

# Parasha 49: Ki Tetze (When You Go Out) D'varim/Deuteronomy 21:10-25:19

\*All Scripture References from The Orthodox Jewish Bible-Referred to as OJB- unless otherwise noted

Joe Snipes (Torah Teacher) Gates To Zion Ministries



In this week's parasha, we are continuing to move further along in Moshe's 'speech' to Am Yisrael. In fact, we will come just a few verses shy of the end of this 'speech', which has taken almost five weeks to cover! Next week, we will finish the 'Main Body of this speech' and begin to move into the chapters containing 'The ReNewed Covenant' portion. It is good that we remain acclimated with where we are in this section of the Torah. It will keep our understanding clear regarding YHWH's purpose and His revelation to us in these 'days of restoration'.

- 1) The Introduction- Chapters 1-4
- 2) The Main Body- Chapters 5-26
- 3) The ReNewed Covenant- Chapters 27-28
- 4) The Call To Repentance- Chapters 29-30

## YHWH's Instructions On Maintaining Morality In Warfare

As we begin our study in this week's parasha, we are immediately brought to the 'realization of the continued idea of conflict'. In Yisrael's pursuance of the 'inheritance of The Land' which YHWH has given them it will be 'obtained through warfare'. The 'seven nations' native to The Land, apparently have not gotten the memo from YHWH about their possession of The Land being over. So, Yisrael's 'nachalah/inheritance' will be realized through 'conflict'.

With this in mind, there is a 'very important principle' that needs to be understood. There is the future prospect of the outward/physical Land of Yisrael becoming the 'full possession of the restored nation of the Whole House of Yisrael'. This reality will be realized during the Millennial Kingdom. Here is an important 'prerequisite' for us as 'individuals in this Kingdom': We must **FIRST POSSESS** the 'inner land' (**ha'arezt in Hebrew**) of 'our own bodies' for YHWH's glory, **BEFORE** we will **EVER BE ABLE** to 'possess the outward land of our physical inheritance! It is why Hasatan (**may his memory be blotted out forever**) fights so hard to hold us to the 'inward spiritual/emotional/physical bondages' that keep us from enjoying our 'inheritance of freedom'. Each level of 'inward freedom' that is attained, results in 'ever increasing measures of power and victory' in our lives. The enemy knows that if ever the Truth of YHWH's Kingdom begins to be 'formed in us' (**Galatians 4:19**), then we will begin to 'export that victory to the outside physical realm' in which we live... **AND TO OTHERS!** Rav Sha'ul in his letter to the Ephesian assembly brings this reality into clear focus.

*"For the rest, be continually empowered in the ko'ach of Hashem [strength of YHWH] and in the oz [might] of His gevurah [power].  
Put on the whole armor of Hashem [YHWH] for you to be able to stand against the nechalim (scheming deceitfulness, wiles, evil plots) of Hasatan.*

*Because we are not wrestling against basar vadahm (flesh and blood), but against the rulers, against the authorities, against the powers of the choshech [darkness] of the Olam HazeH [the Present World], against the kokhot ruchaniyim ra'im (evil spiritual forces) in Shomayim [the Heavens].*

*Therefore, take up the whole armor of Hashem [YHWH], that you may be able to withstand in the Yom HaRah [Evil Day] and, having done all, to stand.” (Ephesians 6:10-13 OJB-definitions mine)*

Now, what we are about to look at here in the opening verses of our parasha may seem rather strange. However, it is going to introduce us to a ‘vital principle’. It is a ‘Hebraic concept’ which is ‘quite pivotal’ when it comes to the warfare, we face each day. In fact, it may be a ‘missing key’ in our truly **ATTAINING**, and almost more importantly, **MAINTAINING** the victories we are provided by YHWH.

*“When thou goest forth to milchamah [war] against thine enemies, and Hashem Eloheicha [YHWH your Mighty One] hath delivered them into thine hands, and thou hast taken them captive,*

*And seest among the captives an eshet yefat to'ar (a woman who is beautiful of form), and hast a desire unto her, that thou wouldest have her to be thy wife;*

*Then thou shalt bring her home to thine bais [house], and she shall shave her rosh [head], and trim her nails;*

*And she shall put the raiment of her captivity from off her, and shall remain in thine bais [house], and mourn her av [father] and her em [mother] a full month; and after that thou shalt go in unto her, and be her ba'al [husband], and she shall be thy isha [wife].*

*And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for kesef [silver], thou shalt not make merchandise of her, because thou hast humbled her.” (Devarim/Deuteronomy 21:10-14 OJB-definitions mine)*

There is a saying, ‘war is hell’. History is full of not only the horror of actual war, but also of the atrocities that occur during these terrible times. It is amazing, that though warfare is a necessary part of YHWH’s plan in obtaining Yisrael’s inheritance, He requires that those who fight ‘maintain moral ethics’ in that conflict. In many instances of war, when the emotions are steeped at their highest levels this is when ‘conscience gives way to passion and other baser instincts’. This is the setting we find the Torah pointing out here in our parasha.

The Yisraelite soldier in our parasha, finds himself in just such a moment. In the battle, he comes upon an ‘eshet yefat to'ar/a woman of beautiful form’. In so many instances of war, this is where atrocities such as rape and murder are committed. However, YHWH gives ‘instruction in the Torah’ about how to deal with this. It is just here that we are introduced to a ‘working principle’ known in Hebraic understanding as ‘the yetzer or the inclination’. In the Hebraic mindset the ‘yetzer/inclination’ is seen as ‘bi-functional’. This is because it has both ‘positive as well as negative possibilities’. Please keep in mind that this ‘concept in rabbinic Judaism’ differs quite dramatically from the way it is being applied here according to the ‘concept of the Hebraic mindset’. We will speak more on this in a moment. For now, let us focus on what YHWH wants to reveal to us here in our above passage.

First of all, please note the setting of this ‘milchamah/warfare’ is with a ‘foreign nation’ **outside** The Land and **NOT ONE** of the ‘seven nations’ **WITHIN CANA’AN**. YHWH has given instructions that those ‘seven nations’ were to be ‘utterly destroyed’. This was to include the women and children. However, this woman whom the Yisraeli soldier in our passage has come

upon and is so taken with, is clearly not of Cana'anite origin. Therefore, she is to be *'considered in a different light'*.

YHWH is instructing this Yisraelite soldier to *'resist the drive of his yetzer/inclination toward its negative desires of the hara'*. This is a moment in which the Yisraeli soldier is standing at a *'moral crossroad'*. He is a *'decision away from crossing over into the realm of dark depravities'*. He wants her! The intense emotion he is experiencing in *'milchamah/warfare'* has stirred him to the depths of his being. This woman's physical beauty has caused him to desire her intensely. He senses the building passion for a sexual encounter. Yet, YHWH is here in this Torah instruction, reminding the soldier that Yisrael is **NOT LIKE THE OTHER NATIONS**. What they might do, Yisrael **MUST NOT!** So, Torah is revealing the way to *'harness/bridle the negative energy of his yetzer/inclination and bring it back under control'*. If he believes that it is YHWH's will for him to have this woman, then he **MUST ALLOW** her to *'go through a proper process'* in order that YHWH's will be confirmed.

The *'eshet yefat to'ar/woman of beautiful form'* must be taken back to Yisrael. Once there, He is to take her to his home, present her to his family **'including his wife'**! This *'captive woman'* is then to have her head shaved, nails cut, her native clothes removed and Yisraeli clothes put on her. The *'outward change'* in her appearance is an *'integral part of the process'*. It may begin to help the Yisraeli soldier *'see things'* from a more *'rational perspective'*. The *'captive woman'* is to be *'allowed to mourn for her father and mother'* for thirty days. Again, the Yisraeli soldier must *'watch her go through'* this distress. The *'process'* is designed to make him *'realize'* the cost this woman is paying for **HIS DESIRE**. According to the *'Jewish Traditional Writings' (Talmud/Mishnah)* the *'eshet yefat to'ar/woman of beautiful form'* is to be *'given the opportunity'* to become a part of Yisrael. If she agrees, then the Yisraelite man who brought her back from battle may seek to take her as an additional wife. **\*\*[see End Note]** If she agrees, then he may go through the *'betrothal ceremony'* and then *'consummate the marriage'*. If she chooses not to accept the offer of marriage, then she must be released. She may continue to reside in Yisrael as a *'righteous ger/stranger'* and be considered as a *'native born Yisraelite'*.

Please note, all of the above required some time to work out. The *'waiting period'* was imposed by YHWH to *'allow the pressure'* being applied to this Yisraelite soldiers' senses to abate. In the *'cooling off period'* he might *'come to see things more clearly'*. It might just be, that after thirty days the beauty and desirability of the captive woman would completely wane. In the *'process'*, he was *'kept from the sin of rape, doing violence to this woman'* and he was able to *'maintain his relationship'* with YHWH and his family. In the end, even if marriage is not realized, it may be, that this *'foreign woman'* may have been brought through all she has endured to be given the opportunity to *'taste YHWH's compassion'*. In that, she has become a part of His holy nation of Yisrael and may have found something greater in YHWH's *'redemptive purpose'* than she would have ever realized otherwise. Remember Rut/Ruth?

There is a lot more that can be said about the above, but I believe we are *'seeing'* some important points in all of this. We have also been *'introduced to a new Hebraic concept'* called the *'yetzer or inclination'*. Now, we will take a closer look into this concept.

## Understanding The Role Of The Yetzer/Inclination

The existence of the *'yetzer/inclination'* is something quite foreign to most of us who have no background in the Hebraic. I must say, that most of my believing life I have had a keen interest in

understanding the 'biblical revelation of man's tripartite being'... spirit, soul and body. Yet, there has always been something I felt was missing as I studied these things out. It hasn't been until a number of years after being in the 'Hebraic' that YHWH has helped me to understand what that 'something' was. It is the 'yetzer or the inclination' that exists in the 'deepest part of our soulish being'. It is, in fact, a 'very integral part' of our understanding as to the 'how and why' we are affected by 'soulish and spiritual forces'. It will also help us understand 'how and why' there are such 'negative', as well as 'evil manifestations in the soulish/physical realms'. Some of which may or may not be purely of demonic origins. We haven't the time here to touch on the full realization of this understanding. I hope to 'provide a window' into this fascinating truth, and later, to post a full study on it on our website. For now, we will give a general overview.

*“And whatsoever man there be of Bais Yisroel [sons of Yisrael], or of the ger [stranger] that sojourn among you, that eateth any manner of dahm [blood]; I will even set My face against that nefesh [soul] that eateth dahm [blood], and will cut it off [see Daniel 9:26] from among its people.*

*For the nefesh [soul-life] of the basar [flesh] is in the dahm [blood]: and I have given it to you upon the Mizbe'ach [Altar] to make kapporah [atonement/covering] for your nefashot [souls/lives]: for it is the dahm [blood] that maketh kapporah [atonement/covering] for the nefesh [soul]. [see Zecharyah/Zachariah 9:11; Tehillim/Psalms 50:5]*

*Therefore, I said unto the Bnei Yisroel [Sons of Yisrael], No nefesh [soul] of you shall eat dahm [blood], neither shall any ger [stranger] that sojourneth among you eat dahm [blood].*

*And whatsoever ish [man] there be of the Bnei Yisroel [Sons of Yisrael], or of the ger [stranger] that sojourn among you, which hunteth down any beast or fowl that may be eaten, he shall even drain out the dahm [blood] thereof, and cover it with dust.*

*For as for the nefesh [soul/person] of all basar [flesh], the dahm [blood] of it is its nefesh [soul-life]; therefore I said unto the Bnei Yisroel [Sons of Yisrael], Ye shall eat the dahm [blood] of no manner of basar [flesh]: for the nefesh [soul-life] of all basar [flesh] is the dahm [blood] thereof; whosoever eateth it shall be cut off.” (Vayikra/Leviticus 17:10-14 OJB-definitions mine)*

The above passage is where YHWH is 'instructing Yisrael' against the eating of blood. The first reason for abstaining from eating blood is because the 'nefesh/soul-life' of all flesh is 'in the blood'. In the next verse, YHWH 'instructs' that the 'purpose' of the blood of the 'clean animals used as korbanot/offerings' are for a 'kapporah or atonement/covering'. This 'atonement/covering' literally acts as a 'shield' against the 'pure holiness' of YHWH's Presence. This 'Sh'kinyah/Manifest Presence' is so powerful, that it will consume anything 'impure'. **\*\*[Remember Aharon's sons Nadab and Abihu?]** As a result, the Torah makes clear this important principle: **YOU DON'T EAT WHAT IS USED FOR ATONEMENT/COVERING.**

Now, let's take a look at the Hebrew word 'nefesh' which is transliterated as 'soul'. While the initial meaning of 'nefesh' does mean 'soul', it can also mean other things too. The failure to take this into consideration is what has led to a 'great deal of religious confusion'. As a result, this is why some religious groups forbid the use of 'blood transfusions'. They say to do so would be to 'mix' one person's 'soul' with another. However, when we 'look at the other meanings' that are possible for 'nefesh', it becomes clear that the 'literal soul' **IS NOT** what some of the above uses of 'nefesh' is pointing to. In Hebrew, one word may have a 'number of meanings'. **\*\*[eg. The Hebrew word 'kol'- it may mean 'all' or it could also mean 'voice'. It is the 'context' that determines which meaning is implied]**

We have seen that *'nefesh'* can mean *'soul'*, as in the *'seat of a human-beings psyche'*: the *'mind, emotion and will'*. Yet, *'nefesh'* can also mean the *'actual person'*, his or her *'self'*. As in, there were *'fifty souls on the boat'*. It can also mean the *'seat of appetites or the life-force'*. The latter is what the *'Hebrew concept of yetzer/inclination'* is pointing to. It is not the *'soul'* itself, but the *'life-force'* that literally *'animates the soul'*. In this understanding, the *'nefesh as a life-force'* has to do with an *'inclination'*. An *'inclination'* is a *'leaning or yearning to move in a particular direction'*. This *'realm of being'* exists wholly *'below the conscious level'* of the actual function of the human soul itself. It is in fact, this *'subterranean soulish force'* that actually *'guides and directs our conscious levels of rational thought'*. This *'sub-level of conscious imagination and thought'* is what *'must be harnessed and focused'*. This *'sub-level of soulish consciousness'* is expressed in both *'positive and negative energy'*. In rabbinic thought, these *'expressions'* are defined as *'yetzer hatov... the good inclination'* and the *'yetzer hara... the evil inclination'*.

Now, here is a problem with understanding the *'yetzer/inclination'* solely from a *'rabbinic understanding'*. On this level, the term *'yetzer/inclination'*, as noted, is seen on *'two levels'*. The *'yetzer hatov'* is understood as the *'positive aspect'*. However, the *'negative aspects of the yetzer/inclination'* are understood to be *'evil'*, defined as... the *'yetzer hara'*. **\*\*\*[It is here that we should recognize, 'rabbinic Judaism' DOES NOT recognize Hasatan as a 'literal spiritual personage or angelic being'. It sees 'evil' defined as an 'immaterial force'. However, Scripture clearly reveals, that Hasatan IS a real, literal angelic being. This is where we must draw a 'distinction' between 'rabbinic Judaism' and the true existence of the 'Hebraic mindset' as implemented by YHWH in His Torah. To label the 'negative aspects' of the 'yetzer/inclination' as wholly 'evil', unfortunately gives a rather narrow, distorted view of its real functions.]**

The true *'Hebraic mindset'*, as created by YHWH, understands that within the *'yetzer/inclination'* there exists both *'positive and negative yearnings'*. It also recognizes that these *'yearnings/inclinations'* were actually created by YHWH and *'integrated within the human soul'*. There, it was to work *'in tandem with its positive counterpart... the yetzer hatov/good inclination'* to bring humanity to its *'full levels of spiritual and moral maturity'*. The *'realm of the soul'* was intended in YHWH's *'creative order'*, to operate as a *'communication buffer'* between the *'human spirit and the physical body'*. The *'human spirit'* was to be *'primary'*. The *'human soul'* was intended to be *'a subordinate guide'* to allow the *'human body to be submissive'* and, in the process, learn to physically respond/yield accordingly.

So, now we are beginning to see the *'negative aspects of the yetzer/inclination'* **should not** be characterized as simply *'evil across the board'* as mistakenly defined by *'rabbinic Judaism'*. It would be better to understand this *'negative side of the yetzer/inclination'* as originally created by YHWH to be a more *'self-centered or natural'* means by which a man may *'express his soulish function of self... mind, emotion and will'*. **\*\*(personality)** There is nothing wrong with this motivation on one hand once it is properly understood. Both the *'rabbinic'* as well as the *'true Hebraic mindset'*, understand the *'necessity of this negative aspect of the yetzer/inclination'* in the process of human spiritual and emotional development. Both of these *'concepts'* rightly denote, that without the function of these *'negative aspects of the yetzer/inclination'* there would be no families, because sexual expression is a part of the *'yetzer's negative inclination'*. There would be no business and commercial endeavors. Why? Because again, the *'initial source of energy'* for these enterprises finds its motivation purely on this most *'natural, negative level of soulish existence'*. If these *'negative aspects of the yetzer/inclination'* were to be left unchecked, then the end result would be *'complete moral corruption'*. Thus, the *'positive aspects'* of the *'yetzer/inclination'* are what YHWH intends to use as a means of *'counterbalance'*. On a *'physical*

level' this is what is known in '*muscle exercise as resistance training*'. A determined amount of weight on the ankles and wrists are used during exercise so that when removed, the movements of the muscles become more fluid and powerful. So, a better means of identifying this '*negative aspect of the yetzer/inclination*' might be to understand the 'ra' to simply mean '*bad or even better as... negative*'. This is how it is used in '*general Hebrew*', rather than '*philosophically evil*' as it is '*rabbinically*'. As a further '*positive clarification*' of this, in understanding the '*flow of electric current*' there must be the '*presence of both a negative as well as a positive charge*', in order for '*current to move properly*' through the wiring.

However, the Scriptural record details that after Adam's fall into sin, the whole order of his being '*suffered catastrophic damage*'. Mankind not only became a being '*with soulish characteristics*'. He actually became **OVER-DEVELOPED** in these characteristics. He literally became **SOULICAL**, not just a '*living soul*'. In other words, the '*soul*' became his '*defining state of reality*'. The '*human ruach/spirit*' was forced, sank down into the '*soul realm*', becoming '*imprisoned and inordinately dominated*' in greater or lesser degrees by the '*natural realm*' of mankind's soul. Now, a major work of YHWH's intention in our redemption is the '*process where our human spirit is delivered... released from its imprisonment/domination to the soulical/natural realm*'. A '*process*' known, Hebraically, through the Hebraic mindset as '*rectification*'.

## The Soul Realm The Focus Of Spiritual Attack

***“Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.” (1 Peter 1:13 NASB-New American Standard Bible)***

In the above verse from the first epistle of Kefa/Peter, he is writing about understanding the '*spiritual conflict*' we are in. He tells us exactly where that conflict is centered. It is the '*mind*', which is located in the '*soul-realm*'. Now, it is interesting, when we begin to dig a little deeper into this verse, we will come to see some '*depths of insight*' we most likely missed initially.

First of all, the word for '*mind*' used in the above verse is '*dianonia*' in Greek. It is '*mind*', but in application it means, '*the place of thoughts, feelings and the place where these things become understanding*'. Now, when you connect the word '*prepare*' before this, '*an added perspective becomes clear*'. The word '*prepare*' is the Greek word '*ananonzummi*'. It means, '*to gird up as in to wrap up the waist and loins*'. The meaning pictured is, '*to gather the long garments that men wore in that day and draw them in close*'. Thus, '*to wrap them about the waist and secure them with a belt*'. Doing this allowed the man to move unencumbered when agility was necessary. It also provided '*support and covering to the loins*'. This is '*truly the picture*' that Kefa/Peter is wanting us to see. A warrior who is preparing himself to be '*engaged in conflict*'.

Now, here is where it gets even more interesting. I quoted the above verse from the '*New American Standard Bible*', but I am going to quote it again from another translation: '*The Accurate New Testament*'. The ANT translation uses the transliteration of the '*Koine Greek*'. It is what most of the Greek manuscripts that the '*Messianic Writings*' (**Matthew-Revelation**) were transliterated into English came from. However, the ANT doesn't change the Greek sentence structures, word order or gender usage to help the reading flow more freely. Instead, it retains its '*rough form of transliteration*' into English. This way, the logic and present worldview of the writers remains intact. So, let's look at how this verse reads from the '*Accurate New Testament*' translation,

*“... so wrapping the waists [of] the mind [of] you\* Continuing (Soberly) completely hope! to the being brought [to] you\* favor in revelation [of] Jesus Christ.” (1 Peter 1:13 Accurate New Testament Bible)*

You see how it allows the ‘*mental image*’ of what Kefa/Peter is writing to become clearer? You can imagine, the man of that time who realizes he is ‘*about to enter a physical conflict*’. You see him beginning to ‘*gather up his garment around his waist*’. He secures it with his belt and having his loins covered and protected, takes his ‘*ready stance*’ for the ensuing conflict. What a picture! Yet, now we have to translate this over into the ‘*realm of the soul*’. Kefa/Peter is admonishing us, this is where the ‘*real battle*’ for us as believers will be focused. So, as you contemplate this ‘*mental image*’, let me quote this same verse from the ‘*Orthodox Jewish Bible*’. **IT WILL BE SOMEWHAT OF A SHOCK, AS YOU READ OVER IT WITH WHAT WE NOW HAVE IN OUR MIND!**

*“Therefore, tighten the ‘readiness’ gartel [belt] OF YOUR MIND, a mind that is one of KIBUSH HAYETZER (SELF-CONTROL/READIED FOR THE CONQUEST OF THE INCLINATION). Set your tikvah [hope] completely on the Chen v’Chesed Hashem [Grace and Mercies of YHWH] that is being brought to you at the Hisgalus (Revelation, Apocalypse) of Moshiach Yehoshua.” (Kefa Alef/1 Peter 1:13 Orthodox Jewish Bible- OJB emphasis/definitions mine)*

Wow! Did you see the above? This really brings out in clear, precise imagery as to what Kefa/Peter is ‘*trying to portray*’ with his words. **SH’MAH/HEAR WHAT HE IS SAYING!** The ‘*mind*’ spoken of here is **NOT** just the ‘*conscious mind*’. There is a ‘*deeper mind*’, the ‘*mind of the yetzer or inclination*’. Hasatan (**may his memory be blotted out forever**) knows this all too well. The ‘*conscious mind*’, as important as it is, is only ‘*one aspect of the soul-realm*’ understood by the Hebraic mindset. There is a ‘*sub-level mind*’ also contained there, the ‘*yetzer or inclination*’. This ‘*deeper level*’ is what is most necessary to ‘*penetrate and gain control of*’. This is where the ‘*real control of the conscious mind*’ is. As long as the ‘*yetzer/inclination*’ is under Hasatan’s influence (**may his memory be blotted out forever**)... **\*\*[meaning the realm of the flesh- fallen humanity]**, then so is the ‘*conscious mind*’ to smaller or greater degrees. We must ‘*arm ourselves*’ with this understanding and ‘*open our yetzer/inclination/the thoughts and imaginations of this lower level of consciousness*’ to YHWH’s HaRuach HaKodesh/The Spirit of His Holiness. **THIS IS WHERE THE ENEMY HAS BUILT HIS STRONGHOLDS.** From this ‘*hidden vantage*’ he and his demonic cohorts, unleash their ‘*targeted attacks on the soul realm*’. It is only as ‘*control in this deepest area of the soul, the yetzer/inclination is regained and harnessed*’ that **TRUE LASTING VICTORY AND FREEDOM CAN BE REALIZED!**

## **Bringing The Yetzer To Tikkun/Wholeness**

**\*\*[Before we move into this section, please take the following into consideration. The issue of the ‘*plurality of wives*’ within the family setting, is something most of us find to be a very foreign and a difficult concept to understand. (We at ‘*Gates To Zion Ministry*’ **DO NOT** approve this concept as a valid practice today. The ‘*Edenic Concept*’ of marriage... One man/One woman is YHWH’s accepted order) Do not let this distract you. There is an addendum to this Parasha at the end, where we will discuss the subject. Please read it. Hopefully, afterwards, you will be able to understand why YHWH ‘*permitted*’ plural/patriarchal marriage at the time. We will discuss the subject in light of the ‘*Scriptures as a whole*’. For the time being, stay focused and let YHWH reveal an even ‘*deeper level*’ of**

**Truth to you from this portion of our Torah parasha. The understanding when grasped, will open an entirely new and *'deeper realm of deliverance and freedom'* to your being]**

The theology of Christendom *'has no understanding of the principle of the yetzer/inclination'*. It sees everything either as a *'spirit/demon, the flesh or the devil'*. Therefore, the summation of the way to deal with the *'negative is to suppress it or cast it out'*. However, the *'yetzer/inclination'* is not something that is *'other than'* a portion which YHWH has created as a *'part of our soul-realm'*. As a *'part of the soul-realm'*, it is located within the very *'matrix of our soul at a deeper level'*, beyond that of our *'conscious mind'*. The *'Jewish mindset'* and more importantly, the *'Hebraic mindset'*, understands this. Therefore, it deals with the *'yetzer/inclination'* positively. It seeks to *'rectify'* it, meaning to *'elevate it'* out of the place where there is *'trouble and resistance'*. Even where it has *'succumbed to being dominated'* by demonic forces. Once the *'demonic influence'* has been removed, then the *'yetzer/inclination'* can be healed. This is done by **ELEVATING** a portion of the *'yetzer/inclination'* that has been affected **UPWARD** to live *'in-sync'* with YHWH in the power of His HaRuach HaKodesh/The Spirit of His Holiness. It is through our Master Yeshua's *'redemptive work'*, YHWH is now able to indwell the human ruach/spirit.

**\*\*Important Note-** [Because *'rabbinic Judaism'* rejects Master Yeshua and His redemptive work, it in turn sees the concept of the *'yetzer hara as the source of evil'*, it cannot grasp how YHWH is able to heal and incorporate the *'yetzer'*, especially the *'hara/negative portion'*, to function as a *'positive element'* in the believer's life]

The Hebrew term for this process is, *'tikkun'*. It means, *'to repair'*. The *'Hebraic term'* for bringing YHWH's *'shalom to the world'* as a system is *'Tikkun Olam'*. It means, *'Repairing the World'*. When it comes to bringing *'deliverance to the human soul realm'*, the Hebraic term is *'Tikkun Middot'*. It means *'Repairing the Character'*. Therefore, the *'yetzer/inclination'* is **NOT** to be *'suppressed or removed'*. It is to be **REPAIRED**, meaning **ELEVATED** back to its *'original created function as servant to the human ruach/spirit'*. To do otherwise is unwise. The *'yetzer/inclination'* will react to such *'inordinate pressures'* in ever increasing measures of *'negative manifestations'*. This is why, the way to bring the *'negative reactions of the yetzer/inclination'* back into a *'positive response'* is accomplished by a *'less aggressive approach'*. Let me give you an example.

Driving experts tell us, in order to deal with a car that suddenly starts to spin out of control, you **MUST NOT** overreact by slamming on the brakes. You **DO NOT** *'turn aggressively'* in the opposite direction of the spin. Instead, you *'slowly turn in the direction of the spin'*. When the car begins to right itself, **THEN** you may *'turn away from the direction'* the car is spinning. You may gently tap the brake in the process until the car is back under control. **OVERREACTION**, however, will more than likely lead to disaster! Granted, it defies seeming logic, but it works.

The same *'principle'* is needed, when dealing with the *'negative side of the yetzer/inclination'*. This is why, the *'rabbinic mindset'* refers to the *'negative aspects of the yetzer/inclination as hara or the evil inclination'*. It is because the *'negative aspects of the yetzer/inclination'* can manifest on that level. However, as we have discussed earlier, the *'negative part of the yetzer/inclination'* should not, as a rule, be considered *'inherently evil'*. It is also why those of us who have little or no understanding of dealing with the *'negative aspects of our yetzer/inclination'* may experience such *'negative, even seemingly demonic degrees of manifestations'*. When once the understanding of the *'existence of the yetzer/inclination'* is realized in both its *'positive and negative possibilities'*, then we need to let YHWH, by His HaRuach HaKodesh/The Spirit of His Holiness, lead us in our approach to *'regaining control'* of it. The *'positive response'* is to enact



*'tikkun/repair'*. This is especially true when it comes to the *'yetzer's/inclinations'* potential for *'manifesting negative behavior'*. Too much applied force and the *'yetzer/inclination'* will overreact. We will experience a *'completely negative, even evil manifestation'*. One must learn, **NOT** to overreact. Instead, one must learn to **ACTIVELY, STEADILY, YIELD** to YHWH's leadership through His indwelling HaRuach HaKodesh/The Spirit of His Holiness and the promptings within your human spirit. By seemingly *'turning into that behavior'*, meaning, not to **IMMEDIATELY REACT** by *'jerking away'* from it. Instead, **TRUST IN THE INDWELLING PRESENCE OF YHWH'S HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS** in your spirit. It may seem crazy. It may seem ridiculous, but if we allow YHWH to *'guide us in responding'*, we will find an unexpected result. We will see the *'yetzer/inclination'* **BEGIN TO RESPOND POSITIVELY** toward what we are experiencing. Instead of a *'severe reaction'* that leads us to an outbreak of unwanted sinful actions, we find shalom! YHWH shows Himself to be **STRONGER THAN OUR SOULISH INCLINATIONS**. It is literally the **MANIFESTATION OF OUR BLESSED MASHIACH** who *'indwells our reborn human spirit'* by YHWH's HaRuach HaKodesh/The Spirit of His Holiness! (**Colossians 1:27**)

There is much more to say on this subject, but my goal here is to simply introduce most, who are reading this, to the *existence of the yetzer/inclination'* in both its **POSITIVE AND NEGATIVE** aspects. The operation of the *'yetzer/inclination'* is an understood *'Hebraic principle'* within the Torah. It is why, we **MUST** avail ourselves of this understanding. In this way, we will come to see what YHWH is desirous for us to learn in our present Torah parasha. The experience of the Yisraeli warrior's encounter with the *'eshet yefat to'ar/the foreign captive woman of beautiful form'* will bring us a key to finding victory in our own lives. In light of what has been said here, notice what YHWH's response to the Yisraeli soldier's passionate reaction is. YHWH did not **OVERREACT** to the *'potential evil'* involved in the soldier's *'desire for this beautiful captive'*. There was no resounding, overbearing rebuke. Instead, the Torah implements a *'positive response'* to the flaring emotions of the Yisraeli soldier. If he wants her, then he must *'follow the process'* which YHWH has *'instructed in the Torah'*, as we have seen earlier in our study.

One last thought needs to be considered about the Yisraeli soldier here in question. This man was not just the *'average run of the mill Yisraelite'*. To be a part of the army of Yisrael meant, that he was to be a *'tzaddik or righteous man'*. He was an older, established man with a family. He was not like the warriors from among the nations outside of Yisrael. These men were naturally violent, driven by dark emotional, demonic forces and blood thirsty for destruction. This is why there is no outright rebuke of him by YHWH regarding his desire for this beautiful captive woman. He is about to *'seemingly'* spin out of control, but what is YHWH's response? He turns this *'tzaddik/righteous'* soldier into the spin. Thus, allowing him the possibility of going through the *'process'*, to eventually have this woman with whom he is so taken. In the course of this *'process'*, every opportunity is made to allow this soldier to *'regain a clear perspective of the consequences'* his actions may produce. The *'process'* is designed to allow him to *'regain the rational nature of his mind'* as a *'tzaddik/righteous man'*. In the *'process'*, YHWH shows the *'secret to dealing with the negative possibilities'* when the yetzer/inclination is being tried.

**\*\*Another Important Point-** Today, the Torah of YHWH must flow in application through the Final ReNewed Covenant provided by Master Yeshua's *'redemptive work'*. Therefore, the *'process'* would be adjusted accordingly regarding the *'eshet yefat to'ar/woman of beautiful form'*, since the concept of *'plural marriage'* is **NO LONGER A VALID PRACTICE TODAY**. Unlike the Yisraeli soldier here in our parasha, we have YHWH's HaRuach HaKodesh/The Spirit of His Holiness indwelling our enlivened human spirit. We have authority to *'elevate our soul'* to experience *'tikkun middot/repair of the character'*. We may

calmly *'take authority'* over our soulful realm and **CHOOSE NOT** to *'respond'* to the *'hara/negative impulse'* we are sensing. Instead, we **CHOOSE TO RESPOND** to the authority of YHWH's HaRuach HaKodesh/The Spirit of His Holiness to bring shalom to our being. This is called **DOMINION!**]

## The Firstborn Son And The Rebellious Son

Immediately following the situation with the Yisraeli soldier and the beautiful foreign captive, we have the circumstances surrounding the two sons. In the commentaries by many Jewish sources on this week's parasha, there seems to be a *'common thread'* in each instance. After my own study and contemplation, I have to agree.

First, you have the instance where a Yisraeli man has more than one wife. As it is so many times in cases like this, an *'unequal paradigm exists'*. There is *'emotional inequality'*. One of the wives, as it was in Ya'akov's/Jacob's situation between Lea and Raquel/Rachel is more loved than the other. This always sets the stage for other areas of inequality to manifest in those relationships. However, *'plural/patriarchal marriage'* has **NEVER** been a *'command'* of YHWH. It was **PERMITTED** because it was a part of the *'cultural practice'* in the societies of that time. Therefore, it was made as a **CONCESSION**. As a result, it was included by YHWH in His Torah, to *'monitor and regulate'* such practice for the *'sake of justice'* within the family unit.

- 1.) The instruction of the Torah says, if a man has two wives and one is loved less than the other, he must not favor the *'bechor/firstborn child'* of the loved wife.
- 2.) This is about *'justice'*. It is not a preference to be *'governed by emotion'*. If the son of the less loved wife is a *'bechor/firstborn'* and her boy is the *'oldest firstborn'* of his sons, then the inheritance **MUST** go to him first. In fact, this *'bechor/firstborn'* was to receive a **DOUBLE PORTION!**

The following next situation has to do with the stubborn and rebellious son of a father and mother. This type of scenario is not to be permitted within the family units in Yisrael. The *'rebellious spirit'* is dangerously contagious as we have already seen throughout our study of Torah. The parents must exhaust every effort to teach, discipline and chastise their son. Yet, in this instance, nothing changes. The boy remains stubborn and rebellious. Further, he develops a reputation among the town as a glutton and a drunkard. As a result, the parents bring him before the Shoftim/Judges, elders of the town to the *'gates of the city'* where business and legal matters are handled. They explain the young man's stubborn refusal to yield himself to their instructions and discipline. As a result, the son has continued to spiral out of control in ever increasing measures of excess. If the circumstances are found to be true, then sentence is passed. The son is to be put to death by stoning! In such a way, the rest of Yisrael may see the *'consequences of stubbornness'* and rebellion. **ALL YISRAEL WILL LEARN TO BOTH HEAR AND FEAR!** Evil and its potential, will be removed from the community of Yisrael. Thus, there are no further traumatic circumstances allowed to develop.

Now, here is the question. Do you think these two situations are merely happenstance? Could the events surrounding these two accounts actually have a closer correlation to what we have been looking at here in our Torah parasha? Well, while you think on this, let me add something to the process.

Our present parasha is named 'Ki Tetze'... **כי תצא** - (alef-tsadi-tet yod-kaf... read right to left) or 'When You Go Out'. The root word of 'tetze' - **תצא** ... in Hebrew is **צא**... 'yatsa'. It means to 'go out or go forth'. Now, while 'yatsa' means basically the same thing as 'tetze', it doesn't require the **כי**... 'ki' to be before it. The word **תצא**... 'tetze' in Hebrew grammar does. Here's why.

When **כי**... 'ki' is used in Hebrew, it can have a variety of different meanings. It can mean 'that, this, or so that, because or since'. This is only to name a few. But, when **כי**... 'ki' is used to denote 'time', such as the words 'when or then', there is also an implied 'if' involved. It would be sort of like saying, 'when and if you go out', **THEN** that 'going out' **WILL RESULT** in these things happening. This is why **כי תצא** - 'Ki Tetze' is used here in the opening sentence of our parasha this week. Yisrael's 'going out' **WILL RESULT** in certain things 'following their obedience' to move at YHWH's command. Do you see what the result of 'when they go out is'?

**“Hashem Eloheicha [YHWH your Mighty One] hath delivered them into thine hands...”**

Victory is the first thing Yisrael experiences as a result of their obedience of going out! Beyond this, comes the instructions on 'how' the Yisraeli soldier is to deal with the beautiful captive woman he encounters. His learning to 'walk out those instructions' will keep him from committing some very dark, depraved actions. As we have seen, it will also possibly keep him from making further unwise decisions that will have a very profound impact upon the already present family unit he has.

Yet, if he still 'presses to go through' with the marrying of the beautiful captive woman, then he is permitted. However, here again, the **כי תצא** - 'ki tetze scenario' will continue. When he makes that decision to go through with taking the captive woman as wife, then there will be other situations that will arise as a result. Thus, the scenario given us here in our Torah parasha of the two wives, one loved and the other not as much and the parents with the stubborn and rebellious son. The Torah groups these things together, because, in reality, the Yisraeli soldier in our parasha **IS MOST LIKELY THE SAME HUSBAND AND FATHER** involved in these scenarios! Each is the result of going out to war and **NOT** being 'on guard' against the inordinate stimulation of the 'yetzer/inclination'. That lack of preparation ignites other possible negative situations that will come as a result!

Here is the most compelling reasoning about why all that has been said so far has validity. There has **NEVER** been a historical account of this scenario of a stubborn and rebellious son **EVER SUFFERING** this fate in all of Yisrael's history! It is one of the goals of Torah to 'speak to' and **WARN** of the consequences that our actions will reap. YHWH apparently placed this whole scenario in the Torah as a **WARNING!** At the same time, it has also provided us a much-needed glimpse into the important, and for the most part, unfamiliar subject of the 'yetzer/inclination'. It has opened a whole other 'dimension of wisdom and understanding' for us to implement in our daily walk with YHWH as the returning house of Yosef-Yisrael.

## **Additional Mitzvot Added To The Torah**

Beginning with verse 22 of chapter twenty-one, YHWH, through Moshe, begins to add new mitzvot/commandments to the Torah. In fact, there are seventy-four new mitzvot/commandments in the whole of our present parasha! YHWH desires us to study and become familiar with them.

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...  
Strength and Blessings*

**\*\*Click the link below to listen to the mp3 audio-reading of our parasha**

**Parasha 49: Ki Tetze/When You Go Out**

**\*\*End Note\*\***

## **Understanding Plural Marriage The Torah And The Edenic Concept Of Marriage**

I want to try to give as precise an answer as I possibly can to the concept of *'plural marriage'*. However, this subject can easily take up quite a space of consideration on its own. My intent is to *'address the subject'* so as to bring a *'degree of clarity'* for those of us who are returning to the Torah. To many, the subject of YHWH's allowance of the concept of *'plural/patriarchal marriage'* is a difficult subject. How should we relate to it in this restoration? Is it a *'valid concept'* for us as the returning house of Yosef-Ephraim? I realize that for some, I will not say enough. For others, I will have seemingly said too much. My advice is, take what is said and let YHWH by His HaRuach HaKodesh/The Spirit of His Holiness add clarity as you seek His heart with all of your's.

First, let me make this one clear and precise statement. The Bible is an *'Eastern book'*. Our problem as it is also with much of the *'church of Christendom's theology'* is we have been taught to view the Scriptures from a decidedly *'Western mindset'*. To do this is much like trying to drive a round peg into a square hole. You can make it fit, but the peg will have lost quite a bit of its usefulness! Therefore, as we are being returned to our *'Hebraic heritage'* in this restoration of the Whole House of Yisrael, we also need to be *'restored to the concepts of the Hebraic mindset'*. Having said that, we also need to *'guard against'* the knee jerk reaction when we run up on *'concepts'* we find foreign to our understanding. The *'wisdom of YHWH'* is available through His HaRuach HaKodesh/The Spirit of His Holiness and if we'll trust Him, He will lead us into the Truth. In turn, that Truth coupled with YHWH's heavenly wisdom, will lead us to a place of abundant life and freedom. We will enjoy freedom on every level of our spiritual, emotional and physical walk. May YHWH show us mercies as we move on.

First of all, the Torah does speak of the concept of *'plural/patriarchal marriage'*. Does that mean that it is a *'valid concept'* for us to seek after in this restoration of the Whole House of Yisrael? There are some *'well-intentioned'*, but I personally believe, *'sincerely deceived'* individuals and ministries who are within this restoration that say... yes. I remember the profound words of the 17th century revivalist Jonathan Edwards who made the following statement,

***"If the devil cannot beat you outright, then he will join your cause. He will then seek to drive your ship onto the rocks and make shipwreck of your faith!"***

Beloved, our adversary is very crafty. He is not stupid! He has studied the human heart for millennia and he has become an *'expert at manipulating it'*. He knows and trusts in our ignorance of YHWH's principles regarding his work. He also trusts in our *'failure to believe'* what YHWH

says about the truthfulness of the fallen condition of our heart. How deeply we need to let the words of the navi/prophet Yirmeyahu/Jeremiah sink down deep into our hearing.

***“The heart is deceitful above all things, and it is EXCEEDINGLY PERVERSE AND CORRUPT AND SEVERELY, MORTALLY SICK! Who can know it [perceive, understand, be acquainted with his own heart and mind]?” (Yirmeyahu/Jeremiah 17:9 The Amplified Bible)***

YHWH knows us too. He knows that we are in ‘*desperate need to be inoculated*’ against the poison the enemy of our soul seeks to use against us. Hasatan (**may his memory be blotted out forever**) is a master when it comes to deception. As a part of that process, he trusts in our failure to realize who our own worst enemy is. It is not him. **IT IS OURSELVES!** The Torah is YHWH’s antidote for the poison the serpent seeks to destroy us with. To quote a very dear English preacher, ‘*If we believe God, then we don’t have to prove him. If we don’t, then we will prove him every time!*’ We, of the returning house of Yosef-Ephraim are quite prone to the enemy’s tactics. The navi/prophet Hoshea/Hosea says of Ephraim/us,

***“Ephraim also is like a silly dove without heart or understanding; they call to Egypt; they go to Assyria.” (Hoshea/Hosea 7:11 The Amplified Bible)***

Ephraim has and is prone to run after many voices. Whether it is the ‘*voice of worldly wisdom*’ (**Egypt**) or the ‘*voice of religious deception*’ (**Assyria**). It is in the ‘*very matrix of our being*’ to be rebellious. If you read the Torah and fail to believe that we today are any different or better off than our forefathers of Yisrael, then you are destined to follow in their footsteps! We will repeat their history over and over again! That’s why Rav Sha’ul wrote to the Corinthian assembly,

***“These things happened to them as prefigurative historical events, and they were written down as a WARNING TO US who are living in the acharit-hayamim [the latter days]. Therefore, let anyone who thinks he is standing up be careful not to fall!” (1 Corinthians 10:11-12 Complete Jewish Bible- CJB emphasis/definitions mine)***

Having said the above let me state unequivocally: **WHILE THE TORAH ALLOWED FOR THE CONCEPT OF PLURAL/PATRIARCHAL MARRIAGE IN THAT DAY, IT WAS MERELY A CONCESSION NOT A COMMANDMENT!** The navi/prophet Yeshayahu/Isaiah says of YHWH,

***“...for I am El [The Mighty One], and there is none else; I am Elohim [The Only Mighty One], and there is none like me, Declaring the end from the beginning...” (Yeshayahu/Isaiah 46:9b-10a Word Of YHWH Bible- WOY definitions mine)***

There is in ‘*Biblical Hermeneutics*’, what is known as the ‘*Laws of Interpretation*’, a principle called ‘*The Law of First Mention*’. Basically, that law states ‘*when a concept is first mentioned in Scripture it sets a precedent for when it appears later*’. In line with this, ‘*marriage*’ is first mentioned in B’resheet/Genesis chapter 2. It says that ‘*a man shall leave his father and mother and cleave to his wife and the TWO shall become ONE flesh*’. (2:24). Thus, the Torah states clearly that YHWH’s ORIGINAL INTENTION was for marriage to be a union of ONE man and ONE woman. Thus, according to the ‘*Laws of Biblical Hermeneutics and the principle of the Law of First Mention*’, this establishes YHWH’s precedent for marriage. This is what can be referred to as the ‘*Edenic Concept of marriage*’. Let me go back to a comment I made in last

week's Torah Parasha 'Shoftim' regarding David and his son Sh'lomo/Solomon. Both failed to keep YHWH's 'instructions in the Torah' regarding not multiplying wives to themselves.

*'The king was not to multiply to himself wives. The result would be a weakened heart. A heart that was divided between love and faithfulness to YHWH and one that sought after pleasing and the pleasures of numerous women. The allowance of Torah for plural wives was a CONCESSION toward the customs of the society of that day. It was NOT a COMMANDMENT! The Edenic culture is YHWH's purist picture of marriage: ONE man and ONE woman. Even Master Yeshua referenced this. (Mattityahu/Matthew 19:4-8) One need only look at the dysfunctionality that plagued Ya'akob/Jacob who fathered our nation. The plurality of wives, the jealousy, envy, strife and hatred that was generated in those relationships between the women involved bled down to the children. Ya'akob's/Jacob's sons emulated that dysfunction and even resorted to attempted murder, kidnapping and extortion. OUT OF ALL THE MANY THINGS THAT THE RETURNING HOUSE OF YOSEF-EPHRAIM NEEDS TO HAVE RESTORED IN THIS DAY, MULTIPLE WIVES IS NOT ONE THEM! A revival of the principle of the execution stake is the greatest need. Embracing it. Learning to put sin to death, deny the flesh at every hand. Remember the words of Rav Sha'ul... 'Dead men don't sin'! (Romans 6:11) We are DEAD in Mashiach to sin, having died with Him on that tree. Therefore, we are made ALIVE with Him to LIVE together with Him to the glory of YHWH. Amein!' (Torah Parasha 49- Shoftim- Gates To Zion Ministries- Torah Teacher, Joe Snipes/Yosef- emphasis mine)*

If this is true, then why did YHWH even allow there to be 'plural/patriarchal marriage'? First, it was a 'concept of the culture of that time'. Most of the societies in those geographical areas practiced it. YHWH 'allowed it as a concession'. As such, He put the 'concept' in His Torah to 'regulate those involved' and to ensure that those relationships would be governed 'justly and in righteousness'. Secondly, I believe the reason that YHWH 'allowed the concept' is the same reason our blessed Master Yeshua said He 'allowed divorce'. He said clearly that the 'concept of divorce' **DID NOT EXIST** in the beginning. **(in Eden)** It was because of the 'hardness of man's heart' that YHWH, under Moshe, allowed the 'concept to be placed in the Torah'. **(Mattityahu/Matthew 19:7-8)**

In the same manner, 'plural/patriarchal marriage' did not begin in the Garden. In fact, the first instance in Torah of 'plural/patriarchal marriage' comes from a man named 'Lamech'. He was the 5th in descent of the lineage of 'Kayin/Cain'. As we know, 'Kayin/Cain' and his lineage **DID NOT** have the 'blessing of YHWH' due to the murder of his brother 'Habel/Abel'. Lamech took to himself 'two wives'. He was a man of violence. **(B'resheet/Genesis 4:17-19)** I believe YHWH allowed it because it was a 'common cultural concept' among the societies of that day. However, to quote the words of our Master, 'From the beginning it was not so.' Also, remember, at that time, there was no 'permanent indwelling' of YHWH's HaRuach HaKodesh/The Spirit of His Holiness in man. Within Yisrael, only the 'prophet, priest and king' had YHWH's HaRuach HaKodesh/The Spirit of His Holiness in an abiding manner. So, YHWH had mercy on mankind when it came to deal with the 'inward impulses of the negative side of the yetzer/inclination', the 'harah'. **(Which we discussed earlier in this Torah Parasha)** However, because of the 'redemptive element' provided by YHWH through the death, burial and resurrection of His Son, those who 'believe upon' Master Yeshua also receive the 'indwelling of His HaRuach HaKodesh/The Spirit of His Holiness'.

Those who have believed, may then go further and ask for the 'immersion/baptism of YHWH's HaRuach HaKodesh/The Spirit of His Holiness' in order to receive YHWH's 'power'. **(Luke 11:9-**

**14; Acts 2:1-4)** They also have the call to take up the *'principle of the execution stake'* and to **DAILY** *'put to death'* the activity of sinful lusts that seek to find expression in the *'members of the human body'*. (**Luke 9:23-24; Romans 6; 1 Corinthians 15:31**)

*'Plural/Patriarchal marriage'* as we have seen, was a *'societal concept'* that YHWH *'permitted'* as a *'concession to the weakness of man's flesh'*. However, today, we have access to the *'divine power'* available to all who believe in Mashiach Yeshua and *'everything that pertains to life and 'godliness'* has been available to us. (**Kefa Beit/11 Peter 1:3**) Let us remember the words of Rav Sha'ul,

***"You say, "For me, everything is permitted"? Maybe, but not everything is helpful. "For me, everything is permitted"? Maybe, but as far as I am concerned, I am not going to let anything gain control over me..." (1 Corinthians 6:12 Complete Jewish Bible- CJB)***

Our example for all of our walk is ultimately to be *'like our blessed Master Yeshua'*. He is the Bridegroom. He is returning for **'A' BRIDE NOT BRIDES!** Also, while the other patriarchs of Yisrael practiced *'plural/patriarchal marriage'*, Yitz'chak/Isaac who is a *'type'* of our blessed Master Yeshua in the Torah **ONLY HAD ONE WIFE!** Therefore, even the Torah confirms the blessing of the *'Edenic culture'* as being YHWH's *'highest guide'* for practicing His will in marriage!

Beloved, there are many voices in this hour of restoration clamoring to be heard. Unfortunately, not all bear witness to YHWH's HaRuach/Spirit of Truth and His Word. I beg all who read these words to understand that we are all in the *'process of being tested and qualified to enter fully into our inheritance'* in Mashiach Yeshua. This *'qualification'* **IS NOT** happening somewhere in the future. **IT IS HAPPENING RIGHT NOW!** There is much more that could be said, but in this small space I believe YHWH, through His HaRuach HaKodesh/The Spirit of His Holiness, has provided enough insight to enable those with a *'pure heart'* to choose wisely. It is **NOT** about us. **IT IS ABOUT YHWH AND HIS GLORY!** These are *'perilous days'* indeed. (**11 Timothy 3:1**) Let us remember the sobering words of our Master Yeshua.

***"... for many are called, but few are chosen."***  
(**Mattityahu/Matthew 22:16 New American Standard Bible- NASB**)

We have the *'testimony of Scripture'*. All one has to do is look at the dysfunctionality that accompanies the lifestyle associated with *'plural/patriarchal marriage'*. YHWH set the standard for marriage in the beginning in Gan/Garden of Eden. Our blessed Master Himself has confirmed that concept. He, as our Bridegroom, is returning for **A** *'pure'* and **A** *'spotless bride'*. This is one that is consumed with passion and kavanah/desire... intention for Him alone. Nothing for oneself. **ALL FOR HIM!** Even so, come quickly Master. Save us for **YOURSELF** and **YOUR** glory. Amein!

***"But test kol davar (everything); hold fast to HaTov [The Good].  
Abstain from every appearance of ra'ah (evil).  
And now Elohei HaShalom [The Mighty One of Shalom] wholly set you apart as Kadoshim [Holy Ones] and may your whole ruach [spirit] and nefesh [soul] and basar [body] be preserved without blame at the Bi'as HaMoshiach Adoneinu Yehoshua. [Coming of The Messiah Our Lord Yeshua [Yehoshua- Hebrew of the name Yeshua, which is from the Aramaic]" (1 Thessalonians 5:21-23-Orthodox Jewish Bible- OJB emphasis/ definitions mine)***