

Beth Tephila Messianic Jewish Congregation
(Under same management for over 5785 years)

SHABBAT SERVICE

September 6th -- Lolo Community Synagogue

10:30 AM Shabbat Service

12:30 PM Oneg Shabbat & Interactive Torah Study

Rosh Hashanah Service

Monday, September 22nd, 6:30 PM

Tashlich & Picnic Lunch

Tuesday, the 23rd at the River, 12 PM

Romans - Jewish Perspective - 7PM

Yom Kippur Service,

Thursday, October 2nd, 10:30 AM

Sukkot, Saturday, October 11th

Levinson Home 12 PM



Parashat Ki Tetse (when you go out)

Deuteronomy 21:10 - 25:19

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וַעֲתָנֹו יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִיתָ שְׁבוּיִם:

Ki-tetse lamilchamah al-oyveycha unetano
Adonay Eloheycha beyadecha veshavita shivyo
When you go out to war against your enemies,
the Lord your God will give you victory over them,
so that you will take captives.

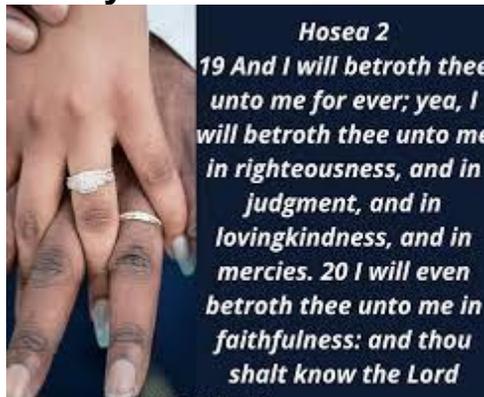
וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁת יִפְת־תָּאֵר וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה:

Vera'ita bashivyah eshet yefat-toar
vechashakta vah velakachta lecha le'ishah.
If you see among the captives a beautiful woman,
and have a desire for her and would take her as a wife...



Haftarah – Hosea 2:19-20

And I will betroth you to Me forever.
Yes, I will betroth you to me in righteousness
and in justice; in lovingkindness and in compassion.
And I will betroth you to Me in faithfulness.
Then you will know the Lord.



Hosea 2

19 And I will betroth thee
unto me for ever; yea, I
will betroth thee unto me
in righteousness, and in
judgment, and in
lovingkindness, and in
mercies. 20 I will even
betroth thee unto me in
faithfulness: and thou
shalt know the Lord

B'rit Chadashah - 2nd Corinthians 6:14

Do not be bound together with unbelievers;
for what partnership have righteousness and lawlessness...



Worshipping God as His Distinct People Through Social & Family Laws

In the Torah portion this week, we find a number of social and family laws that God expected His people, Israel, to keep. They will provide social order for His people, when they come into their "promised land." By keeping these laws just because God says to do so, God's people honor Him and show themselves to be His distinct people among all the people groups of the world. Some of these laws only pertained to Israel as they lived in the land of their inheritance. Others are also found in the B'rit Hadasha (the Newer Testament) and are therefore also applicable for us today as well. God's people remained a distinct people, even while surrounded by other people groups who worshipped cultic deities. **Today we understand that by keeping God's social and family laws, we, too, show ourselves to be God's distinct people.**

Social Order Preserved in Battle & Family Situations **Chapter 21 – continued**

When the army of Israel approached cities outside the land of their inheritance in battle (**Deuteronomy 20:10-15**), there would be women prisoners. The common practice of soldiers, yielding to the "evil inclination" by raping and pillaging, was not allowed by God. A social order of decency that would preserve the dignity of women prisoners was God's commandment. Gentile women were allowed to become the wives of Jewish men with all the rights and standing of Jewish wives. They were given time to mourn their family, who may have died in battle, and put away the cultic vestiges of their former lives. After 30 days mourning, they were allowed to embrace a Jewish husband and the God of Israel. **Rabbinic thought was that the reason for 30 days of mourning, while shaving her head, trimming her nails, and putting on the clothes of Jewish women, was so that she might not look so attractive to impulsive men, who, given time to reflect, might not want to marry them. After marriage, if the man was not pleased with the former captive woman (perhaps she could not accept him or the God of Israel), she would be allowed to go free. If there were children produced through marriage, the children of the first-born wife would have the expected double portion of inheritance, even if the mother was unloved and displaced in favor of another wife. (We should note that polygamy in scripture is never seen in a positive light.)** The divorced wife would have additional resources through her grown children. The principle of beginning a new life with God after marriage to a

non-believer remains today. The new believer must totally remove all vestiges of the former life that would "call" the person to return to it. Then they should take the time to "count the cost" and release any cultic vestiges of their former life. Only then can the person be incorporated into fellowship in the body of believers. Last week we saw that God "detests" **syncretistic worship**, the worship of Him along with the worship of other gods (**Deut. 16:20-21;17:1-5**). Therefore new believers must first put away all vestiges of pagan and ungodly worship from their former lives. **The newly incorporated person is a "first-class citizen" in the body of believers, having been adopted into fellowship through the same finished work of Messiah as all the rest of us.**

Question: What are differences between living in our society from society in biblical times? What was God's purpose for keeping non-believing women from joining God's people? Today, would we consider that only the man can initiate a divorce? Would God allow a woman to initiate divorce, if the man was the non-believer?

Within the home, God's social order was to be preserved. A "stubborn and rebellious son" was not allowed to plant seeds of continuing disobedience and disrespect within the camp of Israel. By flagrant violation of God's 5th Commandment to obey his father and mother, the son removed himself from the covenant of Israel with God. The parents bring him to a public forum (city gates), where the administering elders investigate and pass sentence. In cases where death by stoning was the penalty, the witnesses would cast the first stone (**Deuteronomy 17:7**), but due to the sensitivity of the parents as witnesses, they were not to be the initiators of the death of their son. **Evil could not be allowed to exist in the camp of Israel, where God dwelt.** The deterrence of capital punishment would prevent other sons from entering into the same behavior. If the corpse is displayed as a warning to others, it must be buried the same day, so as not to defile God's land. Additionally **Ephesians 6:1-3**, states, "children, obey your parents in the Lord, for this is right. Honor your father and mother.... that it may be well with you, and that you may live long on the earth."

Showing God's Distinct People in Our Daily Lives

A separated and holy life shines God's presence

Chapter 22

Messianic Rabbi David Friedman reminded us, "**Deuteronomy 4:5-8** relays the Holy One's goals in bringing our ancestors into the Land: "Look, I taught you logical instructions and holy judgments, ones that Adonai my God commanded me, to be carried out in the Land that you are entering, in order to inherit it. Then you will guard them and do them because it is your wisdom and your understanding in the eyes of the peoples who will hear all these instructions. And they will say: 'These people are really a wise and enlightened nation.' 'What other great nation has God so close to them, as Adonai our God is, every time that we call to Him? And what great nation has logical instructions and righteous judgments as all of this Torah that I am giving you today'? **Only as Israel**

lived this way, according to Torah, could the light of God shine both within Israel, and outwardly to the nations."

By obeying God's laws as they relate to living in society, we show our distinctiveness as God's people to all those with whom we come into contact. It is not so important that we fully understand the motives of God for instituting each separate law. It is most important, however, that the world views our faith in God through our obedience to Him in our daily lives.

A common flaw in today's business world is the notion, "your loss is my gain....and the greater my gain the better." Given that the basic character of man has not changed much since the days of Moses, one could postulate that the same notion prevailed then. In the agricultural society of Moses, one's animals were one's wealth. Therefore by returning the straying animals and property of one's neighbor and helping him in a crisis, the man of God showed the out-working of Leviticus 19:18 (repeated many times in the Brit Hadashah), "you shall love your neighbor as yourself." Using a Kal VaChomer argument (from the lesser to the greater), if you see a fellow believer overloaded with what he or she is carrying, it is a mitzva to help out. Furthermore, if you are approached by a fellow believer who offers to help you carry some of your packages, you should allow him/her to help you, rather than the typical, "It's okay, I've got it." It allows your burden to be eased, while the other person performs a mitzva. Each person benefits, and God is pleased.

In the days of Moses and today, transvestic behavior, wearing the clothes of the opposite sex **promoted homosexuality**, which God calls "detestable" or "abominable." It could also have played a role in Canaanite worship practices. The Hebrew is even more detailed. A man should not wear the clothes of a woman, and a woman should not wear male "things." Transvestic behavior would be in conflict with God's order in the creation of male & female.

Today it is the custom of many to be "environmentally friendly," practicing resource management, but this was not the usual case in the days of Moses. God's law, allowing the mother animal to go free while taking the young, preserved the food supply for future animal harvest. Others would see God's people forsaking short-term profit in favor of long-term gain.

In the days of Moses many maximized the space in their houses by utilizing their flat roofs as a place to dry some of their harvested crops. There were no OSHA (Occupational Safety and Health Administration) laws back then to govern building safety into their homes. However, God's people practiced safety by building railings around the roofs of their homes in obedience to God's law.

Some of God's laws against mixtures in this section of our Torah portion and as found in **Leviticus 19:19** do not seem to us to have a rational purpose. Rabbis have said that mixtures violate God's laws of creation, creating each species "after its kind." Yet we know today that cross-breeding within their species allows for the best traits of each animal. Clothes made with different types of threads can also produce the best of each type of material. Today we frequently breed hybrid plants and animals within their species. Yet in the days of Moses, God's people were told not to do so. Trying to plow a furrow with two different animal types cannot produce a straight furrow. In some cases

God's laws against mixtures produce better results, while in other cases they do not. Still, by keeping God's laws, His people were observably distinct from others. Today we also are called to show our separation from the world's standard by not being "bound together with unbelievers" (2nd Corinthians 6:14-16).

God's Distinct People in Non-cultic Worship **Chapter 23**

Most of us are not consciously aware that God dwells in our midst each and every day. We become so thought-centered on our own plans, our daily schedule, and what we are doing at the moment that we forget... "the Lord God walks in the midst of your camp... and he must not see anything indecent among you.... (23:14).

Moses wanted to be sure that his people did not try to imitate Canaanite worship practices, some of which involved emasculation. God would not allow one so involved to enter the assembly (kahal), into the tabernacle, or temple worship at the regular festival celebrations. Although "assembly" is the correct translation from Hebrew, some feel that the eunuch was merely excluded from marriage, since he could produce no children. **Leviticus 21:17-23** states that God did not allow a priest with a physical defect to approach Him to perform priestly duties, leading others to speculate that eunuchs could not enter into worship festivities. **Isaiah 56** indicates that eunuchs were not excluded from the covenantal privileges of God's people, even though they could produce no children. In **Acts 8:27** the Ethiopian eunuch came to Jerusalem to worship. In the context of this chapter, **God's people must be observably distinct by not deforming themselves and not worshipping cultic deities.**

Thought Question: Should those who openly practice being homosexual or transgender be allowed to worship in Messianic synagogues?

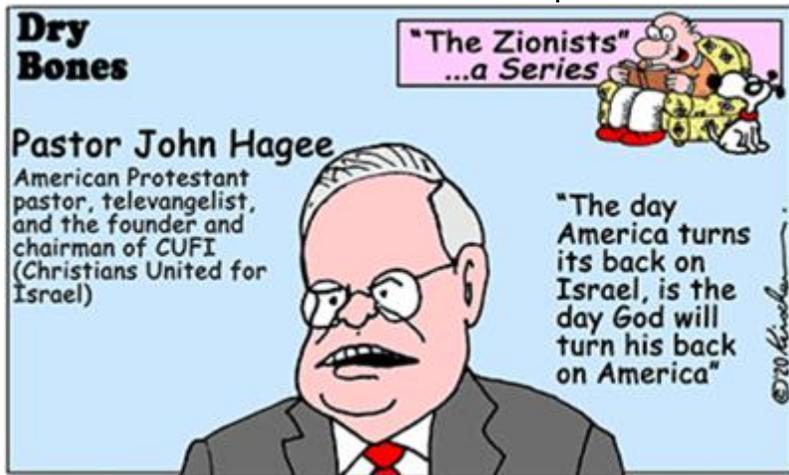
Thought Question: God also excluded from the assembly those who were the children of those who practiced cultic worship... "even to the 10th generation."

What could have been the reason for the exclusion of children in those days? Would we have the same reasons today? (Hint: inheritance?)

Included in the ban were the incestuous descendants of Lot, Ammonites, and Moabites. They were "illegitimate," "mamzer" and could not enter into the assembly of the Lord. Thus we see that **God makes a distinction between those who belong to Him, who have the privilege of worshipping Him, and others who worship cultic deities.** **Yet when one from these excluded groups, Ruth for example, embraces the God of Israel (Ruth 1:6), she is fully included in Israel.** **The moral for us today is that faith and worship of God alone can transform the detestable into the beloved.**

**CIVILIZATION, NATIONS & EMPIRES THAT HAVE TRIED
TO DESTROY THE JEWISH PEOPLE**

Nation	Status	Nation	Status	Nation	Status
Ancient Egypt	GONE	Greek Empire	GONE	Nazi Germany	GONE
Philistines	GONE	Roman Empire	GONE	Soviet Union	Going Down
Assyrian Empire	GONE	Byzantine Empire	GONE	Iran/Hamas	???
Babylonian Empire	GONE	Crusaders	GONE	<div style="border: 1px solid black; padding: 5px;"> <p>The Jewish People -- the smallest of nations, but with a Friend in a High Place So ... BE NICE!</p> </div>	
Persian Empire	GONE	Palestinians Terrorists	GONE		



(The United States must NEVER turn its back on Israel)

**Showing Ourselves To Be God's Distinct People by Protecting
the Weak
Chapter 24**

A woman was given a certificate of divorce and allowed to remarry, even if she exhibited some "indecency." The Hebrew words translated "indecency" are "ervah davar." The meaning is literally, "something unclean, shameful, or disgraceful." Whatever the actual meaning was, it was not something punishable like adultery or something that would prohibit another from marrying her. The only prohibition was against her husband, who was prohibited from remarrying her, even if her new husband died or divorced her.

A newly married man is given an exemption from army duty to "give happiness to his wife." It would be important to produce children for reasons of inheritance and as support for his wife in case he died in battle. God understood that a newly married man would be distracted and not be able to give his whole heart to battle. In chapter 20, God listed

other exclusions from battle because of personal distraction. **When God dwells among His people and fights for them, all that is needed is their whole heart. Numbers of men are not as important as is their commitment.** Therefore, a newly married man is given an army exemption to "make his wife happy".

Kidnapping for reasons of violence or profit was punishable by death. God protected the public health of His people via the priests administration of God's laws against the spread of infectious skin diseases. The livelihood and dignity of a borrower and the wage earner was protected. The lender cannot take away the wage earner's ability to work nor cause him discomfort or embarrassment. The wage earner must be paid on time.

A father was protected from capital punishment for the misdeeds of his son. Individual responsibility for sin was established. Even the corporate punishment for the sin of disbelief at Kadesh-Barnea can be viewed as a composite of individual disbelief.

The widow, the orphan, the alien, and the poor are not to be persecuted. **Justice is to be even-handed for everyone.** Special provision is made so that even the most needy among God's people does not go hungry. Besides allowing the hungry to take and eat crops from their neighbors' fields (23:24), crop owners must leave a portion of their crop unharvested. Those in need may utilize the unharvested crops, as they have need. One remembers that Ruth was the alien, who was the beneficiary of "gleaning" in **Ruth, Chapter 2.** **God's law of gleaning allows those in need to be fed, while keeping their dignity.** **They worked for their food, rather than being given food.**

Thought Question: How do our government programs for food & financial handouts compare with God's requirements for social welfare? What are the consequences and outcomes?

Protection of Righteous Justice and Posterity

Chapter 25

All disputes were adjudicated so that righteous acts were justified, and wicked acts were condemned. Yet the wicked were not subject to abuse or degradation beyond what was indicated by God's law. For example, if flogging was indicated, no more than 40 lashings could be given. So as not to exceed the maximum amount by miscounting, Jews gave no more than 39 lashings.

Not muzzling an ox, while it is threshing indicates that God is concerned that the worker is worthy of his hire. Paul used this law to illustrate that ..."the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops" (**1st Corinthians 9:9-10**). He also stated, "The hard-working farmer ought to be the first to receive his share of the crops" (**2nd Timothy 2:6**).

The so called "**law of the levirate**" was God's protection on the posterity of each family. If one brother died without leaving a son to inherit, continue his name, and provide financial security for his wife, his surviving brother had a duty to provide his sister-in-law with a son. If he refused to do so, he was publicly humiliated... thus losing "his good name" in society. **This law was not negated by Yeshua**, when asked about it in **Matthew 22:24-30**. Continuing the family name was so important that if a woman attempted to extinguish a man's ability to procreate, she was severely punished.

Thought Question: If a law practiced in the days of Yeshua was not specifically negated by Yeshua, should it remain in force for believers today? Should believers today be practicing all of God's laws that Yeshua practiced? Who should decide which to practice; which to negate?

Protecting one's "good name" by having only **honest dealings in business** also **observably illustrates the distinctiveness of God's people** to the rest of the world. Protecting God's posterity by keeping His law and His directives was illustrated with the instructions of Moses to remember that the Amalekites had shown themselves to be treacherous enemies of the Jewish people by trying to destroy them, when God's people were weak. Their punishment (measure for measure) would be that their name would be extinguished by the very people they sought to destroy. **Living a life beyond reproach in today's society is the way we protect both our own and God's name and live in an observably distinct manner as His people.**

Shabbat Shalom



Oh God, we pray for the safety of Seth & Shira Olson & all IDF forces as the IDF removes terrorists from Gaza