

KI TETZE - WHEN YOU GO OUT

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RECONCILIATION TEACHINGS FROM THE WEEKLY PARASHAH.

Our next teaching comes from parashah **KI TETZE – WHEN YOU GO OUT.**

Devarim/Deuteronomy 21:10 - 25:19; Isaiah/Yeshayahu 54:1-10

With our subject of reconciliation we have some very confronting challenges that both Houses of Israel [Judah and Ephraim] have a need to engage in. Unless we address these various issues we will find it very difficult if not impossible to have reconciliation between the Two Houses. Both Houses are reluctant to address the “Elephants” in the room, because it is never easy to deal with and shift an “Elephant” in any room, let alone in the Houses of Ephraim and Judah. None the less we must face the issues and try our best to address them, if we are to bring glory to our Father’s name.

In addressing these “Elephants” it is vital that we, the Children of Israel, therefore both Houses, focus on bringing glory/**Kabod** to HaShem, instead of glory/**Kabod** to ourselves or our “man made” institutions. So the obvious question to ask is: How do we bring glory/**Kabod** to HaShem? To answer that question we first need to understand what this word glory/**Kabod** means. Let us view some passages of scripture where we find this word in relation to HaShem.

*“When Aaron spoke to the entire assembly of the Children of Israel, they turned to the Wilderness and behold – the **glory** of HASHEM appeared in a cloud.” Exodus 16:10 [AST]*

*“The **glory** of HASHEM rested upon Mount Sinai, and the cloud covered it for a six day period.” Exodus 24:16 [AST]*

*“Moses and Aaron went from the presence of the congregation to the entrance of the Tent of Meeting and fell on their faces. The **glory** of HASHEM appeared to them.” Numbers 20:6 [AST]*

Glory/Kabod כבוד – The root meaning of this word according to the Etymological Dictionary of Biblical Hebrew is: Weigh; be important.

Please consider the above meanings when we are to bring **kabod** to HaShem. We should weigh very carefully what we have to say, what we are trying to teach, especially when we are doing so in His name. It is so important that we do not “put words in our Father’s mouth” when we speak or write on His behalf. If we fail to address the “Elephants” in the Houses, then what we will end up doing is misrepresenting HaShem in our efforts to avoid the issues/elephants.

There are two Elephants that the majority in both Houses seem bent on avoiding. For the House of Ephraim it is the Torah of Moshe and for the House of Judah it is Yeshua. In avoiding these “elephants” we have found both Houses badly misrepresenting HaShem. We need to acknowledge that both Houses have addressed these issues, however we should ask, has this been done in a Biblical manner, thereby bringing glory to HaShem, or done in a manner that brings glory to “man’s golden calves”?

It is the opinion of this writer that both Houses have used techniques that bring glory to “man’s golden calves”, in an effort to protect their own “houses” and reputations. I realise this is a confronting statement, and you are well entitled to ask, who am I to make such a statement. None the less I encourage both Houses, especially the Leaders, to honestly answer the questions put forth. These are tough questions, but unless they are asked and addressed the situation will not change, and thus we will not end up residing in Eretz Yisrael, as a united nation, bring glory to our Father’s name.

To help each House address the “Elephant” question, we require some wisdom from HaShem. This brings us to this week’s Parashah.

*“You shall not have in your bag differing weights, a large and a small. You shall not have in your house differing measures, a large and a small. You shall have a **full** and **just** weight; you shall have a **full** and **just** measure, that your days may be prolonged in the land which the LORD your God gives you. For if anyone does these things, everyone who acts **unjustly** is an **abomination** to the LORD your God.” Deuteronomy 25:13-16 [NASB]*

To better understand the above commandments we would do well to better understand the words **full, just, unjustly and abomination**.

Full/Shalem מְלֵאם = Harmonize, complete, whole, uncut, entire, perfect.

Just/Tzedeq צְדָקָה = To satisfy objective justness, righteous, be properly restored, declare right, being right in a moral and forensic sense; cleanse.

Unjustly/Avel אַוֵּל = Misuse of power, injustice, wickedness, wrong.

Abomination/Toebah תּוֹעֵבָה = Cause revulsion, loathsome, detestable act.

Surely we can conclude that in all matters, the Children of Israel, especially Leaders of all Israel, that is leaders of both Houses, should weigh matters up in a manner that is righteous, not misusing any positions of “power”, that is an act of wickedness, and thus is a loathsome and detestable act that causes revulsion in the eyes of HaShem. We should weigh the entire matter, whole and uncut in order to come to a complete and just decision that brings harmony to the whole nation of Israel.

Yeshua makes a statement that we need to take notice of concerning matters of decision making. All Beit Dins should follow this lead.

“I [Yeshua] can do nothing on My own initiative. As I hear, I judge, and My judgement is just, because I do not seek My own will, but the will of Him who sent Me.” John 5:30 [NASB]

We must strive to do the will of the Father, instead of becoming servants of our own will. Each House and the branches thereof have set up their own Beit Din/house of judgement and it appears they have followed their own will instead of the will of HaShem regarding many matters. In saying this we should not underestimate the challenges facing “decision makers” in a fallen and darkened world. It is far from easy trying to answer the many questions that are brought before “Beit Dins” as the influences from outside forces are varied and many. We need protection from these influences and that protection comes from being a faithful servant of HaShem focused on doing His will.

Honest evaluation of matters is vital in doing the will of HaShem, evaluating each “case” according to the same “weights and measures”. We are told in Deuteronomy that God does not show partiality/favour.

“For HASHEM, your God – He is the God of the powers and the Lord of the lords, the great, mighty, and awesome God, Who does not show favour and Who does not accept a bribe.” Deuteronomy 10:17 [AST]

Both Houses of Israel are guilty of showing favour and taking bribes, when it comes to evaluating the Word of HaShem. This is truly an abomination. I am not talking about making mistakes, as we all make mistakes, and none of us know “it all”. I am talking about bringing forth conclusions on the back of favour and bribes. Some of these favours and bribes go back many thousands of years, and if one views the history behind some, it is understandable considering circumstances faced at the time. Understandable though they may be, this does not make them correct in the eyes of HaShem. If you look at the history of those who stood strong on the instructions of HaShem, many if not most met with an “unfortunate” end, sometimes at the very hands of those who were supposed to be their “brothers”. It is a dangerous

business to come against the “establishment” and one can expect to be persecuted and have their character damaged through false accusations, especially if you refuse to show favour or accept a bribe. So in saying this, allow me to make some brief comments on the “Elephants” in the rooms of the Houses of Ephraim and Judah. As mentioned the House of Ephraim, has failed to correctly handle the issue of the Torah of Moshe. This “elephant” has been ignored, hidden and called all kinds of differing names; however this subject is once again becoming a topic needing attention. There are those who are seen as belonging to the House of Ephraim who are coming to the conclusion that the Torah of Moshe is to be embraced and followed by all the Children of Israel. They have come and are coming to this Biblical truth through the use of **just** weights and measures. False doctrines of the Christian church are exposed when they are weighted under these **just** weights and measures. For example you cannot find a **just** cause for changing the Sabbath from the seventh day of the week to the first day of the week. You cannot find a **just** cause for ignoring the Moedim/appointed times of HaShem, and instead installing in their place Christmas, Easter etc etc. You cannot find a **just** cause for the members of the Christian faith becoming the so-called “New Israel”. You cannot find a **just** cause for eating biblically forbidden foods. In fact you cannot find a **just** cause for rejecting the Torah of Moshe. It is only through the influences of bribes and favours that these false teachings and doctrines have found themselves within the boundaries of Israel, but make no mistake they are an abomination to HaShem.

Now we briefly turn our attention to the “Elephant” in the House of Judah. This issue is of course the issue of Yeshua as HaMoshiach. Most of Judah refuses to view this subject through equal and fair [**just**] weights and measures. One reason behind this is the behaviour of the Christian Church in persecuting “Judah” in the name of Jesus. History is sadly littered with examples of some horrific behaviour of Christians against Judah. A quick check with google will provide many cases. One other reason Judah refuses to look at this subject with **just** weights and measures is because it has been looking at Yeshua through the **unjust** weights and measures used by the Christian Church. Judah believes in a Moshiach, it just doesn’t believe Yeshua is the Messiah. However just as a few in the House of Ephraim are coming to the conclusion that the Torah of Moshe is valid for both Houses, a few from the House of Judah are reviewing their position concerning Yeshua as HaMoshiach through the process of using **just** weights and measures and have concluded He indeed could be HaMoshiach.

The enemy HaSatan has used the failure of Ephraim and Judah to manage these “Elephants” to keep Israel in disarray and in a confused state, whereby suspicion and hatred reign where trust and love should reign. I would like both Houses to reconsider their position regarding these two “Elephants”. My request is of no value unless it is built on the back of the will of HaShem. I believe we have covered enough ground to be confident that HaShem wants Ephraim and Judah to form the Whole Houses of Israel, to be united as one, living in Eretz Yisrael, following His instructions. In asking Ephraim to

reconsider their stance on the Torah of Moshe, is asking them to make a **just** decision using the Word of HaShem as the basis of equal weights and measures. No harm will come to the Children of Israel, in this case the House of Ephraim, by embracing and following Biblical Torah. In fact the opposite is true. Does anyone seriously believe that the instructions of a loving Father would cause harm to His Children? No is the obvious answer; it is the rebellious behaviour of the Children that cause harm to themselves, installing one's own set of instructions in place of and above those of HaShem are indeed a recipe for disaster. I implore the House of Ephraim to make a **just** decision and embrace the Torah of Moshe, as this will be most pleasing to the Father and HaMoshiach Yeshua, and result in Biblical blessings.

We ask Judah to make a **just** decision concerning their current stance on Yeshua as HaMoshiach. However in doing so we must understand their reasons behind the general rejection of that possibility. As stated in previous articles, if Yeshua was as the Christian Church portrays Him, then there is no way that He could be the Messiah. So if Judah accepts the Christian Church's teaching regards Yeshua [which is convenient to their cause] then they will never consider taking a **just** position on the matter. However the fact of the matter is that Yeshua [and all other writers of the "New Testament"] never encouraged followers of HaShem to reject the Torah of Moshe, in fact a **just** study of these writings will prove the opposite. The true Biblical Yeshua of history does not endanger Judah in any way. Yeshua is calling all citizens of biblical Israel back to HaShem, back home to the Promised Land. He is commanding all who would claim Israel citizenship to do Teshuva and thus embrace and live a Torah lifestyle. Judah has been a bastion in rejecting the false teachings of Christianity, and should be congratulated for doing so, because without Judah we would have no Torah of Moshe available to us today, there is little doubt it would have been "lost". Instead it has been the Northern Kingdom/Ephraim which has been "lost" because of their rejection of the Torah. Yeshua never began a new religion called Christianity, and He came from the Tribe of Judah, hence He has and continues to "proclaim" the Torah. The teachings of the Christian Church on this matter are completely false and out of line, and "conversion" to Christianity is of no value to Judah. In fact these teachings actually take the people away from true Biblical faith, and away from the true Biblical Moshiach. They destroy the peoples trust in the Torah, thus destroying the relationship with HaShem, which is built on faithfulness via application of the Torah of Moshe. If all those who claim to be of Judah, actually followed in the footsteps of the Biblical Yeshua; [Not the Christian Jesus]; then Judah would be in a much healthier state before HaShem. This would mean all Judah/Jews would be walking a Torah based lifestyle, a lifestyle pleasing to HaShem, providing a light to the lost of Ephraim. Unfortunately very few of Judah actually embrace and follow the Torah, let alone walk in the footsteps of Yeshua, hence instead of offering clarity and leadership, they have added to the confusion. The "Orthodox arm" of Judah encourages belief in a Moshiach, and insists on embracing the Torah of Moshe, but sadly many in the liberal arm of Judah do not, thus, as said, the House of Judah are adding to the confusion surrounding the "Elephants" of Torah and Moshiach. So I also implore the

various arms of Judah, especially the Orthodox arm of Judah to engage in a **just** examination of Yeshua, because if they do this, whilst they may not embrace Him as HaMoshiach, they should see that He is not taking people away from Torah or Judaism and bringing them into Christianity, but instead is bringing the Children of Israel back to HaShem via the path of Torah. Judah should be celebrating this instead of resisting it, as it is the prophetic Word of HaShem unfolding before our eyes. Judah should resist the tenets of Christianity, and fight against Christian conversion, but they should not fight against those Children of Ephraim who are coming home via the application of Torah as taught and demanded by Yeshua Himself.

I repeat we are to bring **Kabod/Glory** to our Father's name, and we accomplish this through the application of Torah and using **just and full** weights and measures that guard against making unjust conclusions that are an abomination to the Holy One of Israel, blessed be His name. HaShem has constantly, and continues to show us His love, grace and mercy and rather than return and follow His lead in showing love, grace and mercy, we show the opposite on too many occasions.

If only both Houses would cry as echad:

"Hear a just cause O LORD, give heed to my cry; give ear to my prayer, which is not from deceitful lips. Let my judgement come forth from Thy presence; let Thine eyes look with equity. Thou has tried my heart, Thou has visited me by night; Thou has tested me and dost find nothing; I have purposed that my mouth will not transgress. As for the deeds of men, by the word of thy lips I have kept from the paths of the violent. My steps have held fast to Thy paths. My feet have not slipped." Psalm 17:1-5

We serve a wonderful God, as there is no God like the God of Israel, and no nation like the nation of Israel, and no land like Eretz Yisrael.

Blessings to all citizens of biblical Israel,
Rabbi Philip Hammond.