

# KI TETZE – “When You Go Out”

## DEUTERONOMY (D’VARIM 21:10 – 25:19)

### INTRODUCTION:

1. In this portion Moses focuses on commands of how to relate to fellow man whether it be a female captive of war, your neighbor, the poor and needy or your spouse.

### CHAPTER 21: FAMILY LAWS

1. Verse 10: “When you go out to battle” – and your eye falls on a female captive to take her.
  - a. It is insinuated that this is something that might happen because of carnal nature.
  - b. Rabbis describe this as “the Torah spoke only in response to the evil inclination.”
  - c. In other words: acknowledges the fallen nature of man and provides a way not to sin.
  - d. Acknowledges his lusts but specifies how to bring those under control.
2. Just like divorce is permitted (not preferred) because, as Y’shua said, “hardness of your heart.”
  - a. Some things are permitted but not commanded or endorsed.
  - b. God gives what we want most often to teach it is not what we needed (spies, king).
3. The woman could not be his until after a 30-day grieving period.
  - a. He had to respect her in that she has lost family and home.
  - b. Had to respect her in that she could not be sold or treated as a slave.
  - c. If he wants her, respect her and take her as a lawful wife.
4. Also understood that 30 days give opportunity for soldier’s desire to come under control.
  - a. During the 30 days, she may present herself as unattractive in grieving process.
  - b. So that he will set her free to go her way – inferring this union was not endorsed.
  - c. Subsequent verses strengthen this argument – hated wife and rebellious son.
  - d. Bad chain reaction will be subsequent to this questionable relationship.
5. Rashi comments that this lustful infatuation will lead to one family tragedy after another.
  - a. Again implying God gives what we want to teach it is not what we needed.
  - b. Must be remembered that she would otherwise be considered “strange or alien.”
  - c. These typically lead astray – for her to be wife she must abandon old lifestyle.
6. Verse 12: “You shall bring her home to your house” – to impede typical warrior response.
  - a. History records countless rapes of women in conquered nations.
  - b. To contrary, Israeli soldier has a duty to the defenseless woman.
  - c. If no restrictions, he would be inclined to release her to go her way, having used her.
7. Verse 12: “She shall shave her head and pare her nails” – meaning to trim or cut.
  - a. This is considered to be a purification rite intended to renounce her heathen past.
  - b. Footnote: Stone’s Edition translates “let her nails grow.”
8. Verse 13: “She shall remove the garment of her captivity” – because of impurity.
  - a. Customary for gentile women in that era to wear fine clothes in wartime to entice.
  - b. Insinuates they would “shine” to catch eye of warrior which leads to unwanted liaison.
  - c. If all satisfied after 30 days, he could take her as wife and she would enjoy benefits.
9. If the hoped-for change has occurred in the man, he sets her free to go her way.

10. She cannot be treated as a slave because the man “afflicted her.”
  - a. If he doesn’t marry her he can’t keep her around because she is a captive.
11. Verses 15-17: Rights of the first-born son must be secured even if born to the “hated” wife.
  - a. “Beloved” and “hated” considered to be relative terms.
  - b. Meaning one will be loved more than the other – a reason not to have multiple wives.
  - c. See this with Rachel and Leah.
12. One rabbi writes: “Human experience shows that, in every bigamous marriage, one wife is always more loved than the other.”
  - a. Once again, an issue where God permits what men want to teach not what is needed.
  - b. God gave one wife to Adam – that is the ideal.
  - c. For us as believers, Paul writes this:

**“Let deacons be the husbands of one wife, ruling their children and their own houses well.”**  
**– 1 Timothy 3:12**

13. Implication is if one is to be a leader in Body, multiple wives would undermine this.
  - a. It is not and never has been the ideal situation for God’s people.
  - b. Cain’s descendants introduced it in Genesis 4.
14. Nevertheless, if in that situation, if firstborn born to one loved least, still retains rights.
  - a. In fact, first born entitled to a double portion over the rest of the children.
  - b. One rabbinical commentary suggests firstborn WILL be born to hated wife.
  - c. This is case where Jacob’s sons are concerned: Reuben born to Leah (Gen. 29:32).
15. However, in this case, Reuben lost birthright to Joseph; defiled his father’s bed (1 Chr. 5:1).
  - a. Had relations with Bilhah, his father’s concubine.
  - b. Joseph was first-born of the “beloved wife.”
  - c. Esau sold the birthright to the one God “loved.”
16. Thus, the issue is raised: the birthright can’t be taken from firstborn based on his parentage.
  - a. It can be forfeited because of his own actions/disobedience.
  - b. First-born of Israel forfeited right to “priesthood” by Golden Calf incident.
  - c. This resulted in Levi being given that privilege.
17. Verses 18-21: The law concerning the wayward or rebellious son.
  - a. This is one people always go to when arguing against keeping the Torah.
  - b. Focus on the death that results from this procedure.
18. However, shouldn’t we look from other perspective: if death is end of rebellion, shouldn’t we be provoked to be obedient and find life.
  - a. Blessing and curses, life and death.
19. Furthermore, who among us has not been a “rebellious son” and worthy of death?
20. Scripture strongly suggests that Israel is the “rebellious son”
  - a. Moses addressed Israel in this manner:

**“You have been rebellious against the LORD from the day that I knew you.”**  
**– Deuteronomy 9:24**

- b. Speaking of that same generation, the Psalmist says it was:

**“A stubborn and rebellious generation, a generation that did not set its heart aright, and whose spirit was not faithful to God.” – Psalm 78:8**

21. “Stubborn and rebellious” is same terminology used of this son.
  - a. Disregards parent’s authority as well as God’s.
  - b. He listens to no one and fear is he will degenerate further into a monstrous human.
  - c. Has no self-restraint and refuses to behave in a way that brings him closer to God.

**“And He said to me: ‘Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me to this very day; for they are impudent and stubborn children.’ – Ezekiel 2:3-4**

22. In Jeremiah 31:9 Israel (Ephraim) is called by God “my firstborn.”
  - a. Isaiah 28:3 – “drunkards of Ephraim.”
23. Also “a glutton and a drunkard” – meaning general debauchery, i.e. “riotous living.”

**“Hear, my son, and be wise, and guide your heart in the way. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Harken unto your father that begat you, and despise not your mother when she is old.” – Proverbs 23:19-22**

24. But this too alludes to Israel (God’s people): the point is God was making a point!

**“And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.” – Luke 15:13**

25. The Greek word used for “riotous” is synonymous with the Hebrew word of Deut. 21:20.
  - a. The prodigal is synonymous with the “house of Israel”
  - b. Deserving of death – not worthy to be called “son” but father welcomes him back.
26. This command also speaks of the parents love of God over love of children.
  - a. Eli was brought to an end because he preferred his sons over God.
  - b. Abraham was prototype of the obedient man who handed son over to God.
27. Stone’s: “Unless a society has values that come above normal human emotion, that society will crumble, and children will become the enemies of what their parents revere.”
  - a. In my opinion, that is what is happening in America.
  - b. Young “progressives” hate what older generation holds dear and “American.”
  - c. Because we indulged our children over God.
28. Still there are those who consider this cruel:
  - a. In Greece, weak children were exposed to elements to die.
  - b. In Rome, a father could put a grown son to death at will.
  - c. In Israel it could only happen if community decided it for the best.
29. Tradition says there is no record that this command was ever carried out.
  - a. Warning of severity of disobedience to parents.
  - b. We are all rebellious sons worthy of death.
  - c. Verse 21: The evil would be put out of the midst and all Israel would hear and fear.
30. Verse 22-23: “If a man commits a sin worthy of death...and you hang him on tree.”

- a. Someone executed for idolatry or blasphemy would be hung as token of infamy.
  - b. But must be taken down and buried before nightfall.
31. The Romans used crucifixion as a method of torture and shame.
- a. In Israel four ways to be executed: stoning, burning, sword and strangulation.
  - b. Hanging occurred after death, perhaps, as a deterrent for others.
32. A person left to hang overnight was a “curse unto God” – it defiles the land.
- a. A person left to hang and his body decompose would spread defilement thru the land.
  - b. Thus body was hung close to evening and then removed before nightfall and buried.
  - c. This later extended to apply to natural death; Jews are buried immediately.
33. Once dead, the criminal is to be treated with respect – his death has atoned for his sin.
- a. For his body to remain is a reproach unto God.
  - b. Rashi says:

“It can be likened to the twin brother of a king who is a bandit and is hanged for his crimes. People who see the body think it is the king.”

34. Which reminds us Y’shua’s death upon the tree.
- a. People looking upon Him saw the King – “He said he was the King of the Jews.”
  - b. Y’shua was treated as an idolater and blasphemer – He was called such (Mt. 26:65).
  - c. Paul referred to this verse when speaking of Y’shua:

**“Messiah has redeemed us from the curse of the law, having become a curse for us for it is written, ‘cursed is everyone who hangs on a tree’” – Galatians 3:13**

35. In Judaism, Jew hanging on a tree would symbolize that he worshiped an idol or blasphemed.
- a. Thus Y’shua replaced all of us who are guilty of idolatry and blasphemy.
  - b. Not hearing and obeying is equivalent to idolatry.
  - c. Y’shua’s sacrifice is to remind us of what we did against God.

## **CHAPTER 22: LAWS THAT EXPOSE OUR HEART**

1. Verse 1-3: Repeats commands of Ex. 23:4-5 of restoring someone’s lost property.
  - a. This and other commands makes it clear that we are our “brother’s keeper.”
  - b. Not to “hide yourself” – disconnect from situation and consider it none of our business.
  - c. Failure to do right is equivalent to stealth.
2. Verse 4: “You shall surely help him” – If owner helps, you help him.
  - a. If he doesn’t help and fails to assist, you are not liable to help him (Rashi).
3. Verse 5: A woman and man are not to wear what pertains to the other.
  - a. This is an abomination to God.
  - b. This is not to say that women shouldn’t wear pants (Moses wore a robe).
4. This is to infer that, beyond clothes, people are not to adopt practices that pertain to other sex.
  - a. To do this is excessive mingling which leads to promiscuity and immorality.
  - b. Syrian heathen rites included exchange of garments by sexes and gross immorality.
  - c. To abandon the distinction between male and female is detrimental to the nation.
5. This is prevalent in American society: emasculating men and women performing as men.

- a. Nothing to do with equal pay for equal work.
  - b. When distinctions are blurred, in any law set by Creator, mixing ensues.
  - c. Mixing leads to corruption and ultimately death (of the nation).
6. Verse 6: “You shall not take the mother with its young” (bird).
- a. It is cruel to take mother and young – they instinctively love their young too.
  - b. Suffer to see them taken away or slaughtered – akin to mass extermination.
  - c. Torah teaches that such grief should not be inflicted on birds or cattle, etc.
7. If we are to be so careful where animals are concerned, how much more with people?
- a. As His people, we are to be merciful even as He is merciful.
  - b. So that your days may be prolonged.
8. Verse 8: “You shall make a fence on your roof” – when houses had flat roofs.
- a. Used for walking, sleeping and other domestic purposes.
  - b. Had to take measures to prevent people from being injured – can’t be negligent.
  - c. Would expose owner to blood-guiltiness.
  - d. Teaching us to be considerate of others in our actions and decisions.
9. Verses 9-11: Commandments against mingling mutually exclusive kinds (see Lev. 19:19).
- Different kind of seed.
  - Not yoking an ox with a donkey.
  - Don’t wear clothing wool mixed with linen.
10. This prohibition – (Heb. כְּלָיִם *kilayim* from root that means “to restrain”) based on fact Creator made distinctions in natural world.
- Day and Night
  - Light and darkness (Day 1)
  - Firmament to divide waters above from waters below (Day 2)
11. It is wrong for mankind to blur the lines that have been determined by God.
12. Verse 9: To mingle different kinds of seed “forfeits” the seed and the increase (produce).
- a. Literally “to become consecrated” – that is consecrated for destruction in the flames.
  - b. Fields and vineyard sown with mingled seed is destined for the flames.
  - c. Matthew 13: Wheat and tare principle alludes to this – tares burned in the fire.
  - d. The world (field) is to be renewed with fire (2 Peter 3:7).
13. Verse 10: “You shall not plow with an ox and a donkey” – unequally yoked.
- a. Ox and donkey differ in size, strength and nature.
  - b. The stronger (ox) will pull the donkey (weaker) down.
  - c. That is why we cannot be unequally yoked.

**“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Messiah with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols?” – 2 Corinthians 6:14-16**

14. Verse 11: “You shall not wear mingled stuff, wool and linen together.”
- a. Wool comes from flock (sheep) which speaks of righteous/spiritual/Abel.
  - b. Linen speaks of the earth: earthy/carnal/Cain.
  - c. Wearing something outwardly that is mixed speaks spiritual and carnal simultaneously.
15. Verse 12: “You shall make twisted cords upon four corners of garments.”

- a. Term is *gedalim*, which is synonymous with *tzitzit* – reminder of our relationship.
  - b. We are to resist the temptation to mingle by keeping His commands.
16. Verses 13-19: Addresses charges of adultery made against a bride.
17. There are two stages in Hebrew marriage: *kiddushin* and *nesuin*.
- a. *Kiddushin* is bride accepts ring or token from bridegroom – betrothal.
  - b. Yet, is much stronger than engagement we are accustomed to.
  - c. Couple is married for all practical purposes, except living together.
  - d. Consequently, charges of adultery are serious and death penalty a possibility.
  - e. The marriage takes full effect with *nesuin* – the couple live together and procreate.
18. Here, accusations of infidelity after *kiddushin* are made making her liable to death penalty.
- a. If man falsely accuses during betrothal, he is fined, rebuked and loses right of divorce.
  - b. If charges are true, she is stoned to death.
  - c. Which means, Israel, is subject to the death penalty – committed spiritual adultery.
19. Verse 13: “If a man takes a wife...and hate her” – man entered marriage to satisfy passions.
- a. He then turns against her and makes a false accusation – one mistake breeds another.
20. Verse 21: “She has wrought a wanton deed in Israel, to play the harlot in her father’s house.”
- a. “Wanton deed” or “folly” is *נבלה nevalah*.
  - b. One commentator says of this word:

“The Hebrew word does not indicate weakness of reason, but a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose.”

21. In other words: lack of discernment between clean and unclean leads to contempt for that which distinguishes clean from unclean.
22. The word *נבלה nevalah* is same word used in Deut. 14:21 – anything that dies of itself.
- a. Israel was not to eat this because it had not been slaughtered in kosher fashion.
  - b. *Ger tzedek* (righteous stranger) could not eat because same as Israel.
  - c. *Ger toshav* (returning stranger/inhabitant) could eat it.
23. This linguistic link means fornication/adultery is synonymous with eating “strangled” meat.
24. In Acts 15, the non-Jews returning (*toshav*) to God are told to:
- Abstain from pollution of idols.
  - Abstain from fornication.
  - Abstain from strangled foods.
  - Abstain from blood.
25. In context of Acts 15, if *tzedek* is the goal, I argue this is synonymous with bride.
- a. Bride must abstain from “strangled” meat; must abstain from fornication and adultery.
26. “Plays the harlot” is a national crime in Israel – evil in the midst of the nation.
- a. Harlot is to be taken to door of her father’s house and stoned.
  - b. The “harlot” is destroyed in her “father’s” (Satan – father of lies) house – Babylon?
27. Verse 22-24: Both parties guilty of adultery are to be punished by death.
- a. Jewish commentary notes that this seldom happened.
  - b. Akiva said, “a Sanhedrin that executes once in seven years is destructive.”
28. Verse 25-27: A betrothed woman attacked in a field is given the benefit of the doubt.
- a. The man is executed but she is spared – she may have cried out.

- b. This situation is similar to a man rising against neighbor to slay him.
  - c. Which reminds me of Cain calling Abel into the field to slay him.
29. Verse 28: A man who lays with woman who is not betrothed is bound to marry her.

## CHAPTER 23: RELATIONAL ISSUES

1. Incestuous and forbidden relationships are detailed in Leviticus 18 and 20.
2. Verse 1: “A man shall not take his father’s wife...not uncover his father’s skirt.”
  - a. Aimed at heathen custom of inheriting women in same way as other possessions.
  - b. Reuben defiled his father’s bed by laying with Bilhah; lost birthright.
  - c. “Skirt” is bedcover or robe: euphemism for marital relations.

**“He asked, ‘Who are you?’ and she answered, ‘I’m your handmaid Ruth. Spread your robe over your handmaid, because you are a redeeming kinsman.’ ” – Ruth 3:9 (CJB)**

3. Word for “robe” is also “wings” a metaphor for protection but also alluding to marriage.
  - a. When birds mate the shield each other with their wings.
  - b. Ruth is compelling Boaz to bring her in as his wife.
  - c. Place your robe over me as a token of marriage.
4. So, a man is not to dishonor his father by taking his wife or “uncovering his skirt.”
  - a. Not to take the widow of his father’s brother.
  - b. Father was to marry her in levirate marriage to sustain name of deceased brother.
  - c. Word “robe” then is “requirement to marry” – bringing her into his household.
5. Verse 2: “A man maimed” shall not enter the assembly – can’t propagate the seed.
  - a. Those self-mutilated or for heathen rites are excluded from the congregation.
  - b. Rabbinical commentary says that those with birth defects are not included.
  - c. Spiritual principle seems to be those who have no seed to disseminate.

**“Do not let the son of the foreigner who has joined himself to the LORD speak, saying, ‘The LORD has utterly separated me from His people’; nor let the eunuch say, ‘Here I am, a dry tree.’ For thus says the LORD: ‘To the eunuchs who keep my Sabbaths, and choose what pleases me, and hold fast my covenant, even to them I will give in my house and within my walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off.’ ” – Isaiah 56:3-5**

6. Verse 3: “A *mamzer* shall not enter into the assembly of the LORD” – to the 10<sup>th</sup> generation.
  - a. *Mamzer* is not a child born out of wedlock but child of adulterous or incestuous union.
  - b. Unions that would never be legal marriages according to Lev. 18 & 20.
7. Verse 4: “An Ammonite or a Moabite shall not enter into the assembly of the LORD.”
  - a. This extends to the 10<sup>th</sup> generation.
  - b. Hebrew uses masculine inferring only males are excluded.
  - c. Female proselytes would not be barred – thus making it possible for Ruth.
  - d. She was the great-grandmother of King David and the Davidic dynasty.
8. Verse 5: “Because they didn’t meet you with bread and water...they hired Balaam.”
  - a. Moab did sell bread to Israel (Deut. 2:29) but they hired Balaam.

- b. Ammon did not even sell bread.
- 9. Verse 6: “the LORD would not hearken to Balaam” – to curse you.
  - a. Inferring sins that justified accusations existed, but because of love, God didn’t listen.
  - b. The accuser of the brethren is sometimes assisted by the “brethren.”
  - c. Yet, because of love, God doesn’t listen to the accuser of the brethren.
  - d. The curse is turned into the blessing because God had blessed Israel.
- 10. Verse 7: Because of their actions, Israel is not seek their peace or prosperity – be indifferent.
- 11. Verse 8-9: It is different with Edom and Egypt: they killed Israelites but Moav and Ammon caused Israel to sin.
  - a. Esau is “your brother” and you were “a guest” in Egypt.
  - b. In spite of the evil both had done, God acknowledges the good things done.
  - c. They are permitted into the congregation in the 3<sup>rd</sup> generation (opposed to 10<sup>th</sup>).
- 12. Footnote: With these first few verses, we have two hints at Ruth, David and Messiah.
  - a. Marriage of Ruth and Boaz was called into question by some and, thus David.
  - b. In other words: David’s legitimacy was questioned – was he a *mamzer*?
  - c. His lineage goes back to Lot in S’dom and his daughter who birthed Moav.
  - d. Why would God allow David’s house to have such murky origins?

**“Who can bring a clean thing out of an unclean? No one!” – Job 14:4**

- 13. It is noted that Boaz unearthed understanding that Moabite not Moabitess were excluded.
- 14. The Creator is the only one who can accomplish this: consider the oyster and the pearl.
  - a. If Moav is the shell, David (Messiah is the pearl).
  - b. Which brings us to the point: Messiah’s origins, according to Judaism, are murky.
  - c. Accusations are that Talmud accuses Him of being mamzer (debatable).
- 15. Point: God places something in the Torah that is, seemingly contradicted provoking enigma.
  - a. Exactly why I think He does it – the Messiah (Word made flesh) is greatest of these.
- 16. Verse 10: “When you go out against enemies... guard against any evil thing.”
  - a. Things that seem small in peace time become big in wartime.
  - b. Rabbis believe this is when Satan goes on rampage in accusations.
  - c. Under stress people have tendency to give in to weaknesses.
  - d. Therefore in wartime (“stressful situations”) be even more diligent.
- 17. Must maintain sanctity of the camp against any kind of pollution – personally or morally.
  - a. God’s Presence was in the camp and must remain holy.
  - b. Uncleanliness leads to ungodliness – this is what they would encounter in enemy.
- 18. Verse 13-14: Addresses hygiene – sanitation would be an important issue in the camp.
  - a. This is an issue that was raised in objecting to keeping the Torah.
  - b. The important issue is “the LORD walks in the camp” so camp must be holy.
  - c. That He doesn’t see any unseemly thing (verse 15).
- 19. Literally “nakedness of anything” i.e. anything someone would be ashamed of.
  - a. Priests were not to expose their nakedness – walked up a ramp to altar.
  - b. God clothed Adam’s nakedness; Adam was a priest.
  - c. “Naked” is related to the term that describes serpent as “cunning.”
- 20. Verse 16-17: Addresses fugitive slaves – in Israel they had rights as opposed to others.
  - a. According to this passage, a fugitive was not to be returned to master.
- 21. According to code of Hammurabi, anyone sheltering fugitive slave was put to death.



- a. In Greece and Rome, runaway slaves were branded with hot irons.
  - b. Sometimes they were executed by crucifixion or thrown to wild beasts.
  - c. In 19<sup>th</sup> century America, runaways were hunted down with dogs.
22. In Israel, not only was he free, he was to be protected and cared for.
- a. Not to vex him with words, reminding him of his past.
23. Verses 18-19: “Harlot” and “hire of a harlot” – קדשה *k'deshah* and קדש *k'desh*.
- a. In Canaanite cults, male and female committed immoral acts in idolatrous worship.
  - b. In encountering these foreign adversaries, they would encounter these situations.
  - c. Some commentaries make this simply “promiscuous man” and “woman.”
24. Profits attained in infamous way not to be brought to Sanctuary for religious purpose.
- a. Some try to legitimize their activities by contributing to “God.”
  - b. God considers this abominable practice.
25. Verse 20-21: Laws concerning interest – may not charge an Israelite.
- a. You may charge a non-Israelite – the term is נחרי *nachri* as opposed to גר *ger*.
  - b. Considered to be a merchant visiting, not living, in Israel.
  - c. Was limited to sums borrowed for mercantile purposes as opposed to personal need.
  - d. If there is need, there is no distinction between him and the native.
26. In **some** matters, if person is not in covenant, I am not obligated where he is concerned as I would be with those in covenant – not to say he is to be mistreated.
- a. Not everyone is “my brother.”
27. Verse 22-24: Making vows – “shall not be slack to pay it.”
- a. No one is obligated to make a vow but if you do you are to keep it.
  - b. Whatever you say, you should be faithful to perform it.

**“When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed; better not to vow than to vow and not pay.” – Ecclesiastes 5:4-5**

28. Verse 25-26: When in someone’s vineyard or field, you may satisfy hunger but can’t get greedy – kindness is not to be abused.
- a. Filling your pocket would be equivalent to theft.

## **CHAPTER 24: DIVORCE**

1. The Torah doesn’t advocate or command divorce; it acknowledges that it will occur.
2. Y’shua said:

**“They said to Him, ‘Why then did Moses command to give a certificate of divorce, and to put her away?’ He said to them, ‘Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.’ ” – Matthew 19:7-8**

3. But if it does there are stipulations:
  - Y’shua said only valid reason is immorality.
  - Man can’t remarry woman if her second husband divorces her or dies.
4. Verse 1: “He has found some unseemly thing in her” – an indecent thing.
  - A. School of Shammai interpreted this to mean “unchastity.”

5. School of Hillel interpreted this as “indecent in anything.”
  - a. Meaning that man could divorce her for reasons other than immorality.
6. Was to give her a “bill of divorcement” (Heb. ספר כריתת *sefer k’ritut*)
  - a. Literally “writing of cutting off.”
  - b. Before he had lived with her as “one flesh” (Gen. 2:24) in covenant.
  - c. Interesting that ברית *brit* and כריתת *k’rit* are similar words – both related to cutting.
  - d. *Beit* ב is a house.
7. Marriage began with God “cut” Adam’s side to remove rib and make woman.
  - a. She came from him to be at his side as “one flesh.”
  - b. Divorce “cuts” her away from his side for all time.
  - c. There was to be total separation.
8. Man could not arbitrarily take a wife or put her away without legal proceedings.
  - a. Later called a גט *get*.
  - b. Man can’t treat a woman like property and hand her off to someone else.
9. Verse 4: Can’t take her back because she is “defiled” because she was married to another.
  - a. Not that she is impure but “off limits” to the former husband.
  - b. Infers that if no intervening husband, they could remarry.
10. Verse 6: “No man shall take the mill or upper millstone” – would render useless.
  - a. Would deprive someone of their livelihood, thus life.
  - b. Can’t take away means of income from someone as a pledge to repay debt.
  - c. Not unlawful to take pledge but can’t badger or take liberties.
11. Verse 8-9: “Take heed of plague of leprosy” – remember Miriam, sister of Moses.
  - a. She wasn’t spared for *lashon ha’ra* even though the sister of Moses.
  - b. Death and life are in the power of tongue.
12. Verse 10-13: In taking a pledge, creditor must spare debtor’s dignity.
  - a. Not allowed to invade his home or take a pledge of his choosing.
  - b. Verse 12: “shall not sleep with his pledge” – inferring clothing used as pledge.
13. Verse 13: “It shall be righteousness unto you before the LORD” – to deal fairly with him.
  - a. It is an act of צדקה *tzedakah* or “charity” also the word for “righteousness.”
  - b. It is not the state who is responsible for this.
  - c. It is individual’s collective actions that determine the character of the state.
14. Verse 14-15: “Shall not oppress a hired servant...pay him the same day.”
  - a. This is addressed in Leviticus 19:13.
  - b. Here it adds the fact that one should consider his poverty.
15. Verse 16: Each individual is responsible for his own actions.
  - a. Even though God speaks of visiting sins of father upon future generations (Ex 20:5).
  - b. Suggests this is children who follow in the sins of their fathers – follow example.
  - c. Our verse says sons are not put to death because of father’s sins.
16. In some ancient cultures, family of convicted criminal suffered along with him.
  - a. Babylonian law said, if you were responsible for a child’s death, your child was killed.
  - b. Code of Hammurabi: “son for son, and daughter for daughter.”
17. Ezekiel emphasizes that Israel’s standard is the opposite.

**“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.” – Ezekiel 18:20**

18. Verse 19-22 – Addresses caring for the poor from your harvest.
  - a. Is intended to teach that “gifts of the earth” you enjoy came from God.
  - b. Consequently, wants you to share those gifts with the less fortunate.
  - c. This would suggest all gifts from God are to be shared with His people.
  - d. Particularly, the stranger, the widow and orphan.
19. The sheaf that is forgotten is left for the poor.
  - a. Likewise, once olive tree is beaten don’t beat it again.
  - b. What is left – remnant – is left for the poor (similar to gleaning the corners).
  - c. Hebrew word is תפאֵר *t’faer* or “splendor” – which is left behind for poor.
  - d. Root is פֶּאֶר *pa’ar* which is “something distinguished, adornment.” (pure?)
20. According to one source, the beating of the tree is announced by a crier.
  - a. Indicating that the poor should be prepared to glean of the remnant.
21. Is this the purpose of the “remnant” (the pure) – to benefit the “poor” after the “beating”?

## **CHAPTER 25: EXCESSIVE PUNISHMENT & KINDNESS**

1. In Israel there was no imprisonment for lighter crimes, thus used corporal punishment.
  - a. The punishment needed to restrained – people given lashes.
2. Rabbis point out that the total 40 given because offender broke the Torah.
  - a. God taught Moses Torah in 40 days.
  - b. Offender deserved death to body which was formed in 40 weeks.
  - c. God extends mercy and “gave him atonement through 40 lashes” instead.
3. Y’shua received lashes as He atoned for us who were guilty of the lesser offenses.
  - a. Of course, death was penalty for our capital offenses.
4. Torah stipulates that lashes were to be inflicted after person was found guilty.
  - a. No lashes or torture of any kind were to be inflicted to extort confession.
  - b. Lashes had to be administered with a judge presiding over to ensure compliance.
5. Yet, we see that Y’shua was turned over to Gentiles and suffered according to their custom.
  - a. He was beaten and scourged before it was decided He would be crucified.
  - b. He was treated and judged according to Roman custom which is to humiliate.
  - c. Is it possible that God’s people have been subjected to that same “justice”?
6. Verse 3: “Forty stripes he may give him, he shall not exceed” – typically 39 stripes.
  - a. No more that “your brother” be dishonored.
  - b. Until he is punished the offender is the “wicked one” but afterward “your brother.”
  - c. Once he has paid the price of his offense, he is welcomed into fellowship.
  - d. The past is the past.
7. Verse 4: “You shall not muzzle the ox when he treads out the corn” – applied to all beasts.
  - a. How unfair is it to push an animal or person to work and deprive them of sustenance?
  - b. Whether literal food or funds to purchase.
  - c. Rabbis extend this to workmen working in food production should be allowed to eat.
  - d. In general that a person should consider an animal’s health and care.

**“A righteous man regards the life of his animal, but the tender mercies of the wicked are cruel.” – Proverbs 12:10**

8. Torah declares that animals are to share in Shabbat rest.
  - a. Even the fields they work rest every seven years.
9. Prohibiting cruelty to animals is something that first appears in Torah.
  - a. That same Torah defends life and exhorts His people to do the same.
  - b. *Shechitah* (slaughter) is, in part, to prevent animals intended for food from suffering.
10. Today, groups such as PETA fight against animal cruelty (e.g. fur trade, eating meat).
  - a. Yet they also promote “women’s rights” and advocate abortion.
  - b. In short, they are hypocrites.
  - c. Torah, which introduced animal consideration, says children are heritage of the LORD.
11. The prophet says:

**“They that sacrifice men kiss calves!” – Hosea 13:2**

12. Verses 5-10: Levirate marriage is discussed; *levir* is Latin is husband’s brother.
  - a. Marriage with widow of a childless brother (Heb. יבום *yibum*).
  - b. This is to avert that man’s name and heritage from perishing.
13. If the man refuses or it is determined this is not best move, process of *chalitzah* is performed.
  - a. Loosening the shoe – literally “strip his sandal” symbolized transfer of property.
  - b. Giving up rights or property to some other person.
  - c. Ruth 4:7-8 kinsman closer than Boaz removed his sandal to surrender right to Boaz.
14. This process severed the bond between this man and the widow of his brother.
  - a. It is as if his brother is now truly and irrevocably dead.
  - b. Because of the grief this will cause, the woman spits on ground in contempt.
  - c. Verse 10: He is forever known as the one whose shoe was stripped.
  - d. He could not marry her nor could any other brothers – she is free to marry others.
15. Verse 13-15: “honest weights and measures” – justice and honesty are crucial.
  - a. Nations and societies based on justice will stand – others will crumble.
  - b. Injustice is like cracks in the foundation of a building – eventually it will implode.
  - c. In fact, it could happen without a warning.
16. Verse 17-19: Remember what Amalek did to Israel – attacking stragglers at the back.
  - a. The faint and weak lagged behind – a lion seeking who may devour.
  - b. This attack displayed contempt for God.
  - c. The name of Amalek is to be blotted out – it is Israel’s duty to do this.