



כי תצא *Ki Tetze* / When You Go

[Deuteronomy 21.10—25.19](#) / [Isaiah 54.1—10](#) / [Acts 13—15](#)

Commands Of the 613 Commandments, 72 are found here! For example, [Deuteronomy 24.14](#) says not to oppress a hired servant. Anyone think it's OK to toss that command? And verses 19-21 tell ways to guard the stranger, fatherless, and widow, confirmed in [James 1.27](#). Commands are not legalism, but a way of sharing in God's nature. Often we hear that the Church needs to return to book of Acts. Are we sure? In [Acts 21.20](#), it is a good thing in the Church to be zealous for the Law!

שוב *Shuv* Return/Repent As mentioned in last week's portion, *Devarim Shoftim*, this is the month of אלול *Elul*, the last month of the (civil) year, which ends with the blowing of the שופר *shofar* ram's horn on ראש השנה *Rosh Hashanah* Head of the Year/New Year/Feast of Trumpets. It's a time to שוב because Judgment Day is coming and work must cease when the שופר is blown. It brings to mind what ישוע *Yeshua* Jesus/salvation says in [Matthew 5.25-26](#), "Settle matters quickly with your adversary," and [Matthew 24.36-51](#), that the time of His return is unknown.

In [Amos 4](#), God warns ישראל *Yisra'el* Israel that since they did not (verses [6](#), [8](#), [9](#), [10](#), and [11](#)) שוב after famine, drought, blight and mildew, locusts, plagues, war, and destruction, He will send ישראל into the captivity. God sends two prophets to the ten northern tribes, Hosea and Amos, but ישראל replies, "HA!" to both. About 722 BC, Assyria destroys ישראל and takes the survivors into captivity, a scattering that continues for centuries. In case you've heard "God never causes stealing, killing, or destruction," (a non-sequitur based on the belief that since Satan in [John 10.10](#) does those things, God can't), read [Isaiah 10.12-15](#). God chides the king of Assyria for taking credit for destroying ישראל. Should the axe raise itself above the woodsman?



[Isaiah 30.15](#) says it's when we שוב and נחת *nachat* rest that we are saved. ישוע says, "Take my ζυγός *zygos* yoke upon you...and you shall find rest unto your souls," [Matthew 11.28-29](#). ζυγός is a "metaphor, used of any burden or bondage," like Paul's statement in [1 Corinthians 7.22](#) that if we were free before salvation, now we are slaves in Christ. But it's not a heavy burden. Like a Dad pedaling a tandem with his child, Dad is doing most of the work.

שוב and שוב There's an interesting use of שוב in [Ezekiel 18.30](#) translated, “שוב Repent and שוב turn [yourselves] from all your transgressions.” In [Jeremiah 6.16](#), God says to ask for the old paths, walk in them, and find rest. ישראל says, “We will not.” This verse reminds me of the song, *Give Me That Old-Time Religion*:

- It was good for our mothers...
- Makes me love everybody...
- It will do when I am dying...
- It will take us all to Heaven...
- It has saved our fathers...
- It was good for the Prophet Daniel...
- It was good for the Hebrew children...
- It was tried in the fiery furnace...
- It was good for Paul and Silas...
- It's a promise you can count on...
- It will make us shout the victory...
- Leave your burdens all behind you...

O give me that old time religion, it's good enough for me...

The only “old-time religion” that fits all these verses is תורה *Torah* Law/Instruction, and the Church has been saying, “No more!” In [Jeremiah 50.6](#), God compares His people to lost sheep, whose shepherds have led them astray, and ישוע says the same in [Matthew 9.36](#). תורה gives us instruction. When we don't שוב and נחת, we end up lost and harassed. Like the prodigal son, at some point we will realize that the ζυγός of ישוע, who shows us how to live תורה, is a better choice.

Destroy the Old Man שוב is made of three letters, ש shin teeth/figuratively to destroy, ו vav nail/figuratively to attach, and ב beit house.

Together, שוב tells us that to repent/return, we need to destroy the things that attach us to the house, our old life. Too often, we are happy with keeping an old sin locked away in a cage, where we can take it out and secretly play with it on occasion. Better to destroy those things that attach us to the old house. [Hebrews 11.13-16](#) goes further and says that people of faith destroy their attachments to earth and await a heavenly country, their home.



שבת *Shabbat* Sabbath and **שבת** *Shavat* Rest **שבת** means both Sabbath and rest and is made of two of the same three letters as **שוב**, **ש** and **ב**, plus **ת** *tav* covenant. In the Hebrew script of Moses' time, **ת** was written as a cross. So **שבת** *Shabbat/rest* means **שב** return to the **ת** covenant, or even return to the cross!



שבת is considered the holiest feast, because it is a weekly **שוב** and **נחת** in God. To **שוב** to **שבת** is to acknowledge what **ישוע** says while tempted by Satan in the wilderness in [Matthew 4.4](#), quoting [Deuteronomy 8.3](#), "... man doth not live by bread only, but by every [word] that proceedeth out of the mouth of **יהוה** *YHVH* the LORD doth man live."

When **ישוע** says this, there is only the Tenach (an acronym for Torah, Navi'im, and Ketuvim, the Law, the Prophets, and the Writings, what we call the Old Testament)—the New Testament hadn't been written yet! And when Paul writes [2 Timothy 3.16-17](#), there is only Tenach.

Law vs. Grace? Many Christians think of the Old Covenant as Law, with no Grace, and the New Covenant as Grace, with no Law. There are many contradictions of this idea. For example, while there are 613 laws in the Old Covenant, there are over 1,000 in the New, many of them quotes of the first 613. And today's **תורה** portion contains several interesting examples of grace.

כי תצא When You Go [Deuteronomy 21.10-14](#) tells **ישראל** when they go to war, and they take captives, they may not rape the women. There is a procedure to follow to take a desirable woman captive. **ישראל** is not to marry foreigners, [Deuteronomy 7.1-3](#). But God is allowing here for the weakness of flesh, the same reason **ישוע** explains **משה** *Mosheh* Moses easing divorce restrictions in [Matthew 19.8](#). The procedure to marry a captive includes bringing her home, letting her shave her head and cut her nails, getting rid of her old clothes, mourning her parents for a month, and then getting married. If the marriage doesn't work, the woman is free to leave. She may not be sold or made a slave.

ישראל learns at least several lessons from this law: Even a captive woman is a person of value. Even in war conditions, marriage requires preparation. Although marriage to foreigners is illegal, God makes provision for man's weakness. If she's still attractive after a month of crying, this might work out! And she is free to leave if she wants.

Not What You Would Expect As a result, ישראל has virtually no record of rape in war. That would seem to be the expected result of obeying תורה. But not everyone looks at it that way. Amazingly, a student at Hebrew University in ישראל wrote in her thesis that the fact that soldiers don't rape Arab women is proof of racism! Here's the start of the story: [HTTP://WWW.JEWISHPRESS.COM/CONTENT.CFM?CONTENTID=28129](http://www.jewishpress.com/content.cfm?contentid=28129):

GUILTY BY REASON OF INNOCENCE: NEW INSANITY FROM ISRAEL'S ACADEMIC LEFTISTS

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It began as just another exercise in political academic wackiness at Hebrew University. A graduate student there claimed that the absence of any history of rapes of Arab women by Israeli soldiers proves that Jews are racists and oppressors, people who do not even regard Arab women as sexually desirable. The student at the Mount Scopus campus and her "research" were then awarded a university honor for these impressive "discoveries."

Facing a storm of public outrage, the president of Hebrew University, Prof. Menachem Magidor, and the Rector, Prof. Haim D. Rabinowitch, jointly issued an announcement defending the student and dismissing those who expressed outrage over the contents of the thesis.

The matter has become the worst recent scandal in Israeli academia, rivaling last year's "Toaff Affair" in which a now-retired professor at Bar-Ilan University published "research" alleging that medieval Jews used gentile blood for ceremonial purposes.

I have read the entire rape thesis in Hebrew (you can too, if you read Hebrew, at www.upfree.net/3100688). It is a disgrace and an embarrassment for all of Israeli academia. Tal Nitzan was a graduate student in anthropology at Hebrew University. Her thesis was supervised by anthropology professor Eyal Ben Ari and Dr. Edna Lomsky-Feder. The thesis was, evidently, also supported by anthropology professor Zali Gurevitch, head of the Shaine Center, who defended it to the media and made the decision to honor it.

Nitzan's thesis is largely a collection of tiresome feminist rhetoric and postmodernist gibberish, not all of it related to rape. Nitzan begins by noting that one should distinguish between organized military rape directly ordered by authorities as a matter of policy, such as in the Bosnian wars, and individual acts of rape by soldiers, which she labels with the nonsensical term "symptomatic rape."

She asserts that the first kind of rape is a form of political policy, whereas the latter kind (the "symptomatic") is a "direct result of the blurring of social divisions and ethnic-gender barriers."

She confirms that the first form of organized rape has never been the policy of the Israeli army but says the second form, individual "symptomatic rape," has replaced the former as a method of humiliation and oppression of Arabs, even when - especially when - Israeli Jewish soldiers do not do it at all.

In short, she concludes that by not raping Arab women, Jews show just how racist they really are.

Nitzan argues that abstaining from rape is just as inhumane and oppressive as "symptomatically raping" and in fact replaces it because it just serves to reinforce the intolerance felt toward Arabs by Jewish soldiers, who think of Arabs as so inferior and horrid that they do not even feel a compulsion to rape them. Really. While giving some shallow lip service to how the "question" of rape refusal is "very complex," Nitzan's own "answer" is quite simple and straightforward - it reflects Jewish racism against Arabs.

Israel, you see, is so racist and anti-Arab that *abstaining* from rape is part and parcel of its determination to enforce rigid "lines of division." She asserts that individual soldiers who refuse to rape represent an intentional policy of oppression roughly similar to when governments order mass rape, because in both cases the "policy" serves to subordinate and dehumanize the oppressed victim population...

It seems that no matter what **ישראל** does, it's still the bad guy in the world's eyes. But to God ([Deuteronomy 32.10](#)), **ישראל** is the **אֵי שׁוֹן** *ee-shown* apple/pupil of His eye.

Lost Ox, Sheep, Chickens, Tools, and תורה [Deuteronomy 22.1-3](#) says that if someone loses an ox, sheep, or anything else, take it to him (don't call up and say, "Come and get it if you want it." If owner is unknown or away, hold it till he returns.

The Talmud comments on this law that if it costs money for the finder to maintain the item, it may be sold and the money from the sale held for the owner. And there is a Talmud story related to this portion. A man finds a chicken. Awaiting the unknown owner, he sells eggs and buys another chicken. Eventually he sells enough eggs to buy a goat. He sells the goat's milk until he can buy a lamb and sell the wool. A year later, a man arrives to claim his lost chicken. Instead, he receives a barn full of animals!



Today we're less likely to lose an ox or sheep. But cars, cash, or tools could easily fall under this category. In the county where I live, if an item is found and the owner is unknown, and it's not a firearm or motor vehicle, illegal to possess, or evidence of a crime, the finder can hold on to it. The owner is required to run an ad in a newspaper of general circulation for two weeks. If no owner responds, the item can be kept and 10% of the item's assessed value is to be given to the county's general fund. I have a marine-sports article that I acquired this way. So if you lost something and you can describe this and when you lost it, let me know!

[Acts 21.20](#) says **μυριάς** *myrias* ten thousand/an unlimited number of Jews believe, all *zealous of the Torah*. The early Church loved **תורה**. The modern Church lost it. It's the responsibility of those believers who have found **תורה** to keep it and guard it until the Church comes looking to claim it again!

Double Portion A firstborn son, according to [Deuteronomy 21.15-17](#), receives a double portion of the inheritance, even if he is the son of the less-loved wife. Reuben, son of יִשְׂרָאֵל by Leah, whom יִשְׂרָאֵל loves less than Rachel, fits this description. This tradition has not carried into Gentile society, in which children may receive equal shares of the estate, whether or not they are firstborn or male.

The Rebellious Son [Deuteronomy 21.18-21](#) describes how this son, a drunkard and a glutton, who will not listen to his parents, is to be put to death. Tradition says that this penalty was never carried out. But it's interesting how this section follows so soon after a man marrying a foreigner.

“Opposites attract,” and people often marry so that each partner balances the other. Marrying someone of a different religion, however, is asking for trouble. With division between husband and wife, a rebellious child can find the crack and work it to his advantage. Then everyone loses. But there is strength and peace when husband and wife agree.



Cursed is Everyone Hanged on a Tree Paul writes this about שׂוֹעַ in [Galatians 3.13](#), that by being crucified (on a “tree”), שׂוֹעַ becomes a curse for us, freeing us from the curse of the Law. This allows Abraham’s promise to come to Gentiles.

Paul is quoting [Deuteronomy 21.22-23](#). Hanging on a tree/cross is a curse. And שׂוֹעַ asks us to take up our cross daily to follow him, [Luke 9.23](#). “We must go through many hardships to enter the kingdom of heaven,” Paul and Barnabas tell the disciples in Galatia in [Acts 14.22](#), after Paul is stoned in Lystra.



An Ox or Donkey under a Load [Deuteronomy 22.4](#) says to help your brother get his animal up from a load. [Exodus 23.5](#) says to do the same for your enemy, “the ass of him that hateth thee.” So even when most people would feel justified in not helping an enemy, “He’s always mean to me, why should I help him?” that’s the one God says to help. That might mean changing a flat, calling—and paying?—for a tow, helping him find his way if he is lost—use your imagination.

The Heart of the Father is Love

אב *av* Father is made of א *aleph* ox/strength/leader/first and ב *beit* house, so אב is “Strength of the House.”

אהב *ahav* love, ה *hey* behold/reveal, so the heart of אהב reveals אב.

“For God (אב Father) so אהב the world that He gave his one and only Son,” [John 3.16](#).

Let the Mother Bird Go [Deuteronomy 22.6-7](#) contains what are counted as two of the 613 commandments in the Law, and which are also considered the least commandments, not to eat a mother bird with her young, and to let the mother bird go before taking her young. Curiously, this least commandment comes with the same promise of long life as does “Honor your Father and your Mother.” God cares about the feelings of even the little mother bird, who would rather stay and defend her young than see them taken. So the merciful thing to do, if necessary to eat, is to drive the mother away first.



Several verses compare God's care to a bird:

- [Exodus 19.4](#) God lifts ישראל up on eagle's wings out of Egypt
- [Deuteronomy 32.11-12](#) God protects ישראל as an eagle spreading her wings over her young and carrying them
- [Matthew 23-37](#) ישוע desires to protect ישראל as a mother bird protects her young, but ישראל is not willing



Don't be Negligent [Deuteronomy 22.8](#) says to build a parapet around the roof of a new house to prevent an injury or death from someone falling off, “that thou not bring blood upon thy house.” The principle is to guard against liable situations at your home such as an unrestrained dangerous dog, a ladder a child could climb, exposed wiring, or other hazards. Some yard toys are called “attractive nuisances” by insurance companies, and they may deny coverage for related accidents.

Paul says in [Romans 14.13](#) not to pass judgment on one another or put a stumbling block in your brother's way. So we need to look out for one another's spiritual and moral safety, as well as physical safety.

Excluded for Hatred [Deuteronomy 23.3-4](#) says that no Ammonite or Moabite will be allowed to enter the congregation for ten generations. Not only do they not meet **ישראל** in the wilderness with bread and water, but they prove their evil intent by hiring Balaam to curse **ישראל**.

This makes the case of Ruth of Moab entering **ישראל** a few hundred years later even more interesting. According to this passage, she could not. Not only does she, she also becomes the great-grandmother of King David and an ancestor of **ישוע**. In violating one command, Ruth fulfills another, [Numbers 27.6-11](#), carrying on the family line of a man without sons. This is an investigation which demands spending more time in the Word.



Runaway Slave Deuteronomy 23.15-16 ([16-17](#) in the Hebrew) says that if a slave escapes his master, you shall not return him, but let him live in the place he chooses. This is contrary to the American history of slavery, when slaves were hunted down even into the free North and taken back to the South. Dred Scott was a slave who escaped from Missouri and lived as a free man in Illinois and Minnesota, but the Supreme Court ruled in 1857 that he had to return to his owner. In setting aside the Missouri Compromise, they argued that if Dred Scott remained free, his owner would lose his property without due process. Abraham Lincoln, elected four years later, reacted with disgust to this ruling and it may have affected his views on slavery as president.

In [Philemon](#), Paul writes to Philemon about his runaway slave Onesimus. Paul sends Onesimus back, with the understanding that Onesimus is no longer a slave, but Philemon's brother in the Lord. "Welcome him as you would welcome me."

Here's Something of Interest Deuteronomy 23.19-20 ([20-21](#) in the Hebrew) says not to charge interest on loans to brothers in **ישראל**, but it's OK to charge interest on foreigners. ("Usury," the word used in some translations, originally meant interest of any amount, but in modern times it has come to mean excessive interest.)

In a strange twist, Catholics forbade usury, but allowed Jews to charge it. This resulted in Jews, who were not in violation of **תורה** by charging interest of Gentiles, becoming a financial requirement in society, and also rich and hated. Because of the wealth they accrued, Jews have been accused of much evil, even of running the entire world from behind a cloak of secrecy. Excluded from the guilds and many occupations, Jews were left with just a few occupations, one of them lending money. They did this well, with permission from the Catholic Church, and now many hate them for it. How ironic!

Keep Vows or Don't Make Them [Deuteronomy 23.21-23](#) warns against making a vow and then breaking it. This warning is repeated in [Ecclesiastes 5.1-7](#). שׁוּעַ confirms it in [Matthew 5.33-37](#) and James repeats it in [James 5.12](#).

Because of the repetition and seriousness of these Scriptural warnings, I am continually amazed how American courts, until recently, required swearing to tell the truth while placing a hand on the Bible. I talked with a pastor I respect about this, and he feels it's OK to swear to tell the truth when you have control over what you say over the next few minutes. But he would guard against making a vow that requires certain actions in the future. A significant number of marriages start with a "wedding vow" and then end in divorce. The Pledge of Allegiance starts with, "I [pledge](#)," "a binding promise to do or forbear." Can you guarantee faithfulness to the flag of the United States *no matter what* for the rest of your life?



Courts, military, and other functions now usually allow "affirming" instead. In a time when contracts are needed because one's word isn't enough, wouldn't it be refreshing if believers in שׁוּעַ could be counted on to keep their word, whose "yes" means "yes" and whose "no" means "no"? Then perhaps even God would take our words more seriously, like Samuel's in [1 Samuel 3.19](#), never letting them fall to the ground.

Enjoy Your Marriage [Deuteronomy 24.5](#) says that a newly married man should not go to war or be charged with business for the first year, so that he may cheer up his wife. My wife and I were involved in voluntary ministry when we got married and our church board gave us the year off because of this passage. We always appreciated it. Not all the leadership did, however. Some feel this passage does not apply to work in a local church, which does not require a risk to life or extended travel.

Don't Muzzle the Ox [Deuteronomy 24.4](#) says not to muzzle the ox when he is treading. The idea is, hey, the ox is doing hard work, so let him get some food! Don't be stingy and just think about how much the ox will eat—which is probably a lot! Paul applies this principle in [1 Corinthians 9.9](#), to reward *materially* those who serve *spiritually*, and [1 Timothy 5.18](#), to honor elders, especially those who preach and teach.

Law and Grace So we see grace in the תּוֹרָה and many commands repeated in the New Testament, confirmed by שׁוּעַ and His disciples. Ours is not a faith of an angry God throwing lightning bolts in the Old and a loving, forgiving God in the New. God is the same then and now. The big difference is שׁוּעַ has taken the curse of the Law for us.

Remember Amalek This portion closes with [Deuteronomy 25.17-19](#), an instruction to remember Amalek, how he harassed **ישראל** as they fled Egypt, coming up behind to strike the weakest, with no fear of God. Remember, then blot out the memory of Amalek.



The Talmud proposes that [Deuteronomy 25.18](#), how Amalek קרה *qarah* “happened” upon **ישראל**, struck the weak, and had no fear of God, describes Amalek’s philosophy of life, “all is chance,” no absolute morality. **ישראל** fears God, believes God’s Law, and protects the weak, so the two are in conflict. It’s similar to the battle that goes on today between secular atheists, who say God doesn’t exist, we all evolved by chance, life has no meaning, abortion and euthanasia are good, and the believers in God who say we are made in His image, He loves us, and He has a plan for our lives.

Another possible reading of [Deuteronomy 25.18](#), אשר קרך *asher karkha* how he happened upon you (root קרה) is אשר קרר *asher karkha* how he chilled you (root קר *kar* cold). Combined with Amalek attacking the feeble, faint, and weary, this is exactly how terrorists work today: they attack the weak and cause the majority not to want to fight anymore. They chill the will to fight back. We see this in **ישראל** and the U.S.

[Exodus 17.8-16](#) tells of the battle between Amalek and **ישראל** at Rephidim. As long as Aaron and Hur held up the hands of משה, Joshua prevailed against Amalek. After the battle, God tells משה that He will blot out the memory of Amalek. In [Judges 3.12-13](#), Moab allies with Amalek against **ישראל**, which gives rise to the judge Ehud. Gideon beats the Midianites, Amalekites, and others in [Judges 6](#). In [1 Samuel 15](#), Samuel himself kills Agag the king of the Amalekites because Saul refused to do so. Saul loses his kingship for his disobedience, [1 Samuel 28.18](#). [1 Chronicles 4.42-42](#) describes 500 men of the tribe of Simeon wiping out a remnant of the Amalekites in Mt. Seir. But a few survive. [Esther 3.1](#) describes Haman, the enemy of the Jews who swears to utterly destroy all of **ישראל** throughout the empire of Persia, as the son of Hammedatha the Agagite, an Amalekite. This is why on the Feast of Purim, when Haman’s name is read, the congregation erupts into noise to blot out his name and those who have written Haman’s name on the soles of their shoes stamp their feet. [Ecclesiastes 1.9](#) says that there is nothing new under the sun. This battle between God-fearing **ישראל** and God-despising Amalek continues today.

Haphtarah [Isaiah 54.1-10](#) lists promises for **ישראל**. [Verse 3](#) says his זרע *zerah* seed (זרעך *vezarehkha* and your seed (singular) will inherit the גוים *goyim* gentiles/nations (from the root גוי *goi* nation/people). In [Galatians 3.16](#), Paul identifies the singular use of the word seed in prophecy as meaning Christ. He's referring to [Genesis 12.7](#) לזרעך, [Genesis 13.15](#) ולזרעך, and [Genesis 24.7](#) לזרעך, all of which, like Isaiah 54.10, are the singular possessive, *your seed*. So this passage also refers to ישוע inheriting the nations, as in [Revelation 7.9-12](#). Also, verses 2 and 3 command **ישראל** to enlarge its tent to include the גוים. We גוים don't make our own tent—we share the tent of **ישראל**!

In [Jeremiah 3.14](#), God tells backsliding **ישראל** to turn, for He is her בעל *ba'al* Husband/Lord. Some translations say, “For I am married to you,” and some say, “For I am your Lord.” A Hebrew wife today will call her husband בעל, so married is certainly a sensible translation. For **ישראל**, the marriage takes place at Mt. Sinai with the giving of the covenant. In [Isaiah 54.4-6](#), God tells **ישראל** not to fear, because He is her Husband and she will not remember her widowhood any longer. A woman becomes a widow when her husband dies. When did the Husband of **ישראל** die? In the previous chapter, [Isaiah 53](#)!

In [Isaiah 54.7](#), God says that He will return **ישראל** with רחם *rakham* great mercies. This is an interesting word, because it really means womb and compassion, but it is also a masculine, plural, intensive noun. God brings **ישראל** back with power and great care.

In [verses 8-10](#), the God of mercy promises that though the mountains and hills may disappear, His kindness will not depart from **ישראל** nor His covenant of peace be removed. This promises is as sure as the covenant with Noah. From King County in western Washington, we can see the Olympic Mountains to the west and the Cascades to the east. Last I checked, they were still there. God's kindness has not left **ישראל**.



Brit Hadashah [Acts 13-15](#) shows an interesting pattern which continues through Acts: believers meet in synagogues! That seems strange, but it was the norm for the early Church. The gospel is preached in synagogues in 13.5, 13.14-42, 17.1-4, and 18.4. At the Jerusalem Council in 15.19-21, only four restrictions are put on Gentiles wishing to be saved, “For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.” As Gentiles attend synagogue and learn תורה, they will get all of תורה in time. Meanwhile, Jews can stand fellowshiping with them.

In 13.26, Paul addresses three groups in the synagogue: brothers, children of Abraham, and God-fearing Gentiles. These may be understood to be: fellow Jews, converts, and men such as the centurion Cornelius in [Acts 10.22](#). When Paul addresses the synagogue in [Acts 13.14-42](#), he clarifies in verses 38-39 that it is through ישוע that we get forgiveness of sins and justification. The Law cannot justify, only the righteousness of God in ישוע can do that. But instead of throwing out תורה, believers can recognize that obeying תורה sanctifies. This is the lifelong process of maturing in faith, obeying the Word, and knowing God, [Hebrews 8.8-12](#). תורה is how God means for us to live.

God-Fearing Gentile Builds a Synagogue [Matthew 8.5-13](#) tells of the centurion whose servant ישוע heals. This centurion is credited in tradition with building this synagogue in Capernaum, where ישוע lives for a time. Have you ever heard of a modern believer in ישוע building a synagogue for Jews?



Glossary, in order of appearance:

כי תצא	<i>ki tetze</i>	when you go
שוב	<i>shuv</i>	return/repent figuratively to destroy attachments to house
אלול	<i>Elul</i>	last month of the civil year
שופר	<i>shofar</i>	ram's horn
ראש השנה	<i>Rosh Hashanah</i>	Head of the Year/New Year/ Feast of Trumpets
ישוע	<i>Yeshua</i>	Jesus/salvation
ישראל	<i>Yisra'el</i>	Israel
נחת	<i>nachat</i>	rest
ζυγός	<i>zygos</i>	yoke metaphor: used of any burden or bondage
תורה	<i>Torah</i>	Law/Instruction
ש	<i>shin</i>	teeth/figuratively to destroy
ו	<i>vav</i>	nail/figuratively to attach
ב	<i>beit</i>	house
שבת	<i>Shabbat</i>	Sabbath
שבת	<i>shavat</i>	rest figuratively: return to the covenant/cross
ת	<i>tav</i>	covenant/cross
יהוה	<i>YHVH</i>	the LORD/God's Holy Name
Tenach		acronym for T orah, N avi'im, and K etuvim
משה	<i>Mosheh</i>	Moses
אישון	<i>ee-shown</i>	apple/pupil
μυριάς	<i>myrias</i>	ten thousand/an unlimited number
אב	<i>av</i>	father/figuratively: strength of the house
א	<i>aleph</i>	ox/strength/leader/first
ב	<i>beit</i>	house
אהב	<i>ahav</i>	love/figuratively: heart of אב is love
ה	<i>hey</i>	behold/reveal
קרה	<i>qarah</i>	happen

זרע	<i>zerah</i>	seed
וזרעך	<i>vezarehkha</i>	and your seed
גוים	<i>goyim</i>	gentiles/nations
גוי	<i>goi</i>	nation/people
בעל	<i>ba'al</i>	husband/lord
רחם	<i>rakham</i>	great mercies/womb/compassion masculine, plural, intensive noun