

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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Aliyot of the Torah:

1. 21:10-21
2. 21:22-22:7
3. 22:8-23:6 (Hebraic Version 23:7)
4. 23:7(8)-23:23 (24)
5. 23:24(25)-24:4
6. 24:5-13
7. 24:14-25:19
8. **Maftir:** 25:17-19

Haftarah: Yeshayahu/Isaiah 54:1-10

The Apostolic Writings: Hitgalut/Revelations 12:1-14:20

Aliyot of the Apostolic Writings:

1. Hitgalut/Revelations 12:1-12
2. Hitgalut/Revelations 12:13-18
3. Hitgalut/Revelations 13:1-12
4. Hitgalut/Revelations 13:13-18
5. Hitgalut/Revelations 14:1-20

Ki Tetsé means “when you go out”.¹

First Aliyah 21:10-21

21:12-13 “Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 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.” –

Here is yet another example of how different Yahweh deals with the captives, this is contrary to the practices of the world that does not have Yahweh. According to the Torah, they had to be treated differently. The captive women from another nation had to be respected; for a whole month they were allowed to mourn the loss of their family and, at the end of this time, she could either become the wife of her captor or go freely. Undoubtedly, this is the justice that Yahweh wanted to instill in His people leaving no room for ill-treatments or injustices. Yeshua said: “For I say unto you, ‘That except your righteousness shall exceed the righteousness of the scribes and Perushim, ye shall in no case enter into the kingdom of Yahweh (**Matityahu/Matthew 5:20**).’”

“A full month” ... We may approach this passage from another perspective. The captive women may be compared to Yisrael that was in the world (Mitzrayim); Yahweh took her out of the house of bondage of Pharaoh. When her former owner died after being defeated by the power of Yahweh, she was free to marry El Shadday. The Torah is the expression of Yahweh’s character and He did not neglect His Torah, he waited some time in order to marry Yisrael again. Consequently, there was an impasse between their exit from Mitzrayim and the giving of the Torah, the Ketuvah (marriage contract) given in Har Sinai.

21:14 “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

¹ **כִּי-חִזֵּא לְפָלַחֲמָה** /ki-tetze lamilhamah/ When you go out to war.

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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not make merchandise of her, because thou hast humbled her.” –The purpose of this procedure is to make the woman unpleasant for the man. It is not an ideal situation that he takes her as a wife for the negative consequences that there could result from such marriage. So, this treatment is meant at discouraging him from an inconvenient marriage, that is precisely why Yahweh establishes these rules so that he could finally realize that it is not convenient for him to marry her. The Torah is not against this kind of marriage nor is it favor it either.² If, in spite of all these, the man persisted in marrying her, he could do it. However, the odds were that, in time, she would become a hated wife and eventually, she would have rebellious children. According to a Midrash, the mother of rebellious Avshalom (“*’ăbiyshâlōm*” אָבִישָׁלֹם H53 is father of peace) was a Gentile by the name of Maacah (“*ma’ăkâh*” מַעֲקָה H4601 means bruised, depression) the daughter of Talmai king of Geshur (**Shmuel Bet/2 Samuel 3:3**), who was taken captive in the war that King David won against the king of Geshur.

2 Devarim/Deuteronomy 7:2-4 “And when YAHWEH thy Elohim shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. **Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods:** so will the anger of YAHWEH be kindled against you, and destroy thee suddenly.” This is an express prohibition for the people of Yahweh to make marriage with the pagans. This is the 427th mitzvah: Prohibition to make marriage with an idol worshipper (**v.7:3**). What’s more idolaters were not allowed to reside in Eretz Yisrael unless they had forsaken they idol worshipping. As a matter of fact, the “**guer toshav**” were

21:15-16 “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. Then it shall be, when he maketh his sons to inherit that 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.” –The Hebrew word for “**firstborn**” is “**beḥôr**” בְּכֹר H1060 that comes from “**bâhar**” בָּהָר H1069 a primitive root; properly to burst the womb, that is, bring forth first child (new fruit); firstborn; hence chief: - eldest (son), first-born (-ling). Some examples may be found in **Bereshit/Genesis 49:3; Devarim/Deuteronomy 21:17; Tehilim/Psalms 78:51, 105:36; Shemot/Exodus 13:12-16.** This precept helps us to better understand what Yaaqov did when he gave Yosef’s sons the birthright. He did it not because he was the son of his beloved wife Rajel but for other motives. Reuven had lost the birthright for his sin of adultery. Shimon and Levi also had lost the birthright because of their violence against the city of Shejem. Although

resident foreigners that had vowed to forsake their pagan practices, that is, the worship of idols although, they were not forced to observe the Torah or the kashrut laws. They were welcome to reside in the land as long as they did not practice idolatry. There is a precedent in the Scriptures concerning such marriages: Ruth, the Moabite, the daughter-in-law of Naomi’s. Her husband had died and they had to return to Yehudah for there was famine in the land and they were destitute. She decided to stay in the land with the people and their Elohim while her daughter-in-law returned to her land and to her gods. (**Ruth 1:15-16**). Therefore, provided that there was a conversion onto Yahweh, a foreign woman could in fact make marriage with a Yisraelite. (Note of translator).



Yehudah received the special blessing as the monarchic tribe, the birthright was given to Yosef through a prophetic revelation as it is recorded in **Divre Hayamim Alef/ 1 Chronicles 5:1-2**. All of this needs to be understood as a sign of spiritual elevation of Yaaqov, well-versed in the instructions of Yahweh and his subjection to them, even before the written Torah.

21:17 “**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.**” – Yet again, the precept favors justice making no room for excuses to observe it. The double portion of the firstborn means that he receives a double share of the inheritance among his brothers who have the right to it.

(Bereshit/Genesis 43:33;

Devarim/Deuteronomy 12:17, 21:15; **Divre Hayamim Bet/2 Chronicles 21:33**). This meant that Yosef would be Yaaqov’s successor in the role of father; that he would be the **rosh mispajah** (head of the family); and that he would function as the Kohen of the house (**Shemot/Exodus 13:2; 22:29; 34:19**). Yeshua receives the title of firstborn in **Matityahu/Matthew 1:25; Hilel/Luke 2:7, 2:23**. He is the firstborn not just for the moment of His birth, but because He is recognized as the firstborn of every creature as it is written in **Kolosyim/Colossians 1:15**;

Romanyim/Romans 8:29: He is called the firstborn among many brethren; in **Kolosyim/Colossians 1:18** He is also recognized as the firstborn from the dead. The author of the epistle to the Hebrews asserts that He is the firstbegotten who was introduced into the world (**Ivrim/Hebrews 1:6**) and that those of the kehilah of the firstborn are written in the heavens (**Ivrim/Hebrews 12:23**). Yohanan’s vision also saw

Him as the he first begotten of the dead in **Hitgalut/Revelations 1:5**.

21:18 “**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.**” –The Hebrew word for “**stubborn**” is “**sârâr**” סָרָר H5637 which means to turn away, that is, (morally) be refractory, obstinate: backsliding, rebellious, revolter (-ing), slide back, stubborn, withdrew. The Hebrew word for “**rebellious**” is “**mârâh**” מָרָה H4784 is bitter (or unpleasant); (figuratively) to rebel (or resist; causatively to provoke): - bitter, change, be disobedient, disobey, grievously, provocation, provoke. Rebelliousness is a serious attitude and it needs to be corrected since the early ages of a child before adolescence.

21:20 “**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’.**” –A gluttonous character is considered as very negative by the Torah. Temperance is one of the fruit of the Ruah of Holiness. Rav Shaul warns the kehilot about it in **Galtyim/Galatians 5:23; Timoteos Bet/2 Timothy 1:7**. Self-discipline is essential in the behavior of a servant of Yahweh and it needs to be taught to the children since a very early age as a priority. Parents must teach their children to dominate their impulses and to be guided by elevated spiritual principles. The rejection of the lack of temperance is a recurrent issue in the Torah. There are two areas where the individuals must learn to restrain themselves, eating and sex. Spiritual maturity shall not be achieved until these areas are controlled. Drunkenness is also rejected by the Torah. Mashiaj was falsely accused of being a gluttonous and a



winebibber (**Matityahu/Matthew 11:19**). He said: “The Ben HaAdam (Son of man) came eating and drinking, and they say, ‘Behold a man gluttonous, and a winebibber, a friend of publicans and sinners’. But wisdom is justified of her children.

Second Aliyah 21:22-22:7

21:22 “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.” –One of the four forms of execution was by strangulation. Here it does not refer to strangulation but to execute a man first and then hang him to a tree. The Hebrew word for “tree” is “**éts** עֵץ H6086 (pl. “**étsiyim**” עֵצִים) which means tree (from its firmness); hence wood (plural sticks): staff, stalk, stick, stock, timber, tree, wood. According to this, many consider that Yahshua HaMashiaj could have been hung to a tree. Rav Shaul seems to confirm this in **Galtyim/Galatians 3:13**. Other affirm, on the other hand, that this kind of execution totally rules out the possibility of an execution by means of a cross in favor of a wood trunk instead of a tree. Even, the hyper dispensationalist E.W. Bullinger sustains that “**σταστός**” (stauros), which is “**cross**” in Greek was nothing but a vertical shaft used by the Romans to impale those who were condemned to die on a cross. “**σταστός**” (stauros) means one staff. It never means two pieces of wood joined together at an angle.³ In fact, the Latin word “**crux**” means one simple pole or staff, according to the

“Concordance and Lexicon of New Testament Greek Words in English” published in 1877.

21:23 “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 YAHWEH thy Elohim giveth thee for an inheritance.” –It should be noted that death by hanging was not a Hebrew form of execution. The reference here, as in the previous verse, is to the vertical staff or wood. Anyway, whatever the execution method of execution applied causing the death, this precept prescribed that the dead body should not be exposed until its state of putrefaction and to be eaten by the birds. The corpse had to be bury the same day. It may be inferred that this was meant to prevent contamination of the surrounding environment with the strong nauseating stench. The rotting corpse in a hot climate may produce ceremonial uncleanness to all the land because the land is Yahweh’s. **Vayikra/Leviticus 25:23** says “The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.” **Bemidbar/Numbers 35:34** says: “Defile not therefore the land which ye shall inhabit, wherein I dwell: for I YAHWEH dwell among the children of Yisrael.”

Let us make a deeper analysis of these verses.

Devarim/Deuteronomy 21:22-23: “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. His body

³ “stauros” σταυρός G4716 a stake or post (as set upright), that is, (specifically) a pole or cross (as an instrument of capital punishment). It comes from G2476 “ἵστημι” histēmi which means, among other meanings, to stand (transitively or

intransitively) to hold up, to set (up), stand up. (Note of translator).



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 the LORD thy God giveth thee for an inheritance.”

As a prophetic shadow of the death of Yahshua HaMashiaj, this verse says that his dead body was not to remain all night on the tree. “When the even was come, there came a rich man of Arimathaea, named Yosef, who also himself was Yahshua's disciple. He went to Pilate, and begged the body of Yahshua. Then Pilate commanded the body to be delivered (**Matityahu/Matthew 27:57-58**).” Verse 23 describes the humiliation that suffered our Mashiaj in order to give us salvation. “Mashiaj 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’ (**Galatians 3:13**).”

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.” –This precept sets a higher standard to the concept of brotherhood. We may not turn a blind eye or act with indifference or apathy because these are agents that disturb unity. A true servant of Yahweh cannot ignore or hide something that is found instead when he knows it belongs to his brother, he must return it to the owner. This precept acts contrary to the common mundane practice of refusing to assist others when they are in trouble. **Zejariah/Zechariah 7:9** correctly admonishes: “Thus speaketh YAHWEH TZEVAOT, saying, ‘Execute true judgment, and shew mercy and compassions every man to his brother.’”

It is advisable not to keep your neighbor's property. The appropriation of neighbor property is considered theft, even when one wastes his time.

22:2 “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.” –The Talmud says that “if it is an animal that eats and works, it must eat and work. But if it is an object that does not eat or work, it should be sold. The resulting money should be kept for safekeeping and the money would be returned to the owner. Therefore, the individual who has lost something suffers no loss if it is an object that deteriorates with time.”

22:3 “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.” –A servant of Yahweh must not ignore the suffering of a stray animal but he must take care of the animal in order to return it when the owner claims it. Shemot/Exodus 23:4-5 expresses the same principle which applied to all kinds of property, be it an animal or an object (**Vayikra/Leviticus 19:18; Devarim/Deuteronomy 15:1-11; 12-18**).

This principle of the Torah is intended to foster honesty in the people regarding the safekeeping and the returning of missing property. Today, the Swedish police receive missing objects handed to them for safekeeping until the owners either claim them or notify the missing objects. A small cash reward is usually given for the finder's honesty and trouble.

22:5 “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 YAHWEH thy Elohim.” –The Torah categorically forbids the Torah observant individuals to wear the garments pertaining to the opposite gender. The use of the term “abomination” stresses the negative character of this practice. In Hebrew “*herpâh* חֶרֶפָה H2781 that comes from *hâraph* חֶרֶף H2778 to pull off, that is, (by implication) means to expose (as by stripping) means contumely, disgrace, the pudenda (sexual organs): rebuke, reproach (-fully), shame. This word is used several times in Sefer Devarim in connection with the pagan worship of the Kenaanites. **Melajim Bet/2 Kings 10:22** suggests that the vestures for the worship of Baal were different –somewhat asexual in appearance. Also, in **Melajim Bet/2 Kings 23:7** there is a reference to women weaving hangings (adornments) for the sodomites involved in the worship of Asherah or Astarte (“*’ăshērâh* אֲשֶׁרָה H842), the Phoenician goddess of fertility of the Kenaanites. Both men and women wore the same vestures in the cult of Asherah, the goddess of fertility.

This precept has the purpose of preventing the kadosh people to be dragged down by such practices, as travestism, for they disregard the natural patterns producing softness and lack of manly appearance or manners and effeminacy in men as well as immodesty and brazenness in women; and lightness of character and hypocrisy in both. Not only does Yahweh forbid them but also consider them abominable. “For this cause, Yahweh gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward

another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet (**Romanyim/Romans 1:26-27**). ”

22:6-7 “If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.” –The Torah promises long life to those who do not treat animal with cruelty. Cruelty shortens our life span. We were created to show compassion for the weak animals and for the fragile creatures. Nature itself teaches us that if we do not manage it properly, we would be harmed ourselves in the long run. If plants are not watered, they die. If chickens are not fed, they would not lay eggs. If we are sensitive to nature, specially to animals, it will be well with us and we will have a long life. This precept embodies a promise of wellbeing for those who keep it. So this is not the function of environmentalists and animal protection activists only; it is a duty of every servant of Yahweh who keeps the Torah completely.

Third Aliyah 22:8-23:6 (23:7 Hebraic Version)

22:8 “When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.” –We are in the presence of a precept that establishes the grounds to show respect for the protection of others. All of the ethical principles that governs what we call today human rights derives



from this precept. The houses in Yisrael used to have a flat roof that was used a place of reunion (**Yehoshua/Joshua 2:6; Shmuel Alef/1 Samuel 9:25; Shmuel Bet/2 Samuel 11:2**). In order to prevent people from falling off the roof of the house bringing blood to the house, if a new house was built the owner had to build a battlement to protect others. This precept denotes responsibility and concern for the wellbeing of others. This precept also makes the owner of the house morally and legally accountable for the irresponsible transgression of the precept in case of an accident occurred.

22:9 “Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.” – This precept is applicable, in the first place, to Eretz Yisrael. But the Halajah establishes that it is also applicable in other lands. The Torah refers first to the house, then to the vineyard, and finally the woman for it is not wise to marry first and then look for a job and a house.

At Peshat level, we understand from the text that the product of the vineyard will be compromised if we mix two kinds of seeds. At Remez level, according to **Yeshayahu/Isaiah 5:7**, we may compare the vineyard with Yisrael. There cannot be two kinds of seeds in Yisrael. Namely, those who fear Yahweh and obey the Torah and those who are pagans disobedient to the commandments and lovers of their own selves as Rav Shaul defined them (**Timoteos Bet/2 Timothy 3:2**). According to the precept in **Devarim/Deuteronomy 7:1-4**, these groups must not be together nor make marriage between them because history and the biblical records have proven that this assimilation always end up in the destruction of the people consecrated to Yahweh. We must

always remember the teachings of Yahshua in **Hilel/Luke 8:11 and Matityahu/Matthew 17:20**.

22:10 “Thou shalt not plow with an ox and an ass together.” –At Peshat level, we may refer to the fact that the purpose of this precepts is to protect the animals from hurting themselves when working together and from breeding between them. Breeding animals of different species is prohibited by the Torah. Before the **Mabul** (Flood, נֹזֶל), different species of animals were mixed resulting in the corruption of all flesh not men only (**Bereshit/Genesis 6:12**).

At Remez level, the allegorical interpretation of the text, oxen may be compared to the leaders who minister in the kehilot. In **Korintiyim Alef/1 Corinthians 9:9-11**, the leaders are compared with working oxen. It is not good to have leaders work together when they have different visions and as a result there is not unity among them. No one can be allowed in any capacity of leadership unless they have the Ruaj of Mashiach and they are born again.

As there is no communion between light and darkness, these verses teach that an individual from the people kadosh should not make business with a person outside the congregation. Even if it looks as the wisest alternative to improve your business or enterprise; it is contrary to the will of Yahweh. Work with your brethren, who fear and obey the precept of Yahweh as you do, because this will increase Shalom and prosperity in everything you undertake.

22:11 “Thou shalt not wear a garment of divers sorts, as of woollen and linen together.” –In the opinion of the Sages, the two sorts of threads that cannot be woven or plaited together are wool and

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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linen. Wool is a natural fiber from a kosher animal, linen is of vegetable origin and it represents the soil. According to the Talmud, it is only permitted to mix wool and linen in making the Tzitziyot. The Tzitziyot are made of wool and it is permitted to wear them on a garment made of linen.

These prohibitions in the three levels: soil, animal, and clothes are a way to remind us that we must be very careful not to trespass the limits of the Torah or to mix concepts. But we must learn to know the difference between them. For the scholars of the Torah this is important because it sets the standards for the interpretation of the text, prevents the proliferation of preconceived ideas that deals with the text in such a way as to find in them ways to “make legal” even the craziest of conclusions. This precept is a danger sign warning to us to stay away from this mistaken course of action that has created so many heretic doctrines and denominations in the so called protestant churches.

22:12 “Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.” –About this particular verse, Aryeh Kaplan observes that there are three words that need to be defined: **Tzitzit** (ציצת H6734), **pattyl** (פָתִיל H6616), **gedilim** (גָדְלִים H1433).

There is just another instance in the Tanaj of the word “**Tzitzit**” (ציצת) in **Yejezkel/Ezequiel 8:3**: “And he put forth the form of an hand, and took me by a lock of mine head (**Tzitzit**). The Talmud explains that the **Tzitzit** is a set of strands that hang freely resembling a hair lock. This is the first characteristic required for the **Tzitzit**. They must have a certain number of independent free-hanging strands; this part is called the “**kânâph**” (קָנָף H3671 which means an edge

or extremity; specifically, (of a bird or army) a wing, (of a garment or bed clothing) a flap).

The Torah says that the **tzitzit** shall have a blue woolen twined strand (**pattyl** פָתִיל H6616). The word **pattyl** פָתִיל or twined strand has a particular meaning with three specific connotations.

The first connotation of **pattyl** פָתִיל is that this twined strand has to be coiled or twisted around the other strands. The **pattyl** פָתִיל has to be coiled around the free hanging strands, the **tzitzit**. In ancient times, it was the blue strand that was coiled around the white strands.

The second connotation is that **pattyl** פָתִיל refers to two strands that have been coiled or twined onto themselves. So, every **tzitzit** is made of twined threads to form a cord. According to Halajah authorities, the word strand always refers to twined threads and that is a rule for making the **tzitzit**.

The third connotation of the word is almost a combination of the other two mentioned before. The word means both **united** and **twined** denoting a double thread. That is why we make the **tzitzit** with four strands which are folded to obtain eight strands. The blue strand that was used in the kohanim’s garments was also passed through a hole and then folded.

In summary, the Torah says “Thou shalt make thee fringes upon the four quarters of thy vesture wherewith thou coverest thyself.” This indicates that the **tzitzit** are fastened to garments that have four corners or that are rectangular. This is why the talit and the talit katan are rectangular in shape.

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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The word **gedilim** (גָּדְלִים) itself tells us an important detail about the **tzitzit**. While the **tzitzit** are free hanging threads of hair locks, **gedilim** means threads or hair locks that are twined or interwoven into a braid or cord. According to what has been explained, one thread even if it is folded or plaited does not qualify as a **gedil**. There should be a minimum of two double threads. The word **gedilim** (גָּדְלִים) is in plural which means that there must be a double strand in every corner of the garments. This is a reference to the **tzitzit** having four double locks or strands. According to tradition, **Gedil** means two threads, **gedilim** means four threads.

In summarizing, the **tzitzit** has two main parts: that of the free hanging strands which are called “**kānāph**” (כָּנָף H3671). The second part, that is, the upper section is where the strands are fastened together with the blue cord coiled around the white ones. Following esthetic considerations, the jajamim determined that the upper part has to be one third (1/3) of the total length of the **tzitzit**, consequently, the “**kanaf**” then being two thirds (2/3) of the length of the **tzitzit**.

4 According to the Torah, the marriage procedure has two stages: “**erusin**” y “**nisuin**”. The first stage the betrothed woman is forbidden for other men but she still does not live with her husband. In this stage, “**erusin**”, the husband completes the transaction that makes the marriage legal although, the marital union is part of the second stage, “**nisuin**” after which the woman can live with her husband and then the matrimonial contract or “**Ketuvah**” is written. In ancient times, the time from the first stage to the second stage could be very long. Nowadays, it is done immediately. In this case, if the woman had had sexual relations with another man after the “**erusin**” ceremony, she is considered an adulteress. According

Wearing the **tzitzit** is a powerful exercise of obedience that foster a constant reminder of the Ten Words (Aseret HaDevarim), the ten most important ten words of our existence. Because they determine how to conduct ourselves guiding our day to day decisions, making the difference between success and failure, blessing and curse, and eventually leading us to achievements or setbacks in our everyday work.

22:20 “**But if this thing be true, and the tokens of virginity be not found for the damsel.**” –This text is saying that the betrothed maid had committed adultery after the betrothal ceremony that is called “**erusin**” in Hebrew. After that, the husband paid the dowry –approximately 50 shekels of silver, given to her father as a token of gratitude and not as a sign of purchase implying that he was able to support and provide for her by himself.⁴

22: 25-26 “**But if a man find a betrothed damsel in the field, and the man force her, and lie with her:**

to Kelubot 44b, when the Torah says “But if this thing be true, and the tokens of virginity be not found for the damsel”, it means that the husband has witnesses that she had committed adultery after the “**erusin**”. The accusation is not just a complaint that she was not a virgin because she might have had an accident or lost her virginity due to a natural circumstance, in which case, she was not punished. Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah Ki Tetze, Devarim 22:20. Explanatory notes No-92-93. (Note of translator).



then the man only that lay with her shall die.5 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter.” –After dealing with several different cases of matrimonial infidelity, a case of rape is brought up, condemning the despicable act and providing that the defiled woman receives no punishment because she was forced. Here, rape is equated to murder; when a woman is raped is as if she had lost her life. No servant of Yahweh may in any guise consent to the abuse and violence against any woman. Torah observant individuals live to the highest standards of a Righteous and Compassionate Elohim.

22:30 “A man shall not take his father's wife, nor discover his father's skirt.”⁶ –This verse is the basis for judging a case of immorality in the Brit Hadashah.

Korintyim Alef/1 Corinthians 5:1-8: “It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Adon Yahshua HaMashiaj, when ye are gathered together, and my spirit, with the power of our Adon Yahshua HaMashiaj, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved

in the day of the Adon Yahshua. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Mashiaj our Pesaj (Passover) is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

The phrase “deliver such an one unto Satan” implies excommunication because the world outside the congregation of Yahweh is the domain of the adversary. (**Yohanan/John 12:31, 16:11; Maaseh Sheliajim/Acts 26:18; Kolosyim/Colossians 1:13**).

We understand that the community of believers is the people of Yahweh.

Going into the depths of this verse, we may say that this was not a stone cold judgement. But it was meant to bring that individual to repentance in order to be saved. In this time and age, people are being excommunicated from the congregations without remorse or pain, without even considering that he has committed a trespass and he has been hurt by the adversary and that he needs to be restored. We must not abandon him by turning our backs on him and avoiding him like he as a contagious plague.

The administration of discipline, even expulsion, serves the purpose of celebrating Pesaj without jametz, any sin that may contaminate the congregation. The jametz in this case is the breaking

5 This verse (v. 22:25) has been added by the translator to provide more details for the better understanding of the precept. (Note of translator).

6 Devarim/Deuteronomy 23:1 (Hebraic Version). (Note of translator).

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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of the Torah brazenly before the congregation and the congregation was not doing anything to rebuke it. We must make a firm stand against the jametz to take it out of our congregations. In the same way a rotten fruit spoils the rest; a little leaven leavens the whole lump.

We must avoid the jametz of sin. Take it out of your homes and live by the Torah of Yahweh to the full extent of your strength, Yahweh will do the rest.

23:1 “He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of YAHWEH.” –It is not idle to remind that a castrated man is a man whose testicles have been bruised. It has been discovered that this practice –inflicted or self-inflicted- was aimed at avoiding to have children. The prohibition to enter in the congregation of the kadoshim has nothing to do with sharing the service of Yahweh but with being unable to have progeny. The Torah prohibits the sterilization of men and animals.

23:2 “A bastard shall not enter into the congregation of YAHWEH; even to his tenth generation shall he not enter into the congregation of YAHWEH.” –The Hebrew word for “bastard” is “mamzer” (“**mamzér**” מַמְצֵר H4464 from an unused root meaning to alienate; a mongrel, that is, born of a Yisraelite father and a heathen mother: bastard.) which means an illegitimate

child the result of incest or adultery. They could not marry with an Yisraelite. The mamzer is the result of an illegal sexual relations sanctioned with karet, even if the judges do not condemn them, Yahweh shall surely do it. *The expression “shall he not enter into the congregation of Yahweh” means that he cannot marry a Yisraelite woman. Therefore, the term mamzer does not mean that that person could not be considered a Yisraelite. Since his/her parents are Jewish, he/she will be considered a Jew in every sense. Only one restriction applies: they can never marry a man or woman of Yisrael. However, a mamzer may make marriage with a woman convert (guiyoret) or with a mamzeret (a female bastard). Inversely, a mamzeret can marry a man convert (guer) or a mamzer.* Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah Ki Tetze, Devarim 23:2. Explanatory note No-116. (Note of translator).

23:3 “An Ammonite or Moavite shall not enter into the congregation of YAHWEH; even to their tenth generation shall they not enter into the congregation of YAHWEH forever” –Ruth was a Moavite; Naamah (“**na'āmāh**” נָעָמָה H5279), the wife of King Shelomo and mother of King Rehavam (“**rechab'ām**” רְחַבְעָם), was an Ammonite (Melajim Alef/1 Kings 14:21). They both made it to the congregation of Yahweh by marriage and they are part of the genealogy of Mashiaj. This indicates that the prohibition applied only to men according to the Halajah.⁷

⁷ The expression “**shall he not enter into the congregation of Yahweh**” in this verse does not mean that the Ammonite and the Moavite are forbidden to be part of the people of Yahweh. Rather, it means that they are allowed to convert to Judaism otherwise this verse would make no sense saying that **cannot**

enter the congregation of Yahweh until the tenth generations; if there is no option of conversion, then there would be no tenth generation either (Gur Arye). Commentaries by Rashi and explanatory notes by Aryeh Coffman on parashah



23:4 “Because they met you not with bread and with water in the way, when ye came forth out of Mitzrayim; and because they hired against thee Bilam the son of Beor of Pethor of Mesopotamia⁸, to curse thee.” – We must remember that the founders –Moav and Ammon- of both these nations (The Moavite and the Ammonite) were born of an incestuous relation between Lot and his two daughters (**Bereshit/Genesis 19:31-38**). The Torah also relates a number of shameful conducts toward the people of Yisrael because they had acted in an opportunistic, selfish, and evil intentioned manner. For this reason, the Moavite and the Ammonite shall not enter the people of Yisrael. The Talmud jajamim, though, interpreted that this prohibition applied only to the men of both peoples guilty of the shameful deeds mentioned above. (Talmud Yerushalmi, Lebamot 88, Halajah 3).

An example of this is Ruth, who was a Moavite and she became part of Yisrael (**Ruth 1:6**). The lesson from this precept is a judgement so severe and long lasting for the Moavite and the Ammonite that it should be taken as a warning for those who refuse us assistance when we are in times of affliction. Also those who act in an opportunistic and rapacious way adding stumbling blocks so that we may decline totally and faster while concocting plans against us with our enemies. Although they work in the shadows, Yahweh shall not hold them guiltless but their sentence of exclusion shall be irreversible.

Ki Tetze, Devarim 23:3. Explanatory note No-117. (Note of translator).

8 Aram Naharayim “*ăram nahărayim*” אֶרְםָ נַהֲרַיִם H763 which means Aram of the two rivers (Euphrates (Perat “perât” פֶּרַת H6578) and Tigris) Mesopotamia. (Note of translator).

Yahshua said: “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea (**Matityahu/Matthew 18:6**).”

Fourth Aliyah 23:7-23:23

23:7-8 “Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Mitzriy⁹; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of YAHWEH in their third generation.” –in previous commentaries, we have said that the city of Rome was founded by a descendant of Edom. At Remez level, we may say that the Edomite is a type of the follower of Mashiaj with a Hellenistic design molded after a Greek philosophical way of thinking, the patristic mixtures, and the independent plurality of Protestantism. However, we are not allowed to despise the Christians in spite of the damage they have done, and still do, to the believers who strive to be faithful to the Torah of Yahweh. Many Christians are our brethren, namely, those who have the Ruaj of Yahshua HaMashiaj. “The same came for a witness, to bear witness of the Light, that all men through him might believe (**Yohanan/John 1:7**).”

9 Mizriy “*mitsriy*” מִצְרִי H4713) an inhabitant of Mitzrayim: Egyptian.

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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23:8 “**The children that are begotten of them shall enter into the congregation of YAHWEH in their third generation.**” –From this passage we learn that whoever makes a man sin causes him more damage if he killed him because sin undermines his character while depriving him of the world to come (Olam Habah). Pharaoh killed Yisraelite babies in River Nile and enslaved the people of Yahweh; Edom drew his sword against his brethren the children of Yaaqov. Nevertheless, the All Merciful Elohim decreed that the descendants of those nations could enter the congregation of Yisrael from the third generation.

23:9-14 “**When the host goeth forth against thine enemies, then keep thee from every wicked thing. If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp. But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. Thou shalt have a place also without the camp, whither thou shalt go forth abroad. And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. For YAHWEH thy Elohim walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.**” –This text refers to times of war. The Shejinah, the Divine Presence, had to accompany the army so that Yisrael could overcome the enemies. The wars in Yisrael depend entirely on the presence of the Shejinah, the Divine Presence. The manifestation of the Divine Presence in the army calls for the highest standard of holiness both

physical and ceremonial. In this case, it refers to seminal emissions and the discharge of feces in the camp. For Yahweh to deliver us from all perils our lives must be without reproach outside the reach of HaSatan. Holiness is our best defense. Wickedness opens a breach in the spiritual defense around the kadoshim. Therefore, when there are struggles in our lives we must take special care that the adversary has no grounds for accusations or to inflict damage in us. If give way for wickedness among us it will be very difficult to defeat the enemies, visible or invisible. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Efesyim/Ephesians 6:12).”

23:11-13 “**But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. Thou shalt have a place also without the camp, whither thou shalt go forth abroad. And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.**” –Yahweh has established the precept that if a soldier has had a seminal emission at night, he had to be removed from the camp and after he had immersed in a mikveh, he may return to the camp at sundown. Let us bear in mind that without holiness and pureness there is not presence of Yahweh. He moves in the cleanliness of character as well as in every other aspects of holiness. We cannot expect His presence to manifest to deliver us from our adversaries if our lives are plagued with uncleanness. This verse is also an exhortation for those who walk in the Hebrew Roots of the Biblical Faith to endeavor in the study and scrutiny of the Torah. For as long as we keep this principle, we shall



not ignore the presence of Yahweh in our midst. Success or failure depend on being ready. Yeshua taught: “And they that were ready went in with him to the marriage: and the door was shut (**Matityahu/Matthew 10:25b**).” The five virgins who were not ready were left outside. He himself said that He delivers from the enemies and He delivers to the hands of the enemies, not because their wish, but because every act of indecency is the beginning of defeat.

23:15 “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.” – This verse refers to a pagan slave escaping from his master seeking refuge in Eretz Yisrael. The runaway slave shall not be returned to his master. The case of Onesimus is not the same because he did not run away from outside Yisrael seeking refuge in the land of Yisrael. That is why Rav Shaul sent him back to his master. The word “**master**” is translated from the Hebrew word “*adonayv*” אֲדֹנָיו (vav (ו) - yud (י) - nun (ן) - dalet (ד) - alef (א)) that comes from “*âdôn*” H113 (pl. “*âdônîym*”, אֲדֹנִים) from an unused root meaning to rule: sovereign, that is, controller (human or divine): - lord, master, owner. In this text, it means masters, owners which indicates that one person may be referred to in plural in the Torah, typical application for slave owners.

This explains this use when concerning a very high authority never to indicate many or various persons. The same rule applies to the words Adonay אֲדֹנָי and Elohim אֱלֹהִים. Both are in plural but they do not refer to various persons but to the One who has all the authority: YHWH. Rav Shaul wrote: “Then cometh the end, when he shall have delivered up the kingdom to

Yahweh, even the Father; when he shall have put down all rule and all authority and power (**Korintyim Alef/1 Corinthians 15:24**).” Then, the Millennium shall commence!!

23:16 “He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.” – As we can see, this precept demands that the runaway servant may choose the place of residence of his liking in Yisrael. The only criterion to grant him the place of residence he likes best is his wellbeing or as put by Hizzekuni, “the place where we can make a living”. In exalting the fairness of the Torah as compared with other democratic nations, we may rejoice because little to none other country can boast such a fair treatment for the displaced people seeking for refuge. The Torah and the Righteousness of Yahweh show an inclusive principle for those who are meek and humble of heart seeking to refuge in Him. Yahshua would say: “The Ruaj of YAHWEH is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives... (Hilel/Luke 4:18).”

23:17 “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Yisrael.” – There is yet another degrading byproduct of war: sexual promiscuity and prostitution. In Hebrew this is expressed by the Hebrew word “*kedeshah*” that has the same root as “*kadosh*” but it is its antonym. From this we learn that holiness is not a circumstantial moral pureness or the result of group pressure but rather a constant consecration. The word “*kedeshah*” or “*kedesh*” refer to women and men who are devoted to the pagan cults offering their bodies to sexual depravation with ritual and lucrative purposes.



23:18 “**Thou shalt not bring the hire of a whore, or the price of a dog, into the house of YAHWEH thy Elohim for any vow: for even both these are abomination unto YAHWEH thy Elohim.**” – Prostitution brings forth all kinds of disgusting feelings so we will not abound in it any further. However, it must be added that even the price of a dog, an animal not apt to be presented as an offering, exchanged for sexual favors is an offense and brings dishonor to Yahweh. As a matter of fact, anything that is the proceeds of prostitution, is unacceptable as an offering.

23:19 “**Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.**” – The Torah prohibits to lend money or anything else to the brethren in need in order to charge interests. If the loan is meant for any kind of business or enterprise, then other regulations apply. This is a way to foster mutual assistance and benefits that will result in greater communion in the community.

23:20 “**Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that YAHWEH thy Elohim may bless thee in all that thou setteth thine hand to in the land whither thou goest to possess it.**” – The Torah teaches the banking principles in Yisrael. It is part of the blessing of Avraham and it is an incentive of the people kadosh to lend money to the foreigners. “YAHWEH shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow (**Devarim/Deuteronomy 28:12**).” The people of Yahweh has all the capabilities to achieve an empowerment of biblical proportions. We have the

Ruaj, the commandments, and Yahshua HaMashiaj, so “let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us (**Ivrim/Hebrews 12:1**), namely, the total conquering of all that we have been promised because the earth is Yahweh's, and the fullness thereof.”

23:21 “**When thou shalt vow a vow unto YAHWEH thy Elohim, thou shalt not slack to pay it: for YAHWEH thy Elohim will surely require it of thee; and it would be sin in thee.**” – This passage has a direct connection with **Bemidbar/Numbers 30:3**. The vows referred here are: presenting offerings, giving tzedakah, and doing good works. Maybe, this matter is brought up here because in the thick of battle, many people make a lot of promises and vows hoping to win the divine favor. **Qohelet/Ecclesiastes 5:4-6**: “When thou vowest a vow unto Yahweh, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should Yahweh be angry at thy voice, and destroy the work of thine hands?”

The work of our hands shall be destroyed if we do not keep our vows. So we must carefully consider it before making any vows, Yahshua said: “But I say unto you, ‘That every idle word that men shall speak, they shall give account thereof in the day of judgment’ (**Matityahu/Matthew 12:36**).”

Fifth Aliyah 23:24-24:25



23:24-25 “When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.” –The vineyards and the corn fields used to be without fences. The fruit of the vine is amazingly cheap. No wonder, passersby were allowed to eat the grapes for free for it did not implied an economic loss for the owner. So the passersby and the poor were privileged to have them for free. “And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am YAHWEH your Elohim (**Vayikra/Leviticus 19:10**).”

“At that time Yahshua went on the Shabbat day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Perushim saw it, they said unto him, ‘Behold, thy disciples do that which is not lawful to do upon the Shabbat day’ (**Matityahu/Matthew 12:1-2**).” The Perushim were talking about an alleged violation of Shabbat by Yahshua and His disciples. These verses denote that the prohibition consisted in harvesting or doing any other kind of servile work. If Yahshua had broken the Torah, he would not have been the perfect sacrifice Lamb. Actually, they were ignoring the tradition for it stipulated that even moving within their own homes was seen as a sin. We must be careful because traditions may become precepts!

Doing good deeds. Shabbat days are propitious for doing well onto others. “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Shabbat day, will he not lay hold on

it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Shabbat days (**Matityahu/Matthew**).”

What is the most important thing to do? Let them eat and do well onto them?; forbidding them to eat and hurt a person because of traditions? The prohibitions that the Torah prescribes for Shabbat days are: not to do any kind of servile work (that is, to rest); not to buy or sell. Basically, the Shabbat day is designed to edify the family and to worship Yahweh.

24:1 “When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce, and give it in her hand, and send her out of his house.” –The same precept concerning divorce of **Vayikra/Leviticus 21:7** and **Bemidbar/Numbers 30:10** are still in force here. A man that has legally divorced his wife cannot accept her back if she had taken another husband and he has divorced her.

The precept of divorce deserves a special consideration, given the misinformation that exists today. In the Torah and the Halajah deriving from it, the human being is the most important thing as an individual, as a peculiar creation of Yahweh. In His infinite wisdom, the Creation of the world included the creation of Adam who was then separated from the woman and Javah came into existence as his wife. Marriage was central to the creation of Adam and Javah as a feeling of natural desire but also as ordained by Yahweh.

Loyalty, fidelity, and the unconditional commitment are the main characteristics of the marital union. According to traditional Judaism, it must be a source of satisfaction and spiritual quietness for both

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PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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spouses. Man has to leave their parents in order to be “attached” to a wife that becomes bone of his bones, and flesh of his flesh.

Judaism conceives marriage as two persons (*man and woman*) blending into one person; therefore, loyalty is demanded. When the circumstances make that this loyalty comes crumbling down, and the marriage is falling apart, they consider that that union has failed. In order to avoid the animosity, hatred, even aggressions that this failure may produce, divorce is accepted. It is not just a simple rejection but a full-fledge complex legal procedure, that is not swift, so giving the matter one last chance for considering the decision. The jajamim of the Mishna have disagree as to the what causes may lead to a divorce. The school of Shammai understands that the term “*hervat davar*” or “*indecent thing*” refers to a manifest matrimonial infidelity in the presence of witnesses or any other sexual indecency. The school of Hilel, on the other hand, understands the term in a wider sense “as any private reason without the testimony of witnesses”.

The Halajah agrees with the views of Shammai but it regulates a series of exceptions that overlap with the views of Hilel. If the position of Shammai were to prevail, the divorced woman would have been stigmatized forever as guilty of marital infidelity or any other sexual offense. In order to prevent this, the Halajah and the rabbis who know both positions adhere to the position of the school of Hilel and Rav Hakivah accepting the divorce in a procedure full of euphemisms concerning the causes leading to a divorce which include even the personal relations of the spouses.

Yahshua actually gave us the only cause for a divorce: “It hath been said, ‘Whosoever shall put

away his wife, let him give her a writing of divorce. But I say unto you, ‘That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery’ (**Matityahu/Matthew 5:31-32**).’

- Yahshua is not against the writing of divorce.
- He just defined when it was possible to do it. If the man gave her a writing of divorce, she would not be committing adultery nor the man who would marry her after she is divorced.

This is the permissive will of Elohim. The divorce has never been part of the divine design but it is permitted by the hardness of heart of the people. Matityahu speaks of forgiveness before referring to adultery. The objective is always to seek for reconciliation.

“The Pharisees also came unto him, tempting him, and saying unto him, ‘Is it lawful for a man to put away his wife for every cause?’ And he answered and said unto them, ‘Have ye not read, that he which made them at the beginning made them male and female, and said, ‘For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore Elohim hath joined together, let not man put asunder’. They say unto him, ‘Why did Moshe then command to give a writing of divorce, and to put her away? He saith unto them, ‘Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so’. And I say unto you, ‘Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth



adultery: and whoso marrieth her which is put away doth commit adultery'. His disciples say unto him, 'If the case of the man be so with his wife, it is not good to marry'. But he said unto them, 'All men cannot receive this saying, save they to whom it is given' (**Matityahu/Matthew 19:3-11**).

- The writing of divorce could not be given for any reason.
- Adultery was the only reason for divorce.

The New Strong's Exhaustive Concordance of the Bible summarizes the meaning of fornication by definig the termas as "**porneia**" πορνεία G4202 means harlotry (including adultery and incest); figuratively idolatry: - fornication. It comes from G4203 "**porneūō**" πορνεύω from G4204 ("**pornē**" πόρνη a strumpet; figuratively an idolater: - harlot, whore.) which means to act the harlot, that is, (literally) indulge unlawful lust (of either sex), or (figuratively) practice idolatry: - commit (fornication).

The term "**pornos**" πόρνος G4205 means to sell; a (male) prostitute (as venal), that is, (by analogy) a debauchee (libertine): fornicator, whoremonger. It conveys the idea of an individual who sells himself sexually or who sells others for sex. It comes from "**pipraskō**" or "**praō**" πιπράσκω or πράω G4097 which means to traverse, to traffic (by travelling), that is, dispose of as merchandise or into slavery (literally or figuratively): sell.

The divorce of a couple where only one is a believer has only two elements to take into consideration:

Korintyim Alef/1 Corinthians 7:12-17: "But to the rest speak I, not the Lord: If any brother hath

a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but Yahweh hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? Live as You Are Called But as Yahweh hath distributed to every man, as Yahweh hath called every one, so let him walk. And so ordain I in all churches."

- If there is no infidelity they cannot separate. Lest the unbeliever desires to do it.

"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace (**v. 15**). For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (**v. 16**). Live as You Are Called But as Yahweh hath distributed to every man, as Yahweh hath called every one, so let him walk. And so ordain I in all churches (**v. 17**)."

- As long as there is no adultery and they both want to be together, they may, for Yahshua called them in that condition. That is, they were already married when the believer knew the truth.



24:4 “Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YAHWEH: and thou shalt not cause the land to sin, which YAHWEH thy Elohim giveth thee for an inheritance.” –The illicit sexual relations bring sin to Eretz Yisrael and these were one of the main reason Yahweh was driving out all the inhabitants of the seven nations of Kenaan (**Vayikra/Leviticus 18:27-28**).

Sixth Aliyah 24:5-13

24:5 “When a man hath 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 hath taken.” –Family life is so important in Judaism that the first year of marriage takes precedence over the duty to defend the country. The purpose of this precept is to make the wife happy for the greatest desire of every woman is to get marry and have children. Every servant of Yahweh must make sure to make his wife happy as a priority. Rav Shaul said: “Husbands, love your wives, even as Mashiaj also loved the church, and gave himself for it (**Efesiyim/Ephesians 5:25**).”

24:7 “If a man be found stealing any of his brethren of the children of Yisrael, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.” –This is a confirmation of the precept in **Shemot/Exodus 21:16** that “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.” Whether he has sold him or not, if the man be found in his hand, the kidnapper must put to death.

24:9 “Remember what YAHWEH thy Elohim did unto Miryam by the way, after that ye were come forth out of Mitzrayim.” –Miryam was affected by the plague of tzaraat (wrongly translated as leprosy) because of her “*lashon harah*”. The Torah is reminding us not to badmouth or gossip of our leaders and fellow servants. Yahshua’s brother Yaaqov (James) said: “If any man among you seem to be religious (Torah observant), and bridleth not his tongue, but deceiveth his own heart, this man’s observance of the Torah is vain (**Yaaqov/James 1:26**).”

24:10 “When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.” –As you may already notice, the Torah insists in the respect due to every individual and his property. Nobody can enter a house without express consent from his owner even if he in debt with him.

24:13 “In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before YAHWEH thy Elohim.” –Justice, *tzedakah* in Hebrew, in this verse does not refer to receiving justification but a good deed to meet a basic right of a person in need. This is the origin of the term “*tzedakah*” as a help for the needy. This good deed of giving tzedakah must not be used as a way to glory oneself in order to be seem by others. “Take heed that ye do not your tzedakah (alms) before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven (**Matityahu/Matthew 6:1**).” Basically the meaning of the term tzedakah is to do righteously. When we assist a needy person, we are doing the right thing and are pleasing our Heavenly Father giving glory to His name.



Seventh Aliyah 24:14-25:19

24:15 “At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YAHWEH, and it be sin unto thee.” –The Torah is giving the definition of “work” and “salary”. The workman is constantly risking his life in exchange of a salary that only pays him for his physical activity but never for risking his life. The Talmud narrates that when Rabbi Hamnunah Saba paid the workman his salary he used to say: “Take back you soul (live) that you have given in my hands.” And when the workman insisted that his salary be retained and be given to him some other time, he would not accept it by arguing that “your soul (life) should not be given but into Yahweh’s hands”. These precepts are filled by the mercy of Yahweh. And they are to be followed and to be applied in the everyday relations with your neighbor, whether he is a native or a foreigner if in fact you seek to be part of the people of Yahweh by faith and the tevilah in the name of Yahshua HaMashiaj.

Matityahu/Matthew 20:8: “So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.”

Yahshua being a man of Torah, used this verse to talk of the reward in the end times.

- We shall be paid as promised.
- He cannot break His own law.
- Our confidence resides in the fact that the Kingdom of Heaven is unlike any other worldly kingdom.
- Our King does keep His promises.

- The sun shall not go down upon us without receiving what He has promised to us.

The night is a symbol of sadness: **Tehilim/Psalms 30:5**; and of darkness and to be blind: **Yeshayahu/Isaiah 59:10**; of wickedness: **Tesalonikim Alef/1 Thessalonians 5:5**.

- Your reward shall come and He shall let nothing to touch your life.

24:16 “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” –This is a legal precept. The children shall not die for the testimony of their parents nor they bear the iniquity of them.

According to the opinion of many historians, this was in effect in the time of the kings. Those who rebelled against the kingdom were executed with their children. The Torah warns against that unjust practice. In **Melajim Bet/2 Kings 14:6**, King Amaziah ("**’āmatsyāh**" אָמָצִיָּה H558) of Yehudah, killed those who mutinied against him, but not their children honoring the Torah of Moshe. In the opinion of Ibn Hezra, "only the spiritually deranged can equate this passage to **Shemot/Exodus 20:5** that says: "for I YAHWEH thy Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" because the Divine Justice cannot even be compared with the vision of the courts of justice of men." This precept is aimed at preserving the good name of the relatives in their social life while protecting their self-esteem in a Torah observing congregation.



24:18 “But thou shalt remember that thou wast a bondman in Mitzrayim, and YAHWEH thy Elohim redeemed thee thence: therefore, I command thee to do this thing.” –These are the Twelve daily remembrances of the Scriptures.

1. The exodus from Mitzrayim. **Shemot/Exodus 13:3; Devarim/Deuteronomy 5:15, 24:18, 22.**
2. Manna. **Shemot/Exodus 16:32-33.**
3. Shabbat. **Shemot/Exodus 20:8.**
4. What Amalek did. **Devarim/Deuteronomy 25:17.**
5. The Revelation of Har Sinai. **Malaki/Malachi 4:4.**
6. The provocation in the wilderness, especially the Molten Calf. **Devarim/Deuteronomy 9:7.**
7. What Balak and Bilam did. **Mikah/Micah 6:5.**
8. What happened to Miryam. **Devarim/Deuteronomy 24:7.**
9. Yahweh gives me strength to get my wealth. **Devarim/Deuteronomy 8:18.**
10. Yerushalayim. **Tehilim/Psalms 137:5.**
11. Lots' wife. **Hilel/Luke 17:32.**
12. Yahshua HaMashiaj. **Hilel/Luke 22:19; Timoteos Alef/1 Timothy 2:8.**

24:19 “When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that YAHWEH thy Elohim may bless thee in all the work of thine hands.” –The people of Yahweh was instructed to leave part of the harvest in the field so that the stranger and the poor could have it. The second reap of the harvest was known as gleaning and it was a way for the poor to get food. Naomi and Ruth so provided food for themselves by gleaning after the reapers of Boaz (בָּעֵז H1162) and collecting the ears of corn left in the field. Many years after, the observance of this precept allowed Ruth to find food. She is one of the women in the genealogy of Mashiaj.

We may, therefore, conclude that material prosperity is the result of taking care of the needy. “He is ever merciful, and lendeth; and his seed is blessed (**Tehilim/Psalms 37:26**).”; “A good man sheweth favour, and lendeth: he will guide his affairs with discretion (**Tehilim/Psalms 112:5**).”; “He that hath pity upon the poor lendeth unto YAHWEH; and that which he hath given will he pay him again (**Mishle/Proverbs 19:17**).”

25:4 “Thou shalt not muzzle the ox when he treadeth out the corn.” –There is a double application to this precept: one is concerned with the animal as such, the other is concerned with the leaders who work in the service of Yahweh.

Korintyim Alef/1 Corinthians 9:9; 10-14: “For it is written in the law of Moses, ‘Thou shalt not muzzle the mouth of the ox that treadeth out the corn’. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Good News (gospel) of Mashiaj. Do ye 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? Even so hath Yahweh ordained that they which preach the Good News (gospel) should live of the Good News (gospel).”

Timoteos Alef/1 Timothy 5:17-18: “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, ‘Thou shalt not



muzzle the ox that treadeth out the corn'. And, 'The laborer is worthy of his reward'."

25:5 "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." –Today this kind of precept is not advisable. Therefore, a ceremony called "jalitzah" is performed (vv. 7-10).¹⁰

25:12 "Then thou shalt cut off her hand, thine eye shall not pity her." –According to Rashi, this precept establishes that the woman that has touched the pudenda of another man in trying to help his husband in a fight has to make restitution for the shame that she brought about by paying a sum of money.

25:15 "But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which YAHWEH thy Elohim giveth thee." –This is a reminder that business is conducted according to the highest ethical standards. A person who does act deceitfully shall have a long life in this earth as has been promised by Yahweh. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting

holiness in the fear of Yahweh (**Korintyim Bet/2 Corinthians 7:1**)."

25:16 "For all that do such things, and all that do unrighteously, are an abomination unto YAHWEH thy Elohim." –A deceiver is an abomination onto Yahweh. The term "abomination" is a strong indication that those who are dishonest are not a sweet savor onto Yahweh, nor are their prayers or their offerings accepted. Hilel the evangelist recorded Yahshua's words: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much (**Hilel/Luke 16:10**)."

25:17 "Remember what Amalek did unto thee by the way, when ye were come forth out of Mitzrayim." –If we act deceitfully, Amalek will have permission to hurt us. Sin is an open door to sadness and misfortune. These are manifested when we lower our holiness standards to make business. When the time comes to choose from a tempting offer that demands less integrity, we must be ready to cling onto Yahshua's words when rebuking the adversary: "Yahshua said unto him, 'It is written again, '*Thou shalt not tempt YAHWEH thy Elohim*' (**Matityahu/Matthew 4:7**)."

Conclusions

10 The concept of "yibum" or levirate marriage. (The New Strong's Exhaustive Concordance of the Bible defines it as "yâbam" נָבָם H2992 which means brother-in-law, that is, the widow's deceased husband's brother who is to perform the husband duty of his deceased brother to raise him a name in Yisrael). For the Merriam-Webster 11th Collegiate Dictionary is levirate, a word of Latin origin that means husband's brother. The yibum, in general terms, is when a man dies without

descendants and one of his brothers had to marry the widow of the deceased; the firstborn or elder brother is to marry her to ensure that the deceased man's name is not erased from Yisrael. In case that the deceased husband's brother refused to take the widow for wife, a ceremony called "jalitzah" must be performed to get rid of that obligation.

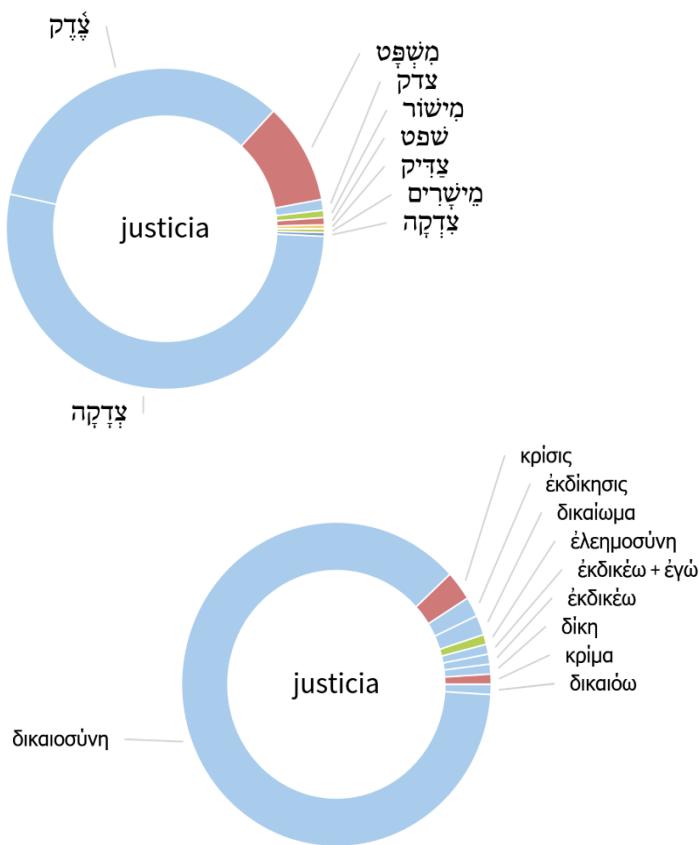
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PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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This parashah continues the subject of justice in the people of Yahweh concerning the human beings and the animals.



"tsâdaq" צִדָּקָה H6663 a primitive root; to be (causatively make) right (in a moral or forensic sense): cleanse, clear self, be just or do justice, to justify, justify self, be righteous, to turn to righteousness.

- Justice is applied to us as a result of faith.
- Faith is obedience to the Commandments. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee

my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? (Yaaqov/James 2:17-22)."

- Justice is the observance of the Torah. "And it shall be our righteousness, if we observe to do all these commandments before YAHWEH our Elohim, as he hath commanded us (Devarim/Deuteronomy 6:25)."

Every kingdom determines what is just or unjust according to its own laws. In order to determine what is just and what it is not just in the Kingdom of Elohim, we must see His laws (Torah).

The justice of the Kingdom of Yahweh is applied onto us by means of the Ruaj HaKodesh. **Romanyim/Romans 8:1-39.**

"There is therefore now no condemnation to them which are in Yahshua HaMashiaj, who walk not after the flesh, but after the Ruaj. For the law of the Ruaj of life in Yahshua HaMashiaj hath made me free from the law of sin and death (vv. 8:1-2)."

- He condemned sin not the Torah (Law).

"That the righteousness of the Torah (Law) might be fulfilled in us, who walk not after the flesh, but after the Ruaj (v. 8:4)."

- The Ruaj makes us to observe the Torah (Law).

"For they that are after the flesh do mind the things of the flesh; but they that are after the Ruaj the things of the Ruaj. For to be carnally minded is death; but to be spiritually minded is

EMC SHALOM INTERNACIONAL

PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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life and peace. Because the carnal mind is enmity against Elohim: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please Elohim. But ye are not in the flesh, but in the Ruaj, if so be that the Ruaj of Elohim dwell in you. Now if any man have not the Ruaj of Mashiach, he is none of his. And if Mashiach be in you, the body is dead because of sin; but the Ruaj is life because of righteousness (**vv. 8:5-10**)."

- The *yetzer harah* opposes the Torah (Law).
- The *yetzer tov* subjects to the Torah (Law).

Sinning is breaking the Torah (Law) so to subject to the Torah is not to sin.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (**Yohanan Alef/1 John 3:4**)."

The Ruaj HaKodesh writes the Torah (Law) in our hearts. This is known as the Brit Hadashah (New Pact).

"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 Mitzrayim; which my covenant they brake, although I was an husband unto them, saith YAHWEH. But this shall be the covenant that I will make with the house of Yisrael; 'After those days, saith YAHWEH, I will put my Torah (Law) in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people' (**Yirmiyahu/Jeremiah 31:32-33**).

"Who also hath made us able ministers of the Brit Hadashah (New Pact); not of the letter, but of the Ruaj: for the letter killeth, but the Ruaj giveth life (**Korintyim Bet/2 Corinthians 3:6**)."

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitzrayim; because they continued not in my covenant, and I regarded them not, saith YAHWEH. For this is the covenant that I will make with the house of Yisrael after those days, saith YAHWEH; I will put my laws into their mind, and write them in their hearts: and I will be to them a Elohim, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know YAHWEH: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (**Ivrim/Hebrews 8:8-12**)."

"Forasmuch as ye are manifestly declared to be the epistle of Mashiach ministered by us, written not with ink, but with the Ruaj of the living Elohim; not in tables of stone, but in fleshy tables of the heart **Korintyim Bet/2 Corinthians 3:3**."

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of Elohim to love one another (**Tesalonikim Alef/1 Thessalonians 4:9**)."

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (**Yohanan Alef/1 John 2:27**)."

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PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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- We already know what the anointing teaches: His Torah and His Justice.

In this parashah, we find the commandments five-hundred thirty-second to the six-hundred sixty-fifth:

532. Precept of the woman captured in a war (yefat toar). **Devarim 21:11.**
533. Precept to hang a person sentenced to death by the court of law. **Devarim 21:22.**
534. Precept to bury the hung man or any other person. **Devarim 21:23.**
535. Precept to return the lost objects to their owners. **Devarim 22:1.**
536. Precept to help your neighbor when he needs to put a load on an animal or person. **Devarim 23:4.**
537. Precept to let the dam go from the nest. **Devarim 22:7.**
538. Precept to build a battlement for the roof. **Devarim 22:8.**
539. Precept to marry a woman as prescribed by the Torah. **Devarim 22:13.**
540. Precept that the defamed woman to remain forever with her husband. **Devarim 22:19.**
541. Precept for the court of law (Bet Din) to stone a person sentenced to the capital penalty. **Devarim 22:24.**
542. Precept for a rapist to marry the woman he raped. **Devarim 22:29.**
543. Precept to prepared a place in the camp to cover the feces. **Devarim 23:13.**
544. Precept to have a paddle to cover the feces. **Devarim 23:13.**
545. Precept to charge usury for a loan to a gentile. **Devarim 23:20.**
546. Precept to keep one's promises or oaths. **Devarim 23:23.**
547. Precept to allow the laborer to eat from the fruits of the field while is working. **Devarim 23:24.**
548. Precept to give a writing of divorcement to woman who was put away. **Devarim 24:1.**
549. Precept for a husband to make his wife happy in the first year of marriage. **Devarim 24:5.**
550. Precept to return to owner an pawned object if he needs it. **Devarim 24:13.**
551. Precept to pay a laborer his wage every day. **Devarim 24:15.**
552. Precept not to collect the forgotten sheaves. **Devarim 24:19.**
553. Precept to beat a wicked person. **Devarim 25:2.**
554. Precept of levirate. **Devarim 25:5.**
555. Precept of jalishah. **Devarim 25:9.**
556. Precept to protect a person who is been persecuted by a murderer. **Devarim 25:12.**
557. Precept to remember what Amalek did when the people left Mitzrayim. **Devarim 25:17.**
558. Precept to exterminate the descendants of Amalek. **Devarim 25:18.**
559. Prohibition to sell a woman captured in a war (yefat toar). **Devarim 21:14.**
560. Prohibition to enslave a woman captured in a war (yefat toar) after having sexual relations with her. **Devarim 21:14.**
561. Prohibition to let a hung man on the tree through the night. **Devarim 21:23.**
562. Prohibition to neglect to take care of a lost object. **Devarim 22:3.**
563. Prohibition to refuse to help your neighbor's animal when it is heavily laden. **Devarim 23:4.**
564. Prohibition for women to wear man's clothes. **Devarim 22:5.**
565. Prohibition for men to wear women's clothes. **Devarim 22:5.**
566. Prohibition to take the dam and the young. **Devarim 22:6.**
567. Prohibition to leave object around that people may get hurt. **Devarim 22:8.**
568. Prohibition to sow with divers kinds of seeds in a same place. **Devarim 22:9.**
569. Prohibition to eat the fruit of divers seeds that were sown together. **Devarim 22:9.**
570. Prohibition for two different kinds of animals to work together. **Devarim 22:10.**

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PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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571. Prohibition to wear a garment of divers sorts, as of woolen and linen together. **Devarim 22:11.**

572. Prohibition for a husband to divorce a woman he had defamed. **Devarim 22:19.**

573. Prohibition to punish a person who was force to trespass. **Devarim 22:26.**

574. Prohibition for a rapist to divorce the woman he forced. **Devarim 22:29.**

575. Prohibition for a man with defective genitals to marry a Yisraelite woman. **Devarim 23:2.**

576. Prohibition for a mamzer to marry a Yisraelite woman. **Devarim 23:2.**

577. Prohibition for a Yisraelite woman to marry a man from the Ammonites and the Moavites. **Devarim 23:4.**

578. Prohibition to make peace with the Ammonites and the Moavites. **Devarim 23:6.**

579. Prohibition to reject the marriages with the descendants of Esav after two generations, if they convert. **Devarim 23:7-8.**

580. Prohibition to reject the marriages with the Mitzriy (Egyptians) after three generations if they convert. **Devarim 23:7.**

581. Prohibition to enter the camp of the Leviyim in state of uncleanness. **Devarim 23:10.**

582. Prohibition to return to his master a slave who had run away from his master from outside Yisrael to the land of Yisrael. **Devarim 23:15.**

583. Prohibition to oppress a slave who had run away from his master to the land of Yisrael. **Devarim 23:16.**

584. Prohibition for a woman to have sexual relations outside her marriage. **Devarim 23:17.**

585. Prohibition to present an offering with the payment of a promiscuous woman or man. **Devarim 23:18.**

586. Prohibition to collect usury from a loan to a Yisraelite. **Devarim 23:19.**

587. Prohibition to delay presenting a promised or voluntary offering. **Devarim 23:21.**

588. Prohibition for a laborer to take more that he needs to eat. **Devarim 23:24.**

589. Prohibition for a laborer to eat while he is working. **Devarim 23:25.**

590. Prohibition to marry an ex-wife after she had married another man. **Devarim 24:4.**

591. Prohibition to send a husband away from home for long periods of time on the first year of marriage. **Devarim 24:5.**

592. Prohibition to pawn basic utensils used for the preparation of food. **Devarim 24:6.**

593. Prohibition to remove the tzaraat signs. **Devarim 24:8.**

594. Prohibition to take an object as a retainer by force. **Devarim 24:10.**

595. Prohibition to keep the pledge if it is needed by the owner. **Devarim 24:12.**

596. Prohibition to accept a relative as a witness. **Devarim 24:16.**

597. Prohibition to favor the fatherless and the widow in a trial. **Devarim 24:17.**

598. Prohibition to take the raiment of a widow as a pledge. **Devarim 24:17.**

599. Prohibition to fetch a forgotten sheaf. **Devarim 24:19.**

600. Prohibition to beat the condemned to many stripes. **Devarim 25:3.**

601. Prohibition to muzzle an animal while working. **Devarim 25:4.**

602. Prohibition for a yebamah woman to marry a man who is not yabam. **Devarim 25:5.**

603. Prohibition to pity a man who is persecuting another man to kill him. **Devarim 25:12.**

604. Prohibition to have deficient weights. **Devarim 25:17.**

605. Prohibition to forget what Amalek did to us. **Devarim 25:19.**

END OF PARASHA

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted

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PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**.)

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

EMC SHALOM INTERNACIONAL
PARASHAH 49 Ki Tetse DEVARIM/DEUTERONOMY 21:10-25:19

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All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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SHALOM LEKULAM.



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