

# PARASHAT KI TETZE

(WHEN YOU GO OUT)

DEUTERONOMY 21:10-25:19

## ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

**Y**ESHVA IS A TREE OF LIFE TO THOSE WHO TAKE HOLD OF HIM, AND THOSE WHO SUPPORT HIM ARE PRAISEWORTHY. HIS WAYS ARE WAYS OF PLEASANTNESS AND ALL OF HIS PATHS ARE SHALOM. BRING US BACK YHVH TO YOU, AND WE SHALL COME, RENEW OUR DAYS AS OF OLD.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

### Haftorah Reading

Isaiah 54:1-10

### B'rit Chadashah

On caring for your neighbor: **Luke 10:29-37; Galatians 6:2;**

On the difference between men and women's attire: **1 Corinthians 11:2-15;**

On divorce: **Matthew 5:31-32; 19:3-12; 22:23-32; Mark 10:2-12;**

On garment fringes: **Mark 6:56; Matthew 9:20; Luke 8:44;**

On prohibition against sexual immorality: **1 Corinthians 6:9; Philippians 3:2; Revelation 22:15;**

On caring for animals: **Luke 12:6; 1 Corinthians 9:9; 1 Timothy 5:18**

### Outline of This Week's Parashah (Torah Portion):

- 21:10** A Beautiful Woman Among the Captured
- 21:15** The Right of Inheritance of the Firstborn
- 21:19** The Death Penalty for a Wayward and Rebellious Son
- 21:22** Hanging and Burial of Those Condemned to Death
- 22:1** Concern for Your Brother's Property
- 22:5** Male and Female Clothing to Be Different
- 22:6** Care for a Mother Bird and Her Nest
- 22:8** A Protective Fence on the Roof of Your House
- 22:9** Unlawful Mixtures
- 22:12** The Tzitzit—the Law of the Blue Fringes
- 22:13** Defamation of a Married Woman by Her Husband Regarding Her Virginity
- 22:20** Death Penalty If the Accusation Was True and the Woman Was Not a Virgin
- 22:22** Death Penalty for Adultery
- 22:23** Fornication Versus Rape of a Betrothed Maiden
- 23:2** Those Excluded from the Congregation of Israel

- 23:10 The Sanctity of the Camp Pertaining to Bodily Emissions
- 23:16 Justice for an Escaped Slave
- 23:18 Prohibition Against Harlotry
- 23:20 Interest Forbidden to Be Charged Against Israelite Brothers
- 23:22 It Is a Sin to Vow to Elohim and to Not Pay It
- 23:25 A Worker’s Right to Eat
- 24:1 Divorce and Remarriage
- 24:6 One’s Millstone Cannot Be Taken as a Pledge for a Loan
- 24:7 Death Penalty for Kidnapping
- 24:8 *Tzaraas* (Skin Infection) and Slander
- 24:10 Treating With Respect One Who Owes a Debt
- 24:14 Timely Payment of Workers
- 24:16 Each Person Is Responsible for His Own Sin
- 24:17 It Is Forbidden to Take Advantage of Widows and Orphans
- 24:19 Gifts to the Poor From the Harvest—Their Right to Glean Your Fields
- 25:1 Lashes for the Wicked
- 24:4 Don’t Muzzle the Ox When It Is Threshing
- 25:5 Rules Pertaining to the Levirate Marriage and How to Release the Obligation
- 25:11 Penalty for Embarrassing Another During an Altercation
- 25:13 Dishonest Weights and Measures Are an Abomination
- 25:17 Remembering to Wipe Out the Memory of Amalek

### Study Questions For This Week’s Midrash (Torah Discussion):

This Torah portion contains 72 commandments, which is more than in any other Torah portion. In this Parashah, there are rules pertaining to all aspects of human relations showing that the “Torah deals with the real world. It does not present a world where all people get along with one another or rush to take care of one another’s property. Instead, it ‘takes into account the grim reality that people do not achieve the desired observance of “you shall not hate others in your heart”” (*A Torah Commentary For Our Times*, vol. 3, p. 150). In studying this portion, one can easily miss the point of a particular command if one views it strictly in its *pasbat* (most literal) meaning. For these commands to have relevance in our day, one must view them as principles that have a broad range of application. The specific examples Torah gives are merely representative of one of but many life situations to which the principle behind the example could apply. Keeping this in mind, this Torah portion will give you much to ponder pertaining to your day-to-day walk (or *halakhab*).

1 In this Torah portion, we see a plethora of laws concerning many seemingly small details regarding human life. Many Christians have the tendency to broadly sweep away many of these commandments with such dismissive cliches as, “We’re now under grace ...” or “We’re not under the law anymore ....” But please observe how many of the civil laws of our nation regulating actions between various members of society are based upon YHVH’s laws found in the Torah. As we make our way back to a more biblically-based lifestyle and orientation, we begin to see that (a) YHVH cares about the details of our lives and (b) these laws, while sometimes hard to understand, are for our own well-being and blessing. Do you still nurse a “pick and choose” or “have it your own way” mentality with regard to YHVH’s biblical commandments choosing to follow the ones you want and making excuses why you can’t (or don’t want to) follow the rest? By doing so, what blessings are you depriving yourself of, and how are you hindering your love relationship with YHVH?

2 Some of the laws in this Parashah may be hard to observe nowadays. With others, due to our Christian background, we may have the tendency to spiritualize them away, thus, in essence, rendering them of

non-effect in our lives and thereby placing ourselves *above* YHVH's Torah-law and thus becoming a law unto ourselves. Is this not humanism: every man doing what is right *in his own eyes* instead of obeying YHVH whatever the cost? Who is the Master of your life? You or YHVH?

- 3 How do you view laws about women wearing men-type clothing, wearing fringes on the corners of your garments, mixed certain types of fibers in clothing, lending without interest, caring for the widows and orphans, personal hygiene, family purity laws (e.g. men not having physical relations with their wives during their monthly cycles), removing blood from all meat before eating it, men wearing beards, faithfully tithing, following the biblical dietary laws, and observing YHVH's Sabbaths (weekly and annual), etc.? These are lifestyle-changing laws, many of which go contrary to the mores of our society. Are we not called to be a *kadosh*, set-apart, special and peculiar (i.e., treasured) people before YHVH? What progress are you making to bring your life into conformity to his standards of righteousness?
- 4 **21:18–21**, *Stubborn and rebellious son*. Many of the laws of YHVH's penal code are preventative in nature. Such is the case with the wayward and rebellious son. In ancient Israel, there were no prisons, since it was the goal of YHVH's Torah-laws to root out evil *before* it spread endangering society. Parents' love for YHVH must supersede that of their children. What steps are you taking with regard to your children to prevent them from going down the path of faithlessness and rebellion?
- 5 **21:23**, *For a hanging person is a curse of Elohim*. Compare this passage with Paul's commentary on it in Galatians 3:13 and then consider both of these passages in light of Isaiah 53:4–10. Medieval Jewish commentator Rashi has an interesting comment on Deuteronomy 21:23. "For a hanging person is an insult of God. It is a degradation of the King, for man is made in the likeness of His image, and Israel are His sons. This can be compared to two twin brothers who resembled each other. One became a king, while one became ensnared in banditry, and was hung. Whoever would see him hanging would say, 'The king is hanging!'" The rabbinical commentary on Rashi's commentary ponders the meaning of Rashi's statement as follows: "[Rashi's] parable seems difficult. Could people really look at a hanging corpse and think that the King of kings [sic] is hanging? Also, what does Rashi add by noting that 'Israel are his sons'? And finally, why does Rashi say that 'one became a king,' rather than 'one *was* a king' After all, God cannot be said to 'have become' a king" (*ArtScroll Sapirstein Edition Rashi/Deuteronomy*, p. 227). How would you answer the commentator's question from a Messianic perspective as pertaining to Yeshua?
- 6 **22:1–4**, Concern for the property of others is the subject of these verses. In this respect, let us not forget the second half of the *shema*: You shall love your neighbor as yourself (Lev 19:18). What is the response of the wicked with respect to concern for their neighbor's well being? (Read Gen 4:9.) On this passage of Scripture one rabbinical commentator states: "[T]he commandment to return lost property is 'fundamental' and that 'all society depends upon it.' It is not just a matter of one person taking care of another's possessions or of 'loving' another. What is important here is the critical matter of 'trust' among human beings. A society depends upon the faith people place in one another. Without people feeling that they can rely upon one another—that others are looking out for what belongs to me and I must look out for what belongs to them—society collapses in suspicion, selfishness, and bitter contention" (*A Torah Commentary For Our Times*, vol. 3, p. 149).
- 7 **22:10**, *You shall not plow with an ox and with a donkey* (that is, a kosher animal with a non-kosher animal). Baal Ha Turim interprets this verse to mean that a righteous person should not enter into a business partnership with a wicked person. The *Mishnah* states: "Distance yourself from a bad neighbor; and do not bind yourself to a wicked person (Avos 1:7, *ArtScroll Baal HaTurim Chumash*, p. 2065). What do the Apostolic Scriptures (NT) say about being unequally yoked? (See 1 Cor 15:33; 2 Cor 6:14.)
- 8 **22:5–12**, Matthew Henry in his commentary says of these various laws: "God's providence extends itself to the smallest affairs, and his precepts do so, that even in them we may be in the fear of the Lord, as we are under his eye and care .... If we would prove ourselves to be God's people, we must have respect to his will and to his glory, and not to the vain fashions of the world. Even in putting on our garments, as in eating or in drinking, all must be done with serious regard to preserve our own and other's purity in heart and actions." Think and meditate on this.

- 9** **22:6–7**, *If a bird's nest*. What does this passage teach us about caring for the environment and being good stewards of YHVH's creation? What does it teach us about showing mercy to animals and man's role in preserving the species? What are the broader implications here? What are you doing to protect the environment, to be good stewards of this earth?
- 10** **23:3**, *A child of incest shall not*. *Mamzer* (translated in the KJV as *bastard*) means "a child of a prohibited marriage." Contrary to popular opinion, this is not referring to one born out of wedlock (the result of fornication or premarital relations), but rather the fruit of an incestuous or adulterous relationship (*ArtScroll Stone Edition Chumash*, p. 1054). According to Rabbi Hirsch, a *mamzer* was disadvantaged legally in no other way except that he was excluded from the assembly/congregation (*qahal*) of YHVH. According to *The Theological Wordbook of the Old Testament*, the Hebrew word *qahal* is equivalent to the Greek NT word *ecclesia*, which is commonly translated *church* in the NT. (Ibid., vol. 2, p. 790). What does Torah's treatment of a *mamzer* say about YHVH's view of the sanctity of marriage and the family and the upholding of such as a cornerstone institution within the assembly of the saints? Hirsch comments on this verse, "[A] *mamzer* accordingly represents, by his existence a sin against those laws by which God wishes marriage in His *qahal* to be elevated out of the sphere of simply physical association by that which [the *Talmud* in *Kiddushin* [73a] expresses." (*Judaica Press The Pentateuch/Deuteronomy*, p. 456.) Would excluding certain individuals who oppose traditional marriage and define it in ways contrary to biblical definition now be politically correct in our society? Discuss the implications and what the saints can do to protect the sanctity of the congregation of the believers from those who would thumb their noses at the Word of the Creator of the universe, the very Author of the marriage institution.
- 11** **23:10–15**, With regard to the sanctity of the camp, the Jewish rabbis teach that whereas other armies triumph by force of numbers and arms, Israel's success is in the hands of Elohim, and, therefore, its army's most potent weapon is its righteous behavior (*ArtScroll Stone Edition Chumash*, p. 1055). Reflect on how holiness and righteousness (i.e., obedience to YHVH's commands coupled with trusting faith in Yeshua and in his blood atonement) can help you defeat your enemies (see Rev 1:5; 12:11,17; 14:12). Though the phrase, "Cleanliness is next to godliness" is not found in the Scriptures, it is nevertheless a true statement in light of this Torah passage.
- 12** **24:1**, *Write her a bill of divorcement*. Divorce laws and a *get* is the subject of this passage. This verse forms the basis of the divorce laws of the Torah and the actual *get* or bill of divorce, which was a written document that a husband gave to his wife because of some immoral activity on her part (*ArtScroll Stone Edition Chumash*, p. 1058). The subject of divorce and remarriage is a large subject and is beyond the scope of this present work, yet it is interesting to note that Moses himself, the one who YHVH used to pen the Torah, was very likely divorced and remarried. (We have discussed this subject in Parashat Yitro.) YHVH himself divorced Israel and gave her a *get* because of her unfaithfulness to him, though he never remarried. (See the teaching below.)
- 13** **24:4**, *Her first husband who divorced her shall not take her again to become his wife*. The prophetic implications of this are astounding in light of YHVH's divorce of unfaithful Israel and his eventual remarriage to her. The whole message of the gospel and Yeshua's death on the cross relate to this verse. (See the teaching below.)
- 14** **24:8–9**, *Remember what YHVH ... did unto Miriam*. Moses' sister Miriam was struck with a skin disease because she spoke evil against her brother. Slander is defined as making false or damaging statements about someone. The Torah keeps returning to the subject of "gossip, slander and other forms of selfish and antisocial behavior" (*ArtScroll Stone Edition Chumash*, p. 1060). Obviously such activity was a problem then as it continues to be now. It can literally destroy human relationships, families, marriages, ministries and congregations. The interesting thing is that those committing such sins usually fail to admit they are doing it, yet such is all too clear to those who are their victims. (Read Prov 6:16,19 and Jas 3:1–12.)
- 15** **24:19–22**, Scripture commands that the righteous give to the poor (the stranger, the fatherless and the widow). Yeshua said that the poor would always be around (Matt 26:11). Never forget that you may have once been poor, or could become poor were it not for YHVH's grace. Therefore be generous and give as you are able to support first the poor of your immediate family, then your larger family, then your spiritual



family and then those in the community around you. How charitable are you in your giving? Is your heart open to YHVH to obey him when he directs you to give to someone in need?

**16** **25:13–16**, *Different weights*. When the Torah was written there was no money. Coinage originated around 600 B.C., about 1000 years after the Torah was written. Prior to coinage, people carried around nuggets of gold and silver and a certain amount would be weighed out using stone weights as a counter balance. Dishonest merchants would carry two sets of stones: a heavy and a light stone. If a stone was represented as weighing one shekel the dishonest merchant would have a stone weighing more than a shekel for cheating a seller when buying goods, and one weighing less than a shekel for cheating a buyer when selling a good. What are some modern parallels of dishonest weights and measures? For example, at your job, do you charge your employer for eight hours when in reality you only worked seven and three quarters?

## YESHUA TEACHES ABOUT DIVORCE

While on this earth, Yeshua taught on many subjects pertaining to all areas of human existence—136 in all. He taught on everything from angels to worship, from money to taxes, sexuality to celibacy, fasting to food, joy to sorrow and yes, on the subject of divorce, as well (see Matt 19:1–12).

Malachi says that YHVH hates *putting away*, a Hebraism for divorce (2:16). Yet Yeshua says in Matthew 19 that in the Torah divorce was permitted if one of the parties had a hardened heart resulting in irreconcilable differences. Adultery was cause for divorce if the offending party refused to repent.

YHVH married the whole House of Israel (i.e., all twelve tribes) at Mount Sinai and the Torah was the marriage agreement (See *The Bible: The Good News – The Story of Two Lovers & YHVH's Set-Apart Feast Days Are the Outline of that Love Story: A Plan of Redemption* where the Jewish wedding is outlined historically and prophetically in a biblical context, available at [http://www.hoshanarabbah.org/pdfs/love\\_story.pdf](http://www.hoshanarabbah.org/pdfs/love_story.pdf)). Ezekiel describes the marriage between YHVH and Israel succinctly and allegorically in Ezekiel 16:6–8.

Yet because both the Houses of Judah and Israel committed spiritual adultery by whoring after foreign gods and lovers and failed to live up to their marital agreements they had made with YHVH at Mount Sinai when they said “I do” three times (Exod 19:8; 25:3,7). YHVH sent prophet after prophet as recorded in the pages of the Tanakh (Hebrew Scriptures) in attempts to turn the heart of Israel back to him, yet her heart was hardened toward him and she refused to repent of her adulteries; therefore, YHVH was forced to do that which he hates and dissolve the marriage and divorce Israel.

In light of these issues, what are the prophetic implications of the divorce of YHVH from the nation of Israel and his future remarriage to the same nation? To understand this issue and to gain a deeper understanding of YHVH's wonderful plan of salvation for his people, read “*The Prophetic Implications of Divorce in Light of the Two Houses of Israel*,” which is available at <http://www.hoshanarabbah.org/pdfs/divorce.pdf>.

## THE DIVORCE AND REMARRIAGE OF YHVH— A STORY OF UNFAILING LOVE AND REDEMPTION

(Excerpted from a much larger work entitled *The Bible: The Good News—The Story of Two Lovers. YHVH's Set-apart Feast Days Are the Outline of that Love Story—a Plan of Redemption*, available at [http://www.hoshanarabbah.org/pdfs/love\\_story.pdf](http://www.hoshanarabbah.org/pdfs/love_story.pdf))

### Commentary on Deuteronomy (Devarim) 24:1–4

1 When a man has taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he has **found some uncleanness in her** [*Stone Edition Tanach*: found in her a matter of immorality; found her offensive in some respect] then let him 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 gives it in her hand, and sends her out of his house; or if the latter husband die, which took her to be his wife; 4 **Her former husband, which sent her away, may not take her again to be his wife**, after that she is defiled; for that is abomination before YHVH: and you shalt not cause the land to sin, which YHVH your Elohim gives you for an inheritance. [bolded sections are to be discussed]

The word *uncleanness or immorality* is the Hebrew word *ervah* (*Strong's* H6172), which, according to *The Theological Wordbook of the Old Testament*, refers simply to “nakedness or the resulting shame therefrom.” *Strong's Expanded Concordance* adds to this definition: “an indecent thing or figuratively the idea of disgrace or blemish.” According to *Strong's*, this word is used in various ways in the Hebrew Scriptures (OT) with reference to shameful sexual exposure or nudity as in the case of unlawful cohabitation (Lev 18:6), or the shame resulting from Israel's spiritual adultery (Lam 1:8); or any “indecent thing” that represents defilement or uncleanness resulting from the misuse of the physical body (e.g. uncleanness [due to not burying human excrement] in the military camp, or violation of any laws of sexual abstinence, or being in a state of impurity from sexual cohabitation or nocturnal emissions). With regard to Deuteronomy 24:1 *Strong's* comments, “*ervah* appears to bear this emphasis on any violation of the laws of purity—if a groom is dissatisfied with his bride ‘because he has found some uncleanness in her,’ he may divorce her. Obviously this evidence is not of previous cohabitation, since such a sin merits death (Deut 22:13ff).”

The exact meaning of *ervah* is of great controversy between scholars. On this passage, Rabbi Samson Raphael Hirsch in his renowned Torah commentary says nothing about the subject, although he goes into great detail about the peripheral issues relating to divorce and remarriage, the legalities concerning the bill of divorcement (*get*), etc., but *not* the cause of the divorce in the first place (i.e., the biblical meaning of *unclean thing*). Likewise, a cursory search of the *Mishnah* (rabbinic oral law codified in the second century) on the subject reveals dozens of pages of minute details regarding divorce and remarriage and various attendant subjects, but this author could find no legal definitions regarding the meaning of *ervah* and how a marriage could be dissolved because a man found *ervah* in his wife. The meaning of this word and what were indeed grounds for a man to “put his wife away” was a controversy that raged in the first century between the two main Pharisaic schools as well (i.e., the schools of Hillel and Shammai). Even Yeshua weighed in on this controversial subject in Matthew 5:31–32 and the meaning of his exact words has fueled theological debates among Christian scholars to this day.

In the simple (*pashat*) meaning of this text, *ervah* may or may not be specifically referring to the loss of the bride's virginity prior to consummation of her marriage with her new husband, since Deuteronomy 24:1 neither specifically states, nor implies that this is the first marriage for both of them. This is underscored by the Torah's use of the Hebrew word *ishah* (wife or woman) in verse one as opposed to either the words *bethulah* or *almah* both of which lexically have stronger references to a virgin, youthful bride or young maiden as opposed to the more generic term *ishah*. Therefore, based on the generic meaning of the word *ervah* (as discussed above) there could be broader meanings as to why the husband was compelled to “put his wife away” (e.g., as for adultery). If this is the case, do we find any example of this elsewhere in Scripture that could give us additional insight into the Hebraic understanding into the meaning of *ervah*?

The answer is yes. Jumping from a *pashat* discussion of this Torah passage up to the *drash* (investigation or homiletical) level of biblical interpretation, let us see what YHVH did with regard to the House of Israel because of her spiritual adultery. YHVH divorced her (Isa 50:1) because of her unfaithfulness (Jer 3:8) and rejected her (Hos 1:9; 2:2). In her pursuit of her spiritual lovers she was not satisfied, but longed for YHVH her former (spiritual) husband (Hos 2:7–8). But because YHVH had already divorced her due to her violation of her marital/covenantal agreement (*ketubah*), which she made with him at Mount Sinai when she said, “I do” to him three times (Exod 19:8; 24:3, 7), he could not remarry her without violating his own Torah-law (Deut 24:4), since she had become another man's wife. YHVH's intentions were clear: he would remarry her (Hos 2:16–19; Isa 62:3–5; Jer 31:31–34). But how could he do so since (a) she was worthy of death for her adultery under Torah-law and (b) he could not remarry his divorced and remarried wife?

Enter the Apostle Paul, the Jewish legal scholar, to give us the answer. Romans 7:1–6 is a discussion of this very issue. If a woman's husband dies she is free to remarry. She is no longer legally bound to her husband since the Torah-laws pertaining to marriage have no jurisdiction over a dead man.

Some Christian biblical expositors claim this passage teaches that New Covenant believers through Yeshua are now dead to the Torah-law of Moses meaning that one is now only obligated to keep the so-called moral

aspect of the law (no idolatry, no murder, no adultery, etc.), but that one is freed from the more ritualistic, ceremonial, and lifestyle aspects of the Torah (Shabbat, festivals, kosher laws, etc.). But is Paul teaching this in this portion of his letter to the Roman believers? No he is not. Those who teach this are overlooking a major detail in the Greek grammar of Romans 7:1–6. In every place where the phrase “the law” (in the KJV) occurs in these six verses (where the definite article *the* is found in the Greek) the word *the* is Strong’s G3588. According to *Thayer’s Greek-English Lexicon*, this word “corresponds to our definite article *the*, which is properly a demonstrative pronoun ...” and can therefore mean *this, that, which, who*, as well as *the*. Indeed, the KJV translates this Greek word as *the* in our passage under consideration in all places except in verse three where this word is translated (in the KJV) as the demonstrative pronoun *that* as in “that law.” The question is this: Is Paul referring to the sum total of the Torah-law, or to one specific law within the Torah that pertains to marriage? In verse two, we find the phrase, “the [or *this*] law of her husband.” Here Paul is talking about a specific law pertaining to marriage found in the Torah, and not to all 613 laws contained in the Torah. Based on this and the translators’ use of the demonstrative pronoun *that* in verse three (as opposed to the definite article *the*), the internal evidence of this passage would point to the phrase *this/that law* being preferred over the phrase *the law*. This being the case, to which specific law out of the 613 found in the Torah would Paul be referring? In verse two we read, “... if the husband dies she is loosed from [this/that] law of her husband.” It is the law that states that if a woman has sex with another man beside her husband (and she is not legally divorced) she is an adulteress (Exod 20:14).

The Torah also forbids a woman from remarrying her first husband who had divorced her (due to adultery) after she has subsequently married another man (Deut 24:4). But how could she remarry her first husband without violating the Torah-law prohibiting this? This would be impossible in the natural world, but with YHVH all things are possible. What if her first husband were to die in her place (and pay the legal death penalty under the Torah for her adultery) and then resurrect as a new or different man? Is this possible? Evidently, Paul thought so. In Romans 10, he expresses his heart’s desire for the salvation of Israel and states that this occurs through one’s calling upon the name of Messiah Yeshua who did just that: he died on the cross and paid the sin penalty and resurrected as a new man. The preaching of this message, which Paul calls the gospel or good news, is the message of YHVH-Yeshua remarrying his divorced bride, for in verses 14–15 Paul quotes Isaiah 52:7, which in its greater context (see Isa 52:2–62:12) is talking about the (final) redemption (a rabbinical concept involving the return and restoration of the exiled House of Israel and the establishment of the Messianic Age [a.k.a. Millennium] of Israel back to YHVH (i.e., the pre-incarnate Yeshua [Acts 7:38 and 1 Cor 10:4,9]) through the death, burial and resurrection of Messiah Yeshua (see Isaiah 53).

Messiah Yeshua is presently betrothed to his spiritual bride, who are the Torah-keeping saints (see Rev 12:17; 14:12; 19:7–9) whom he has redeemed and sanctified by his blood from her state of spiritual harlotry. This bride awaits his return from his Father’s house where he will claim her as his own and take her as his full-fledged wife. She awaits the wedding feast that will last for 1000 years. This is the true good news (gospel message) of the kingdom of Elohim!

In summary, this message, a message of redemption, of YHVH bringing his people out of spiritual slavery and captivity where they had been dispersed and downtrodden, is a veritable love story and is the theme of the book of Hosea. YHVH’s seven annual feasts exemplify the steps of YHVH’s plan of salvation for Israel, of bringing Israel out of spiritual captivity and into a spiritual marital eternal relationship with him through the death, burial and resurrection of Yeshua the Messiah. This is the good news of the kingdom of heaven.

## HAFTORAH—ISAIAH 54:1–10

There will be no commentary on this week’s Haftorah, since these verses are adequately covered in our Haftorah commentary for Parashat Shoftim (Deut 16:18–21:9) and Parashat Noach (Gen 6:9–11:32).

