

כִּי תֵצֵא

Ki-teitzei

(when you go out)

Devarim [Deuteronomy] 21:10-25:19

When You Go Out

Devarim [Deuteronomy] 21:10-12

10 *“When you go forth to battle against your enemies, and YHWH your Elohim delivers them into your hands, and you carry them away captive,*

11 *and see among the captives a beautiful woman, and you have a desire for her, and would take her to yourself to wife;*

12 *then you shall bring her home to your house; and she shall shave her head, and trim her nails.”*

These next few chapters are full of one or two verse commandments or in some cases short paragraphs in which a commandment is given and explained.

In the opening paragraph of this Parasha, “When you go out”, we find the commandment concerning when the Nation goes out to do battle. Among those taken captive is a woman that attracts the attention of a young man. If he wishes to take her as his wife, then he is to follow the steps YHWH outlines.

The Rebellious Son

Devarim [Deuteronomy] 21:18-21

18 *“If a man has a stubborn and rebellious son that will not obey the voice of his father, or the voice of his mother, and, though they chastise him, he will not listen to them;*

19 *then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place;*

20 *and they shall say to the elders of his city, ‘Our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.’*

21 *And all the men of his city shall stone him to death with stones: so shall you put away the evil from your midst; and all Yisrael shall hear, and fear.”*

This may seem a little on the cruel or harsh side to us in today’s world. However, what we need to truly understand, is that YHWH is working to purify us, His people. This is the purpose of all of His commandments and ordinances. This is also the purpose for Him taking us through all the trials and tribulations that we go through here in this life. It is a process of purifying.

YHWH is doing all He can to purify each and every one of us. He will do whatever it takes to get us from where we are to where we need to be: with Him in eternity. If we do not make it, then it will be

because we have not submitted to His will in our own personal lives. One thing that we need to realize is that each one of us has a lot of impurities. If we do not give each other the benefit of the doubt, but rather only believe evil about the other, then we should first look inward to see what YHWH is showing us in our own heart. Basically, we need to get out of the sin business, and get into the business of hearing and obeying His Voice in all matters, the great and the small alike. And this process begins inside, first and foremost.

No one knows a child better than that child's parents. And if a child is uncorrectable, then the parents are the ones who are responsible for getting rid of the evil. If they cannot discipline the rebellious evil out of the child, then the only alternative is to do away with the child. This may seem to us in our westernized culture to be a little on the harsh side. However, what we need to understand is the responsibility we have as parents, and to work very hard at correcting our children when they fall into sin each and every time. We cannot ever just excuse their sin; for in so doing, we are setting a pattern of rebellion in place that can only lead to heartache and ultimately, death.

I would not want to lose any one of our children in this manner. So the question before me is: what am I doing to prevent this?

Let me speak to you as one parent to another parent. We currently have six children in our home ranging in ages from 8 years old all the way up to 22. Four of those children are teens. We (my wife and I) do our best to run a very tight ship. When one of our children does something that needs disciplining, then I am the one responsible as the head of the house to do what is necessary to correct the problem.

We are very blessed that we have paid the price for discipline early in our children's lives, so that now they are a wonderful blessing to be around.

However, if there is a problem that is particularly difficult, then it falls on me to meet that problem head on. If necessary, that might mean some very serious fasting on my part. It is our duty as parents, and particularly for the head of the house, to make sure that our children enter into His Kingdom as early as possible. Being born into a Yisraeli family does not ensure that our children will be a part of His Kingdom. While it is a major step in the right direction for a child to be born into a Yisraeli family, a personal decision still needs to be forthcoming from each child in accepting Yeshua as Mashiach, so that they too can be adopted into His spiritual Kingdom.

This means that the parents need to do some very intensive training. The child(ren) need to be taught how to be a true Yisraeli; it just does not happen automatically! We need to train them, and not be afraid to press them to go in the right direction. One day we will stand in judgment for what we have done (or not done) in relation to our children. If we have not done all that we can, it will cost us (as well as our children).

May He lead each and every one of us as parents in His path of righteousness to do what it takes in this life, so we can stand before Him in confidence in this area!

Being Hung on a Tree

Devarim [Deuteronomy] 21:22-23

**22 “And if a man has committed a sin worthy of death, and he be put to death, and you hang him on a tree;
23 his body shall not remain all night upon the tree, but you shall surely bury him the same day; for he that is hanged is accursed of Elohim; that you defile not your land which YHWH your Elohim assigns you for an occupancy.”**

I am not aware of any time in the history of Yisrael that the Nation used this form of execution. The Romans used it in Yisrael during the time of Mashiach. However, YHWH seems to be indicating that it is an acceptable form of execution to use when a judge hands down a judgment of death.

From what I have read and studied, this would seem to be a very effective form of deterrent, which is one of the main points of the death penalty. Actually there are two basic points in the death penalty: 1) that it is a deterrent to those still here, so that His people will hear and fear Elohim and do what is right; and 2) it removes the evil from the midst of His people.

Let us point out here that YHWH used this Torah commandment in the redemption process of Yisrael through Mashiach. While He was not worthy of death, He was still hung on a tree for crimes that were not His own. He did so in our place, in the place of each and every one of us so that we would not have to die for our own sins.

After He had died, Yeshua’s disciples took Him down from the tree before sunset to keep from violating this Torah commandment.

So in life and in death, Yeshua kept the Torah.

I am My Brother’s Keeper!

Devarim [Deuteronomy] 22:1-4

1 “You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall surely bring them again to your brother.

2 And if your brother be not near you, or if you know him not, then you shall bring it home to your house, and it shall be with you until your brother seeks it, and you shall restore it to him.

3 And so shall you do with his ass; and so shall you do with his garment; and so shall you do with every lost thing of your brother's, which he has lost, and you have found: you may not hide yourself.

4 You shall not see your brother's ass or his ox fallen down by the way, and hide yourself from them: you shall surely help him to lift them up again.”

In the above few verses (as well as others in other places), YHWH clearly makes us responsible for the possessions that belong to our brother.

Basically, the concept is as follows. YHWH owns the Land and all that is in it. He chooses to assign it to whomever He chooses. He assigns these things to us as His stewards. Part of being a proper steward is not just taking care of what YHWH assigns to us personally, but of everything that belongs to YHWH (whether He has assigned it to us or to our neighbor). Please consider this passage.

Act 2:44

And all that believed were together, and had all things common;

This is basically what it means to have all things in common. It is knowing that all things ultimately belong to Him, and we are to help one another take care of those things that He has placed in our possession for a season. It also means that if my brother has a need and YHWH opens my eyes to his need, then He basically expects me to do something about it. So, if I can either lend or give to my brother what he needs, then it glorifies YHWH.

Please prayerfully consider this passage.

Mark 2:15

And it came to pass, that He was sitting to eat in His house, and many publicans and sinners sat down with Yeshua and His disciples: for there were many, and they followed Him.

Now, honestly, I cannot tell you how many times that I have read this particular passage. But it was not until very recently that YHWH actually opened my eyes to see what it truly says. Did you catch it? Whose house were the disciples sitting down to eat in? It was Yeshua's house. Yes, you read that right. Now wait just a minute, I thought that He didn't own anything and He especially didn't have a house (property).

Well, that is what I had always been told as well. But guess what: Scripture states very clearly that they were eating in the house of Yeshua. It is pretty plain once you see it, and then other passages start to fall into their rightful place in our understanding.

Life in Yisrael is a community effort: If our brother's animal's life is in jeopardy, then we must do what we can do to rescue the animal, even on Shabbat.

Gender Specific Clothing

Devarim [Deuteronomy] 22:5

5 "A woman shall not wear that which pertains to a man; neither shall a man put on a woman's garment; for whosoever does these things is an abomination to YHWH your Elohim."

There are many times that it is difficult to tell the difference in our society as to whether a person is looking at a man or a woman because of the clothing. In many cases there just are not any marked gender lines in clothing.

YHWH is very clear and specific here; He does not want His people cross-dressing. He wants men to wear men's clothing and women to wear women's clothing. He wants men to be men, and women to be women.

I am quite thankful and blessed that our daughters wear dresses at all times. If we happen to be working on a project that may compromise their modesty, then our daughters put pants on underneath their dresses.

However, they are still dressing in women's clothing, as the pants they put on are women's pants.

Compassion, Not Greed!

Devarim [Deuteronomy] 22:6-7

6 "If a bird's nest happens to be before you in the way, in any tree or on the ground, with young ones or eggs, and the mother sitting upon the young, or upon the eggs, you shall not take the mother with the young:

7 you shall surely let the mother go, but the young you may take to yourself; that it may be well with you, and that you may prolong your days."

When it comes to killing and eating what we find in the field, YHWH commands us to be selective. This commandment helps us to control our fleshly appetites and also ensures that there will be adult birds to replenish the Land.

If it were the other way around and we took the mother off the nest and left the eggs or the babies, then the eggs would not hatch and the babies would die from starvation, neither of which is being good stewards of His creation. Please consider this passage.

Ephesians 2:3

among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest: -

If you are living your life always giving your body what it wants and craves, then there will be no spiritual power in your life.

Brethren, we must put into subjection all things that would tear us away from His Kingdom. If we do not, then we are no better off than an unbeliever. Yea, we are actually worse off for having come to a knowledge of the saving power of Yeshua, and then walking in subjection to the fleshly lusts of this world.

Safeguards

Devarim [Deuteronomy] 22:8

8 "When you build a new house, then you shall make a wall for your roof, that you bring not blood upon your house, if any man fall from it."

YHWH commands us to build our houses to be safe. If they are not safe, then we need to make them safe. YHWH so commands us!

The Torah Commandments Against Mixing

Devarim [Deuteronomy] 22:9-11

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

10 You shall not plow with an ox and an ass together.

11 You shall not wear material mixed, wool and linen together."

There are three areas of concern here. We are not to mix plants used for food. We are not to mix animals used for work. And we are not to mix plant and animal fibers used for clothing.

Basically, mixtures are not a good thing. When a person mixes two things, both things become impure.

Remembering that in Hebraic thought, the things of the material world represent spiritual things, YHWH wants purity in His people and purity in the things that His people need and use.

The Torah of Tzitzit

Devarim [Deuteronomy] 22:12

12 "You shall make for yourself fringes upon the four wings (corners) of your garment, wherewith you cover yourself."

This is the commandment of the Tzitzit, even though the word "tzitzit" does not appear in this verse. Rather it is the word "g'dil" (גדל), which means "to twist, as a thread," thus the word "tassel." (The word "tzitzit" appears in Leviticus 15:38.)

However, the word that catches our attention in this verse is the word "wings", which is the Hebrew word "kanaf" (כנף), which means "corner, outer extremity, and edge."

We find this word in the following passage.

Malachi 3:20 (4:2 in English Scriptures)

"But for you who fear My name the sun of righteousness will rise with healing in His wings; and you will go forth and skip about like calves from the stall."

The word "wings" above is the same word as found in Devarim 22:12, "kanaf" (כנף).

We would understand this passage to be about Yeshua our Mashiach. This is particularly clear when we view the woman who had an issue of blood for twelve years. When she came up behind Yeshua and touched the kanaf where YHWH commanded us to attach the tzitzit, her faith healed her. It would seem likely that she had these verses in mind.

When a Man Takes a Wife

Devarim 22:13-30 deals with when a man takes a wife, or lies with a woman, and the particular circumstances in each case, and what is to be done.

There is one verse in this passage that seems to stand out to us today.

Devarim [Deuteronomy] 22:18

18 "And the elders of that city shall take the man and chastise him;"

In a Torah keeping society the men are to treat their wives as Yeshua our Mashiach treated His bride: He gave His life for her and died for her!

The men in a Torah keeping society are to be servant-leaders.

If a man mistreats his wife, then the other men in that city are to take that man out and beat him (besides making him pay a very stiff fine). The fine is to be 100 shekels of silver (verse 19). This is about \$13,000 dollars.

If the beating and then the fine do not get through to that man, he will probably die in the next beating, because it will be worse than the first.

We are to love, cherish, and care for our wife and family. If we do not, then we will pay a very steep price for it.

YHWH's Assembly!

Devarim [Deuteronomy] 23:1-6

1 "He that is wounded in the stones, or has his privy member cut off, shall not enter into the assembly of YHWH.

2 A bastard shall not enter into the assembly of YHWH; even to the tenth generation shall none of his enter into the assembly of YHWH.

3 An Ammonite or a Moabite shall not enter into the assembly of YHWH; even to the tenth generation shall none belonging to them enter into the assembly of YHWH for ever:

4 because they met you not with bread and with water in the way, when you came out of Egypt, and because they hired against you Bala'am the son of Beor from Pethor of Mesopotamia, to curse you.

5 Nevertheless YHWH your Elohim would not listen to Bala'am; but YHWH your Elohim turned the curse into a blessing to you, because YHWH your Elohim loved you.

6 You shall not seek their peace nor their prosperity all your days for ever."

What we all need to get solidly fixed in our minds and hearts, is that Yisrael is YHWH's assembly. Yisrael belongs to Him. He brings in whom He desires. The way that He has chosen to do this, is by and through Mashiach. One must accept Yeshua as Mashiach if one is going to be a part of His Kingdom. This is YHWH's only requirement to becoming an Israeli. However, we must also understand what Yeshua said concerning this matter.

Yochanan [John] 14:23

Yeshua answered and said to him, "If a man loves me, he will keep My word: and My Father will love him, and We will come to him, and make our abode with him."

This Torah passage teaches this concept in a way that is hard to miss.

Please consider King David. He was both a tenth generation descendant of a bastard and a fourth generation descendant of a Moabite.

David was the tenth generation from Perez, who was the illegitimate son of Judah and his daughter-in-law, Tamar.

David was also the fourth generation from Ruth, a Moabite woman.

Both of these clearly exclude David from entering into the Assembly of YHWH. So what gives?

It is simply YHWH showing lovingkindness to those who keep His commandments.

Shemot [Exodus] 20:6

“and showing lovingkindness unto thousands of them that love me and keep my commandments.”

Likewise, when we come to Yeshua, and accept Him as our Mashiach and as our personal Savior and then keep His Torah out of love for Him (1st John), then He will show to us His lovingkindness, regardless of our stained pasts. Please prayerfully consider this passage.

Matithyah [Matthew] 6:12-15

12 “And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from the evil one.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

In this season and time of Yom Kippur, let each one of us make sure that we have forgiven those who have done wrong to us in any fashion. In this way we may be assured of our Heavenly Father's forgiveness as well.

A Clean Army

Devarim [Deuteronomy] 23:9-14

9 “When you go camp against your enemies, then you shall keep yourself from every evil thing.

10 If there be among you any man, that is not clean by reason of that which happens to him by night, then he shall go out of the camp, he shall not come within the camp:

11 but it shall be, when evening has come, he shall bathe himself in water; and when the sun is down, he shall come within the camp.

12 You shall have a place also without the camp, where you shall go there:

13 and you shall have a digging tool among your weapons; and it shall be, when you sit down outside, you shall dig there, and shall turn and cover your excrement:

14 for YHWH your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be set-apart, that He may not see an unclean thing in you, and turn away from you.”

Once again, YHWH is clearly expressing His desire for a clean army. This is particularly true when we go out to battle. In the above passage there are two areas of concern dealing with cleanness.

The first is seminal emissions. When a man has a nocturnal emission, then he is to go outside the camp until he is cleansed.

The second deals with relieving oneself. YHWH states very clearly that we are supposed to go outside the camp and when we are done, we are to bury it.

Please note that in verse 14 YHWH is walking in the camp. Basically, He does not want to step in it!

Equally as important, is someone else stepping in it, and then cursing and causing the entire army to be unclean. Basically, what this is teaching us is just simple and common courtesy to those around us, even to those who will come after us that we may never even be aware of. So, we are to leave the world a better place and in better condition than what we found it in. How are you doing in this area of Torah?

Choose Your Own Tribe

Devarim [Deuteronomy] 23:15-16

15 "You shall not deliver to his master a servant that is escaped from his master to you:

16 he shall dwell with you, in the midst of you, in the place which he shall choose within one of your gates, where it pleases him best: you shall not oppress him."

When a person escapes from his foreign master and desires to become a Yisraeli, then we are to do what we can to help that person get settled.

When we go back to the Land, this seems to be the basic idea on how it will be determined who belongs to what tribe. Each person will determine what tribe they are in by where each person settles in the Land (Ezekiel 47-48).

YHWH Hates an Abomination

Devarim [Deuteronomy] 23:17-20

17 "There shall be no prostitute of the daughters of Yisrael, neither shall there be a sodomite of the sons of Yisrael.

18 You shall not bring the hire of a harlot, or the wages of a dog, into the house of YHWH your Elohim for any vow: for even both these are an abomination to YHWH your Elohim.

19 You shall not lend upon interest to your brother; interest of money, interest of food, interest of anything that is lent upon interest:

20 to a foreigner you may lend upon interest; but to your brother you shall not lend upon interest, that YHWH your Elohim may bless you in all that you put your hand to, in the land where you go in to occupy it."

Here is where a lot of people miss the boat. People ask, "How can we have a society without charging interest?" Please consider the following.

Spiritual warfare is for real. The purpose of Israel is also to carve out a kingdom for YHWH's people to live in, here on earth. Because of this, all Yisrael has a continual wartime mission, and all of the Nation of Yisrael is to be banded together for the cause of being His set apart people. The people are to make wartime lifestyles the norm. We are to be ever watchful in this life, guarding our relationship with our Master Yeshua above all else, and then also looking out for our fellow believing brethren.

Moreover, the way we make money in this kingdom is important, and certain monies do not qualify to be used as any kind of an offering. If a person earns money by prostitution (male or female), we as believers in Yeshua are not to use this money in an attempt to build His Kingdom. Torah teaches us in this passage that these wages are an abomination to Him. The principle here seems to be one in which some things are just basically unclean and cannot be cleansed. It is those things that we are not to bring into His presence and expect to be blessed by Him.

We are not to charge interest of our fellow countrymen. However, we may charge interest of foreigners, who are not fellow believers; i.e., those that have not accepted Yeshua as their personal Mashiach.

Keeping Vows

Devarim [Deuteronomy] 23:21-23

21 "When you shall vow a vow to YHWH your Elohim, you shall not be slack to pay it: for YHWH your Elohim will surely require it of you; and it would be sin in you.

22 But if you shall refrain from vowing, it shall be no sin in you.

23 That which is gone out of your lips you shall observe and do; according as you have vowed to YHWH your Elohim, a freewill-offering, which you have promised with your mouth."

When a person makes a vow, he is bound to keep it. Otherwise it is sin.

If we do not make a vow, it is not sin to us. However, to make a vow and then not to keep it, is to place our eternal well being in jeopardy. It is better not to vow, in those kinds of circumstances.

A vow is equivalent to a free-will offering. We are not required to give it, but it pleases and blesses YHWH when we value His Kingdom more than our desire for physical possessions.

Matithyah [Matthew] 6:33

"But you seek first His kingdom, and His righteousness; and all these things shall be added to you."

Please note that we are not only to seek His Kingdom, but we are also to seek His righteousness. Since our righteousness is as filthy rags, we need His righteousness if we are going to please Him.

Snack Time!

Devarim [Deuteronomy] 23:24-25

24 "When you come into your neighbor's vineyard, then you may eat your fill of grapes at your own pleasure; but you shall not put any in your vessel.

25 When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing grain."

When we are walking through our neighbor's field and we become hungry, then we may eat (snack) on what is at hand.

What we may not do is pick or harvest some to take with us.

Even Yeshua and His disciples understood this basic Torah commandment.

Matithyah [Matthew] 12:1

At that season Yeshua went on the Shabbat day through the grain fields; and His disciples were hungry and began to pluck ears and to eat.

What the basic idea seems to be, is that as we go about the tasks that YHWH has set before us, if we become hungry, then we need to eat; and if we happen to be going through a neighbor's (fellow believer's) field, then we have a Scriptural right to satisfy that hunger. But we may not harvest in the sense of taking enough to be stored for a later time. We may only take enough to satisfy our hunger at that time.

We Cannot Undo the Past

Devarim [Deuteronomy] 24:1-4

1 "When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's (wife).

3 And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife;

4 her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YHWH: and you shall not cause the land to sin, which YHWH your Elohim assigns you for an occupancy."

Divorce is not pleasant for anyone!

But there are things that we need to understand concerning divorce from this passage. If a man divorces his wife and then she marries another man, she cannot return to the first. This is an abomination to YHWH.

This passage has prophetic significance to us today.

We know from Scripture that Yeshua our Mashiach is the Creator. Thus, He is also the giver of the Torah. The significance of this becomes quite apparent in understanding this passage.

Scripture teaches us, that after Yisrael split into two kingdoms, YHWH (Yeshua) had the northern one taken away into captivity, and divorced her.

Yermeyah [Jeremiah] 3:8

"And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not; but she also went and played the harlot."

The reason for the divorce was spiritual adultery or idolatry. The House of Yisrael (the northern ten tribes) attached herself to another elohim. She became the wife of another man (false g-d). As such she could not return to YHWH (Yeshua) to be His wife. That would be an abomination.

This is one of the primary reasons why Yeshua came to die for our sin (the sin of idolatry in particular). This is also the reason that we have to die to our flesh (fleshly desires).

Scripture teaches us, that at the death of a spouse, the living partner is free to marry again (Hebrews 9). Yisrael was then free to marry again after the death of her Husband Yeshua. The covenant had come to an end. However, for the equation to be complete on both sides, the bride also had to die to herself, and be ritually buried, and rise again (which is what a mikveh or ritual immersion [baptism] signifies).

However, death could not hold Him, for He rose again and now He lives. And in our day He will renew that covenant and once again take Yisrael to be His bride/wife. At least, He will come for all those who truly have died to their flesh, and have decided to give all to Him. Thus, Yeshua's statement that He came for the lost sheep of the House of Yisrael.

Matithyah [Matthew] 15:24

But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

Brothers and sisters, that is us! Praise YHWH that He loved us this much. May we truly understand the significance of this and act in full accordance to His Word and His will for each of us.

A One Year Honeymoon

Devarim [Deuteronomy] 24:5

5 "When a man takes a new wife, he shall not go out in the army; neither shall he be charged with any business: he shall be free at home one year, and shall give happiness to his wife whom he has taken."

YHWH wants to make sure that His people are actively procreating. To help in this endeavor, YHWH commands that the husband is free from serving in the army or anything else that would remove him from the home.

Taking Pledges

Devarim [Deuteronomy] 24:6; 10-13; 17-18

6 "No man shall take the mill or the upper millstone to pledge; for he takes (a man's) life (i.e., his livelihood) to pledge.

10 When you lend to your neighbor any manner of loan, you shall not go into his house to fetch his pledge.

11 you shall stand without, and the man to whom you lend to shall bring forth the pledge outside to you.

12 And if he be a poor man, you shall not sleep with his pledge;

13 you shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment, and bless you: and it shall be righteousness to you before YHWH your Elohim.

17 You shall not wrest the justice (due) to the sojourner, (or) to the fatherless, nor take the widow's raiment to pledge;

18 but you shall remember that you were a bondman in Egypt, and YHWH your Elohim redeemed you from there: therefore I command you to do this thing."

We are to loan to our fellow countrymen (without interest, of course), but when we do so and we take a pledge, there are Torah commandments that need to be followed.

If the person receiving the loan is poor, we cannot keep the pledge.

If the pledge has anything to do with the person's livelihood, the person loaning cannot take and keep that item as a pledge.

Payday

Devarim [Deuteronomy] 24:14-15

14 "You shall not oppress a hired servant that is poor and needy, whether he be of your brethren, or of your sojourners that are in your land within your gates:

15 in his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you to YHWH, and it be sin to you."

If a man is poor, we are to pay him at the end of that very day, for the work he has done. He is poor. He needs that money to survive.

Many people prefer to receive their pay bi-monthly, or according to whatever other schedule. Those who agree to work on a commission basis must wait according to what they agreed to. So long as it does not create a cruel hardship for the worker, then this does not transgress what YHWH is trying to say here. However, if he is poor and cannot wait two weeks to get paid, then we must give him his hire before the sun goes down, and not wait!

The overriding principle here is compassion for the poor. It may be somewhat of an inconvenience to pay someone every single day, but the convenience or lack thereof is not the concern here. What is a concern is making sure that the poor are taken care of. If we are an employer, then we need to make sure that we are conducting our employer/employee relations in such a way that it is pleasing to YHWH, not man. It would seem that the default would be to make sure that it is towards the poor, so that they do not feel oppressed in any way, thus crying out to YHWH and He come to their rescue and thus one be disciplined by Him.

Compassion for the poor is the key element here.

Each One is Accountable

Devarim [Deuteronomy] 24:16

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."

While the propensity of our sin can be passed on to later generations (down to the third and fourth – Shemot 20:5), the death penalty only applies to the person guilty of the actual sin.

Care for the Poor

Devarim [Deuteronomy] 24:19-22

19 “When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it: it shall be for the sojourner, for the fatherless, and for the widow; that YHWH your Elohim may bless you in all the work of your hands.

20 When you beat your olive tree, you shall not go over the boughs again: it shall be for the sojourner, for the fatherless, and for the widow.

21 When you gather (the grapes of) your vineyard, you shall not glean it after you: it shall be for the sojourner, for the fatherless, and for the widow.

22 And you shall remember that you were a bondman in the land of Egypt: therefore I command you to do this thing.”

The point of all of this, is that YHWH cares for the poor. If we are truly His people, then we too are to care for the poor as well. Doing so is to remind us of where it was that we have come from, namely, that we too were slaves in Egypt, and that He set us free.

Equal Weights and Measures

Devarim [Deuteronomy] 25:13-16

13 “You shall not have in your bag diverse weights, a great and a small.

14 You shall not have in your house diverse measures, a great and a small.

15 A perfect and just weight shall you have; a perfect and just measure shall you have: that your days may be long in the land which YHWH your Elohim assigns you.

16 For all that do such things, (even) all that do unrighteously, are an abomination to YHWH your Elohim.”

YHWH expects, even commands, us to be fair and just in all of our dealings with one another.

When Yeshua our Mashiach commanded us to love our neighbor as ourselves, He placed this commandment as second only to loving YHWH with our entire being. But what does it mean exactly to “love our neighbor as ourselves?”

There has been much wishful thinking and perversion of this commandment over the centuries since Yeshua spoke these words. However, when we look to Torah to properly understand this concept we find specific instructions about how to care for our neighbors.

Many of the verses in this Parasha tell us about the interpersonal relationships between fellow Yisraelis. YHWH seems to sum it up in these verses to have equal weights and measures.

Surely we all want others to treat us fairly and justly. We should also treat others that we deal with in this same manner, with equality and fairness. Or, as Scripture so eloquently puts it, we should do unto others as we would have them do unto us.

Matityah [Matthew] 7:12

“All things therefore whatsoever you would that men should do to you, even so you do also to them: for this is the law and the prophets.”

And finally these words of Mashiach, remember them always and especially on Yom Kippur,

Luke 6:28

bles them that curse you, pray for them that despitefully use you.

ABBA YHWH, please cause us to be just and fair in all of our dealings with one another and cause us to make the proper choices so those looking on will know that we are Your people, because of our love for one another; in the Name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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