



**Mordekhi's Drash for Shabbat August 25, 2007 / Elul 11, 5767**

**Parashah #49: *Ki Tetse* (When you go out), *D'varim* (Deuteronomy) 21:10-25:19**

**Haftarah: *Yesh'a'yahu* (Isaiah) 54:1-10**

**Suggested *Messianic Writings* reading: 1 Corinthians 15**

Shalom,

From the opening line of this Parashah (reading portion), it seems to be a given that there will be warfare for those who choose to follow HaShem<sup>1</sup>. As *Sha'ul* (Paul) said in 1 Corinthians 15:46 concerning this life, the natural happens, and then follows the spiritual. Just as there is warfare in the physical, there is warfare in the spiritual. The Torah<sup>2</sup> is a manual on how to live a godly life, and how to break away from the ungodly culture that surrounds us. Aside from a few cultural and Temple commandments, one is really hard pressed to point out any "law" that is not worth observing. Generally it boils down to the "freedom" to eat pork and shell-fish.

At any rate, it stands to reason that if we have warfare in the physical, then we will have warfare in the spiritual. Most times they are intermingled to one degree or another. What spirit drives you, and what spirit drives your opposition? Is it a spirit of holiness or a spirit of pride? Is it from the *Ruakh HaKodesh* (the Holy Spirit) or an unholy spirit? *Sha'ul* tells us in Ephesians 6 to put on the armor of G-d, because it truly is as our opening verse here says, "When you go out to war against your enemies...." There will always be opposition to the ways of our Creator, apparently even up to the end of the Millennial Kingdom, when HaSatan is released and gathers an army on earth once again to fight against the people of *Yeshua*. Our flesh is indeed weak, and it is so easy for man to fall away from faith, to believe whatever "tickles their ears" (2 Timothy 4:3-4). If our spirit is willing, then we need to strengthen our spirit-man with the things of The Spirit.

HaShem gave the Torah to Israel through Moshe; Israel was to give it to the world, and did somewhat, but the world either denied the Torah, or those who accepted it to one degree or another felt that they had replaced Israel in the plan of G-d. But the Torah – the books of Moshe, as well as the entire Scripture – is given to us as our "training manual."

How are we to live? What do we learn from this "manual?" *D'varim* (Deuteronomy) 23:10(9) gives us a clue, I believe. "When you are in camp, at war with your enemies, you are to guard yourself against anything bad." First of all, we are to be "in camp." There should be no "lone rangers" in the army of G-d. Secondly, we are in camp because we are at war with our enemies. Now most of us are not shooting it out with the neighbor across the fence, but do we have disagreements with them? What is the underlying root? Thirdly, we are to guard ourselves against anything bad, or every evil thing. The Hebrew for "guard" is *shah-mahr* and means, "to hedge about, as with thorns." *Sha'ul* *commands* us in 1 Corinthians 15:34 to "stop sinning."

We grow up in the physical, and we learn to live in the physical. What we learn and do in the physical affects the spiritual. Rabbi Hertz<sup>3</sup> translates the last phrase as "every evil thing," and describes it this way in his commentary: "This refers to both personal and moral pollution. The camp was hallowed by the Divine Presence, and must therefore be a place of purity. Uncleanliness leads to ungodliness. Morals, religion, and even the elementary rules of sanitation were absent in ancient camps. It was to be otherwise in Israel."

The people of Israel held to Torah through the centuries, and it is said that just as much as the Jewish people preserved Torah, Torah preserved the Jewish people. Most readers are aware of the history of the black plague in Europe in the 1600's, and how Jewish communities were surviving because of cleaner hygienic practices (learned from Torah). Because of that, the Jewish people were blamed for causing the plague.

There is a plague that is sweeping our planet, a plague of ungodliness. Ungodliness brings all kinds of serious consequences. Much of this ungodliness is very attractive, and it's so easy to become attracted to

it. But consider this; the end of days the man of lawlessness will be revealed (2 Thessalonians 2) and display himself as being G-d. Stern, in the CJB<sup>4</sup>, translates this as “the man who separates himself from *Torah*.” Is it possible that when the importance of the early commandments of HaShem are ignored, denied, or denigrated, that is why there is sickness among us? That is a hard question, but I do know this. In *Sh'mot* (Exodus) 15:26, after Israel victoriously crossed the Red Sea, Moshe said to the people, “If you will listen intently to the voice of ADONAI your G-d, do what He considers right, pay attention to His *mitzvot* (commandments) and observe His laws, ‘I will not afflict you with any of the diseases I brought on the Egyptians; because I am ADONAI your healer [ADONAI-Rophe].” This is indeed a hard and uncomfortable question, but this passage is worth considering. This is not to belittle any believer’s situation. How much of the world has separated from Torah? Or, to go a little deeper, how much of the “believing” world has separated from Torah? Do we pay attention to His commandments and observe His laws? Where do you stand? Do you stand in “grace – the power to do the right thing”? What is the right thing?

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<sup>1</sup> HaShem literally means “The Name,” and along with ADONAI is used as a writing and speaking substitute for the Sacred Name, the Four-Letter Name, by the Jewish people. We follow suit out of respect.

<sup>2</sup> The Hebrew word *Torah* is more properly translated and understood as “teachings, principles;” the term “law” came into usage because the Greek translated it as such, *nomos*. The term “law” in English has a different connotation than the Hebrew intends, just as the English word “grace” has come to be misunderstood. We as believers should never consider that the “Old Testament” and followers of such are “bound by the Law,” while those who follow the “New Testament” are “free from the Law.” If you carefully study the Gospels, the Epistles, etc, you will find a lot of “law” as set down by Yeshua, Sha’ul, and the other writers. To be saved by grace means obeying the “Law” because you love the “Law-giver.” The Hebraic understanding of grace is, “the power to do the right thing.” The term *Torah* means the five books of *Moshe* (Moses), but in a broader sense it can include all of the biblical writings.

<sup>3</sup> J.H. Hertz, late Chief Rabbi of London during the WWII era.

<sup>4</sup> Complete Jewish Bible by Jewish New Testament Publishers – Highly recommended, along with the companion Jewish New Testament Commentary.

**B'rakhot v'todah rabbah** (Blessings & thank you very much)

**Mordekhi (Marc) & Yisraela Carmela (Teresa)**

This Yeshua, who has been taken away from you  
into heaven, will come back to you in just the  
same way as you saw him go into heaven.  
(Acts 1:11 CJB)