



Ki Tavo / When You Enter In
Debarim / Deuteronomy 26:1 – 29:9
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While last week's *parsha*, **Ki Tetze**, opened with "When you go out..."; our *parsha* this week, **Ki Tavo**, begins with "When you come in...". As B'nei Yisra'el stands on the brink of entering Eretz Yisra'el, the Land of their inheritance, Moshe finishes giving the Mishneh Torah (the Second, or *Retelling of Torah*) on the Plains of Mo'ab. As we've seen over the past three weeks, this giving of the "Second Torah" has been covered in **Parash'ot Re'eh**, **Shoftim**, **Ki Tetze** and **Ki Tavo**.

Now as we read and understand these portions of Torah, we need to remember what we've learned back in the Book of **Genesis (B'reishith)**, when studying the lives of the Patriarchs; the Hebrew concept called, "**Ma'aseh avot siman le'vanim**" or in English, "**The deeds of the fathers (our ancestors) are signposts to the children**". We have learned that what Yahweh did with our fathers, in this case B'nei Yisra'el; He will likewise deal with us. We'll face the same things. As B'nei Yisra'el spent their time in the wilderness learning Torah and obedience, learning and seeing the judgment for rebellion, we are likewise learning these lessons today and in the days ahead.

So, as the Children of Israel are poised and ready to "**go in**" and receive their inheritance, we open our *parsha* this week with **Debarim / Deuteronomy 26:1-15**; "**And it shall be, when you come into the land which YHVH your Elohim is giving you as an inheritance, and you possess it and dwell in it, that you shall take some of the first of all the fruits of the soil which you bring from your land that YHVH your Elohim is giving you, and shall put it in a basket and go to the place where YHVH your Elohim chooses to make His Name dwell there. And you shall come to the one who is priest in those days, and say to him, 'I shall declare today to YHVH your Elohim that I have come to the land which YHVH swore to our fathers to give us.' And the priest shall take the basket from your hand and place it before the altar of YHVH your Elohim. And you shall answer and say before YHVH your Elohim, 'My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous. But the Mitsrites did evil to us, and afflicted us, and imposed hard labor on us. Then we cried out to YHVH Elohim of our fathers, and YHVH heard our voice and saw our affliction and our toil and our oppression. And YHVH brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders. And He brought us to this place and has given us this land, "a land flowing with milk and honey." And now, see, I have brought the first-fruits of the land which You, O YHVH, have given me.' Then you shall place it before YHVH your Elohim, and bow down before YHVH your Elohim, and shall rejoice in all the good which YHVH your Elohim has given to you and your**

house, you and the Levite and the stranger who is among you. When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Levite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied, then you shall say before YHVH your Elohim, 'I have put away the set-apart portion from my house, and also have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten. I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of YHVH my Elohim, I have done according to all that You have commanded me. Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, "a land flowing with milk and honey." '

This opening section of our *parsha* gives us the commandment to present to the Priest, the first of all the fruits of the soil in a basket by the altar at the Tabernacle / Temple. In addition, we are to give thanks by making a declaration. First, in the last part of **verse 3**; *'I shall declare today to YHVH your Elohim that I have come to the land which YHVH swore to our fathers to give us.'* Then, as the Kohen brings the basket before Yahweh and the altar, we give thanks to our Elohim for the inheritance and the blessings He has brought forth from the Land. And, in **Verses 5-9** we continue with the declaration that has become the "**back-bone**" of the Passover Haggadah, which we use to retell the Story of our deliverance and exodus from Mitsrayim, (Egypt) and bondage. *'My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous. But the Mitsrites did evil to us, and afflicted us, and imposed hard labor on us. Then we cried out to YHVH Elohim of our fathers, and YHVH heard our voice and saw our affliction and our toil and our oppression. And YHVH brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders. And He brought us to this place and has given us this land, "a land flowing with milk and honey."*

The mitzvah of the first fruits is immediately followed by the commandments relating to tithes, which also involve a declaration. Periodically all accumulated gifts of agricultural produce for the Levite and the poor, etc. that have not yet been distributed must be cleared out of the house. This is done after the end of the first three years of the Sabbatical cycle. Following the distribution of the remaining gifts, the householder declares that he has fulfilled each one of the various commandments relating to agricultural produce in their proper order. Therefore we read in **verse 15**; *"Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, "a land flowing with milk and honey."* In Hebrew, this is called "**Vidui Ma'asros**", the "**confession over the tithes**". This declaration is the opposite of a confession of sin. It is an enumeration of the merits gained by faithful adherence to the commandments of the Torah, like a laborer listing what he has done for his master before inviting his blessing.

With the fulfilling of the mitzvah of first fruits and the commandments relating to the tithes, gifts and consumption of the produce of the Land, the Torah has come the full circle. At the beginning of **B'reishith** (*Genesis*), we learned of man's basic sin, which was bound up with the eating of fruit: the forbidden fruit of the Tree of Knowledge of Good and Evil. After being told not to eat of that fruit, he stole it and all mankind has suffered the consequences. The serpent tricked Chawah into eating the fruit and sharing it with Adam. In this act, they brought death upon themselves and they, not only missed Yah's blessings; they brought upon themselves and the earth (*the Land*), the curses. According to Hebrew thought, Ya'aqob (**Yah's supplanter**) used trickery against Esaw and Laban to

retrieve the blessings back from the serpent. And, Ya'aqob's children had to go down into Mitzrayim in order to rectify all that fell, through the eating of the forbidden fruit. They had to endure slavery in order to learn the meaning of freedom and its obligations. Only after much work and tribulation did they come to the Land, take it from, and cleanse it of the accursed Kena'anites, seed of the serpent, till it, plant and tend it until they saw their first-fruits.

An Israelite inspecting the long-awaited luscious fruits gradually ripening on his trees and vines would tie a bright colored thread on the branch to mark out the choicest first fruits. But, he did not mark them out for his own self-gratification, he would set them aside to present as a gift to the priest at the side of the altar. The first fruits, or "**Bikkurim**" relate to the "**Bechorah**", the "**birth-right**", which alludes, in Hebrew thought, to "**Chokmah**", or "**wisdom**". You see, it was "**wisdom**" (*knowledge of good and evil*) that Adam and Chawah defiled in taking the forbidden fruit. Esaw, the embodiment of the serpent, rejected the "*birth-right of wisdom*", but Ya'aqob took it back and vowed at Beit El (House of El) to dedicate the tithe to Yahweh. As Ya'aqob awoke from the dream in which he saw the ladder coming out of the earth into heaven, we read in **B'reishith 28:16-22**; **And Ya'aqob awoke from his sleep and said, "Truly, YHVH is in this place, and I did not know it."** **And he was afraid and said, "How awesome is this place! This is none other than the house of Elohim, and this is the gate of the heavens!"** **And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it. And he called the name of that place Beyth El, however, the name of that city had been Luz previously. And Ya'aqob made a vow, saying, "Seeing Elohim is with me, and has kept me in this way that I am going, and has given me bread to eat and a garment to put on. When I have returned to my father's house in peace, and YHVH has been my Elohim, then this stone which I have set as a standing column shall be Elohim's house, and of all that You give me, I shall certainly give a tithe to You."**

As Rabbi Avraham Greenbaum puts it; "*The rectification of the trickery of the serpent, which tempts man to make self-gratification his only altar, is through the steady application of the Torah commandments that regulate how and what we take from the world around us, including the very food we put into our mouths. Before we enjoy the fruits of our labors, we must think of the priest, the Levite and the poor, and separate all the obligatory gifts and tithes. The fulfillment of all the relevant commandments elevates and puts blessing into the fruits that remain for our own enjoyment.*"

Rabbi Greenbaum goes on to say; "*Presentation of the first fruits in the Temple is the very first of the agricultural commandments fulfilled by the farmer: he thinks about it while the fruit is still ripening on the tree, before he even begins harvesting. The declaration about tithes comes after an entire cycle of three years of harvests and steady fulfillment of all the intricate details of the commandments applying to the fruits in different years. First comes the Terumah, the gift to the priest, and then the First Tithe (Ma'aser) for the Levite. In the first and second years, the Second Tithe (Ma'aser Sheni) is to be eaten in purity in Jerusalem by its owner, but in the third year, the owner cannot eat the Second Tithe himself. He must give it to the poor (Ma'aser Oni). If a person has fulfilled all these commandments in all their details, he is entitled to stand up after all this work and list what he has accomplished*".

There's a lot more here than just Jewish tradition. There is a practical lesson for us, as we stand here poised to enter the Land; at this time, in the middle of the month of Elul, the period of "**Teshuva**", repentance, self-examination and inner work. As we've learned before, teshuva is not just a matter of confessing sins. We must make restitution and commit to changing our lives through works of Torah. Now, while we have all sinned; we have done some good also. In looking at ourselves and weighing our lives and behavior, we must give due consideration to all the good things that we do. When we

weigh their true worth and importance as acts of loving obedience to the Yahweh, it will inspire us to go forward with greater confidence, in the knowledge that if we work to do His will, He has promised to bless us. This is precisely how we can stand and say to Yahweh; ***“Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra’el and the land which You have given us, as You swore to our fathers, “a land flowing with milk and honey.”***

This is the basis for Ya’aqob’s words in **Ya’aqob / James 2:18-26**; ***But someone might say, “You have belief, and I have works.” Show me your belief without your works, and I shall show you my belief by my works. You believe that Elohim is one. You do well. The demons also believe – and shudder! But do you wish to know, O foolish man, that the belief without the works is dead? Was not Avraham our father declared right by works when he offered Yitzaq his son on the altar? Do you see that the belief was working with his works, and by the works the belief was perfected? And the Scripture was filled which says, “Avraham believed Elohim, and it was reckoned to him for righteousness.” And he was called, “Elohim’s friend.” You see, then, that a man is declared right by works, and not by belief alone. In the same way, was not Rahab the whore also declared right by works when she received the messengers and sent them out another way? For as the body without the spirit is dead, so also the belief is dead without the works.”***

Next, we read in our *parsha*, **Debarim 26:16-19**; ***“Today YHVH your Elohim is commanding you to do these laws and right-rulings. And you shall guard and do them with all your heart and with all your being. You have today caused YHVH to proclaim to be your Elohim, and to walk in His ways and guard His laws, and His commands, and His right-rulings, and to obey His voice. And YHVH has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands, so as to set you high above all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a set-apart people to YHVH your Elohim, as He has spoken.”***

This is the last commandment given in our *parsha* this week. We are to walk in His ways. But, what exactly does that mean? This is more than just obeying His Words. This is about modeling ourselves and behaviors after His attributes. Sound familiar? Remember the Counting of the Omer, where we make an accounting of our lives and behaviors and compare them to Elohim’s attributes. So, just as He is merciful and gracious, so we should be merciful and gracious. The refinement of these and other righteous attributes in us is the work in the heart that Yahweh asks of all Israelites; and, is an essential part of the spiritual work of the month of Elul. In fact, it’s these very inner qualities of kindness and compassion that mark true Israelites as Yahweh’s ***“Am Segulah” (treasured people for a possession)***, whom He has chosen to observe and preserve His Torah and receive the blessings thereof. Of course, we will also reap the curses if we do not guard His Torah.

Also, as we discussed four weeks ago, we have the continuation of the ceremony that was to take place in Shekem (*the Shoulder*) between and on Mt. Gerizim and Mt. Eybal. We read in **Debarim 27:1-10**; ***“And Moshe, with the elders of Yisra’el, commanded the people, saying, “Guard all the commands which I am commanding you today. And it shall be, on the day when you pass over the Yarden to the land which YHVH your Elohim is giving you, that you shall set up for yourselves large stones, and plaster them with plaster, and write on them all the Words of this Torah, when you have passed over, so that you go into the land which YHVH your Elohim is giving you, ‘a land flowing with milk and honey,’ as YHVH Elohim of your fathers has spoken to you. And it shall be, when you have passed over the Yarden, that on Mount Eybal you set up these stones, which I command you today, and you shall plaster them with plaster, and build an altar to YHVH your Elohim there, an altar of stones – do not use an iron tool on them.***

Build the altar of YHVH your Elohim with complete stones, and you shall offer burnt offerings on it to YHVH your Elohim, and shall offer peace offerings, and eat there, and rejoice before YHVH your Elohim. And you shall write all the Words of this Torah on the stones – plainly and well.” And Moshe and the priests, the Levites, spoke to all Yisra’el, saying, “Be silent and hear, O Yisra’el: This day you have become the people of YHVH your Elohim, and you shall obey the voice of YHVH your Elohim, and do His commands and His laws which I command you today.”

Our *parsha* speaks to the seriousness of the Covenant with its account of the solemn ceremony that was to be performed by all of B’nei Yisra’el, upon their entry into the Land. The Children of Israel were to collect large unhewn stones, build an altar from them, white-wash it and write on them all the words of the Torah. Then, they were to offer burnt offerings and peace offerings and rejoice before Yahweh their Elohim. Finally, the twelve tribes were to stand on two mountains adjacent to Shekem, six on each mountain, while the priests and Levites standing in the middle recited all of the blessings and curses. Through this ceremony we see that Israel's presence in the Land is not for the sake of just having land. The Land is given as the place in which to fulfill the Torah and rejoice at the blessings of Yahweh. B’nei Yisra’el is to dwell in the land in order that it would be, as Yahweh declared in **Debarim 26:18-19**; ***And YHVH has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands, so as to set you high above all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a set-apart people to YHVH your Elohim, as He has spoken.”***

Even though B’nei Yisra’el would fail in keeping Torah, and history would see the House of Israel divorced and exiled, and the House of Yehudah overthrown twice and finally banished from the Land; Yahweh’s promises speak clearly that Yisra’el shall one day be restored. As the prophet wrote in **Yirmeyahu / Jeremiah 30:24-31:1**; ***The burning displeasure of YHVH shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it. “At that time,” declares YHVH, “I shall be the Elohim of all the clans of Yisra’el, and they shall be My people.”*** Yirmeyahu goes on to write in **Chapter 33:7-9**; ***“And I shall turn back the captivity of Yehudah and the captivity of Yisra’el, and shall build them as at the first, and shall cleanse them from all their crookedness that they have sinned against Me. And I shall pardon all their crookednesses that they have sinned and by which they have transgressed against Me. And it shall be to Me a name of joy, a praise, and a pride before all nations of the earth, who hear all the good I am doing to them, and they shall fear and tremble for all the goodness and all the peace I am doing to it.”***

This week’s Haftorah portion is one of a series that are referred to as the “*Haftorahs of Consolation*”. These are prophecies given by Yahweh to Tzion that offer consolation to the Land and speak of her rectification and future blessings. This week, we read **Yeshayahu / Isaiah 60:1-21**; ***“Arise, shine, for your light has come! And the esteem of YHVH has risen upon you. For look, darkness covers the earth, and thick darkness the peoples. But YHVH arises over you, and His esteem is seen upon you. And the gentiles shall come to your light, and sovereigns to the brightness of your rising. Lift up your eyes all around and see: all of them have gathered, they have come to you; your sons come from afar, and your daughters are supported on the side. Then you shall see and be bright, and your heart shall throb and swell, for the wealth of the sea is turned to you, the riches of the nations come to you. A stream of camels cover your land, the dromedaries of Midyan and Ephah; all those from Sheba come, bearing gold and incense, and proclaiming the praises of YHVH. All the flocks of Qedar are gathered to you, the rams of Nebayoth serve you (these are all Arabian countries); they come up for acceptance on My altar, and I embellish My esteemed House. Who are these who fly like a cloud, and like doves***

to their windows? Because the coastlands wait for Me, and the ships of Tarshish first, to bring your sons from afar, their silver and their gold with them, to the Name of YHVH your Elohim, and to the Set-apart One of Yisra'el, because He has adorned you. And the sons of foreigners shall build your walls, and their sovereigns serve you. For in My wrath I have smitten you, but in My delight I shall have compassion on you. And your gates shall be open continually, they are not shut day or night, to bring to you the wealth of the gentiles, and their sovereigns in procession. For the nation and the reign that do not serve you shall perish, and those gentiles shall be utterly laid waste. The esteem of Lebanon shall come to you, cypress, pine, and the box tree together, to embellish the place of My set-apart place. And I shall make the place of My feet esteemed. And the sons of those who afflicted you come bowing to you, and all those who despised you shall bow themselves at the soles of your feet. And they shall call you: City of YHVH, Tsiyon of the Set-apart One of Yisra'el. Instead of you being forsaken and hated, so that no one passes through you, I shall make you an everlasting excellence, a joy of many generations. And you shall drink dry the milk of the gentiles, and shall milk the breast of sovereigns. And you shall know that I, YHVH, your Savior and your Redeemer, am the Elohim of Ya'aqob. Instead of bronze I bring gold, and instead of iron I bring silver, and bronze instead of wood, and iron instead of stones. And I shall make your officers peace, and your magistrates righteousness. Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance, and your gates Praise. No longer is the sun your light by day, nor does the moon give light to you for brightness, but YHVH shall be to you an everlasting light, and your Elohim your comeliness. No longer does your sun go down, nor your moon withdraw itself, for YHVH shall be your everlasting light, and the days of your mourning shall be ended. And your people, all of them righteous, shall inherit the earth forever – a branch of My planting, a work of My hands, to be adorned.”

These verses speak of the time from Ya'aqob's Trouble through the Millennial Reign of Mashiach to the New Yerushalayim. This is the final promise, *“And your people, all of them righteous, shall inherit the earth forever – a branch of My planting, a work of My hands, to be adorned.”* The *“Restoration of All Things”*.

Yehudah has returned to the Promised Land. They continue to come in, for sure. But, for the past 61 years, they have demonstrated the fulfillment of Yahweh's promises regarding their return. And now, we are beginning to see the fulfillment of the return of the House of Israel (*Ephraim*). There are only a relative few so far. But, more are coming; and, the prophet Zekaryah reminds us not to *“despise the day of small beginnings”*.

Our Brit Chadashah reading for this week speaks to these days and the promises Yahweh has made to His *“chosen people”*. The reading is **Romans 11:1-15**. However, for context, I want to us begin a few verses earlier. So, let's read **Romans 10:17 – 11:15**; *So then belief comes by hearing, and hearing by the word of Elohim. But I ask, Did they not hear? Yea indeed, “Their voice went out to all the earth, and their words to the ends of the world.” But I ask, Did Yisra'el not know? First Moshe says, “I shall provoke you to jealousy by those who are not a nation, I shall enrage you by an unwise nation.” And Yeshayahu boldly says, “I was found by those not seeking Me, I was made manifest to those not asking for Me.” And to Yisra'el He says, “All day long I have stretched out My hands to a disobedient and back-talking people.”* OK, so it's Yisra'el that Sha'ul is speaking of here.

Moving on, Sha'ul says; *“I say then, has Elohim rejected His people? Let it not be! For I also am an Yisra'elite, of the seed of Avraham, of the tribe of Binyamin. Elohim has not rejected His people whom He knew beforehand. Or do you not know what the Scripture says of Eliyahu,*

how he pleads with Elohim against Yisra'el, saying, "YHVH, they have killed Your prophets and overthrown Your altars, and I alone am left, and they seek my life"? But what does the answer of Elohim say to him? "I have left for Myself seven thousand men who have not bowed the knee to Ba'al." Remember here that Eliyahu was a prophet sent to the Northern Kingdom, the House of Yisra'el. His confrontations were with Ahab king of the house of Yisra'el, his wife Izebel and the prophets of Ba'al.

Now, Sha'ul goes on; ***So therefore also, at this present time a remnant according to the choice of favor has come to be. And if by favor, it is no longer of works, otherwise favor is no longer favor. And if it is of works, it is no longer favor, otherwise work is no longer work.*** While belief produces works, as Ya'aqob (James) said, we are not chosen as the remnant because of our works. Yahweh chooses whom He will, as He told B'nei Yisra'el in **Debarim 7:6-8**. ***What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened. As it has been written, "YHVH has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day."*** This is what He said in our *parsha*, in **Debarim 29:4**; ***"But YHVH has not given you a heart to know and eyes to see and ears to hear, till this day.*** This speaks of today, the day of our awakening in "*the last days*".

Then, Sha'ul goes on; ***David also says, "Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them, let their eyes be darkened, not to see, and bow down their back always." I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the nations, to provoke them to jealousy. And if their fall is riches for the world, and their failure riches for the nations, how much more their completeness! For I speak to you, the nations, inasmuch as I am an emissary to the nations, I esteem my service, if somehow I might provoke to jealousy those who are my flesh and save some of them. For if their casting away is the restoration to favor of the world, what is their acceptance but life from the dead?***

The stumbling of B'nei Yisra'el, in essence the Northern Kingdom, but really including all Yisra'el, was so that the "*scattering*" of Yahweh would place them throughout the world. Yahweh used the curses, not only to punish the offenders; but, also to relocate the House of Israel throughout the world to mix with the nations, so that all can be delivered. These Israelites and the mixed multitude will come out of present day Mitzrayim as Yahweh delivers again His people. And, by this "*casting away*" Yahshua came, as our "*Kinsman Redeemer*" for the "*lost sheep of the House of Yisra'el*".

Sha'ul is also saying here that in his time there was a "***remnant***" chosen according to the "***favor***" (***chen*** in Hebrew) of Yahweh. And, that while Yisra'el did not obtain what it sought, those "***chosen***" ones did obtain it and the rest were indeed hardened. Now, we've learned in Torah that the term "***hardened***" means that Yahweh allows their hearts to be firm in their rebellion, just as He did with Pharaoh, at the time of Israel's deliverance. He is also saying here that the failure and casting away of the ones not chosen, brought about the restoration to "***favor***", the world. And they receive eternal life.

But, what of the remnant? In Shaul's day, the remnant was those returning to the true faith and Torah-based worship, by belief in Yahshua and following Torah. Remember, it was not by works only. But, as Ya'aqob (James) said above, that "***belief without works is dead***" and that our belief works in our works. Following the example of those who have gone before us, "***Ma'aseh avot siman le'vanim***" or "***The deeds of the fathers (our ancestors) are signposts to the children***"; we are returning to the true faith through belief and obedience to Torah, because of the work of Mashiach in us. As Yahshua told the Samaritan woman at the well in **Yochanan 4:21-24**; ***Yahshua said to her,***

“Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father. You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim. But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him. Elohim is Spirit, and those who worship Him need to worship in spirit and truth.”

Yahshua told her that “***deliverance is of the Yehudim***”. I know that most christian commentators will tell you that He said that because He, Yah’s Deliverance, was Jewish. And, I won’t argue with that. But, I would add that the true worship, that which brings deliverance, is the Torah-based worship of the Yehudim. Were there traditions of men in that worship? Yes, then and now. Yahshua spoke correction to the Pharisees and leaders of the day. And, He would speak correction to them today. However, the basis of their faith is the Truth, the Torah. This was the context of in **Acts 15**. It was Ya’aqob (James) who stated in **verses 13-21**; ***And after they were silent, Ya’aqob answered, saying, “Men, brothers, listen to me. Shim’on has declared how Elohim first visited the nations to take out of them a people for His Name. And the words of the prophets agree with this, as it has been written: ‘After this I shall return and rebuild the Booth of David which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek YHVH, even all the nations on whom My Name has been called, says YHVH who is doing all this,’ who has made this known from of old. Therefore I judge that we should not trouble those from among the nations who are turning to Elohim, but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. For from ancient generations Moshe has, in every city, those proclaiming him – being read in the congregations every Sabbath.”***

The prophet Yehezqel (Ezekiel) spoke of a future time when a remnant would again return to the true worship and join themselves to Yehudah. In his prophecy about the restoration of the “***Two Houses***” of Ya’aqob, as Yahweh has him prophesy about the “***Two Sticks***” becoming one in Yah’s Hand; the prophet says in **Yehezqel 37:15-17**; ***And the word of YHVH came to me, saying, “And you, son of man, take a stick for yourself and write on it, ‘For Yehudah and for the children of Yisra’el, his companions.’ Then take another stick and write on it, ‘For Yoseph, the stick of Ephraim, and for all the house of Yisra’el, his companions.’ Then bring them together for yourself into one stick, and they shall become one in your hand.”*** Here we’re told that Yehezqel was to take a stick and write on it, “*For Yehudah and for the Children of Yisra’el, his companions*”. At the time of the regathering, Yehudah has companions from the ten tribes of the House of Israel.

Soon now, we will be worshipping with Yehudah in spirit and truth. As you know, the Spirit of Elohim is already at work in the nations, today, to take out a people for His Name. Today also, there is a remnant of the remnant of mankind who are now returning to Eretz Israel, just as in the days of the Emissaries. And soon, it will be as Ya’aqob proclaimed the Word of Elohim so long ago, when he declared; ***And the words of the prophets agree with this, as it has been written: ‘After this I shall return and rebuild the Booth of David which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek YHVH, even all the nations on whom My Name has been called, says YHVH who is doing all this,’ who has made this known from of old.***

Israel (Tzion) and her people, and all those who want to join and support her, are the focus of the entire world. As the enemy presses in from all sides, the whole world looks with amazement at this tiny nation. The purpose of Yahweh’s chosen, His “***Treasured Nation***”, is to show His righteousness, to establish His Name in all the earth. He gave a Covenant with blessings and curses; and the

breaking of the Covenant has brought all the curses listed in the *parsha* this week, in all their terrible details. But in righteousness, Yahweh promised that when all the words of this curse come upon us, we can choose to return to Him and His Word, and be restored. So for us today, keeping the Covenant will bring all the blessings promised in ***Parsha Ki Tavo***. Folks, “***When You Come In***”, ***Debarim 28:1-14***; “***And it shall be, if you diligently obey the voice of YHVH your Elohim, to guard to do all His commands which I command you today, that YHVH your Elohim shall set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of YHVH your Elohim: Blessed are you in the city, and blessed are you in the field. Blessed is the fruit of your body, and the fruit of your ground and the fruit of your livestock – the increase of your cattle and the offspring of your flocks. Blessed is your basket and your kneading bowl. Blessed are you when you come in, and blessed are you when you go out. YHVH causes your enemies who rise against you to be smitten before your face – they come out against you one way and flee before you seven ways. YHVH commands the blessing on you in your storehouses and in all to which you set your hand, and shall bless you in the land which YHVH your Elohim is giving you. YHVH does establish you as a set-apart people to Himself, as He has sworn to you, if you guard the commands of YHVH your Elohim and walk in His ways. And all peoples of the earth shall see that the Name of YHVH is called upon you, and they shall be afraid of you. And YHVH shall make you to have plenty of what is good, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land of which YHVH swore to your fathers to give you. YHVH opens to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. And you shall lend to many nations, but you do not borrow. And YHVH shall make you the head and not the tail. And you shall be only on top, and not be beneath, if you obey the commands of YHVH your Elohim, which I command you today, to guard and do. And do not turn aside from any of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them.***”

If we observe and preserve His Word, we will also see the completed redemption, the “***Restoration of All Things***” and we’ll see the Shalom for Yerushalayim that we pray for every day. And, we’ll see Yahweh’s House again established among us in the earth. We will see what the prophet saw in ***Yeshayahu 2:3***; ***And many peoples shall come and say, “Come, and let us go up to the mountain of YHVH, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tzion comes forth the Torah, and the Word of YHVH from Yerushalayim.”***

Baruch HaShem Yahweh!