

**Triennial Parsha Reading For 12/19/2009**  
**Ki Tetse (When you go out )**

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**Psalm - 142**

<sup>1</sup> I cried unto YHVH with my voice; with my voice unto YHVH did I make my supplication. <sup>2</sup> I poured out my complaint before him; I shewed before him my trouble. <sup>3</sup> When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. <sup>4</sup> I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. <sup>5</sup> I cried unto thee, YHVH: I said, Thou art my refuge and my portion in the land of the living. <sup>6</sup> Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. <sup>7</sup> Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

## Torah - Deu 21:10-22:5

### *A Beautiful Woman Among the Captured*

<sup>10</sup> When thou goest forth to war against thine enemies, and YHVH thy Elohim hath delivered them into thine hands, and thou hast taken them captive, <sup>11</sup> And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; <sup>12</sup> Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; <sup>13</sup> And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. <sup>14</sup> And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

### *The Right of Inheritance of the Firstborn*

<sup>15</sup> If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: <sup>16</sup> Then it shall be, when he maketh his sons to inherit that **Aleph Tav** which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: <sup>17</sup> But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

### *The Death Penalty for a Wayward and Rebellious Son*

<sup>18</sup> If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: <sup>19</sup> Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; <sup>20</sup> And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. <sup>21</sup> And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

### *Hanging and Burial of Those Condemned to Death*

<sup>22</sup> And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: <sup>23</sup> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Elohim;) that thy land be not defiled, which YHVH thy Elohim giveth thee for an inheritance.

### *Concern for Your Brother's Property*

**22:1** Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. <sup>2</sup> And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. <sup>3</sup> In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. <sup>4</sup> Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

### *Male and Female Clothing to Be Different*

<sup>5</sup> The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto YHVH thy Elohim.

## My Comments on Deu 21:18-21

Word →click [here](#)

PDF →click [here](#)

## Stand alone Aleph Tav for Deu 21:16

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

**Deu 21:16** Then it shall be, when to inherit he maketh his sons ~~to inherit~~ that **Aleph Tav** which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

**Deu 21:16** וְהָיָה בְיוֹם הַנְּחִילֹו אֶת-בְּנָיו **את** אֲשֶׁר-יְהִי לֹו לֹא יִכְלֹ  
לְבַכֵּר אֶת-בֶּן-הָאֲהוּבָה עַל-פְּנֵי בֶן-הַשְּׂנוּאָה הַבְּכֹר:

## Mitzvot for this parasha

Source: [www.jewfaq.org](http://www.jewfaq.org)

Verse(s)	Mitzvah Number	Category	Law
Deu 21:10-14	604	Wars	To deal with a beautiful woman taken captive in war in the manner prescribed in the Torah.
Deu 21:14	605	Wars	Not to sell a beautiful woman, (taken captive in war).
Deu 21:14	606	Wars	Not to degrade a beautiful woman (taken captive in war) to the condition of a bondwoman.
Lev 19:26; Deu 21:20	169	Dietary Laws	Not to eat or drink like a glutton or a drunkard (not to rebel against father or mother).
Deu 21:22	289	Punishment and Restitution	To hang the dead body of one who has incurred that penalty.
Deu 21:23	290	Punishment and Restitution	That the dead body of an executed criminal shall not remain hanging on the tree over night.
Deu 21:23	291	Punishment and Restitution	To inter the executed on the day of execution
Deu 22:1	276	Property and Property Rights	To return lost property.
Deu 22:3	277	Property and Property Rights	Not to pretend not to have seen lost property, to avoid the obligation to return it.
Deu 22:4	38	Love and Brotherhood	To assist in replacing the load upon a neighbor's beast. See Love and Brotherhood.
Deu 22:4	39	Love and Brotherhood	Not to leave a beast, that has fallen down beneath its burden, unaided. See Love and Brotherhood.
Deu 22:5	365	Clothing	That a man shall not wear women's clothing.
Deu 22:5	366	Clothing	That a woman should not wear men's clothing.

## Haftorah - Isa 54:1-10

<sup>1</sup> Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith YHVH. <sup>2</sup> Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; <sup>3</sup> For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. <sup>4</sup> Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. <sup>5</sup> For thy Maker is thine husband; YHVH of hosts is his name; and thy Redeemer the Holy One of Israel; The Elohim of the whole earth shall he be called. <sup>6</sup> For YHVH hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy Elohim. <sup>7</sup> For a small moment have I forsaken thee; but with great mercies will I gather thee. <sup>8</sup> In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith YHVH thy Redeemer. <sup>9</sup> For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. <sup>10</sup> For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith YHVH that hath mercy on thee.

## Brit - Luk 20:27-38

<sup>27</sup> Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, <sup>28</sup> Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren: and the first took a wife, and died without children. <sup>30</sup> And the second took her to wife, and he died childless. <sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife. <sup>34</sup> And Y'shua answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> Neither can they die any more: for they are equal unto the angels; and are the children of Elohim, being the children of the resurrection. <sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob. <sup>38</sup> For he is not a Elohim of the dead, but of the living: for all live unto him.

## Brit - Gal 3, 4 & 5

<sup>1</sup> O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup> Have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup> So then they which be of faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: <sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. <sup>15</sup> Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup> For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. <sup>19</sup> Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not a mediator of one, but God is one. <sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

<sup>4:1</sup> Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup> But is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. <sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, and months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain. <sup>12</sup> Brethren, I beseech you, be as I

am; for I am as ye are: ye have not injured me at all. <sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup> Am I therefore become your enemy, because I tell you the truth? <sup>17</sup> They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. <sup>18</sup> But it is good to be zealously affected always in a good thing, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you. <sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. <sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

<sup>5:1</sup> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. <sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. <sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. <sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup> This persuasion cometh not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup> I would they were even cut off which trouble you. <sup>13</sup> For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup> For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. <sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another. <sup>16</sup> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup> But if ye be led of the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

## Gospel - Act 16

<sup>1</sup> Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: <sup>2</sup> Which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. <sup>5</sup> And so were the churches established in the faith, and increased in number daily. <sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; <sup>12</sup> And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. <sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped Elohim, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. <sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high Elohim, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Y'shua Christ to come out of her. And he came out the same hour. <sup>19</sup> And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, <sup>20</sup> And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, <sup>21</sup> And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. <sup>23</sup> And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: <sup>24</sup> Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. <sup>25</sup> And at midnight Paul and Silas prayed, and sang praises unto Elohim: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup> And brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Y'shua Christ, and thou shalt be saved, and thy house. <sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, he set meat before them, and rejoiced, believing in Elohim with all his house. <sup>35</sup> And when it was

day, the magistrates sent the serjeants, saying, Let those men go. <sup>36</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. <sup>37</sup> But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup> And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup> And they came and besought them, and brought them out, and desired them to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

## Prophecy - Rev 2

<sup>1</sup> Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; <sup>2</sup> I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: <sup>3</sup> And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. <sup>4</sup> Nevertheless I have somewhat against thee, because thou hast left thy first love. <sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. <sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of Elohim. <sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; <sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. <sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. <sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. <sup>12</sup> And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; <sup>13</sup> I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. <sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. <sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. <sup>16</sup> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. <sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. <sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of Elohim, who hath his eyes like unto a flame of fire, and his feet are like fine brass; <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. <sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup> And I gave her space to repent of her fornication; and she repented not. <sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. <sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known

the depths of Satan, as they speak; I will put upon you none other burden. <sup>25</sup> But that which ye have already hold fast till I come. <sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

## History - Ezzr 9:1-15

<sup>1</sup> Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. <sup>2</sup> For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. <sup>3</sup> And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. <sup>4</sup> Then were assembled unto me every one that trembled at the words of the Elohim of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. <sup>5</sup> And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto YHVH my Elohim, <sup>6</sup> And said, O my Elohim, I am ashamed and blush to lift up my face to thee, my Elohim: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. <sup>7</sup> Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. <sup>8</sup> And now for a little space grace hath been shewed from YHVH our Elohim, to leave us a remnant to escape, and to give us a nail in his holy place, that our Elohim may lighten our eyes, and give us a little reviving in our bondage. <sup>9</sup> For we were bondmen; yet our Elohim hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our Elohim, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. <sup>10</sup> And now, O our Elohim, what shall we say after this? for we have forsaken thy commandments, <sup>11</sup> Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. <sup>12</sup> Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. <sup>13</sup> And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our Elohim hast punished us less than our iniquities deserve, and hast given us such deliverance as this; <sup>14</sup> Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? <sup>15</sup> YHVH Elohim of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

## Commentary

For more commentary on Ki-teitzel from [MIA](#), click → [here](#).

### Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-39.htm>

## Commentary - Year 3 Sabbath 39

Deuteronomy 21:10 - 22:5 - Isaiah 54:1-10 - Psalm 136 - Galatians 3:1 - 5:26

Tevet 2, 5764 / December 27, 2003, Tevet 2, 5767 / December 23, 2006 - Last Day of Hanukkah

### *Ki-teitzei / When You Go Forth*

Ki-Teitzei is the heading for all that follows: (V.10) “When you go forth to battle against your enemies” (outside the land). While the setting is wartime, the applications are more general.

Last week, our portion required, upon defeating a distant enemy, that all of the men be killed, but allowed the taking of women and children.

Firstly, we see rules designed to alleviate results of lust: “*If, among the captives, there is a beautiful woman. . .*”

Men tend to be drawn to outward appearances of women. Therefore, godly women are instructed to dress modestly, not having extreme hairdos and jewelry, or seductive makeup and clothing.

*“<sup>9</sup> Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; <sup>10</sup> but rather by means of good works, as befits women making a claim to godliness” (1 Timothy 2:9-10).*

*“<sup>3</sup> And let not your adornment be external-- braiding the hair, and wearing gold jewelry, or putting on dresses; <sup>4</sup> but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. <sup>5</sup> For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. <sup>6</sup> Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear” (1 Peter 3:3-6).*

Therefore, upon desiring a captive-foreign beautiful woman, the man must (v.12) shave her head (remove her glory), trim her long nails, (v.13) and replace her fancy clothing. Then, in this unadorned state, he must give her a month do mourn her slain father. After this, he may take her as a wife; but if he no longer desires to marry her, he may not mistreat her, and must let her go free as she wishes.

Secondly, we see some results of lust fulfilled: “*If a man has two wives. . .*”

Such would be the case of a man taking a foreign-captive as a wife, when he was already married. If he loves one and not the other, but both bear him sons – first the unloved wife, then the loved wife – he is not allowed to prefer the firstborn son of the loved wife over the firstborn son of the unloved wife (v.16-17), but must grant the inheritance rights of the firstborn to the first son.

Abraham had two wives (though not as a result of war). One was named Princess – Sarah – by God, the other was an Egyptian princess – Hagar, a daughter of a pharaoh. These princesses displayed great jealousy when both had sons. The first son (Ishmael) was by Hagar, and the next son (Isaac) by Sarah. However, God overruled the order and proclaimed Isaac to be the recipient of the inheritance (Genesis 17:21), to fulfill His covenant with Abraham.

Today's text shows that Isaac's case was an exception, not the rule – not to be used as a basis for favoring another son over the one born first.

Thirdly, we see a natural result of the above situation: *“If any man has a stubborn and rebellious son. . .”* The subject here is a son of responsible age – (v.18) one who will not obey, and is overtaken by sensual pleasure (gluttony and drunkenness). He is to be taken to the judges, and upon conviction, is to be stoned by the men of the city: (v.21) *“so you shall remove the evil from your midst, and all Israel shall hear of it and fear”*.

Then we are given some general rules about capital punishment. The corpse of one stoned is hung for all to see. However, (v.23) he must be buried within the same day, because he is “the image of God” being cursed, and thus *“is an abomination to God”*. We will see more on this in Galatians.

(Deuteronomy 22) Fourthly, we are given rules about found livestock. While the setting is during military service, when animals are likely to go astray, the application is general. Ignoring another's lost property is forbidden: an honest attempt must be made to find the owner. A found animal that is worked has paid its hire, and is to be returned free. An animal that is not useful for work should be sold, and the price – less its feed – paid to the owner.

### **Galatians 3:**

*“<sup>13</sup>Messiah redeemed us from the curse of the Law, having become a curse for us-- for it is written, ‘Cursed is everyone who hangs on a tree’ – <sup>14</sup>in order that in Messiah Yeshua the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.”*

The Fifth Commandment, to honor father and mother, is under the category of Loving God, because it represents honoring God's authority. To disobey mother or father, or to disobey directly by putting another god before Yahweh, is a capital offense – requiring death as penalty. One who is convicted and put to death, to *“remove the evil from your midst”*, is then hung for the rest of the day – this one made in the image of God is *“cursed”* so that *“all Israel shall hear of it and fear”* (v.21).

So Yeshua, Who is the very Image of God (), was cursed – slain and hung on a tree for all to see. But He was righteous, and it was for our disobedience, and He willingly gave His life for us and took it back again!

*“Messiah, Who is the Image of God”* (2 Corinthians 4:4).

*“And He is the image of the invisible God, the firstborn of all creation”* (Colossians 1:15).

(V.18) God promised the inheritance to Abraham, through Isaac. The promised seed of the Covenant was Yeshua. We obtain the promised inheritance through faith in Yeshua, not by being born of certain parentage or birth order.

In other words: in this world, inheritance is according to parentage and birth order; but in spiritual matters – in God's kingdom – our inheritance is by God's Covenant. It is by Yeshua's redemptive death for our disobedience; it is through faith in Him.

So, God says of us (Isaiah 54): *“<sup>5</sup> ‘Your husband is your Maker, Whose name is Yahweh of hosts; and your Redeemer is the Holy One of Israel, Who is called the God of all the earth. <sup>6</sup> For Yahweh has called you, like a wife forsaken and grieved in spirit, even like a wife of one's youth when she is rejected,’ says your God. <sup>7</sup> ‘For a brief moment I forsook you,*

*but with great compassion I will gather you. <sup>8</sup> In an outburst of anger I hid My face from you for a moment; but with everlasting lovingkindness I will have compassion on you,' says Yahweh your Redeemer. <sup>9</sup> 'For this is like the days of Noah to Me; when I swore that the waters of Noah should not flood the earth again, so I have sworn that I will not be angry with you, nor will I rebuke you. <sup>10</sup> For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,' says Yahweh who has compassion on you. "*

And the Psalmist says (Psalm 136, all 26 verses): "*His lovingkindness is everlasting*".

Galatians 5 concludes, "*<sup>19</sup> Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, <sup>21</sup> envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> Now those who belong to Messiah Yeshua have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, challenging one another, envying one another*" – as the sons of two wives might do.