

# כִּי־תֵצֵא

## KI TEITZEI/WHEN YOU GO OUT Devarim/Deuteronomy 21:10-25:19

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This week as Moses continues with his final speech to the Israelites, we will read about more **commandments** than in any other section of Scripture. **Over 70 of the 613 instructions of Torah** will be found in this Parasha, all pertaining to different aspects of **relating to others within the Kingdom**. The **Torah** is the **instruction manual** for our lives, and therefore each command is worthy of our study, even the seemingly insignificant ones.

**Ki Teitzei** means “**when you go out**” and comes from the first verse:

*Devarim 21:10 " When you go out (Ki Teitzei - כִּי־תֵצֵא) to war against your enemies, and יְהוָה your Elohim delivers them into your hand, and you take them captive, <sup>11</sup>"and you see among the captives a beautiful woman, and desire her and would take her for your wife, <sup>12</sup> "then you shall bring her home to your house, and she shall **shave her head** and **trim her nails**. <sup>13</sup> "She shall **put off the clothes of her captivity**, remain in your house, and mourn her father and her mother **a full month**; after that you may go in to her and be her husband, and she shall be your wife. <sup>14</sup> "And it shall be, if you have no delight in her, then **you shall set her free, but you certainly shall not sell her for money**; you shall not treat her brutally, because you have humbled her.*

Specifically, what is being referenced is an **optional war** outside of the land, since war instructions for conquering the land **would not allow the taking of any captives**:

*Devarim 20:16 "But of the cities of these peoples which יְהוָה your Elohim gives you as an inheritance, you shall let nothing that breathes remain alive,*

Let's try to understand that the Almighty is **making allowances** for this **marriage, not recommending it**. He **understands human nature** and the **evil inclination** (which drives him to lust for her). יְהוָה knew that even **if the Torah forbade** Israelite men **from marrying captive women**, they would do it anyway. Therefore, **instead of being able to take her illicitly**, יְהוָה sets forth **limits** which are meant to **cool down the fire of passion** and therefore give him time to make a **sensible decision**.

For the woman, the **opportunity to become the wife of an Israelite** is likely a **far better fate** than that awaiting the other female captives. This woman captive is **protected by a man who must consider her future**. If he does **not desire her**, than she **cannot become enslaved**.

So the **soldier** brings this **beautiful woman home** and she is forced to **alter her appearance** by having her **head shaved**, her **nails trimmed**, and her **clothing changed**. It was often the case that these **beautiful Gentile maidens** would **adorn themselves in wartime** so that they could **seduce the enemy to follow their own pagan faith**. This thought helps us to see the woman captive, **not as a victim**, but rather as **behaving in the manner of the evil woman** of whom **Proverbs** warns us to beware:

*Proverbs 7:5* That they may keep you from **the immoral woman**, From **the seductress** who flatters with her words.<sup>6</sup> For at the window of my house I looked through my lattice,<sup>7</sup> And saw among the simple, I perceived among the youths, A young man devoid of understanding,<sup>8</sup> Passing along the street near her corner; And he took the path to her house<sup>9</sup> In the twilight, in the evening, In the black and dark night.<sup>10</sup> And there a woman met him, **With the attire of a harlot, and a crafty heart.**<sup>11</sup> She was loud and rebellious, Her feet would not stay at home.<sup>12</sup> At times she was outside, at times in the open square, Lurking at every corner.<sup>13</sup> So she caught him and kissed him; With an impudent face she said to him:<sup>14</sup> "I have peace offerings with me; Today I have paid my vows."<sup>15</sup> So I came out to meet you, Diligently to seek your face, And I have found you.<sup>16</sup> I have **spread my bed with tapestry, Colored coverings of Egyptian linen.**<sup>17</sup> I have perfumed my bed with myrrh, aloes, and cinnamon.

The captive's **hair**, her **nails**, and her **clothing identified her** as a member of her **former culture**, so by **changing** them she is given the **opportunity for a fresh start**. This will be difficult for her and she is **given a month to mourn her former life and family**. During that month, every time the man enters his house **he will see her weeping and also see her unattractive appearance...**all forcing him to **look beyond his initial attraction** to her.

Men tend to be drawn to the **outward appearance of women**. Therefore, **godly women** are instructed to **present themselves modestly**:

*1 Timothy 2:9* in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, **not with braided hair or gold or pearls or costly clothing,**<sup>10</sup> but, which is proper for women professing godliness, with good works.

Now, if the woman is **willing to change her identity from a foreigner to an Israelite**, this is an **awesome opportunity** for her. It also is a picture of what **we are required to do** as the "lost sheep of the tribe of Israel" as we **cut ties with "Egypt"** (this world's system) and **join the family of Israel**. Yeshua communicated this thought as He spoke of **those choosing** to become a **member of His Kingdom**:

*Mark 10:29* So Yeshua answered and said, "Assuredly, I say to you, there is **no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,**<sup>30</sup> **who shall not receive a hundredfold now in this time -- houses and brothers and sisters and mothers and children and lands, with persecutions -- and in the age to come, eternal life.**

According to Devarim 21:14, if the man decides **not to keep her as his wife**, then she is given her **freedom**. This would allow her to become a **resident within the community of Israel**, with the **full protection of the Torah**.

Now continuing in the Torah, we see what was often unfortunately, the **results of this arrangement**:

*Devarim 21:15* " **If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved,**<sup>16</sup> **then it shall be, on the day he bequeaths his possessions to his sons, that he must not bestow firstborn status on the son of the loved wife in preference to the son of the**

*unloved, the true firstborn.<sup>17</sup> "But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his.*

Keep in mind that there was a very real possibility that **when the soldier brought home the captive woman, she may have been his first wife.** This would likely mean that **she would have the firstborn son.** If his main reason for marrying her was a **physical attraction,** she could easily have become the **less favored wife.** Throughout the Scriptures we see the apparently **common occurrence** that in a **polygamous situation,** one wife is **loved** and the other **hated.** Just like יהוה made **allowance** for **man's lust with the captive woman,** He continues to **provide for her child** because **He is a loving Elohim.** Do not use these verses as **evidence that polygamy was endorsed by Scripture.** Torah consistently provides **solutions** for our **less than perfect choices.** יהוה hates **divorce.** Yet He makes **allowances for divorce.** Allowances are not the same as **endorsements or approvals.** Marriage should be a **visible revelation of the covenant** that יהוה made with Israel...and also of the **ultimate relationship that Yeshua will have with His ONE bride:**

*Ephesians 5:25 Husbands, love your wives, just as Messiah also loved the assembly and gave Himself for her,<sup>26</sup> that He might sanctify and cleanse her with the washing of water by the word,<sup>27</sup> that He might present her to Himself a glorious assembly, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.<sup>28</sup> So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.<sup>29</sup> For no one ever hated his own flesh, but nourishes and cherishes it, just as Adonai does the assembly.<sup>30</sup> For we are members of His body, of His flesh and of His bones.<sup>31</sup> "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."<sup>32</sup> This is a great mystery, but I speak concerning Messiah and the assembly.*

Now back to our Parasha...the **beautiful captive** may have turned into that **hated wife** who bears a **rebellious son.** Notice the **chain reaction – from marrying a beautiful captive to a hated wife to a rebellious son:**

*Devarim 21:18 " If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them,<sup>19</sup> "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.<sup>20</sup> "And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'<sup>21</sup> "Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.*

Obviously, this is not your **ordinary child.** According to many of the sages, this **son** is of an **age of accountability** (20) and is still living under the roof of his parents, albeit **without the authority of Torah.** As a **last resort,** these **powerless parents** bring him out to be **judged by the elders of the city.** Remember last week how we talked about the **establishment of judges?** The judges would **sit at the gates of the city** and they are **the ones who will consider the charge.** There would be a **very thorough investigation** for this charge since it could **result in the death of the son.**

The son was charged with being **stubborn, rebellious, a glutton, and a drunkard**. יהוה considers these to be **very serious charges**. For example, **rebellion is rejection of the Word of יהוה!** Parents, if your child committed murder would you turn him in to the authorities? In this situation, יהוה has commanded that if you have a **child that you have done everything you can to rehabilitate with no result**, then you must **turn them over to be judged**. The reason given for this was because **“they must put away the evil from among them”**. The **good of the whole nation** was **more important than individual family ties**. The result would be that **Israel** would **“hear and fear”**....the exact attributes that were **missing** in the **rebellious son**.

Now we know that today, this **commandment cannot be applied** in our culture. And it is interesting that there is **no historic record** that it **EVER was applied**. Think a moment, however, what we have today. We have **laws that often favor children over parents**. There are **laws that do not allow you to properly discipline your children**. These **laws punish parents** who are **attempting to keep their children from being stubborn, rebellious, gluttons and drunkards**. Hmmm.....

The Torah continues with the **judgment for the guilty son**:

*Devarim 21:22 " If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree,<sup>23</sup> "his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which יהוה your Elohim is giving you as an inheritance; for he who is hanged is accursed of Elohim.*

Before you cast the first stone, ask yourself if you have been a **“wayward” son or daughter?** This is a description of each of us **before we came to the Messiah for salvation**. **WE** were the ones **deserving of death**. **WE** were the ones **cursed by Elohim**. Yet, as **Torah** has taught us over and over again, there is the way of **substitution**. **Yeshua took on all of our rebellion and died in our place**. He assumed the **curse of the Torah** (which is the **penalty of death** in both the sense of **physical death and spiritual separation from the Almighty**) due us:

*Galatians 3:13 Messiah has redeemed us from the curse of the Torah, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),*

Oh, “one more thing” on this....the word for “hang” in **Devarim 21:22** is the word **tallit** (תְּלִיטָה), like **the prayer shawl that hangs over one’s shoulders**.....

Let’s move on to a grouping of commandments commonly called **“illicit mixtures”**. This is the first:

*Devarim 22:5 " A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an **abomination** to יהוה your Elohim.*

It is an **abomination** to יהוה to **deviate from the order** that He has set for His creation. The other three **mixtures** mentioned are **repeats and extensions** from Vayikra (Leviticus):

*Vayikra 19:19 ' You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.*

**Illicit mixtures** are associated with the 7<sup>th</sup> **commandment**, the law against **adultery**. What is **adultery**? It is simply an **illicit mixture**! Anytime we have a **mixture** of the **pure with the impure**, or the **holy with the unholy**, we have an illicit mixture that **physically demonstrates a spiritual principle**. It's in **obeying the physical commandment** that we **learn the spiritual principle**. Here are the verses we are referencing in our Torah reading:

*Devarim 22:9 "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled. <sup>10</sup> " You shall not plow with an ox and a donkey together. <sup>11</sup> "You shall not wear a garment mixed of wool and linen together"*

The first law **forbids the sowing of different seeds in a vineyard**. When **different plant species** are planted in **close proximity to each other**, their **roots intermingle** and each **derives nourishment from the other**. The result is a **hybrid** – a plant that has **integrated into itself the characteristics of another species**. The **SEED** has been **intrinsically altered**...perhaps its taste, texture, and other qualities affected by the fact that it **shared soil with a different species**. If we mix the **seed**, the **fruit we produce will not become the true "wine" of יהוה**. יהוה has a **vineyard**:

*Isaiah 5:7 For the vineyard of יהוה of hosts is the house of Israel....*

**Luke 8:11** tells us that the **seed** is the **Word of Yah**. Therefore, it is very easy to understand that the Almighty wants **no mixing of His Word with any other word in His vineyard, Israel!**

Next we have the **ox and the donkey plowing together**. These animals will have to **alter their WALK** in order to **plow the field together**. Of course this brings to mind **Yeshua's words on who we should be yoked together with**:

*Matthew 11:28 "Come to Me, all you who labor and are heavy laden, and I will give you rest. <sup>29</sup> "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> "For My yoke is easy and My burden is light."*

The **ox and the donkey** are also a picture of **mixing the clean with the unclean**. The **ox** is the **highest form of offering**, while a **donkey** is **associated with the world**. Paul elaborates on this idea:

*2 Corinthians 6:14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with Torahlessness? And what communion has light with darkness? <sup>15</sup> And what accord has Messiah with Belial? Or what part has a believer with an unbeliever? <sup>16</sup> And what agreement has the temple of Elohim with idols? For you are the temple of the living Elohim. As Elohim has said: "I will dwell in them and walk among them. I will be their Elohim, and they shall be My people." <sup>17</sup> Therefore "Come out from among them and be separate, says Adonai. Do not touch what is unclean, and I will receive you."*

The third illicit mixture mentioned is that of **wool and linen woven together**. **Josephus** offers the suggestion that the **prohibition relates to the fact that the High Priest wore this combination**; therefore a **similar weave was not to be used by the common man**. This is similar to the holy anointing oil which was not to be duplicated by the common Israelite.

**Illicit mixing** is the reason why we have **strayed** so far from the Torah. After the **ascension of Yeshua**, the fledgling congregations began to **mix יהוה's Torah** with **pagan practices**. Very quickly this led to the **abandonment of Shabbat**. **Pesach (Passover)** was replaced by **Easter worship** and the **birth of the Messiah** became associated with a variety of **pagan rituals** centered on the **sun** and the **winter solstice**. Today, many believers desire to **rid themselves of the mixing** that we have "**inherited**" and become obedient to the concept of **holiness**:

*1 Peter 1:14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance;<sup>15</sup> but as He who called you is holy, you also be holy in all your conduct,<sup>16</sup> because it is written, "Be holy, for I am holy."*

Chapter 23 contains an interesting **prohibition against** the people of the nations of **Ammon** and **Moab**:

*Devarim 23:3 "An Ammonite or Moabite shall not enter the assembly of יהוה; even to the tenth generation none of his descendants shall enter the assembly of יהוה forever,<sup>4</sup> "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.*

We read from these verses the **reason** for this prohibition.... "**because they did not meet you with bread and water**", and "**because they hired against you Balaam**". It is interesting that we find **Hebrew words** in the beginning of **Devarim 23:4** that are generally **not translated** and fall **before the word translated as "because"**. By themselves these words mean "**about the word**" (עַל־דְּבַר). **Rashi** says that this is evidence that the **advice (the words)** that these nations offered **caused the Israelites to sin**. Now let's see how this all fits together.

The men of **Moab** and **Ammon** intentionally **did not bring "bread and water"** so that the **Israelites would be so hungry and thirsty** that they would be **willing to eat and drink anything**...even the **meat and wine that had been offered to idols** (Bemidbar/Numbers 25:2). Their **physical hunger** brought about **spiritual adultery**. The "**words**" of the women would not have been so **seductive** to the men had they had enough bread and water. So this became a **master plan of deception, using hunger as its weapon**. יהוה also **allowed the Israelites to go hungry**. But His plan was to **feed them with HIS "Word"**.

*Devarim 8:3 "So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of יהוה."*

**Nehemiah** also speaks of **יהוה** providing for the Israelites as they **hungered and thirsted**:

*Nehemiah 9:15* You gave them bread from heaven for their hunger, And brought them water out of the rock for their thirst, And told them to go in to possess the land which You had sworn to give them.

**Amos** prophesizes of an **end-times spiritual famine**:

*Amos 8:11* "Behold, the days are coming," says Adonai **יהוה**, "That I will send a **famine** on the land, **Not a famine of bread, Nor a thirst for water, But of hearing the words of יהוה**."

**Yeshua** spoke of an **appropriate hunger**:

*Matthew 5:6* Blessed are those who **hunger and thirst for righteousness**, for they shall be filled.

**Yeshua** also spoke of **providing for the hunger and thirst of others**:

*Matthew 25:34* "Then the King will say to those on His right hand, 'Come, you **blessed of My Father, inherit the kingdom** prepared for you from the foundation of the world: <sup>35</sup> **'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' <sup>37</sup> "Then the **righteous** will answer Him, saying, 'Adonai, when did we see You hungry and feed You, or thirsty and give You drink? <sup>38</sup> 'When did we see You a stranger and take You in, or naked and clothe You? <sup>39</sup> 'Or when did we see You sick, or in prison, and come to You? <sup>40</sup> "And the King will answer and say to them, 'Assuredly, I say to you, **inasmuch as you did it to one of the least of these My brethren, you did it to Me.'****

The book of **Revelation** describes those who come **out of the tribulation**:

*Revelation 7:16* "They shall **neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;**

At the very end of our Torah portion, we see the commandment given to Israel to **always remember the Amalekites** and that some day, **the remembrance of Amalek will be blotted out from under heaven**:

*Devarim 25:17* "Remember what Amalek did to you on the way as you were coming out of Egypt, <sup>18</sup> "how he met you on the way and attacked your rear ranks, all the stragglers at your rear, **when you were tired and weary; and he did not fear Elohim.** <sup>19</sup> "Therefore it shall be, when **יהוה** your Elohim has given you rest from your enemies all around, in the land which **יהוה** your Elohim is giving you to possess as an inheritance, **that you will blot out the remembrance of Amalek from under heaven. You shall not forget.**

Notice how **Amalek's attack** was as “**you were coming out of Egypt**”; however, his **memory** will be **blotted out** “**in the land** which יהוה your Elohim is giving you to possess”. Only when the process of the **exodus** reaches its **conclusion** and יהוה has “**given us rest**” will **Amalek's remembrance** be eliminated.

Notice in verse 18 what **Israel's condition** was at the **time of Amalek's attack**:

*“you were tired and weary”*

When **Amalek is destroyed**, verse 19 tells us **Israel's condition** will be exactly the **opposite**:

*“when יהוה your Elohim has given you rest”*

יהוה will bring about this “**rest**” during the **7<sup>th</sup> day millennium**. The writer of the book of **Hebrews** also mentions this:

*Hebrews 4:1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it....<sup>4</sup> For He has spoken in a certain place of the seventh day in this way: "And Yah rested on the seventh day from all His works"...<sup>6</sup> Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,<sup>7</sup> again He designates a certain day....<sup>8</sup> For if Joshua had given them rest, then He would not afterward have spoken of another day.<sup>9</sup> **There remains therefore a rest for the people of Yah.**<sup>10</sup> For he who has entered His rest has himself also ceased from his works as Yah did from His.<sup>11</sup> **Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.***

So who is **Amalek**? **Amalek** was a **grandson of Jacob's brother, Esau**. His father was **Eliphaz**. **Amalek** is a relative of **Israel**, although always throughout Scripture his **descendents** are painted to be a **wicked people** and a **cruel enemy of Israel**.

A **Midrash** relates that when **Esau was getting old**, he called for his **grandson Amalek** and said: “**I tried to kill Jacob but was unable**. Now I am entrusting you and your descendents with the **important mission of annihilating Jacob's descendents – the Israelites**. Carry out this deed for me. **Be relentless** and do not show **mercy**.”

True to his mission, **Amalek** has **historically tried to destroy Israel**. The incident being brought to remembrance in Devarim 25:17-19 occurred in **Shemot/Exodus 17**. The **Amalekites** were **nomads** and **did not have any land to call their own**. They **wandered from place to place** making their living by **stealing from innocent travelers**. While nations like the **Edomites** and the **Amorites** **attacked Israel when Israel came too close to their borders**, the people of **Amalek** wanted to **show the world that the sons of Israel were not invincible**. They never thought they could **win the war**. They just wanted to **fight Israel, hurt them, and make them bleed**.



The following is a paragraph on **Amalek's character** from a teaching by **Yanki Tauber** (emphasis mine):

**“Amalek recognizes his Master and willfully rebels against Him. He acknowledges the existence of G-d, acknowledges G-d's mastery over him, yet he rebels against Him. Amalek does not deny the truth, or evade the truth, or justify his deeds in any way. He simply challenges the truth, knowing that he will fail, knowing that he will be hurt, driven only by an all-consuming need to assert his independence from G-d.”**

**Amalek** brings to mind people like Haman (book of Esther), Hitler, Osama Bin Laden, Ahmadinejad and groups like Hamas and Al-Qaeda. It is true that the **spirit of Amalek is alive** in all of these people. This truth is reflected in **Shemot**:

*Shemot 17:16 for he said, "Because יִיָּיָּ has sworn: יִיָּיָּ will have war with Amalek from generation to generation."*

While **Amalek represents the arch enemy of Israel** and his **mission to destroy Israel**, there is also something very **personal** that jumps out in this story. Each of us has **internal struggles**. At one time or another, I'm sure that you have struggled with **“doubt”**. Let's consider **“doubt”** to be the **enemy called Amalek** and see where it entered in:

*Shemot 17:1 ... congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of יִיָּיָּ, and camped in Rephidim; but there was no water for the people to drink. <sup>2</sup> Therefore the people contended with Moses, and said, "Give us water, that we may drink." .... <sup>7</sup> So he called the name of the place “Challenge and Strife”, because of the contention of the children of Israel, and their challenging of יִיָּיָּ, saying, “Is יִיָּיָּ among us or not?” <sup>8</sup> Now Amalek came and fought with Israel in Rephidim.*

There are a couple of things that I want you to notice from these verses. The first thing is the **people are thirsty**. Do you remember this **topic** from our earlier discussion? **Thirst** brings about a certain **vulnerability**. Thus...in walks **“Doubt”...alias Amalek**. **“Doubt”** is said to be **more powerful than reason** for it **neutralizes the most convincing arguments** and can bring about **indifference**. **“Doubt”** describes the **working of יִיָּיָּ's hand** in this world as **happenstance**. It can reduce a person who is **on fire for the Almighty** down to a **smoldering ember**.

**“Doubt” opens the door for the enemy** to enter in. **Hasatan first introduced “doubt”** into man's world:

*Bereshith (Genesis) 3:1 Now the serpent was more cunning than any beast of the field which יִיָּיָּ Elohim had made. And he said to the woman, “Did Elohim really say.....*

Thus **“doubt”** has been with us from **“generation to generation”** and has **made a way for the evil one** to **enter into our lives individually**; and corporately, **doubt** has brought about the **exile of Israel**. The **restoration of Israel** will include the **elimination of “doubt”** beginning at the **individual level**. Not **“doubting”...believing in the Word of יִיָּיָּ** and **His promises**, is

something we can **all work on**. And “remember” that “believing” requires “doing” as we are **obedient to His commandments out of our love for Him**.

I hope that the thought has occurred to you that the **worst of the “illicit mixtures” is that which occurs in our very own soul**. Anything that is **opposed to יהוה** becomes **Amalek**. That is why there is **no mercy for Amalek**, and why someday his name will be **completely blotted out**.

It is יהוה's job to bring about the **annihilation of Amalek in the end**. Shemot gave us a picture of that in a battle that **Joshua (type of Yeshua) fought**:

*Shemot 17:13 So Joshua defeated Amalek and his people with the edge of the sword.*

In **Revelation**, a **similar battle is won and those who hate Israel and the Almighty are struck down**:

*Revelation 19:15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. ....*

Now I have “just one more thing” here. The **numeric value of the word “Amalek” is 240**. This is the same numeric value of the Hebrew word which means “**doubt**”. I'll end this with a promise that **Yeshua** spoke for those who have **faith and do not “doubt”**:

*Matthew 21:21 So Yeshua answered and said to them, "Assuredly, I say to you, **if you have faith and do not doubt**, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.<sup>22</sup> **"And whatever things you ask in prayer, believing, you will receive."***

Shabbat Shalom!

**Ardelle**