

Ki Teitsi – When You Go Out – Deuteronomy 21:10-25:19
Year One Study D'varim 21:10- 23:7

Rabbin D'vorah Eliana Brandt

Unwholesome Behavior



	א	צ	ת	-	י	כ
letter:	alef	tsadee	tav		yod	kaf
sound:	(silent)	TSei	Tei		EE	Kee

when you go out = Ki TETSE = כי תצא

Related Words

and he went out (Gen. 28:10)	<i>va-yetse</i>	וַיֵּצֵא
to go out, leave, expire, be exempt, defecate	<i>yatsa</i>	יָצָא
exit, departure, emigration, death, expense	<i>y'tsiah</i>	יְצִיָּאָה
the Exodus from Egypt	<i>y'tsiat Mitsrayim</i>	יְצִיַּאת מִצְרַיִם
extraordinary (went out from the rule)	<i>yatsa min ha-c'lal</i>	יָצָא מִן הַבְּלָל
blessing for bread coming forth from the earth	<i>ha-motsi</i>	הַמוֹצֵיא
for from Zion goes out (the Torah)	<i>ki mi-Tsiyon tetse Torah</i>	כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה

Key Words

Go Forth **H3318**

יָצָא

yâtsâ'

BDB Definition:

1) to go out, come out, exit, go forth

1a) (Qal)

1a1) to go or come out or forth, depart

1a2) to go forth (to a place)

1a3) to go forward, proceed to (to or toward something)

1a4) to come or go forth (with purpose or for result)

1a5) to come out of

1b) (Hiphil)

1b1) to cause to go or come out, bring out, lead out

1b2) to bring out of

1b3) to lead out

1b4) to deliver

1c) (Hophal) to be brought out or forth

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 893

Haftorah Reading

- Isaiah 54:1–10

Torah Portion : KiTetze

- 21:10 A Beautiful Woman Among the Captured
- 21:15 The Right of Inheritance of the Firstborn
- 21:19 The Death Penalty for a Wayward and Rebellious Son
- 21:22 Hanging and Burial of Those Condemned to Death
- **22:1 Concern for Your Brother's Property**
- **22:5 Male and Female Clothing to Be Different**
- **22:6 Care for a Mother Bird and Her Nest**
- 22:8 A Protective Fence on the Roof of Your House
- 22:9 Unlawful Mixtures
- **22:12 The Tzitzit—the Law of the Blue Fringes**
- **22:13 Defamation of a Married Woman by Her Husband Regarding Her Virginity**
- **22:20 Death Penalty If the Accusation Was True and the Woman Was Not a Virgin**
- **22:22 Death Penalty for Adultery**
- **22:23 Fornication Versus Rape of a Betrothed Maiden**
- 23:2 Those Excluded from the Congregation of Israel

Ki Teitzei in a Nutshell

Deuteronomy 21:10–25:19

Seventy-four of the Torah's 613 commandments (**mitzvot**) are in the Parshah of Ki Teitzei. These include the laws of the **beautiful captive**, the inheritance rights of the firstborn, the wayward and rebellious son, **burial** and dignity of the dead, returning a **lost object**, sending away the mother bird before taking her young, the duty to erect a **safety fence** around the roof of one's home, and the various forms of **kilayim** (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who **falsely accuses** his wife of **infidelity**. The following cannot marry a person of Jewish lineage: a *mamzer* (someone born from an adulterous or incestuous relationship); a male of **Moabite** or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an **escaped slave**; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to **“eat on the job”**; the proper treatment of a **debtor**, and the prohibition against charging **interest** on a loan; the laws of **divorce** (from which are also derived many of the laws of **marriage**); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for *yibbum* (**“levirate marriage”**) of the wife of a deceased childless brother, or *chalitzah* (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to **remember** “what **Amalek** did to you **on the road**, on your way out of **Egypt**.”

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Living A Sanctified Life in This World

Introduction:

There are over 75 laws contained in this Torah portion, so I choose to focus on only a few of them that effect us as a Community and as a people set apart for God.

Brothers Property

Returning lost objects: When we find something that somebody has lost, if there's any way we can figure out how it belonged to, we must return it to the owner. This is big mitzvah.

Remember the saying “Finders Keepers Losers Weepers” or Possession is 9/10 of the Law? However, the Torah does not view other property in this manner. When we find something, whether it is a wallet, a ring, money or property we are under a moral obligation to try to find the rightful owner and return it to them. Also if we borrow something from anyone, we are to return it in the same condition in which we received it. If we break it then we are obligated to pay for the repairs or replace the property. To borrow something and not return it to the owner is the same as stealing.

22:1 Concern for Your Brother’s Property

Deu 22:1 "You are not to watch your brother's ox or sheep straying and behave as if you hadn't seen it; you must bring it back to your brother.

Deu 22:2 If your brother is not close by, or you don't know who the owner is, you are to bring it home to your house; and it will remain with you until your brother asks for it; then you are to give it back to him.

Deu 22:3 You are to do the same with his donkey, his coat or anything else of your brother's that he loses. If you find something he lost, you must not ignore it.

Deu 22:4 "If you see your brother's donkey or ox collapsed on the road, you may not behave as if you hadn't seen it; you must help him get it up on its feet again.

Men vs Woman’s Clothing

Men are to wear clothes that are made for men and they are to look like men. Woman are to wear clothes made for woman and they are to look like woman.

Today we live in a society that is pushing the limits on defining who is a man and who is a woman, or who is a male and who is a female. We have Gender Neutral bathrooms, Gender Neutral clothing and men who dress like woman, woman who dress like men and people wanting to change their sex. Those of us who stand for Men and Woman to function as God created them to function face persecution and even jail time in some areas if we go against the current sexual trends. We even see some mainline Churches embracing these changes and going against what God’s word says, but still calling themselves Christians.

However for those of us who fear God and want to walk in obedience these lines can not be crossed in our personal lives or in the lives of our Community.

22:5 Male and Female Clothing to Be Different

Deut 22:5 "A woman is not to wear men's clothing, and a man is not to put on women's clothing, for whoever does these things is detestable to Adonai your God.

Compassion for Animals

Protecting the mom: Before we take eggs or baby birds from a nest, we must send away the mother bird, so she shouldn't see and be sad. We learn from this to be compassionate to all creatures.

God hates cruelty to animals! They are His creation and many such as dogs, cats and birds function as household pets. Even the laws for slaughtering kosher animals for food i.e. Kosher killing are designed to cause the least amount of pain and discomfort for the animal. The way a person treats an animal is the same way he will treat human beings as well. If a person is cruel to animals, they will be cruel to humans as well.

Not that this verse says that the way we treat a mother and her chicks will determine if we live a blessed and prolonged life or not!

Animals are wonderful companions to people, they love unconditionally and only want to be loved back.

22:6 Care for a Mother Bird and Her Nest

Deu 22:6 "If, as you are walking along, you happen to see a bird's nest in a tree or on the ground with chicks or eggs, and the mother bird is sitting on the chicks or the eggs, you are not to take the mother with the chicks.
Deu 22:7 You must let the mother go, but you may take the chicks for yourself; so that things will go well with you, and you will prolong your life.

Law of the Tzitzit

22:12 The Tzitzit—the Law of the Blue Fringes

Deu 22:12 "You are to make for yourself twisted cords on the four corners of the garment you wrap around yourself.

Tzitzit: Anytime we wear something that has four corners, we have to attach strings, called *tzitzit*, at the corners. In order to do this mitzvah at all times, we wear a special garment with four corners with the strings attached. That garment is called *tzitzitas* well.

So we know that the TzitTzit must have blue in it and be twisted cord, but how the Torah says nothing more? How did the TzitTzit come to be tied the way they are today? What is the message in the TzitTzit?

What is the significance of the number of coils on the tzitzit?

By Naftali Silberberg

There are five (double) knots on each of the *tzitzit* tassels. In the spaces between these knots, one of the fringes – which is longer than the others – is coiled around the rest. Seven coils in the first space, eight in the second, eleven in the third, and thirteen in the fourth. These 39 coils have the same numerical value as "*Hashem Echad*" -- G-d is One.

We start with seven coils and conclude with thirteen because when the blue (*techelet*) fringe was added to the *tzitzit*, it was coiled around the white fringes anywhere between seven and thirteen times. *Techelet* is sky-blue, (a constant reminder of the G-d in Heaven who watches over our every action), and there are seven (spiritual) heavens. If including in the count also the six spaces between the seven heavens, there are a total of thirteen.

Perhaps the reason why the middle two spaces have eight and eleven coils is because G-d's name (the Tetragrammaton) is divided into two parts; the first part, *Yud-Hey*, equals fifteen (which is the total of coils in the first two spaces), and the second part, *Vav-Hey*, equals eleven (the total for the third space). The last space then is the numerical value of "*Echad*" -- "One."

Comments from the Sages on the TzitTzit

his mitzvah of *tzitzit* is the equivalent of all the mitzvot combined. -- TalmudMenachot 43b.

Whoever observes the mitzvah of *tzitzit* meticulously will be found worthy of beholding the Divine Presence. -- ibid.

Rabbi Eliezer ben Yaakov said: He who has *tefillin* on his head and arm, *tzitzit* fringes on his garment, and a *mezuzah* on his doorway, presumably will not sin. As it is stated (Ecclesiastes 4:12), "a three-stranded cord will not quickly be broken." -- ibid.

Rabbi Nattan said: there is no "minor" mitzvah in the Torah whose observance isn't rewarded in this world and the next. How much is the reward? Let us use the mitzvah of *tzitzit* as an example:

One who meticulously observes the mitzvah of *tzitzit* is rewarded with [the resources to afford] a nice wardrobe. -- Talmud Shabbat 23b.

"This is my G-d and I will beautify Him" (Exodus 15:2). Be beautiful before him with mitzvot ... a beautiful *tallit*. -- Talmud Shabbat 133b.

The numerical value of the word *tzitzit* is 600, with eight strings and five knots -- this equals 613, the amount of the commandments of the Torah. -- Pesikta Zutreta *Shelach*.

Whoever observes the mitzvah of *tzitzit*, it is considered as if he has observed the entire Torah. -- ibid.

Sexual Morality

The Torah has a lot to say about sexual contact and the cost of sexual sin. From the very beginning God created 1 Man for 1 Woman in marriage. Today in a society that rejects God’s Torah (teaching and instructions) anything goes. Along with the so called “Sexual” revolution came increased abortion of innocent babies, STD’s that have no cure, AIDS, families destroyed by adultery and divorce along with much unhappiness and sorrow. We will never be happy or free outside God’s standards of conduct.

God is concerned about the dignity and protection of woman and also the morality of His people Israel. However, this seems to be the most broken of His commandments.

Sexuality is a good thing and blessed when it is practiced in the confines of marriage only as God designed marriage, 1 man and 1 woman.

22:13 Defamation of a Married Woman by Her Husband Regarding Her Virginity

Deu 22:13 "If a man marries a woman, has sexual relations with her and then, having come to dislike her, Deu 22:14 brings false charges against her and defames her character by saying, 'I married this woman, but when I had intercourse with her I did not find evidence that she was a virgin'; Deu 22:15 then the girl's father and mother are to take the evidence of the girl's virginity to the leaders of the town at the gate. Deu 22:16 The girl's father will say to the leaders, 'I let my daughter marry this man, but he hates her, Deu 22:17 so he has brought false charges that he didn't find evidence of her virginity; yet here is the evidence of my daughter's virginity'—and they will lay the cloth before the town leaders. Deu 22:18 The leaders of that town are to take the man, punish him, Deu 22:19 and fine him two-and-a-half pounds of silver shekels, which they will give to the girl's father, because he has publicly defamed a virgin of Isra'el. She will remain his wife, and he is forbidden from divorcing her as long as he lives.

22:20 Death Penalty If the Accusation Was True and the Woman Was Not a Virgin

Deu 22:20 "But if the charge is substantiated that evidence for the girl's virginity could not be found; Deu 22:21 then they are to lead the girl to the door of her father's house, and the men of her town will stone her to death, because she has committed in Isra'el the disgraceful act of being a prostitute while still in her father's house. In this way you will put an end to such wickedness among you.

(d) Adultery and Related Offenses (22:22–30) [22:22–23:1]

In this section five different cases of sexual misconduct are dealt with. In form and structure these regulations are like those in chapter 21.

Section heading: if a heading is desired for this section, a general title such as “Laws Concerning Sexual Misconduct” can be used; or TEV (22:12–30) “Laws concerning Sexual Purity” may be satisfactory. Other possibilities are “Adultery and Related Offenses” (NRSV) or “Laws about Illegal Sex” (CEV).

TEV Today’s English Version

NRSV New Revised Standard Version

CEV Contemporary English Version

22:22 Death Penalty for Adultery

22:23 Fornication Versus Rape of a Betrothed Maiden

Deu 22:22 "If a man is found sleeping with a woman who has a husband, both of them must die—the man who went to bed with the woman and the woman too. In this way you will expel such wickedness from Isra'el.

Deu 22:23 "If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her;

Deu 22:24 you are to bring them both out to the gate of the city and stone them to death—the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.

Deu 22:25 "But if the man comes upon the engaged girl out in the countryside, and the man grabs her and has sexual relations with her, then only the man who had intercourse with her is to die.

Deu 22:26 You will do nothing to the girl, because she has done nothing deserving of death. The situation is like the case of the man who attacks his neighbor and kills him.

Deu 22:27 For he found her in the countryside, and the engaged girl cried out, but there was no one to save her.

Deu 22:28 "If a man comes upon a girl who is a virgin but who is not engaged, and he grabs her and has sexual relations with her, and they are caught in the act,

Deu 22:29 then the man who had intercourse with her must give to the girl's father one-and-a-quarter pounds of silver shekels, and she will become his wife, because he humiliated her; he may not divorce her as long as he lives.

22:22

This is the first case dealing with adultery. Both the man and the woman are to be put to death, presumably by stoning (as in verses 21 and 24).

With the beginning of a new section, Moses should be reintroduced as the speaker.

Lying with the wife of another man means "having intercourse with [or, sleeping with] the wife of..."

For **purge the evil**, see 13:5; 19:13.

22:23

Verses 23–24 deal with another case, this one involving a woman who is engaged.

A betrothed virgin: to be **betrothed** meant that the marriage had already been agreed upon, and a bride-price had been paid by the groom to the woman's parents. In Israel such people were regarded as already married. So in some languages this first sentence will be expressed as "Suppose a man is caught sleeping with a girl [or, young woman] for whom the bride-price has been paid by another man."

Lies with her: that is, "Has intercourse with her." As the next case shows (verses 25–27), it is assumed that she was a willing partner; she was not forced to have sex with the man.

22:24

The long first sentence in RSV may be broken up into at least three shorter ones (see TEV).

You shall bring them both out to the gate of the city: this is where the sentence of death will be pronounced on them by the town's elders (see 22:15).

You shall stone them to death with stones: the plural **you** seem to include all the citizens of the town. In actual practice it appears that only the men carried out the death sentence.

TEV takes the text to mean that the actual execution took place outside the town (see also 17:5), not **at the gate of the city** (RSV, CEV). We should notice, however, that the execution in verse 21 above takes place inside the town. However, in this verse translators are urged to have either “outside the gates of the town” or simply “outside the town.”

Because she did not cry for help: the reasoning here is that, since this took place in town, the woman would have cried out for help and been rescued if she didn’t agree to have sex with the man. The fact that she didn’t cry out is proof that she agreed to have sex with him.

Violated: the same verb used in 21:14 (see also 22:29).

You shall purge the evil: see 13:5.

22:25

Verses 25–29 deal with another case: rape. This case assumes that the woman did cry out but was not heard (see verse 27).

In the open country: meaning that it was at a distance from any town. We may express this as “in the fields outside a town” or “away from where people live.”

Who is betrothed: see verse 23.

Seizes her and lies with her: both TEV and CEV combine the two actions with the term “rape,” meaning sex by force. In languages that do not have a single term for “rape,” we may say, for example, “forces her to have sex with him.”

Then only the man is to be put to death: in languages that do not use the passive voice, this may be transformed to “they [people not named] shall kill only the man.”

22:26

To the young woman you shall do nothing: TEV has “nothing is to be done to the girl,” and CEV is more direct, with “Do not punish the woman at all.”

No offense punishable by death: not a capital offense (see 21:22).

This case is like that of a man attacking and murdering his neighbor: the raped woman is like the murdered man; she is the innocent party, she is the victim.

Neighbor: a fellow Israelite. TEV and NJPSV have “another man [or, person].”

TEV Today’s English Version

RSV Revised Standard Version

CEV Contemporary English Version

TEV Today’s English Version

CEV Contemporary English Version

TEV Today’s English Version

CEV Contemporary English Version

TEV Today’s English Version

NJPSV TANAKH (New Jewish Publication Society Version)

22:27

This verse explains why the woman is presumed innocent. A woman promised in marriage would not willingly have sex with another man.

Because he came upon her in the open country: other ways to express this are “The man raped the engaged girl in the countryside,” or even “the woman was alone out in the countryside when the man found her and raped her.”

Though the ... woman cried for help: see verse 24.

22:28

This is another case: a young woman (**a virgin**) not promised in marriage is raped (verse 29 “violated”). See Exo 22:16–17.

22:29

Fifty shekels of silver: see verse 19.

Violated: see 21:14.

May not put her away all his days: see verse 19.¹

Immorality, Nature of Sexual Immorality

Sexual behavior which is contrary to God’s law.

Sexual immorality is widespread in the world

1Co 5:9-10 See also **1Co 7:1-2**; **Rev 9:21**

The cause of sexual immorality

Gal 5:19 See also **Mt 15:19-20** pp **Mk 7:21-23**; **Eph 4:17-19**

The folly of sexual immorality

Pr 6:32 See also **Pr 5:3-5,20**; **6:26**

Sexual immorality brings punishment

Heb 13:4 See also **Lev 20:10-21**; **Pr 2:16-19**; **22:14**; **Eze 16:38**; **Ro 1:24-27**; **Eph 5:5**; **Col 3:5-6**; **1Th 4:3-6**; **Jude 7**; **Rev 21:8**; **22:15**

Sexual immorality has no place in the Christian life

1Th 4:3,7 See also **Ac 15:20,29**; **21:25**; **Ro 13:13**; **1Co 6:9-11,13-20**; **10:8**; **Eph 5:3**; **Col 3:5**; **Heb 12:16**

Forgiveness for sexual immorality

1Co 6:11 See also **Lk 7:36-39**; **Jn 8:3-11**²

¹ Bratcher, R. G., & Hatton, H. A. (2000). *A handbook on Deuteronomy*. UBS Handbook Series (373–377). New York: United Bible Societies.

pp parallel passage

² Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

immorality, Examples of sexual Immorality

Prohibited sexual relationships

Incest Lev 18:6 *See also* Ge 19:33-36 *Lot's daughters*; Ge 35:22; 38:13-18; Lev 18:7-20; 2Sa 16:22; 1Co 5:1 *more likely referring to his stepmother*

Adultery 2Sa 11:4; Jer 23:14; 29:23; Hos 1:2; Jn 4:17-18

Prostitution 1Co 6:15-16 *See also* Jdg 16:1; 1Ki 3:16; Hos 4:13-15

Fornication Nu 25:1,6; 1Sa 2:22

Rape Ge 34:1-2; 2Sa 13:10-14

Homosexuality Ge 19:5 *the men of Sodom*; Jdg 19:22 *the men of Gibeah*

Sexual immorality among Christians

1Co 5:1; 2Pe 2:13-14; Jude 4; Rev 2:14,20

Sexual immorality as a picture of spiritual unfaithfulness

Among God's people Jer 3:20 *See also* Jer 13:26-27 *reflecting the immorality of the pagan religions in which Israel had indulged*; Eze 6:9; 16:15-17; Hos 2:1-10; 3:1; 4:10-12; 5:4; Mt 12:39; 16:4

In the world Rev 14:8; 17:1-2,4; 18:2; 19:2³

The Brit Chadasha carries forward the themes of the Torah portion by supporting the need to help one another, the TzitTzit, Taking care of Animals and sexual purity.

B'rit Chadashah

- On caring for your neighbor: Luke 10:29–37; Galatians 6:2;
- On the difference between men and women's attire: 1Corinthians 11:2–15;
- On divorce: Matthew 5:31–32; 19:3–12; 22:23–32; Mark 10:2–12;
- On garment fringes: Mark 6:56; Matthew 9:20; Luke 8:44;
- On prohibition against sexual immorality: 1Corinthians 6:9; Philippians 3:2; Revelation 22:15;
- On caring for animals: Luke 12:6; 1Corinthians 9:9; 1Timothy 5:18

³ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Ki Teitzei Haftorah in a Nutshell

Isaiah 54:1-10.

Isa 54:1 "Sing, barren woman who has never had a child! Burst into song, shout for joy, you who have never been in labor! For the deserted wife will have more children than the woman who is living with her husband," says Adonai.

Isa 54:2 Enlarge the space for your tent, extend the curtains of your dwelling; do not hold back, lengthen your cords, make your tent pegs firm.

Isa 54:3 For you will spread out to the right and the left, your descendants will possess the nations and inhabit the desolated cities.

Isa 54:4 Don't be afraid, for you won't be ashamed; don't be discouraged, for you won't be disgraced. You will forget the shame of your youth, no longer remember the dishonor of being widowed.

Isa 54:5 For your husband is your Maker, Adonai-Tzva'ot is his name. The Holy One of Isra'el is your Redeemer. He will be called the God of all the earth.

Isa 54:6 For Adonai has called you back like a wife abandoned and grief-stricken; "A wife married in her youth cannot be rejected," says your God.

Isa 54:7 "Briefly I abandoned you, but with great compassion I am taking you back.

Isa 54:8 I was angry for a moment and hid my face from you; but with everlasting grace I will have compassion on you," says Adonai your Redeemer.

Isa 54:9 "For me this is like Noach's flood. Just as I swore that no flood like Noach's would ever again cover the earth, so now I swear that never again will I be angry with you or rebuke you.

Isa 54:10 For the mountains may leave and the hills be removed, but my grace will never leave you, and my covenant of peace will not be removed," says Adonai, who has compassion on you. (CJB)

This week's *haftorah* is the fifth of a series of seven "*Haftarot* of Consolation." These seven *haftarot* commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. God enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that God has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The *haftorah* compares the final Redemption to the pact God made with Noah. Just as God promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."