

Ki Teitzei 2022

Ki Teitzei/"When You Go Out", Deuteronomy 21:10-25:19, is quite a unique and interesting parshah. It contains no less than 74 different commandments, the most of all the Torah portions! This is the civil law of Israel, laws that deal specifically with how we are to interact with one another, which should be a direct reflection of our relationship with Yahweh Himself. It would seem then this parshah is designed to instruct and teach us how to walk after the spirit, instead of the flesh! **Romans 8:4** – "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The first section of this parshah deals specifically with certain commandments put in place regarding one who goes forth to war to keep the carnal man in check lest compromise be allowed to come in that will affect not only the battle but have lasting generational consequences in the home! The Sages point out that there is a progression, a ripple effect, revealed here revealing the consequences of our decisions (2 wives, one hated, one loved; battle over the inheritance, and finally the rebellious son).

*Today this seems like a far-fetched scenario, yet the base concept is revealing the paramount need to deal with the carnal fleshly man that has the ability to begin cycles that creates generational curses! (Which is the antithesis of why we're "going forth" in the first place).

Deuteronomy 21:10 – take special note that the purpose or end result of going out is to "take captives", yet in the Hebrew this phrase is written as veshavit shivyo שִׁבְיֹו וְשָׁבִיתָ shivyo literally translates as "his captives" - in other words you're being sent out to take back his captives, what the enemy has stolen from you! Powerful concept, this is exactly what Yahshua proclaimed, quoting Isaiah 61 ("to proclaim liberty to the captives"), upon exiting the wilderness on Yom Kippur. As we are currently in the month of Elul, leading up to this divine appointment, it begs the question will we be able to boldly make this statement as well?

When: Strong's #3588 Ki כִּי that, for, because, when; but look closely at the Hebrew letters and the word picture here! כ = Palm of the hand, possession, inheritance, it also represents the power of the potential (spiritual) to be made actual in the physical & י = Hand, power, authority; the yod specifically represents the active grasping hand, the hand that is taking hold of something.

Go Forth: Strong's #3318 yatsa' יָצָא to go out, come out, exit, or go forth – specifically to go forth with purpose, it can also indicate the freeing of a slave or something being delivered. It is a cognate of yetsa' (#3319) יָצַח to complete or finish

This opening phrase seems to reveal the idea of one who goes forth with purpose – that purpose being to set free and deliver that which has been bound, to see it completed or finished. One willing to put forth their hand to actively grasp and take hold of the promises and inheritance, to see that which was the potential (a promised word given) be made manifest in the natural!

In fact, Ki Teitzei (“When you go forth”) תִּצֵי כִי = 521, the same value as michezyonot מִחֲזִינֹת from visions; from the root #2372 chazah חָזָה to see, perceive, look, behold, prophecy; a vision given from Yahweh, the communication of Yahweh’s plan and purpose to man! This is about going forth from a place of vision, taking hold of that vision, and delivering it, seeming to indicate that there are promises that we have been given that the enemy has kept in bondage and hindered and it’s our responsibility to ki teitzei!

How important is having this type of vision? Proverbs 29:18 – “Where there is no vision (chazon/chazah), the people perish: but he that keepeth the law, happy is he.” Perish: Strong’s #6544 para’ פָּרַע to let go, loose, no restraint, or to make naked; the majority of the world today is in a state of para’ – no restraint, let loose, and made naked once again before the one who has taken them captive and led them into bondage!

*If you don’t want to be part of the masses swept up in this deception that leads to captivity, you must be one that goes forth michezyonot – from a place of vision, a sent word given from Yahweh that directs your steps! In fact the translation “happy is he”, is the Hebrew word ‘asher אֲשֶׁר meaning to go straight, be upright, to prosper and be blessed. While the enemy lays waste to all those who have no vision, those who stand in this position will be blessed and prosper in the midst of it!

War: Strong’s #4421 milchamah מִלְחָמָה battle, war; from the root lacham לָחַם meaning to fight, do battle, or to eat; in fact this same root stem gives us the term lechem meaning bread!

Breaking this term down, מ prefix = source, origin of something; ל = to goad, to prod, to teach or instruct; ח = To fence or wall off, a boundary line; מ = womb (also the womb of the mind); ה = to reveal, behold, look; when looking at the individual letters, it reveals that when you go forth to walk out the vision, to take hold of the promises, the milchamah/the battle for that becomes the source of teaching and instructing where we learn to guard the womb of our mind, in order to ensure the boundary lines are not crossed by something that would compromise that word in order to see it revealed or made manifest!

*That Word we’ve been given is our lechem/bread – what sustains us!

Matthew 4:4 – “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Yah.” (*Remember this statement is made by Yahshua while in the wilderness

before exiting victorious! He's revealing the way that you and I can also go forth in victory!)

It's also interesting to note that the root stem of milchamah/war is חם (Cham) meaning hot, or warm, can infer one whose flesh is inflamed, and therefore they are dictated to by the desires of that flesh.

*Could it be warning that when you "go forth"/ki teitzei that the biggest battle will be found in keeping your own flesh under control in order to see the vision set free? The milchamah/battle is where we learn to walk after the spirit and not the flesh, His WORD becomes what sustains us!

Now let's look further, here in this passage, we find Israel warned about the beautiful woman among the captives, and the specific way they are to handle this situation. In Hebrew the phrase is Yaphet To'ar יַפֶּת־תּוֹאֵר, quite interesting because this same phrase is seen 3 previous times! It is first seen describing Rachel in **Gen. 29:17**, then again in **39:6** describing Joseph, and finally in **41:18** describing the healthy cattle of Pharaoh's dream! In all 3 of these instances, we find upon the heels of this description there is a swift change of course!

Jacob desires Rachel, he has been sent out with a vision to redeem a bride, yet directly upon this code Yaphet To'ar, Laban treacherously marries Jacob to Leah. The vision/the promise seems to askew! Joseph is described in this manner having been entrusted with the entire household of Potiphar, blessed and in a high ranking position, seemingly on his way to fulfilling the promises and vision he'd been given. Directly upon Yaphet To'ar, Potiphar's wife accuses Joseph and he's cast into prison, once again the vision seems to be de-railed! Pharaoh's dream, 7 healthy cattle, prosperity and blessings, are immediately devoured by 7 sickly ill cattle!

Could this description of Yaphet To'ar have more to it than meets the eye? Perhaps a code phrase, something is about to take place that has the potential to devour the vision and the promises! And if we are operating and going forth from our flesh, then it will in fact be a losing battle! But if His WORD is our lechem/what sustains us, then we can operate in the midst of the trying circumstances! We're able to navigate through the obstacles and the chaos and confusion to see that promised word set free and come to fruition!

*In fact Yaphet To'ar has the same numerical value (1,091) as BeShem Yeshua HaMashiach – In the Name of Yahshua HaMashiach! When obstacles come to derail your vision, we call and stand upon the NAME!

Habukkuk 2:3 – "For the vision (chazon) is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Wait: Strong's #2442 chakah חָכָה to wait, wait for, primary idea is in that of binding or tying a knot; the 2 letter root forms חָך referring to the palate of the mouth, used extensively to form sounds and words, it's failure to function makes one mute (Ezek.

3:26) – wait for the vision, bind yourself to the Word you were given, speak forth that word, it's your lechem/bread! The moment the enemy or our own flesh is able to get us off our stand, we become mute and the vision stays bound, and without that vision the people perish!

Looking closer at this battle that we must go forth to, milchamah has a numerical value of 123, the same as naga' נגא' (#5060) to touch, reach, strike, physical contact from one person to another; from this same root stems nega' a blemish, a mark, a plague often used in describing leprosy – that affects the flesh!

1st seen in **Gen. 3:3** regarding the woman's conversation with the Serpent – "...Ye shall not eat of it, neither shall ye touch/naga' it, lest ye die."

Looking closer at this statement leading up to this encounter, the woman declares they're not to "eat" or to "touch" – Eat אכל 'akal (gematria = 51) + Touch נגע (gematria = 123) = 174, the same value as 'aqad (#6123) אקד to bind or tie, used only in **Gen. 22:9** when Abraham binds Isaac and lays him on the altar (the akedah)!

In fact, this term naga' itself is altar language (**Exodus 29:37**), an altar is the access point between the spiritual and the natural! There must be a doorway (an altar) for enemy to gain access in (as well as an altar/doorway for the promises and vision to be manifest)! When Adam and Eve naga' and 'akal – touch and consume, it 'aqad – it binds them to an altar! The way you see, your vision, has the power to bind you to an altar and you become a doorway for it to be manifest, whether it's the vision and word of Yahweh or the word of the enemy!

*Remember to wait on the vision deals with binding yourself to it?

It's no accident that naga' when used to describe leprosy is always "in the skin" – 'owr עור the same term is used to describe what Adam and Eve are clothed in after the fall – garments of skin/'owr! This is why the flesh now becomes the altar/doorway into the physical world. It's the altar we're bound to from the fall until the restoration! It's the most susceptible to the touch/plague of leprosy that eats away at the vision/promise, yet it is also the doorway through which the vision we're given must come forth in order to be made manifest (a spiritual word/promise is manifested when we walk it out in the natural)!

How then can we go forth and see the promises and the vision set free when operating from this flesh that has death working in it?

It seems we have a conundrum! Let's look at Abraham's example. With the rebellion of Adam and Eve we are bound to this flesh altar, the enemy is able to take captives, and we find ourselves in a status of enslavement, but Abraham is instructed to bind Isaac to another specific altar!

Genesis 22:9 – "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound/'aqad Isaac his son, and laid him on the altar upon the wood."

The Place: Strong's #4725 HaMaqom מַקְוֹם standing place, one of the Names of Yahweh; Abraham, Jacob, Mosheh all have divine encounters at HaMaqom – the Place. It's from the root quwm, meaning to rise, be established, to make binding, or to confirm, also to resurrect – it's the place of covenant cutting and a status change, where you're resurrected from the dead fleshly man and given life again! It's the place where the Word that you were given at the start of the journey is now confirmed by the one who first spoke it!

In fact Quwm/Arise is the declaration made every time the Ark would move, **Numbers 10:35** – “And it came to pass, when the ark set forward, that Moses said, Rise up (Quwm), Yahweh, and let thine enemies be scattered; and let them that hate thee flee before thee.” You can't see the promises that the enemy has stolen from you restored when battling from a fleshly carnal place, but when you bind yourself to the HaMaqom, now you're able to declare Rise up/Quwm, Yahweh, and let your enemies be scattered!

The Sages teach that when Moses would declare Arise O Yah, that the enemies of Israel would see a figure/image of a man that had been reclining upon the camp stand up and begin to walk – this is whom Israel followed! This is how you walk after the Spirit and not the flesh!

This same concept is referenced again later in **Isaiah 55:11** – “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” Void: Strong's #7387 reyqam רַיקָם vainly, emptily, without effect, to no purpose, without a cause; has the ק root which also forms #6965 quwm קוּם to rise, arise, stand, stand up; His Word has the ability to stand up and scatter His enemies in order to accomplish what He sent it to do! It's from this place that we're able to take back “his captives”, what the enemy has stolen!

It seems the foundational lesson here is that there has to be a status change! How can one who is a captive set something free (take back what has been stolen) without first being set free their self?

This is alluded to in the first reference of maqom seen in **Genesis 1:9** – “And Elohim said, Let the waters under the heaven be gathered together unto one place/maqom, and let the dry land appear: and it was so.”

Dry Land: Strong's #3004 yabbashah יַבֵּשׁ dry land or ground; from the root yabesh meaning to make dry, wither, can carry the idea of being humbled or even shamed; same term is also used to describe the dry bones of Ezekiel 37, dry, no life and no hope as long as they remain in that state.

But let's look at the waters that are found gathered at the maqom (water is synonymous with seed, word, a source of life)! Gathered Together: Strong's #6960 qavah קָוָה to wait for, look for, hope, expect; can also mean to twist or bind together;

the dry land when separated from the living waters is humbled and unable to bring forth life on it's own, when separated for an extended time, it seems life is cut off, and there is no hope! Yet when brought back to the place – hamaqom, there is hope and an expectancy as the 2 are made one again and bound together!

What does this have to do with Ki Teitzei? When we go forth to accomplish the vision that we've been given, there is no hope of seeing it set free outside of this encounter at the maqom! **Zechariah 4:6** – "...Not by might, nor by power, but by my spirit, saith Yahweh of hosts."

*Seems to indicate that a choice is presented for every one who chooses to go forth – you can choose to stay bound to the defiled altar of the fleshly man, everything he touches is tainted, or you can choose to walk after the spirit, you can partake of the hamaqom altar where the King is waiting! Now you war over your promises from a place of standing!

Habukkuk 2:3 – "For the vision (chazon) is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Our Jubilee/Yobel is upon us!