly, a righteous grandson. Recognising that Yehezqěl was a prophet during the time of the exile of Yehudāh, we are able to clearly understand from the example that is put forth here that a clear lesson could be learned from a perfect example of 4 previous kings of Yehudāh!

We are easily reminded of the example of the righteous king Hizqiyahu, his wicked son Menashsheh and then Menashsheh’s son, Amon, who was also a wicked king. Then, the son of Amon, Yoshiyahu, who was a righteous king, began to reign and he had had both a wicked father and grandfather!

The example of these kings, teaches us what is being proclaimed here, in Yehezqěl.

In fact, Hizqiyahu’s father, Aḥaz, was a wicked king too!

The point is made clear – the being that sins dies!!!

The being that does righteousness lives!

What is further emphasised, in this chapter, is the clear patience and loving-commitment of **יהוה**, yet also reminds of how jealous He is and how serious He is against unrighteousness! One cannot rest on past obedience, nor does past disobedience have to be a hindrance to one’s upright walk today!

If an unrighteous being – that is, one who has completely disregarded the Torah and commands of Elohim, turns from all the sins which he has done and shall guard all the Torah and commands of Elohim, and **DO** right-ruling and righteousness, he shall live and not die, and all his transgressions that he has done shall not be remembered!

This we clearly see in **verses 21-22** and we see a very powerful truth herein, as it says in the last half of **verse 22**:

“in his righteousness that he has done, he shall live.”, showing us that ‘**righteousness**’ is an ongoing process of obedience that secures one’s life, that has been redeemed by the Blood of Messiah!!!

Verse 27 further emphasises this for us by saying that when the wrong turns from the wrong that he has done and **DOES** right-ruling and righteousness, he keeps himself alive!!!

We work out our deliverance with fear and trembling by **DOING** right-ruling and righteousness, which is to hear, guard and do the commands of Elohim!

The clear warning against stumbling backwards and becoming weak, in our hands and knees, is given here in this chapter too, as we take note that **verse 24 and 26** makes it very clear that when a righteous one turns away from his righteousness and does unrighteousness, he will not live, but will die and all his righteousness which he has done will not be remembered! One moment of crookedness and stumbling, can cause one to die, if the trespass and crookedness is not repented of!!!

At these words, many will say that יהוה is not fair, yet He makes it clear that it is the crooked ways of man, and the holding on to the vain excuses of past errors, that is not right!

The call is clearly given in **verse 30**, to repent and turn from all transgressions, and not let crookedness be a stumbling block!

This message is still being proclaimed very loud and clear, yet sadly there are many ears that are not understanding this, as their hearts have become thickened by deceit, as the call to have a renewed heart, is being rejected because of false traditions that have been handed down and taught as teachings, while the commands of Elohim are rejected as being burdensome and legalistic and cruel and unfair!

The call to come out of the whore’s teachings have been loudly proclaimed yet many clearly do not understand what ‘**come out and be separate**’ means, and risk being thrown onto the same bed of destruction as the wicked Izebel, who taught whoring and falsehood:

Ḥazon/Revelation 2:21-23 **“And I gave her time to repent of her whoring, and she did not repent. 22 “See, I am throwing her into a sickbed, and those who commit adultery with her into great affliction, unless they repent of their works. 23 “And I shall slay her children with death. And all the assemblies shall know that I am the One searching the kidneys and hearts. And I shall give to each one of you according to your works.”**

Once again, we are able to clearly see how יהוה does not change and is a Jealous and Just Elohim! For we see both here in these verses from **Ḥazon/Revelation** and in **verse 30** of **Yehezqël/Ezekiel 18**, that He judges every one according to their ways/works!

Yirmeyahu/Jeremiah 31:29-30 “In those days they shall no longer say, ‘The fathers ate sour grapes, and the children’s teeth are blunted.’ 30 “But each one shall die for his own crookedness – whoever eats sour grapes, his teeth shall be blunted.”

We also must recognise that we can no longer blame our fathers for the ‘sour grapes’ that they ate – if we eat of the sour traditions and false teachings, our teeth shall become blunted by them – which is metaphoric for saying that we have our own responsibility to eat the Truth and keep our ‘teeth’ healthy, so to speak!

We are each held accountable for our own choices and the bottom line is this: Keep the Torah and live!!!

If your child does not, he or she cannot rest on your obedience; yet in the same breath if the new generation repents and turns back to the Torah – they shall live!

The fact that **יְהוֹשֻׁעַ** Messiah, who knew no sin, and died for our sins, does not give us the freedom to continue in sin but rather, to repent and live as we walk as He walked and keep His commands and walk in His steps, sinning no more:

Kěpha Aleph/1 Peter 2:21 “For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps”

Many try to excuse away this clear Torah truth by claiming that they can do what they want as Messiah has paid the price! While Messiah indeed did pay the redemption price to bring us back into Covenant, we have now a greater responsibility to walk in that Covenant and guard to do all it requires, lest we be found to be lawless and die!

Verse 17 – do not twist the Truth!

The meaning of ‘twist’ here, carries the intention of stretching out and bending away or pervert and so many times we see many people ‘bending the truth’, so to speak, to get their way and put the blame or guilt on another!

We are not to show partiality in right-ruling – there is one Torah for all, and to bend the rules for anyone is simply breaking the rules!

Yirmeyahu/Jeremiah 5:28 “They have become fat, they are sleek. They also overlook the deeds of the wrong. They did not rightly rule the cause of the fatherless, so that they prosper. And the right of the needy they did not rightly rule.”

Often the stranger, fatherless, widow or poor were overlooked and neglected and rulings were made that excluded them from receiving a fair right-ruling and such ‘twisting’ of the Torah is sin! Many will try to ‘twist’ the Word to suite themselves and as a result they do not recognise that it is to their own destruction.

The Torah makes it very clear that there is only One Torah for all and it applies to all and no partiality can be made, lest the rich end up oppressing the poor and needy through twisting right-ruling and giving them no ability to be rightly defended by the Truth!

Verse 18 makes it clear – we must remember that we were slaves in Mitsrayim and therefore take heed to diligently do all these commands.

Verse 19-21

Here in these 3 verses, we see that provision is clearly made for the stranger, fatherless and widow.

Once barley was harvested or olives and grapes were gathered, the farmer was not permitted to go back and glean over his fields again, but was to leave it for the needy of the land and this would, in fact, be a further provision for them that worked on your land, remembering that we are not slaves anymore, but take care of each other in all we do.

The fatherless, stranger and widow that worked in the field, would also have 'payment' from the field, so to speak, and this shows **וְיָתִיר**'s clear provision for all, with the clear instruction that would guard against the sin of greed and lust!

Bo'az kept this command and, in fact, made a special effort to go beyond this command, by purposefully leaving bundles for Ruth to glean; and we see that because of this we see how Ruth and Na'omi was provided for:

Ruth 2:16 "Rather, draw out from the bundles for her, and leave it for her to glean, and do not restrain her."

This gleaning of the field and not going back over it again for self is a picture of the true testing of one's heart towards those in your midst that do not have.

And we can even recognise the principle of how this is seen, when we make much available for others, that much will be given back, as Elohim blesses the work of your hands!

Qorintiyim Bět/2 Corinthians 9:6-8 "And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing. 7 Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver. 8 And Elohim is able to make all favour overflow toward you, that you, always having all you need in every way, have plenty for every good work."

Yoḥanan Aleph/ 1 John 3:16-18 "By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. 17 But whoever has this world's goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth."

We are able, and called, to do as commanded here, as we remember that we were slaves and have been bought at a price and recognise that Messiah laid down His life for us, showing us that we too ought to lay down our lives for our brothers and be earnest in our caring for one another.

Having the poor and needy among us, always gives us the opportunity to express true love and obedience to His Torah as we do not neglect the stranger, the fatherless or the widow in our midst.

CHAPTER 25

In any dispute between men, the dispute must be sorted out and the right declared right and the wrong declared wrong!

Shemoth/Exodus 23:7 “Keep yourself far from a false matter, and do not kill the innocent and the righteous, for I do not declare the wrong right.”

Here, in this first verse, we clearly see that the righteous will be declared righteous and the wrong shall be declared wrong – and so it shall be in the end!

Mal’aki/Malachi 3:18 “Then you shall again see the difference between the righteous and the wrong, between one who serves Elohim and one who does not serve Him.”

Mattithyahu/Matthew 3:10 “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”

To declare the innocent wrong and the wrong innocent, is an abomination to Elohim:

Mishlĕ/Proverbs 17:15 “He who declares the wrong right, and he who condemns the righteous, both of them are an abomination to יהוה.”

Wrongdoers are punished and receive their punishment, by being struck on their backs and no more than 40 strikes were to be given, lest he be degraded before the eyes of all.

40 was the maximum number of strikes one was permitted to receive and 40 is seen as the number of transition and change.

We recognise that Yisra’ĕl were 40 years in the Wilderness, as their punishment (1 year for every day they spied out the land) and the 40 days of spying the land should have brought back the true favourable report by all 12 spies, yet 10 did not and caused the nation to grumble and lose heart and in the process lose their inheritance!

Sha’ul received 5 times the beating of 39 strikes to his back.

One could receive any number of strikes up to 40 as being the maximum – and any more than 40 would symbolise the punishing of someone after he has repented, which would only humiliate him and break his spirit.

Mattithyahu/Matthew 27:26 “Then he released Barabba to them, but having יהושע whipped, he delivered Him over to be impaled.”

יהושע was ‘whipped’ or stuck for us and by His stripes we were healed:

Kĕpha Aleph/1 Peter 2:24 “who Himself bore our sins in His body on the timber, so that we, having died to sins, might live unto righteousness – by whose stripes you were healed.”

יהושע took the maximum punishment and blows for us, as we, who by our sins, are guilty of wrongdoing before the Judge, have been forgiven and released from receiving the strikes that we deserve, as Messiah Himself took the blows!!!

It is when we understand just how much He has done for us, that we are further equipped to recognise our need to die to self and follow Him with our all!!!

He was wounded for us, in order to cleanse us and remove evil far from us:

Mishlê/Proverbs 20:30 “**The blows that wound cleanse away evil, and strokes the inner parts of the heart.**”

Yeshayahu/Isaiah 53:5 “**But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed.**”

Verse 4 – do not muzzle an ox

Treading the grain is one form of threshing; and threshing, as we know, is the process of separating the wheat from the chaff, which is also a picture of the work of a pastor/teacher/prophet as they teaches the difference between the set-apart and the profane and between the clean and the unclean.

The treading of the grain, is also a picture of calling many out of the systems of the world. Sha’ul teaches us that the meaning behind these instructions is making it clear to us that a worker is worthy of his wages – a worker that is threshing, that is – which are those who are out there who have been appointed by the Master and are teaching and calling many out of Babel and Mitsrayim, so to speak!

Qorintiyim Aleph/1 Corinthians 9:9 “**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?”**

Timotiyo Aleph/1 Timothy 5:17-18 “**Let the elders who rule well be counted worthy of double respect, especially those who labour in the word and teaching. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The labourer is worthy of his wages.”**

To ‘muzzle’ something, is to put a stop to one’s mouth and this is exactly what man-made traditions and dogmas have enforced through their twisted theologies – putting a stop to the speaking of the Truth, yet the Word of Truth must be proclaimed, and anyone who is proclaiming the Truth must not be muzzled – especially when it is treading out the grain – a clear picture of very sobering and often deep cutting words that most do not want to hear but would rather gather around themselves those who tickle the ears!

The sharp Word spoken in Truth, will tread out the grain and separate the chaff from the wheat and many will do their utmost to stop this process from happening, as they would rather remain in their ‘shells’ of chaff that renders them useless, in terms of being made into a set-apart Bread/community that is acceptable before Elohim!

The **muzzle** was an object that was placed over the mouth of the ox, to prevent it from eating the grain, as it was treading on it.

In **treading out the grain** the ox would either be walked across the threshing floor, thus separating the grains from the ears, or else it would pull a threshing sledge across the floor (or, platform).

According to this law, the ox should be allowed to eat some of the ears of grain, as it worked.

Alternative ways of expressing this verse, are:

“You shall not put anything on the mouth of an ox to prevent it from eating while it is treading out the grain.”

or

“You must not prevent an ox from eating while”

In other words, when understood that this refers to those who are teaching the Truth, we see that those who are teaching must be able to eat from the ‘threshing floor’ they are treading!

There is a duty for those who are being taught the Truth, to make sure that the one that Messiah has appointed to teach them, has sufficient provision and does not lack in any way!

The Hebrew word that is translated as ‘muzzle’ comes from the root word **חָסַם ḥasam** – **Strong’s H2629**

Verse 5-10

Ruth 4:10 “And also, Ruth the Mo’abitess, the wife of Maḥlon, I have acquired as my wife, to raise up the name of the dead on his inheritance, so that the name of the dead should not be cut off from among his brothers and from the gate of his place. You are witnesses today.”

The account of Bo’az, as kinsman redeemer to Ruth, is a great shadow picture of Messiah and us, as His Bride. Messiah, our Kinsman Redeemer has ensured that our names are not blotted out of Yisra’el and we can also see that Messiah did not neglect His duty in building up His House.

Yohanan the Immerser said that he was not worthy to even loosen the sandal strap of **יהושע**, proving that **יהושע** indeed was the True Kinsman Redeemer who would not have his sandal removed for not building up the House!

In the case of Ruth, Bo’az was not the nearest redeemer, however the nearest did not want to redeem her and her property and so he had his sandal removed as being witnessed by all that he was now unwilling and no longer worthy to raise up a name for his dead brother.

Ruth 4:6-8 “And the redeemer said, “I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it.” 7 And this was formerly done in Yisra’el concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other, and this was a witness in Yisra’el. 8 So the redeemer said to Bo’az, “Buy it for yourself.” Then he took off his sandal.”

Verse 11-12

If men fight with each other and the wife of one of them comes near and grabs hold of her husband's attacker's genitals, her hand was to be cut off. This is because it shows intent to cut off the ability to have offspring by grabbing the testicles with force, and to grab another's testicles is also a breach in trust which there should be among fellow Yisra'elites. This instruction does not prevent a woman from defending her husband, she is simply not permitted to grab the genitals of another male, as this would also bring dishonour to both men!!!

Verse 13-15

Right weights and measures!!!

Mishlë/Proverbs 11:1 "A false scale is an abomination to יהוה, but a perfect weight is His delight."

The Hebrew word that is translated here as 'false' is מִרְמָה *mirmah* – Strong's H4820 which means, '*deceit, treachery, dishonesty, falsehood*', and also is used in **Amos 8:5** with reference to those who couldn't wait for the Sabbath to be over so that they could trade and falsify their scales by **deceit!**

False measures are an abomination to יהוה.

There is no reward for 'half' obedience or for lukewarm obedience – you either obey or you do not, for there is no partiality with Elohim.

His word is the same yesterday, today and forever and to assume a differing scale is an abomination to Him.

Mishlë/Proverbs 20:10 "Differing weights and differing measures, both of them are an abomination to יהוה."

Differing weights and measures is a picture of deceit and greed and we are to have the same measure or standard of right-ruling in all situations.

A common abominable practice of the day, was to have differing weights and measures for different classes or groups of people. We see in many places today, how tourists are often charged a greater fee than locals at various tourist attractions around the world and what we must learn is that while the world may operate according to differing standards, we are to keep His pure standard of maintaining a perfect weight and measure toward all.

For with the same measure we measure, it shall be measured back to us!

Do not cheat is clear here and this instruction can carry into every aspect of our lives!!!

Deceit is a dangerous thing – for it is through deceit that many do not know Elohim, while reckoning to themselves that they do! יהוה loathes a man of deceit:

Tehillah/Psalm 5:6 "You destroy those speaking falsehood; יהוה loathes a man of blood and deceit."

So many people today, will swear that they follow the Master and walk in His Torah, while their actions show a clear breaking of obedience when they compromise in the smallest things – and that is deceit!

In these last days when deceit is all around, we recognise how small the true remnant of Elohim's Bride is, and as יהוה restores a clean lip unto the remnant few, they will call on the Name of יהוה and serve Him with one shoulder, and we are told in:

Tsephanyah/Zephaniah 3:12-13 “**But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה**. 13 “**The remnant of Yisra’el shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.**”

No tongue of deceit found in their mouths!!!

Let no deceit be found in you, is a clear message we all need to hear in these last days – for the deceitful danger of deceit can cause us to be slain with the wrongdoers and workers of wickedness, the treacherous and adulterers, who do know יהוה, nor love Him as they do not guard His commands!

Deceit causes one to refuse to know Elohim, and deceit is a very dangerous and poisonous thing – it will cloud your judgement and your ability to think straight!

Kēpha Aleph/1 Peter 3:10-11 “**For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it.”**

The Greek word used here for ‘deceit’ is δόλος *dolos* –Strong’s G1388 which means, ‘*a bait, craft, deceit*’.

יהושע Messiah tells us in **Marqos/Mark 7:22** that deceit is one of the defiling things that comes out of a man’s heart!

What I find interesting here and worth taking note of, is that the Greek word for ‘servant’ is δοῦλος *doulos* – Strong’s G1401 and is translated as, ‘*slave, servant, bondservant, bondslaves – both men and women*’, a very similar sounding word, with only one additional letter – ũ – and this can certainly help us realise how fine a line it is between being a true faithful servant of the Most High, in which there is found no deceit and being one in which there is deceit!

In **Yoḥanan/John 1:47** when יהושע saw Nethaně’l coming toward Him, He said of Nethaně’l:

“**See, truly a Yisra’elite, in whom is no deceit!**” – what a powerful compliment to receive, yet what we can learn from this is very clear: נתנאל Nethaně’l – Strong’s H5417 means, ‘*given of Ėl*’, and here was a faithful servant who knew the Scriptures and when he heard the voice of Messiah He knew the voice of the true Vine and Master and King:

Yohanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

The time was ‘ripe’ and while most did not recognise Messiah, this ‘given one of El’ did – Messiah found a faithful servant in whom there was no deceit!

This is encouraging for us, in showing us that it does not matter how blind the masses are, we whose eyes have been opened can still guard His commands, sit and learn under the hand of our Master and have no deceit in us... the question is, when He does come again... shall He find you walking in faith or in deceit!!!

Verse 16 makes it clear – if you do not live according to the pure measure of the gift of Messiah, which is abundant life, in loving according to His pure measure of His Word, then we are not doing righteousness and are abominable to Elohim!

יהושע came and dwelt among us and suffered persecution and hardship and lived according to the Pure Plumb Line of the Torah and therefore, He has measured out for us by His example how we are to live and to live contrary to His Word is to live using false scales and weights!

His measure of righteousness is True and Pure – let us live according to it, as we measure ourselves by His standards and not that of man and man’s dogmas of various weights!

Verse 17-19 – Blot out Amalēq

Amalēq means, ‘**valley dweller**’ which is a picture that represents the opposite to those who have a ‘Kingdom calling’ that is established on the top of the mountains and exalted above the hills:

Yeshayahu/Isaiah 2:2 “And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills.

And all nations shall flow to it.”

We are to destroy a valley dwelling mind-set and ‘ascend’ the mountain of Elohim as we ‘wash our hands and cleanse our hearts’:

Tehillim/Psalm 24:3-4 “Who does go up into the mountain of יהוה? And who does stand in His set-apart place? 4 He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceptively.”

We can see throughout Scriptures that Amalēq has been a treacherous enemy of Yisra’ēl and despite having been defeated several times, he seems to rear his ugly head and come against the set-apart people of Elohim.

Shemoth/Exodus 17:16 tells us that **יהוה** is to fight against Amalēq from generation to generation, and so while we begin to understand the metaphoric picture of Amalēq, as representing the enemy of Elohim and His people, we can recognise that each generation will indeed face Amalēq and in order to ‘blot out Amalēq’, we can learn from the accounts written in **Shemoth/Exodus 17**, when Yehoshua defeated Amalēq while Mosheh held up his hands and how when Mosheh’s hands were let down, Amalēq prevailed.

Aharon and Hur held up Mosheh's hands and Yehoshua had victory in the valley at Rephidim; and it was here where Mosheh built a slaughter place to יהודה and called its name ידהה Nissi which means יהודה our banner!

The way we **'blot out Amalēq'** in our generation, is to lift up our hands, and by that, I mean our hands are to be surrendered to the worship and praise of יהודה, as we diligently guard to do all that is commanded according to Mosheh (Torah).

When we neglect to lift our hands to doing the Torah, Amalēq will prevail against us while it is יהושע who fights for us, we must realise our need for our hands to 'lift up' the Torah, so to speak, as we 'do' the Torah!

Amalēq will be completely destroyed from under the heavens, at the second coming of Messiah, but each generation has a responsibility to lift up the banner of יהודה!

While we may go through the valley of the shadow of death, we shall fear no evil for יהושע is with us and His rod and staff comfort us (that is His instructions/Torah), and while we go through the valley, we are not called to 'dwell in in the valley', as we pass the time of our sojourning in fear of Elohim, being strong and courageous as we cling to Elohim.

This portion is very clear – when we 'go out', we must realise that we are to cling to יהודה and guard His commands, as we walk under His banner, by faithfully walking as children of light and are dressed with the full armour (Torah) of Elohim, which He has given us, having cleansed us from our sins by His Blood as He took our punishment upon Himself, so that we, who call upon Him, repent and sin no more, are able to run with fervency the set-apart race that is set before us, not looking back but pressing on, with hands held high in praise for our Redeemer and soon coming King!

Shalom!