

“Again, the kingdom of heaven is like a merchant in search of fine pearls, 46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.

Matthew 13:45



Debt 26 *“When you have come to the land Adonai your God is giving you as your inheritance, taken possession of it and settled there; 2 you are to take the firstfruits of all the crops the ground yields, which you will harvest from your land that Adonai your God is giving you, put them in a basket and go to the place where Adonai your God will choose to have his name live. 3 You will approach the cohen holding office at the time and say to him, ‘Today I declare to Adonai your God that I have come to the land Adonai swore to our ancestors that he would give us.’ 4 The cohen will take the basket from your hand and put it down in front of the altar of Adonai your God.*

Parshah: Ki Tavo – ‘When You Enter the Land’

TORAH: DEUTERONOMY 26:29:8

Shabbat Shalom Talmadim.

Do you remember in Parsha ‘Shoftim’ where YHVH chooses the appointed time *and* the place to meet?

We read again in Parsha Re’eh. **Debt 14:22** *“Every year you must take one tenth of everything your seed produces in the field, ²³ and eat it in the presence of Adonai your God. **In the place where He chooses to have His name live you will eat the tenth of your grain, new wine and olive oil, and the firstborn of your cattle and sheep, so that you will learn to fear Adonai your God always.***

Friends, it’s important to reiterate that YHVH sets times, places and events for reasons.

Genesis 1:14 - **And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.**

The sign of the new moon designates for us the month, the days or the Moed/appointed times of the Lord, the Sabbaths, the years of the Jubilees. The Lord has therefore numbered our days. He knows exactly how many sabbaths for instance a man shall have.

Psalm 139 15:17

My bones were not hidden from you
when I was being made in secret,
intricately woven in the depths of the earth.

16 Your eyes could see me as an embryo,
but in your book all my days were already written;
my days had been shaped
before any of them existed.

We see also that these signs are designated along our path. They mark the road like a Biblical satnav. The ancient paths are such places and that's why YHVH wants us to walk them.

Jeremiah 18:15

'For My people have forgotten Me, They burn incense to worthless gods and they have stumbled from their ways, From the ancient paths, To walk in bypaths, Not on a highway,

Jeremiah 31:21

"Set up for yourself road marks, Place for yourself guideposts; Direct your mind to the highway, The way by which you went. Return, O virgin of Israel, Return to these your cities.

Jeremiah 42:3

that the LORD your God may tell us the way in which we should walk and the thing that we should do.

As we walk the ancient pathways we come across the memorial stones and altars — the places He has visited, and that hold the residue of His presence.

We are still in the month of Elul 'the appointed time for repentance/ teshuvah'. The significance and one which I present in this 50th portion is that we can also celebrate as we acknowledge our sin before YHVH and receive forgiveness and mercy from Him. It seems a strange thing to say, but God's forgiveness brings us joy. As God forgives us, He too finds joy in restoring broken relationships. In our thanksgiving we therefore celebrate the fact that we have received divine forgiveness, and now we together with Him can find joy in our celebration.

So, to continue. The parsha opens up with the command to bring the offering of the first fruit. It is to be done once the people enter the land and settle it. Now, the question is when did the Israelites first present the fruit?

The camp of sages is divided as some argue that the fruits would have been those fruits that grew in the farmer's own land — the land that he had occupied — so any fruit growing on his land that was ripe could have been offered in a fairly short length of time. The other argument is that the land took a period of seven years to occupy and be settled. Land titles and plots would have had to have been allocated. Consider also, the land was taken during conflict and would have to have had a period of rest before farming could have begun. However, parsha 'Shoftim' tells us that the Israelites could not chop down fruit bearing trees. So from this we could conclude that the fruits were already there and all that would need to be settled was the allotment of lands to the farmers.

Consider this: Whilst in the wilderness the Israelites were fed with the manna and watered by God.

How many, therefore, among the Israelite population were farmers? Not many I assume. They never needed to plant crops in the wilderness and would not have owned land during their slavery in Egypt. Even if they knew how, how would that first generation having died in the wilderness, pass on those skills to that new generation? The new generation would have to ultimately know how to farm before they entered the land.

As these ancient farmers, this new generation finally gathered their crops; they would not have picked just any fruit. They would have chosen the choicest and best fruit.

Rabbi **Moses ben Maimon**, commonly known as **Maimonides** and also referred to by the acronym **Rambam**, was a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages (mid 12th century) He writes profoundly about how we are to present our lives as an offering to YHVH.

He writes:

Everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions, as it is written (Leviticus 3:16),

The rule "the choicest to G-d," applies in all areas of life. In essence what it implies is that though our lives are filled daily with the matters of just living we must make sure that a significant percent of it is given to or for the service of YHVH as a thanksgiving offering. This is exemplified in Yeshua's prayer when we thank YHVH for giving us our daily bread. We remember from whence we came, where we are, and where we are going.

So should it be. YHVH never gives us anything that is shoddy. The gifts of the Holy Spirit are perfect as is His word. Psalm 19 says:

7 The law of the Lord is perfect,
refreshing the soul. The statutes of the Lord are trustworthy,
making wise the simple.

8 The precepts of the Lord are right,
giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes

9 The fear of the Lord is pure, enduring forever
The decrees of the Lord are firm, and all of them are righteous.

10 They are more precious than gold, than much pure gold;
they are sweeter than honey, than honey from the honeycomb.

11 By them your servant is warned; In this next passage we come across the declaration of one entering the land and the presentation of the offering to the priest.

V26:5 'Then, in the presence of Adonai your God, you are to say, "My ancestor was a nomad from Aram. He went down into Egypt few in number and stayed. There he became a great, strong, populous nation."

This seems quite a strange declaration. There seem to be differences in commentaries from the sages on this, but it is likely that this passage refers to the time Jacob lived with Laban (the Aramean) and Laban's endeavours to prevent Jacob from moving on with Rachel and Leah and with all that he owned. Can you imagine if Laban had succeeded in his intentions?

The Tithe of First Fruits

26:12 "After you have separated a tenth of the crops yielded in the third year, the year of separating a tenth, and have given it to the Levi, the foreigner, the orphan and the widow, so that they can have enough food to satisfy them while staying with you; ¹³ you are to say, in the presence of Adonai your God, 'I have rid my house of the things set aside for God and given them to the Levi, the foreigner, the orphan and the widow, in keeping with every one of the *mitzvot* you gave me. I haven't disobeyed any of your *mitzvot* or forgotten them. ¹⁴ I haven't eaten any of this food when mourning, I haven't put any of it aside when unclean, nor have I given any of it for the dead. I have listened to what Adonai my God has said, and I have done everything you ordered me to do.

Here we are introduced to the first tithe 'Bikkurim' (The First Fruits). There are a number of types of tithes commanded. Bikkurim is the 'first tithe' (*ma'aser rishon*) and is purely an agricultural offering of the five grains: Wheat, Barley, Oats, Spelt & Rye - not of money or service.

Not all fruits are subject to the mitzvah of *bikkurim* (first fruits)—only those from the seven species (for which the land of Israel is praised). Here, in our verse, it says the word *eretz* (“land”), and there (in Deuteronomy 8:8) it says, “A land of wheat and barley, vines and figs and pomegranates, a land of oil-producing olives and honey/ producing dates.”

The second tithe (*ma'aser sheni*) *Deut 14:22-27* involved the setting aside of one-tenth of specific agricultural produce during the first, second, fourth and fifth years of each seven-year cycle, for the purpose of taking it to the holy city of Jerusalem during festivals, and consuming it there.

22 “Every year you must take one tenth of everything your seed produces in the field, 23 and eat it in the presence of *Adonai* your God. In the place where he chooses to have his name live you will eat the tenth of your grain, new wine and olive oil, and the firstborn of your cattle and sheep, so that you will learn to fear *Adonai* your God always. 24 But if the distance is too great for you, so that you are unable to transport it, because the place where *Adonai* chooses to put his name is too far away from you; then, when *Adonai* your God prospers you, 25 you are to convert it into money, take the money with you, go to the place which *Adonai* your God will choose, 26 and exchange the money for anything you want — cattle, sheep, wine, other intoxicating liquor, or anything you please — and you are to eat there in the presence of *Adonai* your God, and enjoy yourselves, you and your household.

Deuteronomy 14:27-29 provides instructions for the third or poor tithe, which is performed in the third and sixth years of the seven-year cycle. The remaining seventh year is described as the *Shmita*, the Sabbatical Year.

27 “But don’t neglect the *Levi* staying with you, because he has no share or inheritance like yours. 28 At the end of every three years you are to take all the tenths of your produce from that year and store it in your towns. 29 Then the *Levi*, because he has no share or inheritance like yours, along with the foreigner, the orphan and the widow living in your towns, will come, eat and be satisfied — so that *Adonai* your God will bless you in everything your hands produce.

The tithe should be of grain, wine, and olive oil. Practically, if the quality of the produce could not be preserved on its journey then it could be exchanged for money. The monetary value of the tithe could then be brought to Jerusalem instead, and used to purchase anything edible that the owner desired to eat there - an ox, a sheep, some wine, or beer, or "whatever your soul desires" - for a feast with the person's household in the presence of God.

The practice of observing these two tithes followed the presentation of the ‘great offering’ or the ‘heave offering’ or ‘*Terumah* Gadol’

The consumption of *terumah* could be eaten only by priests, their families, and their servants. The *terumah* gadol may be consumed only in a state of ritual purity.

In addition to this tithe was the **Terumah Ha’maaser’** which was an offering given to the recipient of the *Terumah* Gadol. This was the tithe of tenths. 10% of 10%.

Numbers 18:26 **Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the LORD, even a tithe of the tithe.**

In practice, the times of tithing were changeable as a result of different seasonal crop yields. Other tithes consisted of the giving of cattle and other livestock. Land crops were given in the month of Tishrei at Rosh Hashanna.

On a side note and for your own study, the first gift is one of twenty four gifts given to the Kohanim. First fruits is but one of them. The twenty four gifts are listed in the Gemara

which is a commentary on the Mishnah. When combined, these two books make up the Mishnah.

The third tithe – Ma'sar Ani or poor man's tithe was not a tithe given by a pauper but an obligation to give to the poor one-tenth of produce grown in the third and sixth years of the seven-year sabbatical cycle for the benefit of the Levites and the poor.

When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give them to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities. Deuteronomy 26:12.

This passage from the Mishnah (*see description below*), puts the observance into perspective; ***When one eats and drinks [on the festivals], one must also feed the stranger, the orphan, the widow and the other unfortunate paupers. But one who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered—this is not the joy of mitzvah but the joy of his stomach.***

Matthew 5:43-36, have heard that it was said, 'Love your neighbour and hate your enemy. 44 But I tell you, love your enemies and pray for those who persecute you 45 that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward will you get? Do not even tax collectors 5 do the same? 47 And if you greet only your brothers, what are you doing more than others? Do not even Gentiles do the same?

As we look over these systems we can see that the pattern created, brings benefits to the whole community including YHVH. We see that provision of the tithes benefits the priests – the giver as in the second tithe, where we purchase our own foods for the celebration of the feasts, (notice particularly that even the produce purchased in the city for personal consumption had to be the best) and also to those who have the least in society, including the stranger. YHVH wants everyone to know Him and we can do this through our expression of devotion to His law.

We are familiar with the teaching of financial tithing in the church especially within the evangelical tradition. In denominational churches there is no emphasis on tithing but giving financially is expected. Giving is the emphasis in New testament/Restored Covenant theology but when it comes to tithing we are presented with a cherry picking mentality. The emphasis on a 10% financial tithe takes prominence.

Q's.

Should we observe all the other forms of tithing?

How do we reconcile the forms of tithes when there is no temple or priestly system in operation?

Can we in fact still observe all the various tithes today?

Maybe you would like to discuss these points.

Chapter 27. The Mounts of Ebal and Gerazim

Now we come to the writing of the Torah upon the plaster covered stones.

Moses and the elders charged the people that as soon as they had crossed the Jordan River, they were to set up large stones on Mount Ebal, coat them with plaster, and inscribe on them all the words of the Torah.

Now notice — the stones were to be placed on Mount Ebal and the tribes were to be split up.

Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to stand on Mount Gerizim when the blessings were spoken, and the tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphthali were to stand on Mount Ebal when the curses were spoken.

Both mountains occupy a valley in the ancient lands of Judaea and Samaria. Mount Gerazim and Ebal is near Nablus the ancient city of 'Shechem' the place where the covenant was made between YHVH and Abraham. Ebal occupies the opposite side of the valley. Today Ebal is controlled by the Palestinian authorities and Jews need special escorts for protection to enter.

Along with the plastered stones Moses instructs that an altar also be built on Mount Ebal, the side on which the curses are to be declared.

Why do you think this instruction places the stones on Ebal? Is there a correlation between that and the curses directed toward it (Ebal) ?

Blessings and Curses

Chapter 28 is a familiar passage to most. Though the list of curses begins in ch27 they are concentrated into this extensive list particularly ch28. The blessings interject the previous list of curses by presenting to us a list of blessings occupying verse 3 -15. The list of curses fills the remaining chapter v15-68. Maybe you can count them. Don't forget to include the previous ones mentioned in ch27.

Isaiah's passage in ch61 reveals what has become of Israel because of their neglect of the law of YHVH. But the good news, 'The Gospel' at the end of its reading, tells us of the blessed hope. All is not lost.

This desperate state can be turned around if the people turn back to YHVH and repent. The gospel of the kingdom is the commission for all disciples.

When we are aware of what the Church has preached through Replacement Theology we can, through divine revelation, read Isaiah 61 with fresh eyes and understanding. The passage is clearly about a prophesied time when Israel's condition is directly brought about by neglect of the Torah. We see how a nation is given over to their enemy and what exile brings upon them. (see bold text)

Isaiah 61 Complete Jewish Bible (CJB)

61 The Spirit of *Adonai Elohim* is upon me,
because *Adonai* has anointed me
to announce good news to **the poor**.
He has sent me to heal **the brokenhearted**;
to proclaim freedom to **the captives**,
to let out into light **those bound in the dark**;
² to proclaim the year of the favor of *Adonai*
and the day of vengeance of our God;
to comfort all who mourn,
³ yes, provide for those in Tziyon who mourn,
giving them garlands instead of ashes, the oil of gladness instead of mourning,

a cloak of praise instead of a heavy spirit,
so that they will be called oaks of righteousness
planted by *Adonai*, in which he takes pride.

⁴ They will rebuild the ancient ruins,
restore sites long destroyed;
they will renew the ruined cities,
destroyed many generations ago.

⁵ Strangers will stand and feed your flocks,
foreigners plow your land and tend your vines;

⁶ but you will be called *cohanim* of *Adonai*,
spoken of as ministers to our God.

You will feed on the wealth of nations,
and revel in their riches.

⁷ Because of your shame, which was doubled,
and because they cried, "They deserve disgrace,"
therefore in their land what they own will be doubled,
and joy forever will be theirs.

⁸ "For I, *Adonai*, love justice;
I hate robbery for burnt offerings.
So I will be faithful to reward them
and make an eternal covenant with them."

⁹ Their descendants will be known among the nations,
their offspring among the peoples;
all who see them will acknowledge
that they are the seed *Adonai* has blessed.

¹⁰ I am so joyful in *Adonai*!
My soul rejoices in my God,
for he has clothed me in salvation,
dressed me with a robe of triumph,
like a bridegroom wearing a festive turban,
like a bride adorned with her jewels.

¹¹ For just as the earth brings forth its plants,
or a garden makes its plants spring up,
so *Adonai*, God, will cause victory and glory
to spring up before all nations.

Friends, YHVH is merciful and long suffering. He desires that all men repent and live a life that is worthy of their calling. We want to please Him because He loved us first. He wants to be all things to us. Grace allows us time to learn how to worship God and that demands that we all reflect on our condition. However, grace regarding YHVH's judgement will come to an end. His judgement will be swift and events will begin to speed up.

The Lord showed me an image of water going down a plug hole. At first there seems to be no movement but as the water drains closer to the hole the whirlpool forms and the water speeds up. That's where we are now my friends. The whirlpool is forming and events are speeding up.

Most of the Church today are profoundly oblivious to the doctrine of 'Supersessionism' or 'Replacement Theology'. The Bible is clear that all believers are grafted into the commonwealth of Israel (Eph 2:12). That means that the laws that pertain to her apply to us. What happens to her applies to us. If this is not the case, then YHVH is choosing favourites.

The Northern kingdom prophet, Hosea (8th BCE) brought these words from YHVH to an apostate nation. The book of Hosea denounces the worship of gods other than YHVH, metaphorically comparing Israel's abandonment of YHVH to a woman being unfaithful to her husband.

Hosea 8:

**7 They sow the wind
and reap the whirlwind.
The stalk has no head;
it will produce no flour.
Were it to yield grain,
foreigners would swallow it up.
8 Israel is swallowed up;
now she is among the nations
like something no one wants.**

I encourage you to read the whole chapter of Hosea.

Speaking to the church of Laodicea, Yeshua has this to say: **Rev 3:17, you say, 'I am rich; I have grown wealthy and need nothing.' But you do not realise that you are wretched, pitiful, poor, blind, and naked. 18 I counsel you to buy from Me gold refined by fire so that you may become rich, white garments so that you may be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so that you may see. 19 Those I love, I rebuke and discipline. Therefore be earnest and repent.**

Is this an allusion to Isaiah 61?

Friends, if this is what transpires as a result of the condition of our human state and what the failure to obey YHVH brings upon us as a nation people, how much more is the severity upon our spiritual condition?

YHVH warns Israel that they will be dispersed — 'thrown into the nations.'

YHVH says that Israel will not find peace wherever they are. 'There is no peace for the wicked', Isaiah 48:22

Throughout time we have seen the Jewish people persecuted for one thing or another — persecution from the church, believing that the Jews killed Christ, persecution in society, believing that they had brought curses among the nation. During the times of the plagues, during the Middle Ages the Jews were consistently targeted because many believed they were responsible for the disease. However, people did not know that the Jewish communities kept the hygiene laws.

Today, many Jews are continually being forced to move, especially in conflict zones, just as scripture has predicted. The hope of the Kingdom message, the Good News, must continue to be spread to them.

Today, the rabbis are calling for many to return to the land. They recognise the messianic times. They are discussing Yeshua and mentioning His name again. Many Jews are returning and many of the Gentiles, who are grafted into Israel, are feeling the spirit's unction to make the move too.

The signs of YHVH's displeasure present themselves so clearly to us. Just read through the curses again. Can you see the signs? The breakdown of society in every sphere is the result of neglecting the word of YHVH.

When we look a little closer at the list of curses for instance, we see something quite peculiar.

In **verse 15**: we begin;

“But if you refuse to pay attention to what *Adonai* your God says, and do not observe and obey all his *mitzvot* and regulations which I am giving you today, **then all the following curses will be yours in abundance:**

V45:“All these curses will come on you, **pursuing you and overtaking you until you are destroyed, because you didn’t pay attention to what *Adonai* your God said, observing his *mitzvot* and regulations that he gave you.**

V58: “If you will not observe and obey all the words of this *Torah* that are written in this book, so that you will fear this glorious and awesome name, *Adonai* your God; ⁵⁹ then *Adonai* will strike down you and your descendants with extraordinary plagues and severe sicknesses **that go on and on.**

In verse 58 we see a reversal or what is called ‘undoing the exodus.’ We see that all the plagues that YHVH brought upon the Egyptians are brought upon Israel.

He said, “If you will listen intently to the voice of *Adonai* your God, do what he considers right, pay attention to his *mitzvot* and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am *Adonai* your healer. Exodus 15:26

What do you conclude from this verse?

Before we leave this chapter let us look at these verses: ⁶³ **“Thus it will come about that just as once *Adonai* took joy in seeking to do you good and increase your numbers, so now *Adonai* will take joy in causing you to perish and be destroyed, and you will be plucked off the land you are entering in order to take possession of it. ⁶⁴ *Adonai* will scatter you among all peoples from one end of the earth to the other, and there you will serve other gods, made of wood and stone, which neither you nor your ancestors have known. ⁶⁵ Among these nations you will not find repose, and there will be no rest for the sole of your foot; rather *Adonai* will give you there anguish of heart, dimness of eyes and apathy of spirit. ⁶⁶ Your life will hang in doubt before you; you will be afraid, night and day, and have no assurance that you will stay alive. ⁶⁷ In the morning you will say, ‘Oh, how I wish it were evening!’ and in the evening you will say, ‘Oh, how I wish it were morning!’ — because of the fear overwhelming your heart and the sights your eyes will see.**

Friends, this is such a sad passage. Let us pray for the time YHVH releases His people — that they return to Him and find peace and harmony in their hearts as YHVH restores them to Himself. It will happen but we must pray.

Isaiah 49:8

Here is what *Adonai* says:

“At the time when I choose, I will answer you;
on the day of salvation, I will help you.

I have preserved you, and I have appointed you
to be the covenant for a people,
to restore the land and distribute again
its ruined inheritances to their owners,

9 to say to the prisoners, ‘Come out!’
to those in darkness, ‘Show yourselves!’

They will feed along the paths,
and all the high hills will be their pastures.

10 They will be neither hungry nor thirsty;
neither scorching wind nor sun will strike them;

for he who has mercy on them will lead the
and guide them to springs of water.

11 I will turn all my mountains into a road,
my highways will be raised up.

12 There they come, some from far away,
some from the north, some from the west,
and some from the land of Sinim.”...

V22 Adonai Elohim answers:

“I am beckoning to the nations,
raising my banner for the peoples.
They will bring your sons in their arms
and carry your daughters on their shoulders.

**23 Kings will be your foster-fathers,
their princesses your nurses.
They will bow to you, face toward the earth,
and lick the dust on your feet.
Then you will know that I am *Adonai* —
those who wait for me will not be sorry.”**

Read the whole of this Chapter.

Finally we approach the end of the study with chapter 29.

2) Then Moshe summoned all Isra’el and said to them, “You saw everything *Adonai* did before your eyes in the land of Egypt to Pharaoh, to all his servants and to all his land; ² the great testings which you saw with your own eyes, and the signs and those great wonders. ³ Nevertheless, to this day *Adonai* has not given you a heart to understand, eyes to see or ears to hear! ⁴ I led you forty years in the desert. Neither the clothes on your body nor the shoes on your feet wore out. ⁵ (You didn’t eat bread, and you didn’t drink wine or other intoxicating liquor; this was so that you would know that ‘I am *Adonai* your God.’

Moses again reinforces the benevolence of YHVH as He took them from a pagan people in Egypt to a peculiar people from the Exodus — a people who are constantly moving through time and relationship with YHVH. We also have joined the multitude of those that began that journey centuries ago. The journey is still ongoing — that is profound! We are a people growing in the knowledge of God — moving from ignorance to wisdom.

2) Then Moshe summoned all Isra’el and said to them, “You saw everything *Adonai* did before your eyes in the land of Egypt to Pharaoh, to all his servants and to all his land; ²(³) the great testing’s which you saw with your own eyes, and the signs and those great wonders.

As we grow in the knowledge of YHVH, our attitude of service to Him must change. It no longer becomes one of obligation (although we are sincerely obligated to Him in every way) but one of joy and love for Him. YHVH wants us to enjoy Him too. That’s why when we look at the feasts we see that blessings always follow when we observe them.

Summary.

Moses has declared through his review of the laws in this chapter the decree of the Lord that establishes this travelling community as a people chosen by YHVH, as a remnant among the nations, who will, through their observance of those laws and the substance it establishes, bring YHVH's blessing to earth. Those laws spoken by Moses lay the foundation and the structure of a Holy/Kadosh separate society.

He promises the blessings of abundance and also draws our attention to the result of neglecting YHVH's word and being ungrateful. How dreadful is the result.

There is no doubt that YHVH will show His great forgiveness to those who turn from wickedness. He will manifest His loving kindness, goodness and mercy to a broken dark world that searches deeply for a future where peace and harmony reign.

Friends, in the days to come we will be called to make a journey again. For some that journey has practically begun. We will for sure, be definitely called to help each other on the way. We will grow in humility, love, in number, in strength and in wisdom.

We may be the people of God in this world, but we are still tasked in removing the world from us. We are commanded with a commission to carry the light of this word to all nations because in those nations our family is scattered, and YHVH wants them found.

The enemy of our soul is out to destroy us but he will not win. Not one child of YHVH will be lost. Those who desire Him will be saved.

Psalm 145:18

Adonai is close to all who call on him,
to all who sincerely call on him.

¹⁹ He fulfills the desire of those who fear him;
he hears their cry and saves them.

²⁰ *Adonai* protects all who love him,
but all the wicked he destroys.

²¹ My mouth will proclaim the praise of *Adonai*;
all people will bless his holy name forever and ever

Additional reading

HAFTARAH: ISAIAH 60:1-22

BRIT CHADASHAH: MATTITYAHU (MATTHEW) 4:13-24



Numbers 6:

24 'Y'varekh'kha Adonai v'yishmerekha.

[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.

[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom

[May Adonai lift up his face toward you and give you peace.]

Shabbat Shalom

Grant Marshall

Co-founder Arrows of Ephrayim Ministries.

Glossary

*Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (Aggadah) and occasionally the Jewish religious laws (halakha), which usually form a running commentary on specific passages in the Hebrew Scripture (Tanakh)*

*Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)*

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

Rashi , whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.