



Ki' Tetze / When You Go Out
Debarim / Deuteronomy 21:10 ~ 25:19
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At first glance, our Torah portion, **Ki' Tetze**, appears to be a collection of random commandments, covering several different areas of our lives. Our *parsha* this week begins with **Debarim / Deuteronomy 21:10**, which starts with, **“When you go out to fight against your enemies.....”** Most English translations read, **“When you go to war against your enemies.....”** which I really prefer, as the word **“war”** more accurately defines what is happening here. But, are all of these various commands related to each other and **“going out to war”**? Let's see.

“Ki Tetze”, **“When you go out”**; this phrase, in the Hebrew, is very interesting. The Strong's Exhaustive Concordance shows it as one word, **“Yatsa”** (*yud-tzadee-aleph*), the root word, meaning to **“go out”** or **“go forth”**. But, our *parsha* in the Hebrew Torah reads **“Ki Tetze”** (*kaf-yud tav-tzadee-aleph*). **“Yatsa”** is used over 1,000 times in the Hebrew TaNaK. But, **“Tetze”** is only used when accompanied by **“Ki”** as in the opening of our *parsha* this week. So, why should we care? Because it's there and because every word is important in Hebrew as they amplify and define what we read. Remember, there are no vowel points or punctuation in Torah. The words are defined by the context in which they appear. So, if there are multiple meanings, we are to look at them and also apply the nuances of the Hebrew language to understand what it is saying. You've heard it said, **“Let Scripture interpret Scripture”**. Well, in order to do so, we must understand the words in their Hebrew context.

So, with that said, let's take a look at **“Ki Tetze”** or **“When You Go Out”**. **Debarim 21:10** reads; **“When you go out to war against your enemies, and YHVH your Elohim shall give them into your hand, and you shall take them captive,.....”** Now, **“Ki”** or **“when”** has 4 full pages, with small printing, devoted to it in Gesenius' Hebrew-Chaldee Lexicon. It appears as numerous words in Hebrew, such as; **“that”** or **“this”**, also **“so that”** or **“because”** and **“since”**, just to name a few. However, when used in the context of time, as **“when”** or **“then”** it implies that certain things will follow. But, in this context, it also implies the word **“if”**. It would be like saying, **“When, and if, you go out..... then these things will happen, or this will follow”**. Now according to the ISR Scriptures, our text says, **“When you go out to war against your enemies, and YHVH your Elohim shall give them into your hand, and you shall take them captive.....”** So when the Children of Yisra'el would go out to war with their enemies and when Yahweh would deliver those enemies into Yisra'el's hands and they would be their captives, other things would follow. I love how that includes the victory into the **“when”**. It's a foregone conclusion according to Yahweh. That's how it is. But, then there is that implied **“if”**. It could be read **“If you go out and Yahweh delivers them into your hand...”** There's something conditional going on here, below the surface.

The numerical value of the letters is 521, which equals “**ka’asher**”, the formal word for “**when**” and a number of variations of “**to go out**”, “**shall leave**”, “**coming out**” and “**shall go**”. Also, however, 521 is the numeric value of “**ta cha zaku**” or “**may you be strong**” and the word “**meegba’ot**” which is “**headcoverings**” or “**turbans**”. This is the root of the tradition of wearing a kippah. Turbans were a priestly headcovering. The kippah and other forms of both men’s and women’s headcoverings were adapted from this. Now, I know we hear all kinds of claims that kippot are a rabbinic tradition, based in paganism. But, if you study the examples given in most of these claims, you’ll find that some pagans wore similar headwear, apart from Yehudah / Israel. There is no evidence that they were worn by the Babylonians, as some say. In fact, all the surviving artwork and pictures show much different head coverings, more similar to the Frigean headwear. However, most Middle-eastern cultures, at one time or another, wore skullcaps. What we see in our opening verse here is this idea of “**being strong**” and having a “**covering**”, when we go out to face, or make war, against our enemies.

Now, consider this concept of “**going out**”, in light of some other scriptures. You see, this idea and/or term “**go out**” or “**going out**” appears in Scripture 230 times. One of the best known examples is when the Children of Yisra’el were about to leave Mitzrayim in **Shemot 13:3-4**; **And Moshe said to the people, “Remember this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand YHVH brought you out of this place, and whatever is leavened shall not be eaten. Today you are going out, in the month Abib.”** Then, as David faced Goliath in **1 Shemu’el 17:55**; **And when Sha’ul saw David going out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your being lives, O sovereign, I do not know.”** Of course, Yahweh delivered David and guided the stone from his sling.

I hope that you are beginning to picture this idea of covering and Yahweh’s strength delivering the victory. We see another example of “**covering**” Yahweh’s appointed as He prepared Yehoshua to succeed Moshe as Judge and Leader of B’nei Yisra’el, we read in **Bemidbar / Numbers 27:18-21**; **And YHVH said to Moshe, “Take Yehoshua son of Nun with you, a man in whom is the Spirit. And you shall lay your hand on him, and shall set him before El’azar the priest and before all the congregation, and give him charge before their eyes, and shall put some of your esteem upon him, so that all the congregation of the children of Yisra’el obey him. And he is to stand before El’azar the priest, who shall inquire before YHVH for him by the right-ruling of the Urim. At his word they go out, and at his word they come in, both he and all the children of Yisra’el with him, all the congregation.”**

One of my favorites is **Tehillim / Psalms 121:1-8**; **I lift up my eyes to the hills; Where does my help come from? My help comes from YHVH, Maker of the heavens and earth. He does not allow your foot to be moved; He who watches over you does not slumber. See, He who is guarding Yisra’el neither slumbers nor sleeps. YHVH is your guard; YHVH is your shade at your right hand. The sun does not strike you by day, nor the moon by night. YHVH guards you from all evil; He guards your being. YHVH guards your going out and your coming in Now and forever.** Ahmein?

Sha’ul said this regarding Avraham in **Ibrim / Hebrews 11:8**; **By belief, Avraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.**

Now, let’s look for a minute at the rest of the opening verse of our *parsha*. Our *parsha* opens with, **“Ki Tetze l’milcamah al’ oyvechah ve’natanah YHVH Elohecha be’yadah v’shaveetah**

sheeviah” or literally, **“When you go out to war with your enemy and Yahweh your Elohim has given him into your hand and you capture him in captivity.”** Here, we have the Hebrew word **“I’milcamah”** or **“to war”**. And for **“enemies”**, we have the word **“oyvechah”** which in English is literally **“adversary”**. So, **“when we go out to war with the adversary and Yahweh our Elohim gives him into our hand and we take his captivity captive....”**

For me, this really expanded my understanding of what Sha’ul said in **Ephesians 6:11-18** when speaking of the times we **“go out to war with our enemy”**; **Put on the complete armor of Elohim, for you to have power to stand against the schemes of the devil. Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. Because of this, take up the complete armor of Elohim, so that you have power to withstand in the wicked day, and having done all, to stand. Stand, then, having girded your waist with truth, and having put on the breastplate of righteousness, and having fitted your feet with the preparation of the Good News of peace; above all, having taken up the shield of belief with which you shall have power to quench all the burning arrows of the wicked one. Take also the helmet of deliverance, and the sword of the Spirit, which is the Word of Elohim, praying at all times, with all prayer and supplication in the Spirit, watching in all perseverance and supplication for all the set-apart ones;”**

The word translated wrestle in the ISR Scriptures is, in the Aramaic and Hebrew, **“lacham”** meaning to **“make war with”**. So we do **“make war”** with principalities, authorities and against wickedness, etc. You see, this is why it is so important for us to understand the Scriptures, including the Brit Chadashah, from the Hebrew context in which they were written.

Also, if we look at the letters as numbers, we see a very interesting picture. From our context, the word **“I’milcamah”** (*lamed-mem-lamed-chet-mem-hey*) has a numeric value of 153, when you total up the numeric value of the letters. What other words or phrases have the numeric value of **“to war”**? Well, for starters, **“ha Pesach”** or **“the Passover Lamb”** from **Shemot** (Exodus) and **Bemidbar** (Numbers); also **“Betzelel”** or **“in the shadow or protection of El”** as in the **“shadow of His wings”** from **Shemot 31** and **36**. 153 also equals **“An hee lanah”** or **“He shall cause to inherit”** from **Debarim 1:38** and **“B’nei Elohim”** which means the **“Sons”** or **“Children of Elohim”** from **B’reshith** (Genesis), **Yohanan 1:12**, **Romans 8**, etc. What is interesting, in this context is **Yohanan / John 21:5-11**; **Then Yahshua said to them, “Children, have you any food?” They answered Him, “No.” And He said to them, “Throw the net on the right side of the boat, and you shall find.” So they threw, and they were no longer able to draw it in because of the large number of fish. That taught one whom Yahshua loved then said to Kepha, “It is the Master!” Then Shim’on Kepha, hearing that it was the Master, put on his outer garment – for he was stripped – and plunged into the sea. And the other taught ones came in the little boat – for they were not far from land, but about two hundred cubits – dragging the net with fish. So when they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Yahshua said to them, “Bring some of the fish which you have now caught.” Shim’on Kepha went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not broken.**

These all help to complete the picture of the **“spiritual warfare”** that we undertake, when we go out. You see, we are not alone. When we put on the **“full armor”** of Elohim, Yahweh/Yahshua fights for us, as **Shemot 15:3** (Hmmm, another 153) says; **“YHVH Ish Milcamah”** or **“Yahweh is a Man of War”**. And, He causes B’nei Elohim, His children, to inherit the Kingdom. And, as part of the **“whole armor”**, we are to **“fit or bind on our feet”** the preparation of the **‘Tov News’** of the **“Kingdom of Shalom”** as the prophet wrote in **Yeshayahu (Isaiah) 52:7**; **How pleasant upon the mountains**

are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, "Your Elohim reigns!" Our feet are our walk, right? So, as part of our "**walk**" we are to be prepared to declare the "**Tov News of Shalom**" or "**Gospel of the Kingdom of Peace**" to the exiles of Tzion. In fact, to do so is an act of war against the wickedness in this world; against the powers of darkness, even the wicked one (*the accuser of the brethren*) in the heavenlies, that would keep Tzion in exile and separated from Elohim.

Let's go on: **Debarim 21:10-14**; *"When you go out to fight against your enemies, and YHVH your Elohim shall give them into your hand, and you shall take them captive, and shall see among the captives a woman fair of form, and shall delight in her and take her for your wife, then you shall bring her home to your house, and she shall shave her head and trim her nails, and put aside the mantle of her captivity, and shall dwell in your house, and mourn her father and her mother a month of days. And after that you shall go in to her and be her husband, and she shall be your wife. And it shall be, if you are not pleased with her, then you shall let her go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her."*

Why would Yahweh allow the taking of a "**foreign**" woman as a wife when doing so is forbidden in **Debarim 7:3-4**? I guess if she's "**fair of form**" or a "**hottie**", it's OK. Actually, the context of **Debarim 7** is when B'nei Yisra'el was to defeat and wipe out the seven tribes of peoples in Kena'an. Because of their sins with idols, human sacrifices, etc., those peoples were "**put under the ban**", to be totally annihilated and no women were to be taken as wives. But, as last week's *parsha* taught us in regards to other cities and peoples they came against, in lands other than Eretz Yisra'el, we read in **Debarim 20:10-18**; *"When you draw near to a city to fight against it, then you shall make a call for peace to it. And it shall be that if it accepts your call for peace, and shall open to you, then all the people found in it are to be your compulsory labor, and serve you. But if it does not make peace with you, and shall fight against you, then you shall besiege it, and YHVH your Elohim shall give it into your hands, and you shall smite every male in it with the edge of the sword. Only the women, and the little ones, and the livestock, and all that is in the city, all its spoil, you take as plunder for yourself. And you shall eat the enemies' plunder which YHVH your Elohim gives you. Do so to all the cities which are very far from you, which are not of the cities of these nations. Only, of the cities of these peoples which YHVH your Elohim gives you as an inheritance, you do not keep alive any that breathe, but you shall certainly put them under the ban: the Hittite and the Amorite and the Kena'anite and the Perizzite and the Hiwwite and the Yebusite, as YHVH your Elohim has commanded you, lest they teach you to do according to all their abominations which they have done for their mighty ones, and you sin against YHVH your Elohim."*

Again, if we look a little deeper, we'll see a more complete picture. Just as the desire for foreign women plagued the men of Yisra'el, including their kings, often to their turning away from Yahweh and leading the nation into judgment; so we today are enamored by "**foreign**" or "**exotic**" experiences that we think, because they appear pleasurable, will be a blessing to us. These can include your potential spouse, who might be from a different culture and therefore a different belief system. These can also include material possessions or personal behaviors. And, any of these can cause us to turn from our "**first love**", Yahweh. The force inside us that brings these desires about, is described in Hebrew thought as the "**yetzer ha-rah**", which literally means the "**evil inclination**". However, this term also refers to the driving force within us that can cause us to seek success and a better life. Seeking success, by itself, is not necessarily bad. However, when it inserts itself above our relationship with Yahweh and/or our family and mishpochah; then it becomes our "**adversary**".

This is why Torah instructs the Hebrew man, before he marries her, to bring her in to his house to take a closer look at her. Shave her head, cut her fingernails and remove the dress she wore that was so attractive to you. Let her be plainly dressed. Examine her behavior for a month. Also, let the adrenaline that “**amped up**” your emotions calm down. War and risking death bring about temporary feelings and desires that fade after a bit. In the heat of the moment, we see and feel things that often aren’t in our best interests and will fade of their own accord. This is why patience is so important. Whether you’re looking for a mate or a car or a place to fellowship, take a while and prayerfully examine the person or object of your affection, to be sure it’s right for you and your “**walk**”. If it’s not Torah centered, then it’s foreign.

And, we see also that; “**And it shall be, if you are not pleased with her, then you shall let her go at her desire, but you do not sell her at all for silver. Do not treat her harshly, since you have humbled her.**” After this period of examination, even after marriage, if this foreign woman, relationship, material thing or behavior pattern is not according to our set-apart lifestyle, or our desire for a healthy mind and heart, then we are to let her/it go without regard to gain or self justification. While most English translations say; “**since you have humbled her**”, the Hebrew word for “**humbled**” in “**anah**”, the past tense of “**anah**” which is “**affliction**”. This is especially true when it comes to relationships. Often, when we impact someone’s life with talk, or actions, that imply relationship and/or marriage and if we don’t go through with it, we have indeed “**afflicted**” that person.

Notice also how, in dealing with the captive woman, we transitioned from war into the home. The commands that follow are regarding issues in the home, such as the law of inheritance and the rebellious son. Moshe lists commands and right-rulings about how to treat our brothers, our sisters. Even though we’re married, our wives are still our sisters in Him. But, intertwined with these pronouncements are things like not taking a mother and her young ones (*or her eggs*); and thus we respect the continuance of life. He speaks again of not mixing seed in the fields or threads in our garments and not ploughing with a yoke of different animals. This ordinance is called the “**Torah of Sha’atinez**” (*the Law of Mixture*).

In the midst of these commands, Yahweh adds the reminder to make tassels, or fringes, on the four corners of our garment, so that we are reminded of Torah. What’s really interesting is His choice of words. Now, in **Bemidbar 15:38-39**, we are commanded to make for ourselves “**Tzit zit**” (“*tzadee-yud tzadee-tav*”) in the “**borders**” of our garment, that we might look upon them and not do evil. “**Tzit zit**” (meaning **fringe** or **lock**) is Strong’s #6734 and is from the root word #6731, “**tzeets**” (“*tzadee-yud-tzadee*”) which means “**flower**” or “**wing**”. But here in our text this week, **Debarim 22:12**, we have a different word for “**tassels**” or “**fringes**”. We have the plural Hebrew word “**ghedeel’im**”, Strong’s #1434 (“*gimmel-dalet-lamed-yud-mem*”), which means “**twisting together**”, “**festoons**” or “**wreaths**” as appear in **1 Melakim 7:15-17**; **And he cast two columns of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each. And he made two capitals of cast bronze, to put on the tops of the columns – the height of one capital was five cubits, and the height of the other capital was five cubits – a lattice network, with wreaths of chain work, for the capitals which were on top of the columns, seven chains for one capital and seven for the other capital.** This gives us an interesting mental picture of these “**fringes**” on our garments to think of them made really huge in bronze near the top of the two great columns in the Hekal, built by Solomon. Also of note here is that the singular word “**ghedeel**” (“*gimmel-dalet-lamed*”) also spells “**Gadol**” which is “**Great**”, “**Magnificent**” or of “**High**” calling, as in Kohen HaGadol (High Priest) and as in these two “**great**” columns, given the names; Yakin (**Yah is the Foundation**) on the right and Bo’az (**swift & sure**) on the left.

Then, in **Chapter 23**, we read who “**cannot**” enter the “**Assembly of Yahweh**” or, in Hebrew, “**Qahal YHVH**”. Verses 1-2 read; “**No one wounded, crushed or whose member is cut off does enter the assembly of YHVH. No one of illegitimate birth does enter the assembly of YHVH, even a tenth generation of his does not enter the assembly of YHVH.**” We’ve looked at this before. The “**Assembly**” or “**Qahal**” referred to here, is not the congregation, as that word would be “**Qahelath**”. But, as I pointed out last week, it’s referring to the “**Great Assembly**” as in the “**70 elders**” or the “**Sanhedrin**”. In other words, it’s the leadership, or *House of Judgment* (*Beit Din* in Hebrew); those who judge matters for the community of Yisra’el in comparison to Torah. The Hebrew word “**Qahal**” appears 132 times in Scripture and is spelled “*kuf-hey-lamed*” and means “**assembly**” or “**a group called together**” and carries the connotation of “**government**”. This is one of those words that Strong’s Concordance and Gesenius’ Lexicon have differing meanings from the Hebrew sources. Now, there are variations from this root word, such as: “**Qahelath**” (or *Kehilat*) which is “**congregation**” and “**Qoheleth**” which means “**one who calls, or speaks to the assembly**”. This is the Hebrew name of the book of Scripture known most widely as Ecclesiastes, written by King Shelomoh. Some translations actually call this book, “**The Preacher**”.

I want to look at this word assembly, since we read it a few times in these verses. We read that no man with damaged reproductive organs shall enter the assembly of Yahweh. In other words, it’s about the ability to reproduce (*bear fruit*) and of having the lineage to be accepted within the assembly, or *leadership*, of Elohim’s congregation. In fact, the next several verses are about the lineages (*tribal family trees*) that cannot become judges, or have to wait generations after they come into Yisra’el, to do so. The Hebrew phrase for “*crushed testicles*” is “**patsa dacha**”. “**Patsa**” means “**crushed**” or “**broken**” also “**contrite**” and “**dacha**” means “**a crushing**” or “**a breaking**”. This was a common form of castration in the East in ancient times, according to Gesenius and others. The following phrase, “**whose member is cut off**” applies here too. The term in the Hebrew is “**shopkhah karath**”, translated as “**member cut off**” literally means “**that which pours forth is cut off**” and in this context, applies to reproduction, or fruit of one’s body. Now, the phrase “**patsa dacha**” is often translated as “**crushed stones**” in the English. I always wondered why that analogy, “**crushed stones**”.

Well, let’s go back to “**Qahal**” for a moment and we’ll see. The numeric value of “*kuf-hey-lamed*” is 55 which equals the phrase “**b’eben**” or “**with stones**”, a word-picture for *fruitfulness*, which appears in Torah several times. So it sounds like the assembly has stones (or is expected to *produce fruit*) and those without stones (*fruitless*) are not allowed in the “**Qahal**”. Also, the phrase “**with stones**” appears several times in the context of stoning with stones. You see the assembly was called to judge and punish those who violated Torah. Some were stoned and others “*put out*” of the congregation of Yisra’el, or, “*cut off from among their people*”.

Bear with me here. Those without stones, those who cannot bear fruit of their body, those who are not of the right lineage (or seed) are not allowed into the assembly. But, if Yahweh, through Mashiach, is about restoration, how can these people enter in. They are indeed cut off. Well, Yahweh declares through the prophet in **Yeshayahu 56:3-8**; “**And let not the son of the foreigner who has joined himself to YHVH speak, saying, ‘YHVH has certainly separated me from His people,’ nor let the eunuch say, ‘Look I am a dry tree.’ ” For thus said YHVH, “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: 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. Also the sons of the foreigner who join themselves to YHVH, to serve Him, and to love the Name of YHVH, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant – them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings and their slaughterings are accepted on My altar, for My**

house is called a house of prayer for all the peoples.” The Master YHVH, who gathers the outcasts of Yisra’el, declares, “I gather still others to him besides those who are gathered to him.”

Stones are most certainly about progeny, about lineage and about fruitfulness. I’ve shared this with you before, in a slightly different context. Well, maybe not such a different context. The Hebrew word for “**stone**” is “**eben**”, spelled “*aleph-beit-nun*”. And, it actually contains two words; “*aleph-beit*” or “**Ab**” the Hebrew word for “**Father**”, and “*beit-nun*”, the Hebrew word “**ben**” meaning “**Son**”. Indeed, if we repent, if the “**Father**” and the “**Son**” are in us, if the Father and His Word are in us; then, no matter what our old lineage was or how we threw away our inheritance with “**riotous living**”. No matter that we were a people cut off, that we are the damaged stones; we are healed and grafted into the olive tree of Yisra’el.

Verse 2 ties into this so well; “*No one of illegitimate birth does enter the assembly of YHVH, even a tenth generation of his does not enter the assembly of YHVH.*” This is often taken to mean that anyone whose father didn’t marry his or her mother cannot enter the “**Assembly**”. That is “**not**” what is being said here. The Hebrew word for “**illegitimate**” or “**bastard**” (depending on your translation) is “**mamzer**” (*mem-mem-zayin-reish*) and refers to someone who’s the product of a union between an Yisra’elite and a foreigner or “**stranger**”. It’s also used in place of “**foreigner**”. Notice it forbids entrance to the assembly of his children even to the tenth generation, which denotes “**forever**”. Now, you have to think like a Hebrew for a minute. The word for “**foreigner**” is “**ger**” and comes from “**goy**” as from the “**goyim**” or other nations. The word for “**stranger**” is “**toshav**” which also refers to a person as being from another country or culture. So, by these words or the phrase “**ger toshav**” (which we hear today as the term given to a ‘*righteous gentile*’), this implies that this “**mamzer**” or child of a “**ger toshav**” is not a follower of Yahweh; so would not be allowed entrance in to the assembly. As believers in Yahshua and followers of Yahweh in Torah, we should never refer to ourselves with this term.

Remember, any foreigner or stranger, or son of a foreigner or stranger, who “**sojourns**” with Yisra’el, who comes along side, and wishes to become Yisra’el, may do so; and he’s to be treated as a “**native born**” Yisra’elite (**Shemot 12:48**). Most of us here are “**mamzers**”. Why? Because some of us have no physical connection to Yisra’el; while others are the products of exiled Yisra’elites (exiled through idolatry and divorce) intermarrying with the “**nations**”. In and of ourselves, we have no right to enter into Yahweh’s assembly. Shimon Kepha addressed his first letter (**Kepha Aleph / 1 Peter**) in **verses 1 and 2** to us; *Kepha, an emissary of Yahshua Messiah, to the chosen, strangers of the dispersion in Pontos, Galatia, Kappadokia, Asia, and Bithunia, chosen according to the foreknowledge of Elohim the Father, set apart by the Spirit unto obedience and sprinkling of the blood of Yahshua Messiah: Favor and peace be increased to you.* So, we were chosen according to the foreknowledge of Elohim to sojourn or come along side and be Yisra’elites by the “**Spirit**” unto obedience and by the “**applied blood**” of Yahshua Messiah. It’s interesting that when Moshe set-apart the people at the giving of the Covenant (*Torah*), he sprinkled them with the blood of the sacrifice. Moshe did likewise when he set-apart Aharon and his sons for the priesthood. We then, are as native born Yisra’elites, the seed of Avraham and heirs of the promise. Again, Yahshua didn’t do away with anything in order that we might be heirs of the Kingdom. He “**fulfilled**” the Torah requirement on our behalf. Satisfying Torah rather than doing away with it.

Sefer Rut, the **Book of Ruth**, is all about receiving a new and better name, a new lineage, being “**grafted in**”. This is how Sha’ul could teach with confidence **Romans 11** about being “**grafted in**” to the Olive Tree of Yisra’el; which is encapsulated in **verses 16-21**; *Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches. And if some of the*

branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you! You shall say then, "The branches were broken off that I might be grafted in." Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear. For if Elohim did not spare the natural branches, He might not spare you either.

Yahweh wrote the "**Ten Commands**", the heart of Torah, on two tablets of stone with His own Finger. These tablets of stone are called "**The Witness**". And these two stone tablets are the pattern for the "**Two Witnesses**" of Revelation, the "**Two Olive Trees**" of Zekaryah and the "**Two Houses of Yisra'el**". These commands are the commands of how to love our Elohim on one tablet and how we are to love one another on the second. He wrote them on (**eben'im**) stones. Yahweh even wrote them twice. I don't know; but, maybe that's a picture of our "**fathers**" trip to Mt. Sinai on the first exodus; and, the end of days renewal of the covenant with the House of Yisra'el, the covenant which we broke. Elohim wrote the Mitzvoth on stones. But, as the prophet said in **Yirmeyahu 31:33** and Sha'ul quoted in **Ibrim 8:10**; "**For this is the covenant I shall make with the house of Yisra'el after those days, declares YHVH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.**"

Now, Moshe takes us back to "going out to war" in **Debarim 23:9-16**; "**When the army goes out against your enemies, then you shall guard yourself from every evil matter. When there is any man among you who is not clean because of an emission in the night, then he shall go outside the camp. Let him not come into the midst of the camp. And it shall be, when evening comes, that he bathes with water. And when the sun sets let him come into the midst of the camp. And you shall have a place outside the camp, where you shall go out, and you shall have a sharp implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your excrement. For YHVH your Elohim walks in the midst of your camp, to deliver you and give your enemies over to you. Therefore your camp shall be set-apart, so that He does not see unclean matter among you, and shall turn away from you. You do not hand over to his master the slave who has escaped from his master to you. Let him dwell with you in your midst, in the place which he chooses within one of your gates, where it is pleasing to him. Do not oppress him.**"

Yahweh treats His "**war camp**" in much the same way as He does the Tent of Meeting. He expects those in His service to be "**tahor**" or "**ritually clean**" and "**pure**"; because He walks in the midst of the camp. Yahweh is a "**Man of War**". He fights for His people and He walks about the camp, inspecting and, by His Spirit, encouraging His troops. This helps to show us why these mitzvot, or commands and right-rulings, appear to be in random order and cover all of our day-to-day living experience. It is because the war we wage is every day and in all aspects of our lives. The enemy is trying to kill you by attacking every area of your life; home, work and how you treat others as well as how you react to their treatment of you. If we look at the context of **Ephesians 6** and "**putting on the whole armor of Elohim**", we'll see that much of **Ephesians 5** is about how husbands and wives are to feel about and treat each other. **Ephesians 6:1-10** continues with the other relationships; which, also reflects the themes in our portion this week; **Children, obey your parents in the Master, for this is right. Respect your father and mother, which is the first command with promise, in order that it might be well with you, and you might live long on the earth. And you, fathers, do not provoke your children, but bring them up in the instruction and admonition of the Master (Master here is Mar-Yah in Aramaic for Master Yahweh). Servants, obey your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Messiah; not with eye-service as men-pleasers, but as servants of Messiah, doing the desire of Elohim from the inner self, rendering service with pleasure, as to the Master, and not to men, knowing**

that whatever good anyone does, he shall receive the same from the Master, whether he is slave or free. And, masters, do the same to them, refrain from threatening, knowing that your own Master also is in the heavens, and there is no partiality with Him. For the rest, my brothers, be strong in the Master and in the mightiness of His strength. All of these concepts are found in our Torah portion this week; and, are the perfect lead-in to wearing the “**Full Armor of Elohim**” in the verses that follow.

Sha’ul also encouraged “**us**” in the battle when he wrote to Timothy in **Timothy Aleph / 1 Timothy 6:11-16**; *But you, O man of Elohim, flee from all this, and pursue righteousness, reverence, belief, love, endurance, meekness. Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses. In the sight of Elohim who gives life to all, and of Messiah Yahshua who witnessed the good confession before Pontius Pilate, I charge you: that you guard the command spotlessly, blamelessly, until the appearing of our Master Yahshua Messiah, which in His own seasons He shall reveal – the blessed and only Ruler, the Sovereign of sovereigns and Master of masters, who alone has immortality, dwelling in unapproachable light, whom no one has seen or is able to see, to whom be respect and everlasting might. Ahmein.*

Sha’ul, nearing the end of his life, wrote to Timothy and us another encouragement to wage the “**tov milcamah**” in **Timothy Bet 4:1-8**; *In the sight of Elohim and the Master Yahshua Messiah, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you: Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching. 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, and they shall indeed turn their ears away from the truth, and be turned aside to myths. But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely. For I am already being poured out, and the time of my departure has arrived. I have fought the good fight, I have finished the race, I have guarded the belief. For the rest, there is laid up for me the crown of righteousness, which the Master, the righteous Judge, shall give to me on that Day, and not to me only but also to all those loving His appearing.*

Our *parsha* ends this week on a note of war with **Debarim 25:17-19**; *“Remember what Amaleq did to you on the way as you were coming out of Mitsrayim, how he met you on the way and attacked your back, all the feeble ones in your rear, when you were tired and weary. And he did not fear Elohim. Therefore it shall be, when YHVH your Elohim has given you rest from your enemies all around, in the land which YHVH your Elohim is giving you to possess as an inheritance, that you blot out the remembrance of Amaleq from under the heavens. Do not forget!* Those are strong words; “**Do not forget!**”

Who is “**Amaleq**” and why are we are to remember what he did to us, as we came out of Mitsrayim? Amaleq was the grandson of Esau, who had sold his birthright for a pot of lentil stew to his brother Ya’aqob. When Esau lost his inheritance to Ya’aqob, Esau hated him and vowed to kill him. Esau therefore taught his grandson, Amaleq, to hate, pursue and kill Ya’aqob and his descendants, the Yisra’elites. The people of Amaleq attacked B’nei Yisra’el while Moshe was leading them out of Egypt. They were the first people to make war with Yisra’el. The battle was fierce, and while Moshe held up the staff of Yahweh on top of the hill, Yisra’el prevailed over the Amaleqites. But when Moshe’s arms became tired and he let down the staff, the Amaleqites prevailed over Yisra’el. Only after Aharon and Hur made Moshe sit down and supported his arms, did Yehoshua prevail over the Amaleqites with the sword.

The word "**Amaleq**" (*Ayin-mem-lamed-kuf*), Strong's #6002 is from the root word "**amal**" which means "**to be a burden**", "**to vex**" and "**wear down**". If you read the account of the Amaleqite's attack on Yisra'el in **Bemidbar** (*Numbers*), you'll see that they attacked first the old, the women and children, those considered the weakest. Their intent was to "**wear down**" B'nei Yisra'el and defeat them. By including the description of Moshe becoming tired and unable to hold up his own arms, paints the picture of "**wearing down**". The numeric value of "**Amaleq**" is 240 which equals "**safeq**" or "**doubt**". In our own lives, isn't that what the enemy does to us? He keeps pecking away, wearing us down; trying to get us to drop our arms, let our guard down, to "**doubt**". Then, he strikes full force. 240 also equals "**patsa**" or "**wound**". All of these attacks are designed to "**wound**" you and thus "**wear you down**". When you're tired and worn out from the battles of life, perhaps even doubting that you've heard from Yahweh, then he strikes.

So, in the battle, how do we overcome Amaleq? Well, when B'nei Yisra'el defeated Amaleq in the wilderness, it was because Moshe's brother (*Aharon*) and his brother in-law (*Hur*) held up his arms. So, as brothers, let's hold up the arms of those under attack; and together, we can defeat the enemy who would destroy us in the wilderness.

Whether it's terrorism and war, or the war of words; it's about Esau, through Amaleq, trying to kill Ya'aqob, because he hates his brother for taking the birthright that he counted as nothing to begin with. That's why Yahweh hates Esau and his grandson, Amaleq. We are told by Elohim in numerous Scriptures that Yahweh fights for His people. But, did you notice here that, when we come into our inheritance, we're instructed, "**you blot out the remembrance of Amaleq from under the heavens.**" Because we've been vexed, worn down and beat up by this adversary, we get the instructions to blot him out of **our remembrance** from under the heavens. "**Do not forget!**"

Let's not forget that we're in a real war; where lives are at stake. One reason we gather, in person and on the internet, is to assemble the army, putting on the "**full armor of Elohim**" and pray for one another. If we hide in our homes and remain alone; we're an easy target for Amaleq. We can easily be "**picked off**" one-by-one. Together, in prayer and covered by the armor of Elohim, we can hold up each other's arms, fight the good fight of belief against the powers, principalities, rulers of darkness and wickedness in the heavenlies and blot out all remembrance of Amaleq from under the heavens.

Baruch HaShem Yahweh !