

Ki Tetse (when you go out) **Torah Portion 49 Deuteronomy 21:10-25:19**

Background: This Torah portion is the sixth portion that takes place in the last five weeks of Moses' life. He is addressing the new generation before they go into the land. They will no longer have the visible cloud of **יהוה**'s presence nor will they eat manna any longer. This book is often known as the second giving of the law or instructions from **יהוה** given to Moses. We are beginning to understand as Joan McNeal discovered that it is the document of the New Covenant. See the first Torah portion "Devarim" for a related article. This Torah portion does not say that **יהוה** told Moses to tell the people. It says Moses said to the people, meaning this is Moses repeating what was given to him by **יהוה** during a previous time in the Wilderness. The two mountains Gerizim and Mount Ebal are in Shechem which means shoulder. Mount Gerizim is the mountain of the blessing and it is covered with many trees even today. Mount Ebal is the mountain of cursing and it does not have many trees on it. **יהוה** gave this sign to show us the difference in receiving the blessing or the curse. We choose whether we want to follow **יהוה**'s commands or not. Our choice determines whether we are filled with blessings or we are under the curse.

Ki Tetse (כִּי תֵצֵא) = when you go out

Events in this Torah portion:

- The instructions were given for taking a beautiful woman in battle
- The instructions for the first born son's rights of a hated wife
- Instructions for the stoning of a wayward son
- Instructions for the removal of a body from the gallows
- Instructions for returning property that is found
- Instructions to help an animal belonging to another person
- Forbidding men from wearing woman's clothes or women from wearing men's clothes
- Kindness to a bird's nest (least commandment)
- You must have fall protection on your roof
- Do not sow different seeds in your vineyard
- Do not plow with two kinds of animals
- Do not wear clothes of mixed fibers
- Wear tzitzis on the corners of your garments
- Instructions for the proof of virginity in marriage
- Instructions for punishment for those caught in sexual sin
- Improper marriages are prohibited
- A man with injured sex organs cannot enter the congregation
- A manzer, Ammonite or Moabite shall not enter the congregation
- Do not reject an Edomite or an Egyptian
- Purity must be maintained in the camp when you go to war
- You must have a shovel to cover your excrement lest **יהוה** turn away from you
- You shall not turn over a slave to his master

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- You shall not have a promiscuous man or woman in Israel
- The hire of a male or female prostitute shall not be brought to יהוה's House
- Do not charge interest to a fellow Hebrew
- You must not be late in fulfilling a vow. To not vow is not a sin. You must do what you say
- You may eat grapes or grain in your neighbor's field but you cannot put any in vessels
- A woman can not be married again to her previous husband after she has remarried
- When a man marries a new wife he shall be free for one year to gladden his wife
- Do not take a millstone as a pledge
- Kidnapping is a capital crime
- Beware of slander and gossip lest you are punished with tzaraas as Miriam was.
- Don't go into a man's house to take a pledge, you must also return it each night
- Pay laborers on the day they work since they need it to live
- Fathers shall not be put to death for acts of their sons or vice versa.
- Treat widows and orphans properly, leave them food in the field
- Only forty (40) lashes can be administered by the court
- Do not muzzle an ox in its threshing
- Rules of a levirate marriage
- When men fight, a wife can not grab the other man in an improper place
- Have only just weights, unjust weights make a person an abomination to יהוה
- Remember what Amalek did to you when you came out of Egypt

Beautiful Woman taken in war

Deuteronomy 21:10-14 When you go forth to war against your enemies, and יהוה your Elohim has delivered them into your hands, and you have taken them captive, 11 And see among the captives a **beautiful woman**, and have a desire for her, that you would have her as your wife; 12 Then you shall bring her home to your house; and she shall shave her head, and **pare** her nails; 13 And she shall put the clothing of her captivity off her, and shall remain in your house, and mourn her father and her mother a full month: and after that you shall go in to her, and be her **husband**, and she shall be your wife. 14 And it shall be, if you have no delight in her, then you shall let her go where ever she will; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.

Beautiful = shape, outline, figure, appearance (s# 08389 תאר) (to'-ar)

Woman = woman, wife, female (s# 0802 אשה) (ish-shaw)

Pare = to do, fashion, accomplish (s# 06213 עשה) ('aw-saw)

Husband = rule over, possess, to be lord over (s# 01166 בעל) (baw-al)

Comment: Soldiers were not allowed to rape a woman captive in war. They could marry her even against her will after they had allowed her to mourn the death of her husband, father and mother for a period of thirty days. She was to be given new clothes and her old clothes were to be destroyed. Her head was to be shaved and her nails were to be allowed to grow. It is

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believed that this process was to discourage this marriage as well as prevent improper acts against women during war. The following passages talk about a hated wife and a rebellious son. This is implying that marrying a strange woman from other cultures will lead to many family problems.

Two Wives one loved the other hated

Deuteronomy 21:15-17 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 is her that was hated: 16 Then it shall be, when he makes his sons to inherit *that* which he has, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: 17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he has: for he *is* the beginning of his strength; the right of the firstborn *is* his.

Beloved = to love as family & sexual, food & drink (s# 0157 אהב) (aw-hab)

Hated = to hate, be hateful (s# 08130 שנא) (saw-nay)

Comment: The first born son of the hated wife shall be given the right of first born. The husband can not change that. This is possibly related to outcome of taking a woman in battle, and her evil ways, are the cause of her being hated. These evil ways are not seen when she is fearful for her life in the battle. Her true self becomes evident after she feels secure knowing that she will not be harmed. She also may want to take revenge on her husband for the death of her family and the forced marriage. She would have the upper hand and the husband would be unable to do anything to combat her actions. This is a role reversal from the scene of battle. Her son also might be influenced by his mother's feelings and be rebellious to his father.

Rebellious Son

Deuteronomy 21:18-21 If a man has 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 corrected him, will not listen to them: 19 Then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place; 20 And they shall say to 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**. 21 And all the men of his city shall stone him with stones, that he die: so shall you put evil away from among you; and all Israel shall hear, and fear.

Stubborn = to rebel, stubborn (s# 05637 סרר) (saw-rar)

Rebellious = contentious, rebellious, disobedient (s# 04784 מרה)(maw-raw)

Glutton = worthless, vile, insignificant (s# 02151 זלל) (zaw-lal)

Drunkard = to heavily drink, wine bibber (s# 05433 סבא) (saw-baw)

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Does not hearken to them - (אתו ולא ישמע אליהם)

Ishmael's name is encoded in this phrase related to not listening, and being stubborn and rebellious, characteristics of Ishmael. There are three places in Scripture where Ishmael's name is encoded. In each of these places it is speaking of a son who will not hear correction.

Ishmael = El will hear (s# 03458 **ישמעאל**) (yish-maw-ale')

Reference: Rabbi Daniel Lappin

Rebellious Son: It is interesting to note that Senator Obama spoke in a video on youtube where he spoke of three Scriptures in the Bible including this verse and said, "we can not live by the Bible and that people have not read it," inferring that they still foolishly believed in it. This very verse that Senator Obama spoke of, is the verse that shows that the sons of Ishmael **will not hear correction** and therefore should be stoned. Most Muslims are the sons of Ishmael or of other Arab decent.

<http://www.youtube.com/watch?v=LXcvbnzNIjg>

Comment: This again is shown as a possible result of taking a beautiful woman in war. The woman may have thoughts of revenge against her husband which causes her to become a hated wife. She would speak evil against her husband to her son to cause him hate his father. She could also speak evil of the customs that they were forced to live under, which did not allow them to worship the gods of their culture. She could also tell her son of how her father and mother were killed in the battle by the army of Israel. All these things would cause her son to be loyal to his mother but hate his father and the rest of the family.

Bodies are to be removed from gallows before evening

Deuteronomy 21:22-23 And if a man has committed a sin worthy of death, and he is to be put to death, and you hang him on a **tree**: 23 His body shall not remain all night on the tree, but you shall in any wise bury him that day; (for he that is hanged *is* accursed of Elohim;) that your land is not defiled, which **יהוה** your Elohim gives you *for* an inheritance.

Tree = tree, gallows (s# 06086 **עץ**) (ates)

Comment: The body of a person that was executed must be buried the same day as his death. This is why the bodies of the Messiah and the two thieves were taken down before the first day of unleavened bread. This Scripture may also be the reason that Jewish people always bury their dead on the same day that they die.

Related Scripture: Burial the same day of death

Acts 5:1-11 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. 3 But Peter said, Ananias, why has Satan filled your heart to lie to the

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Holy Spirit, and to keep back *part* of the price of the land? 4 While it remained, was it not your own? and after it was sold, was it not in your own power? why have you conceived this thing in your heart? you have not lied to men, but to Elohim. 5 And Ananias hearing these words fell down, and gave up his spirit: and great fear came on all those that heard these things. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered to her, Tell me whether you sold the land for so much? And she said, Yes, for that much. 9 Then Peter said to her, How is it that you have agreed together to tempt the Spirit of Adonai? behold, the feet of them which have buried your husband *are* at the door, and shall carry you out. 10 Then she fell down straightway at his feet, and gave up the spirit: and the young men came in, and found her dead, and, carried *her* out, buried *her* by her husband. 11 And great fear came on all the congregation, and on as many as heard these things.

Protecting property of others

Deuteronomy 22:1-5 You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall in any case bring them again to your brother. 2 And if your brother *is* not near you, or if you do not know, then you shall bring it to your own house, and it shall be with you until your brother seek after it, and you shall restore it to him again. 3 In like manner shall you do with his donkey; and so shall you do with his clothing; and with all lost thing of your brother's, which he has lost, and you have found, you shall do likewise: you may not hide yourself. 4 You shall not see your brother's donkey or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift *them* up again.

Comment: A person under the Covenant must take responsibility for the property of others, even of our enemies and those not under the Covenant. We must do unto others as we would have them do unto us, even if we know that they would not do that for us.

No cross dressing

Deuteronomy 22:5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so *are* abomination to **יהוה** your Elohim.

Woman = woman, wife, female (s# 0802 **אשה**) (ish-shaw)

Pertains = article, vessel, implement (s# 03627 **כלי**) (kel-ee)

Man = strong man, warrior (s# 01397 **גבר**) (gheh'-ber)

Garment = wrapper, mantle, clothes (s# 08071 **שמלה**) (sim-law)

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Bird's nest (least commandment)

Deuteronomy 22:6-7 If a bird's nest chance to be before you in the way in any tree, or on the ground, *whether they are* young ones, or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young: 7 *But* you shall in any wise let the dam go, and take the young. that it may be well with you, and *that* you may prolong *your* days.

Comment: This commandment is called the least commandment. It concerns kindness to a bird's nest when the baby birds or eggs are in danger. The mother must be allowed to escape but the eggs or small birds may be taken.

Related Scripture: The Least Commandment

Matthew 5:17-20 Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these **least commandments**, and shall teach men so, he shall be called the **least in the kingdom of heaven**: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20 For I say to you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

Safety of others

Deuteronomy 22:8 When you build a new house, then you shall make a **battlement** for your roof, that you bring not blood on your house, if any man fall from there.

Fence (battlement) = low wall at edge of balcony or roof or bridge (s# 04624 **מעקה**) (mah-ak-eh)

Comment: Danger of falling must be reduced by a proper guard rail or other measure. This command is the Scripture that requires owners of property to be responsible for any dangers to others that are on their property. This same requirement is included in our laws today. Those who do not insure the safety of others on their property are subject to a law suit or fines.

Forbidden mixtures

Deuteronomy 22:9-11 You shall not **sow** your **vineyard** with different seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, become defiled. 10 You shall not plow with an ox and an donkey together. 11 You shall not wear a garment of different sorts, *as* of **woollen** and **linen** together.

Sow = to sow, to disseminate, plant, bear, conceive seed (s# 02232 **צרע**) (zaw-rah')

Vineyard = garden or vineyard (s# 03754 **כרם**) (keh'-rem)

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Wool = wool, whiteness (metaphor) (s# 06785 **צמר**) (tseh'-mer)

Linen = flax, linen (s# 06593 **פשת**) (pish-teh)

Comment: This verse at first appears to forbid a vineyard from having more than one variety of grapes, but when you look at the word for sow and vineyard it seems to point to not sowing different kinds of seed (grain crops) in a vineyard or garden. This may have been a common practice to grow grains in the vineyard during the months before the grapes were ripe.

Hebrew Names Version of Deuteronomy 22:9

Deuteronomy 22:9 You shall not sow your vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which you have sown, and the increase of the vineyard.

Comment: If you sow two kinds of grain seed in your vineyard then the grain that grows there may not be eaten as well as the grapes may not be eaten. They both will be considered unclean. This verse that deals with mixing seed is also related to the gene splicing that Monsanto is doing to nearly all food that we eat. These "Franken Foods" are destructive to our bodies. It is now nearly impossible to buy any corn products that do not contain GMO's (Genetically Modified Organisms).

Tzitzis on the corners of your clothing

Deuteronomy 22:12 You shall make you **fringes** on the four quarters of your vesture, there with you cover *yourself*.

Fringe = twisted threads, tassels, festoons (s# 01434 **גזל**) (ghed-eel)

Schottenstein Edition Interlinear Chumash (page 1210) See Numbers 15:38-39. The juxtaposition of this positive commandment with the prohibition against *shaatnez* shows the general rule that a positive commandment supersedes a negative commandment (**עשה דוחה לא תעשה**). Thus in the case of linen garment, the commandment to insert tzitzis with the required turquoise woolen thread (techeiles) over rides the probation against mixing wool and linen (Yevamos 4a). Therefore, if techeiles is available, it is permitted to put woolen fringes in a linen garment; but nowadays, since we do not have techeiles, the tzitzis in linen garment would have to be made of linen.

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False charges about virginity

Deuteronomy 22:13-19 If any man takes a wife, and goes in to her, and hates her, 14 And give occasions of speech against her, and brings an evil name on her, and say, I took this woman, and when I came to her, I found her not a virgin: 15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity to the elders of the city in the gate: 16 And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hated her; 17 And, behold, he has given occasions of speech *against her*, saying, I found your daughter not a virgin; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred *shekels* of silver, and give *them* to the father of the damsel, because he has brought up an evil name on a virgin of Israel: and she shall be his wife; he may not put her away all his days.

Virgin = virginity; by implication and concretely the tokens of it, maid (s# 01331 בתולים) (beth-oo-leem)

Cloth = a cover assume shape of, cloth, garment, mantle (s# 08071 שמלה) (sim-law')

Chastise = reprove, punish with blows, reprove (s# 03256 יסר) (yaw-sar')

Comment: This verse is the basis of laws of slander. We are liable for the words we say. Words that degrade another's character are not to be spoken. To do so is against the Covenant. In legal matters testimony is to be taken under oath. Judaism regards slander to be equal to murder because you can destroy a person's character with words that are said.

Punishment for a bride who is not a virgin

Deuteronomy 22:20-21 But if this thing is true, *and the tokens of* virginity are not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she dies: because she has committed wickedness in Israel, to play the whore in her father's house: so shall you put evil away from among you.

Comment: The bride would be taken to her father's house and stoned at his front door, because he was responsible to see that she live a pure life as long as she lived in his house. This possible punishment would be on every father's mind to be sure his daughter that he loved would never face this fate.

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Punishment for a bride and a man who have sexual relations

Deuteronomy 22:22-24 If a man is found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shall you put away evil from Israel. 23 If a damsel *that is* a virgin is betrothed to a husband, and a man find her in the city, and lie with her; 24 Then you shall bring them both out to the gate of that city, and you shall stone them with stones so they die; the damsel, because she did not cry out, in the city; and the man, because he has humbled his neighbor's wife: so shall you put away evil from among you.

Punishment for sexual sins

Deuteronomy 22:25-29 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: 26 But to the damsel you shall do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man rises against his neighbor, and kills him, even so *is* this matter: 27 For he found her in the field, *and* the betrothed damsel cried, and but *there was* none to **save** her. 28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold of her, and lie with her, and they are found; 29 Then the man that lay with her shall give to the damsel's father fifty *shekels* of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days.

Savior = to save, be delivered, get victory (s# 03467 יָשַׁע) (yaw-shah')

Comment: If in a city a man is found in the sexual act with a woman who is married to another, they both are to be taken to the gates of the city and stoned. This is a public display of justice to put fear in the hearts of those who might be tempted to do the same thing. This same punishment applies to a girl who is betrothed to another man, because she did not cry out for help. If these two situations occur in the country then the woman who is married to another or the girl who is betrothed to another man is not to be stoned because there was no one to hear when she cried out. The man however is to be stoned. If a man forces a girl who is not betrothed to another man he shall pay fifty shekels of silver to her father and she shall be his wife. He can never divorce her all his days.

Father's nakedness

Deuteronomy 22:30 A man shall not take his father's wife, nor discover his father's **skirt**.

Skirt = extremity, border, skirt, overspreading, uttermost part (s# 03671 כָּנֹף) (kaw-nawf')

Related Scripture: Forbidden relations

Leviticus 18:7-8 The nakedness of your father, or the nakedness of your mother, you shall not uncover: she *is* your mother; you shall not uncover her nakedness. 8 The **nakedness of your father's wife you shall not uncover**: it *is* your father's nakedness.

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Comment: A man is not allowed to have sexual relations with the wife of his father, even if his father is no longer living. This commandment is directly related to what Ham, Noah's son did in Genesis. When it says that Ham saw his father's nakedness, It means he saw his mother naked. He also had sexual relations with her and the offspring of that was Canaan, who is referred to as the son of Ham. Canaan was cursed because this relationship with his mother is forbidden. Abraham would not let Isaac his son marry any of the of Canaanites because they were cursed. That's why he sent his servant to get a wife for his son from his people, Rebecca, the daughter of Bethuel, Isaac's cousin.

Those not allowed to enter the congregation

Deuteronomy 23:1-2 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of **יהוה**. 2 A **manzer** shall not enter into the congregation of **יהוה**; even to his tenth generation shall he not enter into the **congregation** of **יהוה**.

Congregation = assembly, congregation, (church) (s# 06951 **קהל**) (kaw-hawl)

Stone Edition Chumash (page 1054) **Manzer (Bastard)** = child born out of a marriage that could never be valid, such as marriage of brother and sister, or a child from incest, or the child of a marriage between a man who married his father's wife. (s# 04464 **ממזר**) (mam-zer)
This is not one born out of wedlock as the King James translated it.

Pure sexual relationships are the core of a righteous society. Anything less than that will guarantee its destruction. Many if not all societies and civilizations that no longer exist, destroyed themselves through sexual perversion. **יהוה** knows that man must be held to a higher standard to endure. The culture of the Jewish people has endured by keeping the Torah despite all the aggression from the world that sought to destroy them.

Sons of Ammon and Moab can not enter the congregation

Deuteronomy 23:3-4 An Ammonite or Moabite shall not enter into the congregation of **יהוה**; even to their tenth generation they shall not enter into the congregation of **יהוה** forever:
4 Because they did not meet you with bread and with water in the way, when you came out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you.

Stone Edition Chumash (page 1055) The prohibition against an Ammonite or a Moabite entering the congregation only applies to men. A woman of Ammon would be called an Ammonitess and a woman of Moab like Ruth would be called a Moabitess. David's grandmother was Ruth the Moabitess. This is only three generations not ten as required by verse four. Since

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we know that David was a man after Elohim's heart we know that this restriction is only for men, not women.

Don't abhor descendants of Edom or Egyptians

Deuteronomy 23:5-8 Nevertheless יהוה your Elohim would not listen to Balaam; but the יהוה your Elohim turned the curse into a blessing for you, because יהוה your Elohim loved you. 6 You shall not seek their peace nor their prosperity all your days forever. 7 You shall not abhor an Edomite; for he *is* your brother: you shall not abhor an Egyptian; because you were a stranger in his land. 8 The children that are born of them shall enter into the congregation of יהוה in their third generation.

Curse = curse or vilification (s# 07045 קללה) (kel-aw-law)

Blessing = blessing (s# 01293 ברכה) (ber-aw-kaw)

Abhor = abhor, loathe, detest (s# 08581 תעב) (taw-ab)

Edomite = Edomite (s# 0130 אדומי) (ed-o-mee)

Egyptian = double straits (s# 04713 מצרי) (mits-ree) from 4693 land of copts

The camp of the army of Israel must be kept holy

Deuteronomy 23:9-11 When the host goes forth against your enemies, then keep away from every wicked thing. 10 If there is among you any man, that is not clean by reason of uncleanness that happened to him by night, then he shall go outside of the camp, he shall not come within the camp: 11 But it shall be, when evening comes on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

Uncleanness = sexual wet dream (s# 07137 קרה) (kaw-reh)

Comment: The camp of Israel must remain pure. This is especially true when the army encamps before a battle. If one among the men of Israel has impure sexual dreams and has an emission this could prevent יהוה from aiding them in battle. יהוה will bless Israel when they are holy before Him. Balaam turned יהוה against His people by bringing sin into the camp. He told Balak to have the women to invite the men of Israel to their feasts and they would bow before their idols and turn יהוה against His people.

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Related Scripture: Ritual Cleanness

Leviticus 15:16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

The Camp of Israel's army must be kept pure

Deuteronomy 23:12-14 You shall have a place also outside the camp, where you shall go:
13 And you shall have a **paddle** on your weapon; and it shall be, when you will ease yourself abroad, you shall dig with it, and shall turn back and cover that which comes from you: 14 For **יהוה** your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be holy: that he will see no unclean thing in you, and turn away from you.

Shovel (paddle) = pin, stake, nail, shovel, paddle (s# 03489 **יתד**) (yaw-thade)

Comment: The camp must be kept pure from anything that would defile it. This includes human waste. A required piece of equipment when camping is a shovel to dig a latrine. This can be a small plastic trowel available at stores that sell camping equipment or a steel folding entrenching tool that is used by the military. The point is that the camp must be kept free of defilement. We must also remember that the bathroom is not a place of prayer. We must separate the holy from the profane or common.

Whore = female temple prostitute (s# 06948 **קדשה**) (ked-ay-shaw)

Sodomite = male temple prostitute , Sodomite (s# 06945 **קדש**) (kaw-dashe)

Slaves are not to be returned

Deuteronomy 23:15-16 You shall not deliver to his master the servant which has escaped from his master to you: 16 He shall dwell with you, *even* among you, in that place which he shall choose in one of your gates, where he likes it best: you shall not oppress him.

Comment: These verses seem to contrast with other Scripture that says to return anything that belongs to your neighbor. However this does not say that escaped slaves are free of bondage and they could be found and taken back by their masters. This could be inferring that they have been set free at least temporarily by an act of the holy one.

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Sexual perversion

Deuteronomy 23:17-18 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. 18 You shall not bring the hire of a whore, or the price of a dog, into the house of יהוה your Elohim for any vow: for even both these *are* abomination unto יהוה your Elohim.

Whore = to commit fornication, harlot, cult prostitute (s# 02181 זונה) (zaw-naw) (different word than used earlier in this Torah portion)

Dog = dog. pagan sacrifice, male cult prostitute (s# 03611 כלב) (keh'-leb)

The price of a dog is an idiom that means the wages of a male prostitute.

Comment: Promiscuous men or women are not allowed to live in the society of Israel. Those who are of Israel are required to live by the standards set by the Covenant and those who live in the land with Israel are required to live moral lives in order not to pervert society.

You shall not charge interest from your brother

Deuteronomy 23:19-20 You shall not lend with interest to your brother; interest of money, interest of food, interest of anything that is lent with interest: 20 To a stranger you may lend with interest; but to your brother you shall not lend with interest: that יהוה your Elohim may bless you in all that you set your hand to in the land where you go to possess it.

Interest = A primitive root; to strike with a sting (sa a serpent); figuratively, to oppress with interest on a loan, lend upon usury (s# 05319 נשך) (naw-shak')

Comment: My son bought his mobile home from a family that is under the Covenant. He was required to make monthly payments to pay for it. Because he was under the Covenant and they were under the Covenant he was not charged any interest. This Torah portion is also his birthday Torah portion.

You must keep your vow

Deuteronomy 23:21-23 When you shall vow a vow to יהוה your Elohim, you shall not be slack to pay it: for יהוה your Elohim will surely require it of you; and it would be sin in you. 22 But if you shall forbear to vow, it shall not be a sin in you. 23 That which is gone out of your lips you shall keep and perform; *even* a freewill offering, according as you have vowed to יהוה your Elohim, which you have promised with your mouth.

Vow = to promise (positively, to do or give , to make a vow (s# 05087 נדר) (naw-dar')

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Comment: You must keep your vow. Whatever you say when you make a vow must be done just as you intended when you spoke it. Never let anyone cause you to take a vow that you do not want to take, because even though you did not want to say it, you will still be required to fulfill that vow. Let your "yes", be "yes" and your "no", be "no". Don't add to these other vows that you will have to fulfill. Often in worship services those who are leading the service encourage everyone to make commitments to do certain things or commit to give money or to pray every day at a certain time or any number of things. Do not make this commitment unless you are completely committed to fulfill this vow. If you speak it with your mouth יהיה will require you to do it. It is best not to commit but do what you can when you are not under the pressure.

You may eat out of others fields

Deuteronomy 23:24-25 When you come to your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure; but you shall not put *any* in your vessel. 25 When you come to the standing grain of your neighbor, then you may pick the grain with your hand; but you shall not use a sickle on your neighbor's standing grain.

Related Scripture: Eating out of the Field of Others

Mark 2:23-28 And it came to pass, that He went through the grain fields on the Sabbath day; and His disciples began, as they went, to pull off the heads of grain. 24 And the Pharisees said to Him, Look, why do they on the Sabbath day that which is not lawful? 25 And He said to them, Have you never read what David did, when he had need, and was hungry, he, and those that were with him? 26 How he went to the house of Elohim in the days of Abiathar the High Priest, and ate the Showbread, which is not lawful to eat except for the priests, and he also gave to those who were with Him? 27 And He said to them, The Sabbath was made for man, and not man for the Sabbath: 28 Therefore the Son of man is Lord also of the Sabbath.

Comment: The Pharisees were not saying it is a sin to eat from another persons field, they were saying that the disciples were harvesting grain on the Sabbath. Messiah was saying that it was proper for them to eat on the Sabbath and they were not working by harvesting on the Sabbath because they were not putting anything in baskets. Sabbath rest was made for man to rest and be restored. They were hungry and needed to eat to be restored. David was even allowed to eat bread that was reserved only for the Priests, but because of his need he was allowed to eat of it. The King James Bible translates the word for grain into the word corn. The word corn at the time of this translation meant the grain that was the staple of nourishment for the people. What we call corn was not discovered until the new world was discovered at the time of the pilgrims.

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Laws of Marriage and Remarriage

Deuteronomy 24:1-4 When a man has taken a wife, and married her, and it come to pass that she does not find favored in his eyes, because he has some uncleanness in her: then let him write her a bill of divorce, and give *it* into her hand, and send her out of his house. 2 And when she has departed out of his house, she may go and be another man's *wife*. 3 And *if* the second husband hate her, and write her a bill of divorce, and give *it* into her hand, and send her out of his house; or if the second husband dies, which took her *to be* his wife; 4 **Her first husband, which sent her away, may not take her again to be his wife, after she is defiled; for that is an abomination before יהוה: and you shall not cause the land to sin,** which יהוה your Elohim gives you *for* an inheritance.

Comment: This Scripture on marriage and remarriage is related to the Renewed Covenant and what took place in the spirit realm at Messiah's death. We know that the Covenant that was made at Mount Sinai was in fact a marriage between יהוה Yeshua and His people. This should not surprise us since we often speak of those who follow the Elohim of all creation as being the bride. That being said then we know that the laws of marriage and remarriage apply to our relationship with Messiah. The Covenant was made with Israel, with those who were present and those who were far off, (future generations). When Moses went up Mount Sinai to receive the rest of the Covenant because the people asked him to speak to יהוה lest they die from hearing His voice, the people waited for Moses to return. When he did not return for many days, the people rebelled and made the golden calf. Since they said all that יהוה says we will do, they were under the Covenant and when they worshiped the golden calf they had in essence left their first love and were joined to another. This Scripture in Deuteronomy says that they could not be rejoined back to their first husband (Messiah) because that would be an abomination. Messiah would never break His own Torah, but there was a limitation to the laws of remarriage.

Peter also writes about what Messiah's death accomplished in his letter. He is reflecting on the words found in Hosea.

Related Scripture: Israel Regathered

I Peter 2:9-10 But you *are* a **chosen generation**, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvellous light: 10 **Which in time past were not a people, but are now the people of Elohim: which had not obtained mercy, but now have obtained mercy.**

Related Scripture: Promise of casting out and regathering of Israel

Hosea 1:2-11 The beginning of the word of יהוה by Hosea. And יהוה said to Hosea, Go, take to a wife of whoredoms and children of whoredoms: for the land has committed great whoredom, *departing* from יהוה. 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. 4 And יהוה said to him, Call his name **Jezeel**; for yet a little *while*, and I

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will avenge the blood of Jezreel on the house of Jehu, and will cause to cease the kingdom of the house of Israel. 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. 6 And she conceived again, and bare a daughter. And *Elohim* said to him, Call her name **Loruhamah**: for I will no more have mercy on the house of Israel; but I will utterly take them away. 7 But I will have mercy on the house of Judah, and will save them by **יהוה** their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8 Now when she had weaned Loruhamah, she conceived, and bare a son. 9 Then said *Elohim*, Call his name **Loammi**: **for you are not My people**, and I will not be your *Elohim*. 10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and **it shall come to pass, that in the place where it was said to them, You are not My people, there it shall be said to them, You are the sons of the living Elohim.** 11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Comment: **So we see why we must be joined to Israel**, because all our fathers have turned away from the Covenant with **יהוה** and worshiped idols. Yeshua redeemed Israel but He did not redeem other nations in the world. All people are welcomed to join with Israel and come into a personal relationship with Messiah. They are no longer gentiles, but they are of the commonwealth of Israel, with all rights and privileges.

Related Scripture: New/Renewed Covenant is with Israel and Judah

Jeremiah 31:31-33 Behold, the days come, says **יהוה**, that **I will make a New Covenant with the house of Israel, and with the house of Judah:** 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke, although **I was a husband to them**, say **יהוה**: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says **יהוה**, I will put My Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people.

Related Scripture: Only One Covenant

Numbers 15:15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourns *with you*, an ordinance forever in your generations: **as you are, so shall the stranger be before יהוה**.

Related Scripture: We were Gentiles and not in the Covenant

Ephesians 2:8-19 For **by grace are you saved through faith**; and that not of yourselves: *it is the gift of Elohim*: 9 Not of works, lest any man should boast. 10 For we are His workmanship, created in Messiah Yeshua to good works, which Elohim has before ordained that we should walk in them. 11 Therefore remember, that **you being in time past Gentiles** in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time you were without Messiah, **being aliens from the commonwealth of Israel**, and **strangers from the Covenants of promise, having no hope**, and without Elohim in the world: 13 But now in Messiah Yeshua **you who sometimes were far off are made near by the blood of Messiah**. 14 For He is our peace, who has made both one, and has broken down

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the middle wall of partition *between us*; 15 **Having abolished in His flesh the enmity, *even the law of commandments* (concerning remarriage Deut 24) *contained* in ordinances; **to make in Himself of two one new man**, *so making peace*; 16 And that He might reconcile both to Elohim in one body by the cross, **having slain the enmity by it**: 17 And came and preached peace to you which were afar off, and to them that were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now therefore **you are no more strangers and foreigners, but fellowcitizens** with the saints, and of the household of Elohim;**

Comment: Through the death of Messiah we are brought back into the Covenant. He removed the **enmity** that kept us from being joined back into the Covenant. This enmity was caused by Israel turning away from יהוה and worshiping false gods. This act of rebellion caused יהוה to divorce Israel from the Covenant that was made at Mount Sinai. Deuteronomy 24:1-4 says that a man can not be married back to his first wife if she has married another since they were divorced. This prevents Messiah from being married back to Israel since she has turned to idols. However the **laws of marriage are binding only until death**. When Messiah died for His bride who had turned away from Him, that law no longer restricted Him from marrying her again. As it says in the verse in Ephesians **having slain the enmity** we can be joined back to Him. He did not do away with the law or Torah, He followed it completely. He died so that Israel could be joined back to Him in agreement with His Torah. **There is no salvation outside of joining the people of Judah and Israel.** יהוה has not made a covenant with any other people. The New Covenant is only made with these two nations and those who join them.

Related Scripture: Yeshua's death allowed us to be rejoined to Him

John 11:47-53 Then gathered the chief priests and the Pharisees a council, and said, What are we to do? for this man does many miracles. 48 If we let Him alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation. 49 And one of them, *named* Caiaphas, being the high priest that same year, said to them, You know nothing at all, 50 Nor consider that **it is expedient for us, that one man should die for the people, and that the whole nation not perish.** 51 And this he spoke not of himself: but being high priest that year, he prophesied that **Yeshua should die for that nation;** 52 **And not for that nation only,** but that also He should gather together in one the children of Elohim that were scattered abroad. 53 Then from that day on they took counsel together to put Him to death.

Comment: We see that יהוה directed the high priest to accomplish His will in the death of Yeshua to save the nation of Judah and the scattered nation of Israel.

A Husband is free from duties the 1st year of his marriage

Deuteronomy 24:5 When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he has taken.

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You can not pledge your livelihood

Deuteronomy 24:6 No man shall take the lower or the upper millstone as a pledge: for he takes *a man's* life in this pledge.

Comment: You are not allowed to pledge or use as collateral any property that is part of your means of livelihood. You may only use items for collateral that do not affect your ability to live.

Hebrew servants could not become slaves

Deuteronomy 24:7 If a man is found **stealing any of his brethren** of the children of Israel, and making merchandise of him, or sell him; then that thief shall die; and you shall put evil away from among you.

Comment: The Gospel hymn "Amazing Grace" was written by John Newton after he had found salvation and turned from his previous occupation of a slave trader. He bought black slaves that were taken by force by rival tribes and sold to them for slaves to work the fields of the plantations in the south. He turned from this abominable practice and wrote this verse. "I once was blind but now I see."

Beware of tzaraas affliction

Deuteronomy 24:8-9 Take heed in the plague of tzaraas, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* you shall observe to do. 9 Remember what **יהוה** your Elohim did to Miriam by the way, after you had come out of Egypt.

Comment: This again is speaking of hurtful speech against others. Miriam spoke against Moses concerning his wife and **יהוה** judged Miriam and put tzaraas on her for a week. This skin affliction is translated as leprosy, however we see in the Scriptures that it is not. This skin condition is a judgment of **יהוה** for the sin of evil speech against another person under the Covenant in His presence. This affliction will be seen again in the second or greater exodus and later in the Kingdom when we are again in the presence of our Creator.

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Taking a pledge

Deuteronomy 24:10-13 When you lend your brother anything, you shall not go into his house to get his pledge. 11 You shall stand outside, and the man to whom you lent shall bring out the pledge to you. 12 And if the man *is* poor, you shall not sleep with his pledge: 13 In any case you shall deliver him the pledge again when the sun goes down, that he may sleep in his own garment, and bless you: and it shall be righteousness to you before יהוה your Elohim.

Comment: A person's home is their sanctuary, you are not to violate it to recover what is owed to you. You also can not keep a person's clothing as security for his debt. The poor only had one set of clothing and it was what kept them warm when they slept. Their clothing must be returned to them each evening or they would receive mercy from יהוה and you would be found guilty.

Workers paid each evening

Deuteronomy 24:14-15 You shall not oppress a hired servant *that is* poor and needy, *whether he is* of your brethren, or of strangers that *are* in your land within your gates: 15 At his day you shall give *him* his hire, neither shall the sun go down on it; for he *is* poor, and sets his heart on it: lest he cry against you to יהוה, and it be sin to you.

Comment: You must pay day workers at the end of each day. Workers were hired to work in the fields on a daily basis. They needed their pay each day to buy food for themselves and their families. Our civil laws today are a result of this law. Our state has labor laws that enable individuals to receive wages that were not paid by employers.

Fathers not punished for sons or sons for fathers

Deuteronomy 24:16 Fathers shall not be put to death because of sons, sons shall not be put to death because of fathers; a man shall be put to death because of his own sin.

Comment: Although we live in community with families we will all stand alone before the judgment seat of our Creator. There will be no excuses that we were influenced by others, or we were raised in a dysfunctional family. We will give an account why we did or did not do certain things when we had the opportunity. יהוה speaks to our spirit now through our conscience to correct our thoughts and actions to conform to His will. Our past can be forgiven if we turn to Him.

Related Scripture: If we turn from evil we will live

Ezekiel 33:13-16 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for it. 14 Again, **when I say to the**

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wicked, You shall surely die; **if he turn from his sin**, and does that which is lawful and right; 15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16 None of his sins that he has committed shall be mentioned to him: he has done that which is lawful and right; he shall surely live.

Do not pervert judgment

Deuteronomy 24:17-18 You shall not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge: 18 But you shall remember that you were a bondman in Egypt, and **יהוה** your Elohim redeemed you then: therefore I command you to do this thing.

Comment: Do not give those who are powerless before you less than true justice. Remember your history how Egypt mistreated you and what happened to them and what **יהוה** did for you. Don't let the same thing happen to you in reverse.

Related Scripture: Widows and Orphans

Exodus 22:22-24 You shall not afflict any **widow**, or **fatherless child**. 23 If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; 24 And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Do not hold to tightly to your possessions

Deuteronomy 24:19-22 When you cut down your harvest in your field, and have forgot a sheaf in the field, you shall not go again to get it: it shall be for the stranger, for the fatherless, and for the widow: that **יהוה** your Elohim may bless you in all the work of your hands. 20 When you beat your olive tree, you shall not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21 When you gather the grapes of your vineyard, you shall not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. 22 And you shall remember that you were a bondman in the land of Egypt: therefore I command you to do this thing.

Comment: Remember the needs of others. If you bless them, then **יהוה** will bless you.

Related Scripture: You may lose what you hold too tightly

1 Samuel 25:1- 39 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. 2 And *there was* a man in Maon, whose possessions *were* in Carmel; and **the man was very great, and he had three thousand sheep, and a thousand goats**: and he was shearing his sheep in Carmel. 3 Now the name of the man *was* **Nabal**; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but **the man was churlish and evil in his doings**; and he *was* of the house of Caleb. 4 And David heard

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in the wilderness that Nabal sheared his sheep. 5 And David sent out ten young men, and David said to the young men, Go up to Carmel, and go to Nabal, and greet him in my name: 6 And say to him that lives *in prosperity*, Peace *be* both to you, and peace to your house, and peace *be* to all that you have. 7 And now I have heard that you have shearers: now your shepherds which were with us, we did not hurt, neither was there any missing to them, all the while they were in Carmel. 8 Ask your young men, and they will show you. Therefore let the young men find favor in your eyes: for we come in a good day: give, I ask, whatever comes to your hand to your servants, and to your son David. 9 And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased. 10 And Nabal answered David's servants, and said, **Who is David? and who is the son of Jesse? there are many servants now days that break away every man from his master.** 11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* to men, who I know not where they *are*? 12 So David's young men turned their way, and went again, and came and told him all that was said. 13 And David said to his men, Every man put on his sword. And they put on every man his sword; and David also put on his sword: and there went up with David about **four hundred men; and two hundred abode by the stuff.** 14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to greet our master; and he railed on them. 15 But the men *were* very good to us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: 16 They were a wall to us both by night and day, all the while we were with them keeping the sheep. 17 Now therefore know and consider what you will do; for evil is determined against our master, and against all his household: for **he is such a son of Belial, that a man cannot speak to him.** 18 Then Abigail made haste, and took **two hundred loaves, and two bottles of wine, and five sheep** ready dressed, and **five measures of parched grain**, and an **hundred clusters of raisins, and two hundred cakes of figs**, and laid *them* on donkeys. 19 And she said to her servants, **Go on before me;** I come after you. But she did not tell her husband Nabal. 20 And it was *so, as* she rode on the donkey, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. 21 Now David had said, Surely in vain have I kept all that this *fellow* has in the wilderness, so that nothing was missed of all that *pertained* to him: and he has returned me **evil for good.** 22 So and more also **do Elohim to the enemies of David**, if I leave of all that *pertain* to him by the morning light any that pisses against the wall. 23 And when Abigail saw David, she hurried, and lighted off the donkey, and fell before David on her face, and bowed herself to the ground, 24 And fell at his feet, and said, On me, my lord, *on me let this iniquity be*: and let your handmaiden, I ask you, to speak to you, and hear the words of your handmaid. 25 Let not my lord, I ask you, regard this man of **Belial, even Nabal: for as his name is, so is he**; Nabal *is* his name, and folly *is* with him: but I your handmaid did not see the young men of my lord, who you sent. 26 Now therefore, my lord, *as יהוה* lives, and *as* your soul lives, seeing **יהוה** has withheld you from coming to *shed* blood, and from avenging yourself with your own hand, **now let your enemies, and they that seek evil for my lord, be as Nabal.** 27 And now this blessing which your handmaid has brought to my lord, let it even be given to the young men that follow my lord. 28 I ask you, forgive the trespass of your handmaid: for **יהוה** will certainly make my lord a sure house; because my lord fights the battles of **יהוה**, and evil has not been found in you *all* your days. 29 Yet a man is risen to pursue you, and to seek your soul: but **the soul of my lord shall be bound in the bundle of life with יהוה your Elohim**; and the souls of your enemies, those shall He sling out, *as out of*

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the middle of a sling. 30 And it shall come to pass, when יהוה shall have done to my lord according to all the good that he has spoken concerning you, and shall have appointed you ruler over Israel; 31 That this shall not be grief to you, nor offence of heart to my lord, either that you have shed blood causeless, or that my lord has avenged himself: but when יהוה shall have dealt well with my lord, then remember your handmaid. 32 And David said to Abigail, Blessed *is* יהוה Elohim of Israel, which sent you this day to meet me: 33 And blessed *is* your advice, and blessed are you, which has kept me this day from coming to *shed* blood, and from avenging myself with my own hand. 34 For in very deed, *as* יהוה Elohim of Israel lives, which has kept me back from hurting you, except you had hasten and come to meet me, surely there had not been left to Nabal by the morning light any that pisses against the wall. 35 So David received of her hand *that* which she had brought him, and said to her, Go up in peace to your house; see, I have listened to your voice, and have accepted your person. 36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: therefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. 38 And it came to pass about ten days *after*, that יהוה struck Nabal, that he died. 39 And when David heard that Nabal was dead, he said, Blessed *be* יהוה, that has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: for יהוה has returned the wickedness of Nabal on his own head. And David sent and communed with Abigail, to take her to him to wife.

Comment: We see here a man that had no regard for those in need. He counted all who had needs to be out of the will of יהוה. Many think that way today, and it is preached on TV that if you just get right with "God" you will be rich. David was perfectly in the will of יהוה. He was being trained to not take matters into his own hands and he was being perfected to be the king of Israel. He also is promised to be the King of Israel when Messiah returns to rule the world. It is also interesting to look at the timing of the judgment and death of Nabal. David went to attack him and his house on a day but the judgment against him was carried out ten days later. It may be that the day that David went to destroy him was Yom HaDin (day of Judgment also called the Feast of Trumpets) and Nabal died on Yom Kippur (Day of Atonement). It is said that judgment is set on Yom HaDin and judgment is sealed on Yom Kippur. This also seems to be thematically related to end time events like when Esau came to meet Jacob with 400 men. This is very similar to this story of David coming with 400 men. In both cases the total number of men was 401. This is the gamatra of aleph tav (את) the sign of Messiah.

Lashes

Deuteronomy 25:1-3 If there is a controversy between men, and they come to judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked. 2 And it shall be, if the wicked man *is* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. 3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then your brother should seem vile to you.

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Comment: Lashes are limited to forty. When Messiah was beaten by the Romans there was no limit. The Romans have no such law. They beat a person until they are satisfied with no regard for the persons well being.

Don't muzzle the Ox

Deuteronomy 25:4 You shall not muzzle the ox when he treads out *the grain*.

Related Scripture: What does it mean don't muzzle the mouth of the ox?

1 Corinthians 9:6-16 Or I only and Barnabas, have not we power to forbear working? 7 Who goes a war any time at his own charges? who plants a vineyard, and does not eat of the fruit of it? or who feeds a flock, and does not eat of the milk of the flock? 8 I Say these things as a man? or does not the Torah say the same also? 9 For it is written in the Torah of Moses, **You shall not muzzle the mouth of the ox** that treads out the grain. Does Elohim take care for oxen? 10 Or did He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plows should plow in hope; and that he that threshes in hope should be a partaker of his hope. 11 If we have sown to you spiritual things, *is it* a great thing if we shall reap your carnal things? 12 If others are partakers of *this* power over you, *are* not we also? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Messiah. 13 Do you not know that they which minister about holy things live *of the things* of the Temple? and they which wait at the Altar are partakers with the Altar? 14 Even so has Adonai ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done to me: for *it were* better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid on me; yes, woe is to me, if I do not preach the gospel!

Comment: We see here how Paul explains that the figure of speech "**Don't muzzle the mouth of the ox**" means that the one who works carrying out justice also should be paid for his work. All the examples in the previous Scripture show that the work of all of these people were rewarded with benefits from what they worked at, so like wise the one who is responsible for punishment of those who had done wrong should also be paid for their work.

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Levirate Marriage (yibum)

Deuteronomy 25:5-10 If brethren dwell together, and one of them die, and who had no child, the wife of the dead shall not marry outside the family to a stranger: her husband's brother shall go in unto her, and take her to him as a wife, and perform the duty of a husband's brother to her. 6 And it shall be, *that* the firstborn which she bears shall succeed in the name of his brother *which is* dead, that his name is not missing out of Israel. 7 And if the man will not take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refused to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak to him: and *if* he stand *to it*, and say, I do not want to take her; 9 Then shall his brother's wife come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that has his shoe loosed.

Comment: If two brothers live together and one of them dies, the living brother shall take his brother's widow and marry her. This is not just a union to produce a single male child who will live in place of his father, this is a lasting marriage that may produce many more children. The wife of the deceased brother could be older or younger than the living brother. I would think that this situation would only be if the ex-wife was still young enough to bear children. This law is why Boaz married Ruth. There was one who was a closer relative to her, but he refused to marry her, so Boaz took her as his wife and redeemed the field that belonged to her deceased husband. The one who refused to marry her took off his shoe as a sign that he would not marry her. He remains nameless in the Scriptures, but Boaz was well known and is in the lineage of Messiah.

Related Scripture: Levirate Marriage in the lineage of Messiah

Ruth 4:1-13 Then Boaz went up to the gate, and sat down there: and, behold, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. 2 And he took ten men of the elders of the city, and said, Sit you down here. And they sat down. 3 And he said to the kinsman, Naomi, that is come again out of the country of Moab, sells a parcel of land, which *was* our brother Elimelech's: 4 And I thought to tell you, saying, Buy *it* before the inhabitants, and before the elders of my people. If you will redeem *it*, redeem *it*: but if you will not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside you; and I *am* after you. And he said, I will redeem *it*. 5 Then Boaz said, **The day you buy the field of the hand of Naomi, you must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance.** 6 And the kinsman said, I cannot redeem *it* for myself, lest I mar my own inheritance: you redeem my right to yourself; for I cannot redeem *it*. 7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; **a man took off his shoe**, and gave *it* to his neighbor: and this *was* a testimony in Israel. 8 Therefore the kinsman said to Boaz, You buy *it* for yourself. So he took off his shoe. 9 And Boaz said to the elders, and *to* all the people, You *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, **to raise up the name of the dead on his inheritance**, that the name of the dead is not cut off from among his brethren, and from the gate

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of his place: you *are* witnesses this day. 11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. יהוה make the woman that is come into your house like Rachel and like Leah, which two built the house of Israel: and you do worthily in Ephratah, and be famous in Bethlehem: 12 And let your house be like the house of Pharez, whom Tamar bare to Judah, of the seed which יהוה shall give you of this young woman. 13 So Boaz took Ruth, and she was his wife: and when he went in to her, יהוה gave her conception, and she bare a son.

A wife can not help her husband in a fight

Deuteronomy 25:11-12 When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him that fights with him, and puts her hand, and takes him by his male anatomy: 12 Then you shall cut off her hand, your eye shall not pity *her*.

Unjust weights

Deuteronomy 25:13-16 You shall not have in your bag different weights, a great and a small. 14 You shall not have in your house different measures, a great and a small. 15 *But* you shall have a perfect and just weight, a perfect and just measure you shall have: that your days may be lengthened in the land which יהוה your Elohim gives you. 16 For all that do such things, *and* all that do unrighteously, *are* an abomination to יהוה your Elohim.

Comment: You shall not have unjust weights in your pouch. This means you are not to buy material with a weight that is more than the standard to buy with and one lighter one to sell to others by. This would enable you to make money deceitfully by cheating others. These weights were used on a balance like the scales of justice that we see inscribed on courthouses today. If a person used unjust weights they in essence believe that יהוה does not exist. We know that our Creator sees and knows everything, so if they believed that they would not be judged, that meant that they did not believe that He even existed. They were denying His existence.

Remember Amalek for the evil he has done

Deuteronomy 25:17-19 Remember what Amalek did to you by the way, when you were coming out of Egypt; 18 How he met you by the way, and struck those who lagged behind, *even all that were* feeble behind you, when you *were* faint and weary; and he did not fear Elohim. 19 Therefore it shall be, when יהוה your Elohim has given you rest from all your enemies around you, in the land which יהוה your Elohim gives you *for* an inheritance to possess it, *that* you shall blot out the remembrance of Amalek from under heaven; you shall not forget *it*.

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יהוה will continue His war with Amalek until the end.

The charge against Amalek is that he attacked Israel right after the Red Sea crossing because he had no fear of יהוה.

Related Scripture: Amalek is a descendant of Esau

Genesis 36:8-12 Esau dwelt in mount Seir: Esau is Edom. 9 And these are the generations of Esau the father of the Edomites in mount Seir: 10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

Esau's son Eliphaz had a son named Amalek. Amalek was the grandson of Esau.

Related Scripture: יהוה will war with Amalek until the end

Exodus 17:14-16 And יהוה said to Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an Altar, and called the name of it Yahovahnissi: 16 For he said, Because יהוה has sworn that יהוה will have war with Amalek from generation to generation.:

[טו] ויבן משה מזבח ויקרא שמו יהוה נסי:

is my miracle < YHVH < its name < and he called < an Altar< Moses built (17:15)

[טז] ויאמר כי יד על כס יה מלחמה ליהוה בעמלק

<against Amalek,<for YHVH<There is a war <of Ya<the throne<on<there is a hand< for<and He said< (17:16)

מדר דר:

<to generation <from generation<

The Torah declares: “For the hand is on the throne of יהוה: (יהוה has sworn) יהוה maintains a way against Amalek ...” The Sages teach that, “ה”'s throne is not complete, as long as Amalek exists in the world. Nor is His name complete.

The Hebrew word (Sworn) (נס) may have been mistranslated as (Signal)(כס)

Sworn = appar. a contraction for 3678, but probably by err.transc. for s#5251: sworn (s# 03676 כס) (kace)

Flag = a flag, a sail, a flagstaff, a signal, banner, pole, sign, standard (s# 05251 נס) (nace)

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God = יה (Ya) shortened form of יהוה

This will change as the book of Revelations declares:

Related Scripture: The end of Amalek's kingdom

Revelations 11:3-17 And I will give *power* to My two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth. 4 These are the two olive trees, and the two lampstands standing before the elohim of the earth. 5 And if any man will hurt them, fire will proceed out of their mouth, and devourer their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, so that it will not rain in the days of their prophecy: and have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, **the beast that ascends out of the bottomless pit** shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also Adonai was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half days, and shall not allow their dead bodies to be put in graves. 10 And they that dwell on the earth shall rejoice over them, and make merry, and shall send gifts to each other; because these two prophets tormented them that dwelled on the earth. 11 And after three days and an half the Spirit of life from Elohim entered into them, and they stood on their feet; and great fear fell on those which saw them. 12 And they heard a great voice from heaven saying to them, Come up here. And **they ascended up to heaven in a cloud**; and their enemies saw them. 13 And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were afraid, and gave glory to the Elohim of heaven. 14 The second woe is past; *and*, behold, the third woe comes quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world have become the kingdoms of Adonai, and of His Messiah; and He shall reign for ever and ever.** 16 And the twenty four elders, which sat before Elohim on their seats, fell on their faces, and worshipped Elohim, 17 Saying, We give You thanks, O Adonai Elohim Almighty, which is, and was, and are to come; because You have taken to You Your great power, and have reigned.

Amalek's kingdom ends Revelations 11:15 is the announcement that Amalek's kingdom is ended and Yeshua will reign forever. Elohim's throne is now complete as He reigns over all the world.

Related Scripture: Messiah will be King of all the earth

Zechariah 14:9 And יהוה shall be king over all the earth: in that day shall there be **one יהוה**, and His name one.

Related Scripture: Foreshadowing of the end times

1 Kings 18:1-46 And it came to pass *after* many days, that the word of יהוה came to Elijah **in the third year**, saying, Go, show yourself to Ahab; and **I will send rain on the earth.** 2 And Elijah went to show himself to Ahab. And *there was* a sore **famine in Samaria.** 3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared יהוה greatly: 4 For

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it was *so*, when Jezebel cut off the prophets of יהוה, that Obadiah took an hundred prophets, and **hid them by fifty in a cave**, and fed them with bread and water.) 5 And Ahab said to Obadiah, Go into the land, to all fountains of water, and to all brooks: perhaps we may find grass to save the horses and mules alive, that we will not lose all the beasts. 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Are* you my lord Elijah? 8 And he answered him, I *am*: go, tell your lord, Behold, Elijah *is here*. 9 And he said, What have I sinned, that you would deliver your servant into the hand of Ahab, to slay me? 10 *As יהוה* your Elohim lives, **there is no nation or kingdom, where my lord has not sent to seek you**: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they did not find you. 11 And now you say, Go, tell your lord, Behold, Elijah *is here*. 12 And it shall come to pass, *as soon as* I am gone from you, that the Spirit of יהוה shall carry you where I do not know; and *so* when I come and tell Ahab, and he cannot find you, he shall slay me: but I your servant fear יהוה from my youth. 13 Was it not told my lord what I did when Jezebel slew the prophets of יהוה, how I hid an hundred men of יהוה's prophets by fifty in a cave, and fed them with bread and water? 14 And now you say, Go, tell your lord, Behold, Elijah *is here*: and he shall slay me. 15 And Elijah said, As יהוה of hosts lives, before whom I stand, I will surely show myself to him today. 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17 And it came to pass, when Ahab saw Elijah, that Ahab said to him, *Are* you he that troubles Israel? 18 And he answered, **I have not troubled Israel; but you, and your father's house, in that you have forsaken the commandments of יהוה, and you have followed Baalim**. 19 Now therefore send, *and* gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves (Asterah, Easter s#0842 שֶׁה) four hundred, which eat at Jezebel's table. 20 So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. 21 And Elijah came to all the people, and said, How long do you *hesitate* between two opinions? if יהוה *is* Elohim, follow Him: but if Baal, *then* follow him. And the people did not answer him, not a word. 22 Then Elijah said to the people, I, *even* I only, remain a prophet of יהוה; but Baal's prophets *are* four hundred and fifty men. 23 Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under it*: and I will dress the other bull, and lay *it* on wood, and put no fire *under*: 24 And call you on the name of your gods, and I will call on the name of יהוה: and **the Elohim that answers by fire, let him be Elohim**. And all the people answered and said, It is well spoken. 25 And Elijah said to the prophets of Baal, Choose you one bull for yourselves, and dress *it* first; for you *are* many; and call on the name of your gods, but put no fire *under*. 26 And they took the bull which was given to them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped on the altar which was made. 27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleeps, and must be awaked. 28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out on them. 29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded. 30 And Elijah said to all the people, Come near to me. And all the people

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came near to him. And he repaired the Altar of יהוה *that was* broken down. 31 And **Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of יהוה came, saying, Israel shall be your name: 32 And with the stones he built an Altar in the name of יהוה:** and he made a trench about the Altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bull in pieces, and laid *him* on the wood, and said, Fill **four barrels with water,** and pour *it* on the Burnt Sacrifice, and on the wood. 34 And he said, **Do it the second time.** And they did *it* the second time. And he said, **Do it the third time.** (*total of 12 barrels*) And they did *it* the third time. 35 And the water ran round about the Altar; and he filled the trench also with water. 36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, יהוה Elohim of Abraham, Isaac, and of Israel, let it be known this day that You *are* Elohim in Israel, and *that* I *am* Your servant, and *that* I have done all these things at Your word. 37 Hear me, O יהוה, hear me, that this people may know that You *are* יהוה Elohim, and *that* You have turned their heart back again. 38 Then the fire of יהוה fell, and consumed the Burnt Sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. 39 And when all the people saw *it*, they fell on their faces: and they said, יהוה, He *is* Elohim; יהוה, He *is* Elohim. 40 And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 41 And Elijah said to Ahab, Get you up, eat and drink; for *there is* a sound of abundance of rain. 42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down on the earth, and put his face between his knees, 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, **Go again seven times.** 44 And it came to pass at the seventh time, that he said, Behold, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, say to Ahab, Prepare *your chariot*, and get down, that the rain not stop you. 45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. 46 And the hand of יהוה was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings 19:1-21 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, So let the gods do *to me*, and more also, if I do not make your life as the life of one of them by tomorrow about this time. 3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongs* to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O יהוה, take away my life; for I *am* not better than my fathers. 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said to him, Arise *and* eat. 6 And he looked, and, behold, *there was* a cake baked on the coals, and a cruse of water at his head. And he ate and drank, and laid down again. 7 And the angel of יהוה came again the **second time,** and touched him, and said, Arise *and* eat; because the journey *is* too great for you. 8 And he arose, and ate and drank, and **went in the strength of that meal forty days and forty nights** to Horeb the mount of Elohim. 9 And he came there to a cave, and lodged there; and, behold, the word of יהוה *came* to him, and He said to him, Why are you here, Elijah? 10 And he said, I have been very jealous for יהוה Elohim of hosts: for the children of

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Israel have forsaken your Covenant, thrown down Your Altars, and slain Your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. 11 And he said, Go, and stand on the mount before יהוה. And, behold, יהוה passed by, and a **great and strong wind** tore the mountains, and broke in pieces the rocks before יהוה; *but יהוה was* not in the wind: and after the wind an **earthquake**; *but יהוה was* not in the earthquake: 12 And after the earthquake **a fire**; *but יהוה was* not in the fire: and after the fire **a still small voice**. 13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood at the entering in of the cave. And, behold, *there came* a voice to him, and said, What are you doing here, Elijah? 14 And he said, I have been very zealous for יהוה Elohim of hosts: because the children of Israel have forsaken Your Covenant, thrown down Your Altars, and slain Your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. 15 And יהוה said to him, Go, return on your way to the wilderness of Damascus: and when you come, **anoint Hazael to be king over Syria**: 16 And **Jehu the son of Nimshi shall you anoint to be king over Israel**: and **Elisha the son of Shaphat of Abelmeholah shall you anoint to be prophet in your place**. 17 And it shall come to pass, *that* him that escapes the sword of Hazael shall Jehu slay: and him that escapes from the sword of Jehu shall Elisha slay. 18 **Yet I have left Me seven thousand (7000) in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him**. 19 So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with twelve yoke (12) of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle on him. 20 And he left the oxen, and ran after Elijah, and said, Let me, I ask you, kiss my father and my mother, and *then* I will follow you. And he said to him, Go back again: for what have I done to you? 21 And he returned back from him, and took a yoke of oxen, and killed them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and ministered to him.

Comment: We see much imagery that relates to the end times. There had been no rain for three years. There was widespread famine. Those who had followed יהוה were in hiding. They had searched the whole known world to find the anointed of יהוה, those who were obeying the Covenant were being killed. Those who were following Baalim were accusing those who were obedient to the Covenant of causing the problem. There was a show of power and יהוה proved that He alone ruled the world. The people believed but the weak ruler only went home and told his wife the Queen and she vowed to kill יהוה's prophet. The sacrifice was offered at the time of the evening sacrifice, meaning that the offering of sacrifices had ceased just as it will in the future. Elijah traveled for forty days, a veiled reference to the forty years in the wilderness and met with יהוה as Israel did when they came out of Egypt. Elijah turns his job over to another prophet and another king, like the two witnesses ending their job and Yeshua beginning His reign as prophet and king and the number seven thousand was used like the seventh thousand year period of time. The number twelve was used in counting oxen. The twelve tribes will be strengthened to be an aleph (1), implying unity and strength.