



Message 9-17-16
Ki Tetse-When You Go Out
Deuteronomy 21:10-25:19
Isaiah 54:1-55:5
1 Peter 2:9-10

Introduction

How often do we silently sit through a joke that stereotypes and insults other people for their race, religion, gender, etc. How often do we hear a bigoted remark or witness a racist act, and yet we keep quiet?

Deuteronomy 24:8-9

8 "Take care, in a case of leprous disease, to be very careful to do according to all that the Levitical priests shall direct you. As I commanded them, so you shall be careful to do.
9 Remember what the LORD your God did to Miriam on the way as you came out of Egypt. (ESV)

"Remember what the LORD your God did to Miriam on the way as you came out of Egypt."

This passage ties together, once again, the sin of gossip and slander with what the Bible says is leprosy, but yet it is not what we understand leprosy to be. This is a physical illness that affects the skin of the person who violates the Almighty's instructions concerning saying things against someone that are not true. There is no justification provided in the Bible to tear someone down or to talk about them behind their backs. In this case, what the Lord is referring back to when Miriam and Aaron confronted Moses is a direct attack on his leadership, but it would appear that it was Miriam who was doing the talking with Aaron there for possibly moral support. Why do I say that is because it was Miriam who was struck down with the skin disease and Aaron who interceded on her behalf asking Moses to go to the Lord and ask him for mercy?

Miriam went against God's chosen leader, her own brother, and possibly out of jealousy because she was the oldest of the three and maybe, just maybe, she thought she was just as qualified as Moses to be the leader of Israel. She should have thanked Moses for interceding on her behalf, and that she did not wind up like Korah and his followers. Of course, the incident started over Miriam and Aaron having some type of problem with Moses' wife. Now, his wife is described as being a Cushite, while he had married the daughter of Jethro who was a Midianite. Some say that Moses had two wives, but since the Almighty was the giver of the Torah to Israel through Moses, it should be pointed out that while polygamy was not banned in the Torah, God's intention from the very beginning was for one man and one woman to come together. To me, I cannot see Moses having

two wives. What I do see is the probability of Zipporah, Moses' Midianite wife, dying and Moses taking a new wife who caused Miriam and Aaron displeasure.

Whatever the reason, they should have never approached Moses the way that they did being disrespectful and believing themselves to be his equal. If that were true, then the Almighty would have chosen all three to lead Israel, but He only chose Moses. In the end, Miriam was the one punished and had to stay outside the camp for seven days until the affliction had passed. Take a minute to think about that. The sister of Moses struck with the skin disease that represented a gossip and then being put outside the camp where everyone would know what she had done. Sadly, this was not an isolated incident, and we see others following in her footsteps not only in the Bible but in the world today. We are told that we would know when the Messiah, the Anointed One, would come because He would bring peace, but man will still struggle against what God wants and what they want.

Isaiah 54:1-55:5

4 "Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. ⁵ For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your **Redeemer**, the God of the whole earth he is called. ⁶ For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God. ⁷ For a brief moment I deserted you, but with great compassion I will gather you. ⁸ In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you," says the LORD, your **Redeemer**. (ESV)

<01350> גַּאֵל *gaal* (145b)

Meaning: *to redeem, act as kinsman*

When they translate the Hebrew word *gaal* as only Redeemer, they are doing a disservice to the word because it carries so much meaning in it. Its proper translation is Kinsman Redeemer, and if you read about what a Kinsman Redeemer does, you will realize how important the concept is for us. We are all related in some way because our parents, Adam and Chavah, gave birth to our descendants, and in some way, shape, or form we all originate from the same common set of parents. So, in understanding this, we see why it is so important to see Messiah as our Kinsman Redeemer because only a close relative can redeem another family member. This is applied in the story of Ruth with Boaz acting as the Kinsman Redeemer even though Ruth was not born into Judah but she gave her heart, soul, and being to the God of Israel and to the nation of Israel. She had been married to Naomi's son who had died. So, she had married into the tribe of Judah and became part of Israel whose inheritance would belong to her child, and she would become an ancestor of David and in turn of Messiah Yeshua.

Think about that the next time someone tells you that you are not part of Israel. The Holy One makes the rules. It is men who make their own. Whose rules take precedent? Why have we made it so difficult to bring people into Israel? Ruth's proclamation of faith is our

example. Be careful to those of you who are brought into Israel. Do not think poorly of your Jewish brethren because if they come to faith in Messiah Yeshua and hold to Torah, they can be grafted back into the tree called Israel along with the Ten Tribes and the nations. People from the nations, be careful because of you look down on your Jewish brethren, we are told you can be removed from that tree, even in your faith. We all walk a fine line, but for now the scepter has been placed in Judah's hands to lead, but do we follow? No, we do not. We still go our own way and behave like Aaron and Miriam rebelling against the Almighty's chosen. Be careful people, be very careful.

1 Peter 2:9-10

9 But you are A CHOSEN RACE, a royal PRIESTHOOD, A HOLY NATION, a PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. (NAU)

This passage draws its sources from several different Biblical books, but the bottom line is those of us who have joined ourselves to Israel have been chosen to be a part of them. Israel was meant to be a royal priesthood, a holy nation who would belong to God. I am going to expand on this thought in next week's Torah portion *Ki Tavo*. This is the promise that God gave to Israel, not just to the Levites. The Levites became the stand-in for Israel because they were the only ones who listened to Moses' call for someone to step forward to defend the honor of the Holy One at the sin of the Golden Calf. Not only that, but when Israel turned from Mount Sinai in fear because of the presence of the Lord and told Moses to stay, listen, and then tell them what He said, they lost the opportunity to have an intimate relationship with their heavenly Father.

The relationship would be through intermediaries to teach them about the coming of Messiah Yeshua, something of which most men and women of God already had an expectation.

Isaiah 45:4 For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. ⁵ I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, ⁶ that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. ⁷ I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things. ⁸ "Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it. ⁹ "Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, 'What are you making?' or 'Your work has no handles'?" (ESV)

Jacob and Israel are one and the same, two sides of the same coin. In Jacob, we see a man struggling to find his way in the world and trying to figure his relationship with the Almighty. In Israel, we see a man who has come to terms with His Creator and finally

found his faith as did his father and grandfather. It is through Abraham, Isaac, and Jacob that we come to Israel because of their struggle and the road they chose to travel. In Jacob, we see a man who finally finds the peace and assurance that God will guide him where he needs to go. Yet, there will be times when Israel will drop back into Jacob mode. We all do at one time or another. There is a Jacob and an Israel in each one of us. The Holy One of Israel created us through His word, Yeshua. When He spoke and Creation began, Messiah took on form as the Word of the Father and would be the means through whom all that is was created. We were created for Him and by Him so, as our Kinsman Redeemer, it fell to Him to be the means of our redemption because of His place in our being brought into existence.

The Almighty makes it very clear in this passage from Isaiah that when we come against Him, we are struggling in vain because, in the end, He will win and He will show us the way through His *Ruach HaKodesh*. The Father is Spirit, while Yeshua is both spirit and flesh, and the Ruach is Spirit and does the work the Father sends her to do. I believe the Ruach to be the feminine form of the Godhead because Ruach is a feminine word. As there are men and women, and we were all created in the image of God, why do we limit God in our thinking. Some say God is all things rolled into one being, but the concept of the Godhead is not something that was brought about by the Church Fathers. The concept of a Godhead is a teaching among some of the Chassidim, Ultra-Orthodox Jews who profess a belief in a Father, Mother, and Son who make up a Godhead they describe as being the three pillars.

The Almighty is beyond our understanding and comprehension, so that being said, why can't we go with the flow instead of trying to swim upstream like some fish do? Come on people, let's get in synch with our Creator through His Son Yeshua, and with the help of the Ruach HaKodesh, we will sort things out and hopefully find our way.

Torah Man says: "The man who is always finding fault seldom finds anything else."

Blessings in Messiah Yeshua,

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