

# פרשה כי תצא / Parashat Ki Tetzei

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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## Lord, give me a heart for you!

### השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 21:10-25:19

הפטרה: Isaiah 54:1-54:10

הברית: Matthew 5:27-30 1 Corinthians 5:1-5

החדשה

10 “*Lord, give me a heart for you.*” If we step back and look at the whole of the book of *Devarim / Deuteronomy*, we get a picture of what it looks like when a true passion for the Lord is lived out in flesh and blood in the daily circumstances of life. The book of *Devarim / Deuteronomy* speaks of G-d’s Covenant (4:2, 5:29, 6:2, 7:9, 11-12), love (4:37, 7:7-8, 13, 100:18-19, 23:5), a love for G-d (6:4-5, 7:9, 10:12, 13:3, 30:6, 16, 20), and obedience (4:10, 30, 40, 5:1, 9:1, 10:12, 11:26-28, 13:4, 17:19, 20:3, 30:8-20). As I read the verses in this week’s parsha, the Lord laid on my heart a question that a high percentage of our lives we contemplate sin and how G-d is dealing with us. In our struggle to figure out how G-d is dealing with us have you ever asked how you have dealt with G-d? Let’s think about that while looking at the following verses

### Summary

1. A man caught kidnapping → put to death
2. Be careful about leprosy (צרעת) → obey the Lord’s command
3. Making a loan to your neighbor → don’t enter his house, etc
4. Do not keep a poor persons pledge over night

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### דברים 24:7-13

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7 רחום ורחב כִּינָפֶשׁ הוּא חֵבֶל: יִמְצֵא אִישׁ נָגַב נֶפֶשׁ מֵאֲחִיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְדוּ בּוֹ וּמָכְרוּ וּמַת הַנֶּגֶב הֵוא וּבְעֵרַת הָרַע מִקִּרְבָּךְ:

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8 הַשְּׁמֵר בְּנִגְעֵי־הַצֹּרַעַת לְשֹׁמֵר מְאֹד וּלְעִשׂוֹת כָּכָל אֲשֶׁר־יִוָּדוּ אֵתְכֶם הַכֹּהֲנִים הַקְּלוּיִם כַּאֲשֶׁר צִוִּיתֶם תִּשְׁמְרוּ לְעִשׂוֹת: וְזָכֹר אֵת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְמַרְוֵי בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

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10 בֵּיתָהּ בְּרַעַף מִשָּׂאת מְאוּמָה לֹא־תָבֵא אֵלֶי בֵּיתוֹ לְעֵבֶט עֵבֶטוֹ: בַּחוּץ תַּעֲמֶד וְהָאִישׁ אֲשֶׁר אֵתָּה נֹשֶׂה בּוֹ יֵצֵא אֵלֶיךָ אֶת־הָעֵבוֹט הַחוּצָה: וְאִם־אִישׁ עֲנִי הוּא לֹא תִשְׁכַּב בְּעֵבֶטוֹ: הַשֶּׁלַּח תִּשְׁלַח לוֹ אֶת־הָעֵבוֹט כַּבּוֹא הַשָּׁמֶשׁ וְשָׁכַב בְּשַׁלְמָתוֹ וּבִרְכָךְ וְלֵךְ תְּהוֶה צְדִיקָה לְפָנָי יְהוָה אֱלֹהֶיךָ: לֹא־

### Devarim / Deuteronomy 24:7-13

24:7 ‘If a man is caught kidnapping any of his countrymen of the sons of Israel, and he deals with him violently or sells him, then that thief shall die; so you shall purge the evil from among you. 24:8 ‘Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests teach you, as I have commanded them, so you shall be careful to do. 24:9 ‘Remember what the Lord your God did to Miriam on the way as you came out of Egypt. 24:10 ‘When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge. 24:11 ‘You shall remain outside, and the man to whom you make the loan shall bring the pledge out to you. 24:12 ‘If he is a poor man, you shall not sleep with his pledge. 24:13 ‘When the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you; and it will be righteousness for you before the Lord your God. (NASB)

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30 In *Devarim / Deuteronomy 24:7-13* it appears these mitzvot  
(commandments) are centered on the idea that G-d cares how we treat others.  
Verse 7 is about kidnapping, the verse indicates that enslaving and selling are  
necessary conditions for the death penalty. Verses 8 and 9 indicate that one  
should be careful about Tsaraat (leprosy). The Hebrew suggests that one is  
35 forbidden from tearing away the outward signs of impurity. For example, the  
white hair that indicates an affliction which brings impurity upon the sufferer.  
Also, not to cut away at the flesh, cutting away the afflicted part of the body does  
not make one clean and it is a form of deception before man and G-d to attempt to  
hide the affliction. Verses 10-13 discuss making a loan to our neighbor and the  
wages that are owed a poor person. We need to be scrupulous in our dealings  
40 with people showing kindness and love. If someone cheats a destitute person by  
withholding his wages (until morning according to verse 13) he transgresses the  
mitzvah (commandment).

Here we find a group of verses that deal with our relationship with people.  
What do people have to do with our relationship with G-d? What connection do  
45 these people the verses are describing affect our connecting with the Most High  
G-d? These verses provide a short list of broken relationships (i) the kidnapper,  
(ii) the person hiding his affliction and sin, (iii) the debt that is owed, and (iv) a  
person's wages. These verses indicate that when our relationships with others are  
wrong our relation with G-d is also wrong. In Mark chapter 12, Yeshua was  
50 asked a question, "what is the greatest commandment?"

***Mark 12:28-34***

12:28 One of the scribes came and heard them arguing, and recognizing  
that He had answered them well, asked Him, 'What commandment is the  
55 foremost of all?' 12:29 Jesus answered, 'The foremost is, 'Hear, O Israel!  
The Lord our God is one Lord; 12:30 and you shall love the Lord your  
God with all your heart, and with all your soul, and with all your mind,  
and with all your strength.' 12:31 'The second is this, 'You shall love your  
neighbor as yourself.' There is no other commandment greater than these.'  
60 12:32 The scribe said to Him, 'Right, Teacher; You have truly stated that  
He is One, and there is no one else besides Him; 12:33 and to love Him  
with all the heart and with all the understanding and with all the strength,  
and to love one's neighbor as himself, is much more than all burnt  
offerings and sacrifices.' 12:34 When Jesus saw that he had answered  
65 intelligently, He said to him, 'You are not far from the kingdom of God.'  
After that, no one would venture to ask Him any more questions. (NASB)

Yeshua's response was twofold, first, Yeshua responded in the manner in  
which the scribes expected with "the Shema" (*Devarim / Deuteronomy 6:4-5*).  
70 Secondly, Yeshua said the second is this; "you shall love your neighbor as  
yourself." The grouping of these two things together suggests that loving G-d and  
loving our neighbor are connected. The implications of this are very significant,  
because we cannot love G-d without loving all peoples. We cannot be in a  
healthy intimate relationship with G-d unless we are doing everything in our  
75 power to love and be on good terms with the people in our lives. I believe these

are the components of a vibrant and healthy faith. The reason I believe this is because of the way our faith and relationship with G-d is linked to the way we interact with others. Do you have a passion for others and for G-d or do you have a passion for G-d and a passion for only a few people (i.e. only those in your congregation)? The real question is can one be a disciple of Yeshua and not be passionate about it? How intense must our faith be to exhibit real faith? Yeshua said a real faith is summarized in the commandment to “Love the Lord your God with all your heart and with all your soul and with your entire mind and with all your strength,” and “Love your neighbor as yourself.” There is no commandment greater than these.” The apostle John wrote with even stronger words in *1 John 4:20*.

***1 John 4:20***

*4:20 If someone says, ‘I love God,’ and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. (NASB)*

I think it is time to start acting like G-d is present in our relationship by behaving more appropriately towards others, out of love and kindness (be gracious). Keep in mind that Yeshua said we are accountable to a heavenly court based upon our thoughts and specifically about being angry towards others (see *Matthew 5:21-22* and *1 John 3:15*). This has a direct application on our attitudes of hatred and anger towards those who have hurt us emotionally and/or physically. We are told to forgive our enemies. The reason is so we do not hold onto a spirit of murder towards others. Holding an attitude of anger towards another person certainly does not honor G-d and is a serious problem in light of what we have learned in this week’s study. The next time you’re hurt by someone, stop what you are doing and ask the Lord to help you to forgive and pray for the person who hurt you. It is a difficult thing to do but it is the way in which the Lord wants us to live, in His Spirit, humble, and at peace.

Heavenly Father,

I want to begin living a vibrant and healthy faith as a believer in Yeshua the Messiah. I need your help Lord, help me to forgive those who have hurt me. Help me to let go of the past and walk in a way that brings honor to Your name. I want a deep intimate relationship with You Lord, help bring me to that point in my life. I give you all the glory, the honor, and the praise.

In Yeshua’s Name I pray. Amen.

**Be Blessed in Yeshua our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever