

“And the Lord has declared today that you are a people for **HIS TREASURED POSSESSION**, as he has promised you, and **that you are to keep all his commandments**, and that *he will set you in praise and in fame and in honor high above all nations* that he has made, and that **you shall be a people holy to the Lord your God**, as he promised.”
Deuteronomy 26:8-9

We might check in with our emotions and say, I don't feel that I qualify to be called a TREASURE of God:

But as the apostle Paul says, **we are to put no confidence in the attributes of our flesh** Philippians 3:3. Certainly, if anyone could have qualified as a treasure by the certificates on his wall and trophies on his desk, it would have been the apostle Paul, who described himself in this way:

“... circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless.” Philippians 3:5–6

He considered himself without fault in the flesh and in his keeping of the Torah; yet he put no value on all of these external qualifications. Instead, he put his trust in the person of the Messiah:

“But whatever WERE GAINS to me I NOW CONSIDER LOSS for the sake of Messiah. What is more, I CONSIDER EVERYTHING A LOSS because of the SURPASSING WORTH OF KNOWING MESSIAH (Yeshua Adonai – my Lord), for whose sake I have lost all things ...

“I CONSIDER THEM GARBAGE, THAT I MAY GAIN MESSIAH and be found in Him, not having a righteousness of my own that comes from the law, but that which is through faith in Messiah – the righteousness that comes from God on the basis of faith.”
Philippians 3:7–9

“For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.”
Romans 2:13

Although Paul continued to keep the law perfectly, he understood that his faultless performance was not to be compared to the righteousness that comes from God on the basis of faith.

“Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”
Romans 3:31

And while our own performance may not be as flawless as Paul's, we must accept by faith that if we are empowered to walk in Adonai's ways by His Spirit and are obedient, then we are in truth His SPECIAL TREASURE.

“And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.”²⁷ And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”
Ezekiel 36:26-27

He values us because we are His covenant children and are each created in His image and likeness. **A spark of His divine (Shekhinah) glory is within us, His Spirit.**

John 15:14-16 ¹⁴You are my friends if you do what I command you. ¹⁵No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. ¹⁶**You did not CHOOSE me, but I CHOSE you and appointed you that you should go and BEAR FRUIT and that your fruit should abide**, so that whatever you ask the Father in my name, he may give it to you.

5384 philos – a friend; someone *dearly* loved (prized) in a personal, intimate way; a trusted *confidant*, held dear in a close bond of personal affection.

2590 karpós – . . . everything done in *true partnership with Christ*, i.e. a believer (a branch) lives in union with Christ (the Vine). By definition, fruit (**2590 /karpós**) results from *two* life-streams – the Lord living His life through ours – to yield what is eternal (cf. 1 Jn 4:17).

Jn 15:1,2: ¹I am the true vine, and My Father is the vine-dresser. ²Every branch in Me that does not bear *fruit* (**2590/karpós**), He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit" (*NASU*).

If we have a \$100 bill and it accidentally drops on the ground, getting soiled, stepped on, crumpled, and bent – is it worth any less than \$100? No, it retains its value.

So too it is with us. Many of us, however, do not understand our value.

Some of us have not always been treated like a treasure. Perhaps parents, schoolmates, spouses, or fellow Believers have not treated us with honor and respect. We may have even been abused or mistreated terribly by people, as if we are someone inconsequential.

How do we care for treasures? We put them in special places and guard them jealously, keeping them in a safe, secure place. Can we even fathom the grief and wrath that God feels when someone causes one of His TREASURES to suffer?

i.e. **Matthew 18:12-14**

“What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish.”

i.e. Matthew 13:45-46

The Parable of the Pearl of Great Value

“Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and **sold all that he had and bought it.**”

i.e. Luke 14:25-27

The Cost of Discipleship

“Now great crowds accompanied him, and he turned and said to them, ‘If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.’”

**** **Or our perception of how others treat us can prevent us from moving forward in God's promises. For instance, when the Israelites saw themselves as grasshoppers, they thought that the giants in Canaan (who occupied the Promise Land they were to possess, now 38 years later as a result of this false perspective) did as well! ******

Let us enter into everything that God has for us – our freedom from condemnation, freedom from the curses, joy unspeakable, and peace that passes all understanding.

Last Week We Talked About:

Again, as a Reminder, earlier this Month Began, “The Days of Favor” known as:

“The King is in the Field”

*These 40 days are a time of meeting with the King of Kings - a time to be happy. Which also corresponds to the prophesied Messianic Virgin Birth (Isaiah 7:14), **Jesus' Birth** (which this year would have fallen on **August 28-29, 2020**), and the prophesied Messianic Return (Zechariah 14:1-4, 9), **Jesus' Return** (which this year will fall on **September 18th through September 20th, 2020**).*

Week 49 - KI TETZE (When You Go Out)

Deuteronomy 21:10–25:19; Isaiah 54:1–10; 1 Corinthians 5:1–5

“When you go forth [ki tetze] to battle against your enemies, and the Lord your God delivers them into your hands ...” (*Deuteronomy 21:10*)

The “TRUE” Christmas Story:

It is Saturday night, Kislev 25, in the Jewish year 3755. It is the first night of Hanukkah, the Feast of Dedication and the Feast of Light, December 6, 6 BCE. The angel Gabriel comes to the Virgin Mary with a message from God. She will conceive in her womb, bear a son and name him Jesus (Yashua – Joshua – “I AM SALVATION”). The Holy Spirit will come upon her, and the power of the Most High will overshadow her; and for that reason the holy offspring shall be called the Son of God.

Forty weeks (Forty weeks is the period of human gestation) after His conception Jesus is born. It is Friday night, Elul 9, in the Jewish year 3756. This corresponds to our Gregorian calendar date of September 9, 5 BCE. It is the beginning of the weekly Sabbath. The Jewish people have a particular name for every Sabbath and they read specific passages of Scripture on those Sabbaths. The one on which Jesus is born is called KiTeitzei, **“WHEN YOU GO OUT to battle against your enemies”**. On that Sabbath night Jesus goes forth from the womb. And the next morning in the Temple and in every synagogue Isaiah 54:1-10 is read. It begins this way:

* (1 John 3:7-9) ⁷ Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. ⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.** ⁹ No one born of God makes a practice of sinning, for God's^[a] seed abides in him; and he cannot keep on sinning, because he has been born of God.)

“Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud, you who have not travailed; for the sons of the desolate one will be more numerous than the sons of the married woman,” says the LORD.” Isaiah 54:1

On the following Sabbath, being the eighth day Jesus is circumcised. The Jewish people call this particular Sabbath, KiTavo, **“When you enter”**.

This Week:

Jesus' Circumcision: (“When you go in” - Ki Tavo - Original Est. Date: Sept 16, 5 BCE)

Elul - Deuteronomy 26:1–29:9 (8)

“When you come into the land that the Lord your God is giving you for an inheritance and have taken possession of it and live in it . . .” **Deut 26:1**

(Begins at sundown and Ends at sundown)

2020

Friday, September 4th to Saturday, September 5th

2021

Friday, August 27th to Saturday, August 28th

2022
Friday, September 16th to Saturday, September 17th
2023
Friday, September 1st to Saturday, September 2nd

"Prophetic Fulfillment" of Jesus' Circumcision: *"And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb," Lk 2:21.*

Gen 17:12, 10-11 *"He who is eight days old among you shall be circumcised . . . This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. and it shall be a sign of the covenant between me and you."*

Deut 30:6-8, *"And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live. And the Lord your God will put all these curses on your foes and enemies who persecuted you. And you shall again obey the voice of the Lord and keep all his commandments that I command you today."*

Forty weeks (the period of human gestation) after Jesus' conception, following the Holy Spirit's impregnating the Virgin Mary, on Kislev 25, 3755, the first night of Hanukkah, December 6, 6 BCE, Jesus is born, Friday night, Elul 9, in the Jewish year 3756, corresponding to our Gregorian calendar date of September 9, 5 BCE, the beginning of the weekly Sabbath. On the following Sabbath, being the eighth day Jesus is circumcised. The Jewish people have a particular name for every Sabbath and they read specific passages of Scripture on those Sabbaths. The one on which Jesus is circumcised is called KiTavo, "When you enter", Deuteronomy 26:1–29:9 (8):

"When you come into the land that the Lord your God is giving you for an inheritance and have taken possession of it and live in it . . ." Deut 26:1

On that day Jesus entered into the (Abrahamic) Covenant through His circumcision. And in the Temple and every synagogue the prophet **Isa 60:1-22** is read. It begins this way:

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For behold, darkness will cover the earth, and deep darkness the peoples; but the LORD will rise upon you, and His glory will appear upon you. And nations will come to your light, and kings to the brightness of your rising. Lift up your eyes round about, and see; they all gather together, they come to you.

This Week (continue):

**Week 50 - Ki Tavo (When You Enter)
Deuteronomy 26:1–29:9 (8); Isaiah 60:1–22; 1 Peter 2:1–25**

"We are to enjoy His blessings on our lives if we are walking (entering into covenant) in obedience to His commandments"

"When you have entered (ki tavo) the land the Lord your God is giving you as an inheritance . . . take some of the firstfruits of all that you produce from the soil of the land the Lord your God is giving you and put them in a basket. Then go to the place the Lord your God will choose as a dwelling for His name."
Deuteronomy 26:1–2

Last week, in Reading "When You Go Out" (Ki Tetze), God gave to the Israelites 74 of the 613 commandments found in the Torah—far more than any other Torah portion.

These laws mostly seem to be concerned with protecting the weaker members of society. They include the laws concerning the beautiful captive, paying workers in a timely fashion, and leaving a portion of the harvest in the field for the widow, the fatherless, and the stranger.

This week, in Reading "When You Enter" (Ki Tavo), God instructs Israel to bring the first-ripened fruits (**bikkurim**) to the central sanctuary once the Israelites have finally entered the Land He promised to them.

It must have been a relief for the children of Israel to hear that their prolonged, 40-year journey through the wilderness would finally be coming to an end. They were about to **cross over** into the Promised Land.

In fact, the word in Hebrew for a Hebrew, **Ivri**, comes from the root **I-V-R**, which means to **cross over**. In a spiritual sense, anyone who has **crossed over** into the Kingdom of God is an **Ivri**.

For that reason, perhaps, Paul said that being a Jew is a matter of having a **circumcised heart** more than circumcised flesh. **He wasn't by any means negating circumcision; he was emphasizing that to cross over into the Kingdom of God, there must be an inward change.** Those who worship God, worship Him in Spirit and in truth.

"But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." Romans 2:29

The wilderness experience was so challenging and defining that future teachings consider any physical or spiritual desert *as where God speaks, where God removes His people from the confusion(s) of this world to the exclusion(s) of His Kingdom, both today, and on into Eternity.* Our challenge is to walk through the times of wilderness in our lives and be transformed so that we can enter the Promised Land.

Ki Tavo promises that obedience to God will be rewarded. These rewards include Divine protection, prosperity, and blessings on families and future generations.

Scripture Context:

Deuteronomy 29:1-9

The Covenant Renewed in Moab

¹ **These are the WORDS of the COVENANT** that the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant that he had made with them at Horeb.

² And Moses summoned all Israel and said to them: **“You have seen all that the Lord did before your eyes in the land of Egypt (the world)⁴ But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear.** ⁵ I have led you **FORTY** years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. ⁶ You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the Lord your God⁹ **THEREFORE KEEP THE WORDS OF THIS COVENANT AND DO THEM, THAT YOU MAY PROSPER IN ALL THAT YOU DO.**

forty – the **number 40** has *great significance* in the Bible; in addition to **repentance**, it is associated with **testing, judgment, renewal, and new beginnings.**

& Deuteronomy 28:45-50

⁴⁵ “All these curses shall come upon you and pursue you and overtake you till you are destroyed, **because** you did not obey the voice of the Lord your God, to keep his commandments and his statutes that he commanded you. ⁴⁶ They shall be a **SIGN** and a **WONDER** *against you and your offspring forever.* ⁴⁷ **Because you did not SERVE the Lord your God with JOYFULESS and GLADNESS OF HEART, because of the abundance of all things . . .**

Week 50 - Ki Tavo (When You Enter)

Deuteronomy 26:1–29:9 (8); Isaiah 60:1–22; 1 Peter 2:1–25

“We are to enjoy His blessings on our lives if we are walking (entering into covenant) in obedience to His commandments”

Deuteronomy 26:1-29:9

Deuteronomy 26:1

Offerings of Firstfruits and Tithes

¹ **“When you come into** (ki tavo) **the land that the Lord your God is giving you for an inheritance** and have taken possession of it and live in it,

Ezek. 20:11-20 – *And I gave them my statutes, and shewed them my judgments, which if a man DO, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they disposed my judgments, which is a man do, he shall even live in them; and my sabbaths they greatly polluted: THEN I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them in to the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my SABBATHS: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the LORD your God; walk in my statutes, and keep my judgments, and do them; and hallow my SABBATHS; and they shall be a SIGN between me and you, that ye may now that I am the LORD your God.*

Israel's Babylonian captivity was measured in terms of how many years they had refused to observe the sabbath-year law to let the land lie idle (Jer. 29:10 and 2 Chron. 36:21).

Ezek. 22:26-30 – ²⁶ Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths, so that I am profaned among them. ²⁷ Her princes in her midst are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain. ²⁸ And her prophets have smeared whitewash for them, seeing false visions and divining lies for them, saying, ‘Thus says the Lord God,’ when the Lord has not spoken. ²⁹ The people of the land have practiced extortion and committed robbery. They have oppressed the poor and needy, and have extorted from the sojourner without justice. ³⁰ **And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none.**

Deuteronomy 26:2-6

² you shall take some of the first of all the fruit of the ground, which you harvest from your land that the Lord your God is giving you, and you shall put it in a basket, and you shall go to the place that the Lord your God will choose, to make his name to dwell there. ³ And you shall go to the priest who is in office at that time and say to him, ‘I declare today to the Lord your God that I have come into the land that the Lord swore to our fathers to give us.’ ⁴ Then the priest shall take the basket from your hand and set it down before the altar of the Lord your God.

⁵ “And you shall make response before the Lord your God, ‘**A wandering Aramean was my father.** And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous.’ ⁶ And the Egyptians treated us harshly and humiliated us and laid on us hard labor.”

One of the most difficult texts in the Haggadah is "arami oved avi." This verse from Deuteronomy 26:5, translated as "**my father was a wandering Aramean,**" is part of the formula that was recited when the first fruit offerings were brought to the Temple in ancient times. **The Haggadah** (Passover Meal) includes the classic interpretation of the verse, reading it as "**an Aramean destroyed my father.**" *Who is the Aramean mentioned in this ritual formula?* In this article, the author looks at this verse, which is at the center of the Haggadah, alongside the verse's rabbinic interpretation—which differs dramatically from the Torah text—and the numerous commentaries surrounding it that have arisen over the centuries.

"They pour him a second cup, and here the child asks the parent [about what makes this night different]—and according to the child's understanding, the parent teaches, beginning with shame and concluding with praise, interpreting from *arami oved avi* ('My father was a wandering Aramean') until he finishes the entire passage" (Mishnah – Pesachim 10:4).

This passage in the Mishnah defines what is seen as the core of the Haggadah. The traditional Passover Haggadah includes a long section of midrash (rabbinic interpretation) in which the verses Deuteronomy 26:5-8 are dissected and associated with other verses and interpreted in light of the spiritual and political history of the Jewish people. The traditional text of this midrash begins:

"Come and learn what Laban the Aramean sought to do our father Jacob. For Pharaoh issued his edict against only the males, but Laban sought to uproot all, as it is said, 'An Aramean would have destroyed my father, and he went down to Egypt and he became there a nation, great, mighty and populous.'"

The Haggadah understands the word *oved* (wandering) as *ibed* (destroyed), changing the vocalization of the word. Read this way, Laban the Aramean destroyed my father, that is, Jacob. Of course, Laban did not destroy Jacob; they made a covenant not to kill each other. Consequently, Laban is usually seen as one who would have destroyed Jacob.

It should be noted that while the great French commentator Rashi (1040-1105) accepts this reading, the Spanish commentator Ibn Ezra (1089-1164) strongly rejects it, noting the problem with the grammar and the non sequitur with "and he went down to Egypt." According to Ibn Ezra, the verse refers to Jacob, who, when he was in Aram, was lost. Rashbam (c. 1085-1174) also rejects (his grandfather) Rashi's interpretation, but argues that the verse more appropriately applies to Abraham, who can correctly be identified as an Aramean.

The following passages, drawn from commentaries to the Passover Haggadah, understand this passage about the Aramean as different kinds of threat to the people of Israel.

Gleanings:

Deriving Intention

"An Aramean wanted to destroy my father." Since Laban did not actually succeed in doing evil to our father Jacob, we must derive his intentions from his words. He himself admitted, "It is in my power to do harm to you" Genesis 31:29, and this shows his evil intention. Laban wanted to root out the whole, to kill the mother and child when he says "The daughters are mine and their children are mine, and the flocks are mine, and all that you see is mine" Genesis 31:43, that is, they should be mine, if God had not prevented me.

–Isaac ben Judah Abarbanel (1437-1508), Portuguese philosopher and scholar, from his commentary on the Haggadah, written in 1496

Destroying Jacob's Fatherhood

An Aramean wanted to destroy my fatherhood. When Laban said, "The daughters are mine and their children are mine, and the flocks are mine," he wanted them to still be his and be called by his name. In this, he wanted to destroy Jacob's fatherhood, that is, his title of "father." In truth [Rachel and Leah] had said "Are we not as strangers to him (i.e., to our father, Laban)?" that is, Laban no longer had the title of "father" over them.
—*Rav Tzadok haKohen of Lublin (1823-1900), Polish Hassidic Tzaddik, Sefer Dover Tzedek*

Laban vs. Pharaoh

Why does the Haggadah consider Laban worse than Pharaoh? Jacob and his sons went down to Egypt because Joseph was already there. Joseph had been sold by his brothers into Egypt because his brothers had envied the way their father favored their youngest brother, who was born in Jacob's old age. Joseph was born in Jacob's old age because Rachel's marriage had been delayed. Rachel's marriage had been delayed because Laban tricked Jacob by giving him Leah rather than Rachel as a wife.

Had Jacob married Rachel first, Joseph would have been the firstborn and his brothers wouldn't have envied him and wouldn't have sold him into slavery. If he had not been sold into slavery, Jacob and his sons would not have gone down to Egypt. If they had not gone down to Egypt, their descendants would not have been enslaved under Pharaoh. We learn from all this that if it had not been for the act of deceit of Laban, there would not have been a Pharaoh as we know him.

—*R. Azriel Hildesheimer (1820-1899), German rabbi and educator, from his haggadah commentary, Hukkat HaPesach*

The First Exile of Israel (i.e., Jacob)

The key to the Haggadah's midrash on *arami oved avi* is the covenant with Abraham cited earlier in the Haggadah, "your seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them? Afterward they shall come out with great wealth? and the fourth generation shall come here again" (Genesis 15:13-16). The language of the text—"stranger (gerut)," "serve (avdut)," and "afflict (inuy)"—applies not only to Israel, but to Jacob who lived in a strange land, served Laban, and was afflicted by him. Then Jacob left Laban's service with great wealth (and with Laban chasing after him), and his children (the fourth generation) returned to the land. Laban's persecution of Jacob confronts us with the image that this cycle of exile, persecution, and return predated our enslavement and redemption from Egypt and reinforces the Haggadah's message that redemption can and does recur in every generation.

—*Devora Steinmetz, "An Aramean in Every Generation" (unpublished paper), Assistant Professor of Talmud, Jewish Theological Seminary of America*

Hatred Without Reason

How can it say "Pharaoh decreed against only the males"? Does scripture not say, "The enemy said? I will draw my sword, my hand shall destroy them" Exodus 15:9? Pharaoh wanted to destroy the whole! The Haggadah's intention is to say that in every generation there are those who stand against us and hate us without any reason. Consequently, the Haggadah does not recall the hatred of Esau, who had a reason to hate since Jacob took his blessing, and the pursuit by Pharaoh after Israel was in order to return them to Egypt; if they would not return, then he would make war against them. But Laban had no reason to hate Jacob who had done so much good for him, and similarly, Pharaoh's decree against the male children was without reason.

—*Rabbi Judah Loew (Maharal) of Prague, (1525-1609) Sefer Gevurot Hashem, 54, published in the Ostrog Haggadah*

Still Seeking Destruction

An Aramean destroys my father. The word *oved* is present tense and means *destroys*. Laban was always trying to destroy Jacob and even today, the forces that he represents are still seeking the destruction of Israel.

—*R. Zalman Sorotzkin (1881-1966), Lithuanian rabbi and communal leader, from his posthumously published Haggadah commentary, Sefer HaShir vehaShevach*

The Enemy Within

The Haggadah teaches us through Laban's example that Jews ought to fear the enemy within as much or even more than the enemy without . . .

—*Rabbi Shlomo Riskin, modern Orthodox rabbi and leader of the Jewish community of Efrat, The Passover Haggadah (KTAV, 1983)*

<https://www.myjewishlearning.com/article/an-aramean-destroyed-my-father/>

Deuteronomy 26:7-17

⁷ Then we cried to the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression. ⁸ And the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders. ⁹ And he brought us into this place and gave us this land, a land flowing with milk and honey. ¹⁰ And behold, now I bring the first of the fruit of the ground, which you, O Lord, have given me. And you shall set it down before the Lord your God and worship before the Lord your God. ¹¹ And you shall rejoice in all the good that the Lord your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

¹² "When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow, so that they may eat within your towns and be filled, ¹³ then you shall say before the Lord your God, 'I have removed the sacred portion out of my house, and moreover, I have given it to the Levite, the sojourner, the fatherless, and the widow, according to all your commandment that you have commanded me. I have not transgressed any of your commandments, nor have I forgotten them. ¹⁴ I have not eaten of the tithe while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the Lord my God. I have done according to all that you have commanded me. ¹⁵ Look down from your holy habitation, from heaven, and bless your people Israel and the ground that you have given us, as you swore to our fathers, a land flowing with milk and honey.'

¹⁶“This day the Lord your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul. ¹⁷You have declared today that the Lord is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice.

Blessings Come from Being a Blessing

One of the first acts of obedience that the Lord asks of His people is to remove the firstfruits of our increase, our tithe, the sacred portion – and to give it to those who serve the Lord, as well as to the poor.

“Then say to the LORD your God: ‘I have removed from My house the sacred portion and have given it to the Levite, the foreigner, the fatherless and the widow, according to all You commanded.’” (Deuteronomy 26:13)

If we are not obeying this command, then we have little Biblical basis on which to expect God’s blessings on our finances.

God promises that if we obey Him in giving our tithe, He will rebuke the devourer for our sakes and bless our finances.

“Then I will **rebuke the devourer** for you, so that it will not destroy the fruits of the ground;
nor will your vine in the field cast its grapes,’ says the LORD of hosts.”

Malachi 3:11

But the reverse holds true as well: if we fail to give to God the “hallowed portion” of our income, then we are breaking covenant by “**robbing God**.”

When we fail to tithe, we come under a curse and give the devourer free rein to work havoc and destroy our finances.

Jesus has not removed from us the obligation to follow His example by living a holy life. When we understand that we are walking in sin in some area, we are to repent and return to Him.

By giving our tithe – the holy portion of our income – removing it from our possession, we return to God in so many ways and He returns to us.

**“Return to Me, and I will return to you,” says the LORD Almighty. But you ask, ‘How are we to return?’ Will a mere mortal rob God? Yet you rob me. But you ask, ‘How are we robbing you?’ In tithes and offerings.
You are under a curse—your whole nation—because you are robbing Me.”**

Malachi 3:7–9

In Judaism, the giving of **tzedakah** (charity) is considered such an important **mitzvah** (commandment) that if someone does not fulfill this law, their lineage actually becomes suspect.

Giving to the poor is an obligation in Judaism, a duty that cannot be forsaken even by those who themselves are in need. Some sages have said that tzedakah is the highest of all commandments, equal to all of them combined, and that a person who does not perform tzedakah is equivalent to an idol worshiper.

This principle is affirmed also in the New Testament, which emphasizes that if we don’t give when we see a brother in material need, it is doubtful that the love of God truly dwells within us.

“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?”
1 John 3:17

Of course, the Lord rewards compassion and generosity. He promises that when we give to the poor and needy, the widows and orphans, **He will pay us back for what we have given.**

“Whoever is generous to the poor lends to the LORD, and He will repay him for his deed.”
Proverbs 19:17

Deuteronomy 26:18-19

¹⁸And the Lord has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, ¹⁹and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the Lord your God, as he promised.”

Deuteronomy 27:1-14

The Altar on Mount Ebal

27 Now Moses and the elders of Israel commanded the people, saying, “**Keep the whole commandment that I command you today.** ²And on the day you cross over the Jordan to the land that the Lord your God is giving you, *you shall set up large stones and plaster them with plaster.* ³And you shall write on them all the words of this law, when you cross over to enter the land that the Lord your God is giving you, a land flowing with milk and honey, as the Lord, the God of your fathers, has promised you. ⁴And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, on Mount Ebal, and you shall plaster them with plaster. ⁵And there you shall build an altar to the Lord your God, an altar of stones. You shall wield no iron tool on them; ⁶you shall build an altar to the Lord your God of uncut stones. And you shall offer burnt offerings on it to the Lord your

God, ⁷ and you shall sacrifice peace offerings and shall eat there, and you shall rejoice before the Lord your God. ⁸ And you shall write on the stones all the words of this law very plainly.”

Curses from Mount Ebal

⁹ Then Moses and the Levitical priests said to all Israel, “Keep silence and hear, O Israel: this day you have become the people of the Lord your God. ¹⁰ You shall therefore obey the voice of the Lord your God, keeping his commandments and his statutes, which I command you today.”

¹¹ That day Moses charged the people, saying, ¹² “**When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.** ¹³ **And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.** ¹⁴ And the Levites shall declare to all the men of Israel in a loud voice:

No Longer Under the Curse of the Law

Romans 6

Dead to Sin, Alive to God

⁶ What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

²³ **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

i.e. Acts 5:1-11

Ananias and Sapphira

¹ But a man named Ananias, with his wife Sapphira, sold a piece of property, ² and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. ³ But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? ⁴ While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.” ⁵ When Ananias heard these words, **he fell down and breathed his last.** And great fear came upon all who heard of it. ⁶ The young men rose and wrapped him up and carried him out and buried him.

⁷ After an interval of about three hours his wife came in, not knowing what had happened. ⁸ And Peter said to her, “Tell me whether you^[a] sold the land for so much.” And she said, “Yes, for so much.” ⁹ But Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” ¹⁰ **Immediately she fell down at his feet and breathed her last.** When the young men came in they found her dead, and they carried her out and buried her beside her husband. ¹¹ And great fear came upon the whole church and upon all who heard of these things.

Deuteronomy 27:15-26

¹⁵ “**Cursed be the man who makes a carved or cast metal image, an abomination to the Lord, a thing made by the hands of a craftsman, and sets it up in secret.** And all the people shall answer and say, ‘Amen.’

¹⁶ “**Cursed be anyone who dishonors his father or his mother.** And all the people shall say, ‘Amen.’

¹⁷ “**Cursed be anyone who moves his neighbor's landmark.** And all the people shall say, ‘Amen.’

¹⁸ “**Cursed be anyone who misleads a blind man on the road.** And all the people shall say, ‘Amen.’

¹⁹ “**Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.** And all the people shall say, ‘Amen.’

²⁰ “**Cursed be anyone who lies with his father's wife, because he has uncovered his father's nakedness.** And all the people shall say, ‘Amen.’

²¹ “**Cursed be anyone who lies with any kind of animal.** And all the people shall say, ‘Amen.’

²² “**Cursed be anyone who lies with his sister, whether the daughter of his father or the daughter of his mother.** And all the people shall say, ‘Amen.’

²³ “**Cursed be anyone who lies with his mother-in-law.** And all the people shall say, ‘Amen.’

²⁴ “**Cursed be anyone who strikes down his neighbor in secret.** And all the people shall say, ‘Amen.’

²⁵ “Cursed be anyone who takes a bribe to shed innocent blood.’ And all the people shall say, ‘Amen.’

²⁶ “Cursed be anyone who does not confirm the words of this law by doing them.’ And all the people shall say, ‘Amen.’

Galatians 6:7-9

⁷ Do not be deceived: God is not mocked, **for whatever one sows, that will he also reap.** ⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

⁹ And let us not grow weary of doing good, for in due season we will reap, if we do not give up.

Galatians 5

Christ Has Set Us Free

¹ For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

² Look: I, Paul, say to you that if you **accept circumcision**, Christ will be of no advantage to you. ³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴ You are severed from Christ, you who would be justified by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

⁷ You were running well. Who hindered you from obeying the truth? ⁸ This persuasion is not from him who calls you. ⁹ A little leaven leavens the whole lump. ¹⁰ I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is. ¹¹ But if I, brothers, **still preach circumcision**, why am I still being persecuted? In that case the offense of the cross has been removed. ¹² I wish those who unsettle you would emasculate themselves!

¹³ For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ¹⁴ For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”

¹⁵ But if you bite and devour one another, watch out that you are not consumed by one another.

Keep in Step with the Spirit

¹⁶ **But I say, walk by the Spirit, and you will not gratify the desires of the flesh.** ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ **But if you are led by the Spirit, you are not under the law.** ¹⁹ **Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.**

²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

²⁵ **If we live by the Spirit, let us also keep in step with the Spirit.** ²⁶ Let us not become conceited, provoking one another, envying one another.

Deuteronomy 28:1-29:9

Blessings for Obedience

28 “And if you FAITHFULLY OBEY THE VOICE OF THE LORD YOUR GOD, being careful to do all his commandments that I command you today, the Lord your God will set you high above all the nations of the earth. ² And ALL THESE BLESSINGS SHALL COME UPON YOU AND OVERTAKE YOU, if you obey the voice of the Lord your God. ³ Blessed shall you be in the city, and blessed shall you be in the field. ⁴ Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. ⁵ Blessed shall be your basket and your kneading bowl. ⁶ Blessed shall you be when you come in, and blessed shall you be when you go out.

⁷ **“The Lord will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. ⁸ The Lord will command the blessing on you in your barns and in all that you undertake. And he will bless you in the land that the Lord your God is giving you. ⁹ The Lord will establish you as a people HOLY to himself, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways. ¹⁰ And all the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of you. ¹¹ And the Lord will make you abound in prosperity, in the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the Lord swore to your fathers to give you. ¹² The Lord will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow. ¹³ And the Lord will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the Lord your God, which I command you today, being careful to do them, ¹⁴ and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.**

Curses for Disobedience

¹⁵ **“But if you WILL NOT OBEY THE VOICE OF THE LORD YOUR GOD or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. ¹⁶ Cursed shall you be in the city, and cursed shall you be in the field. ¹⁷ Cursed shall be your basket and your kneading bowl. ¹⁸ Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. ¹⁹ Cursed shall you be when you come in, and cursed shall you be when you go out.**

²⁰ **“The Lord will send on you curses, CONFUSION, and FRUSTRATION in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. ²¹ The Lord will make the PESTILENCE STICK to you until he has consumed you off the land that you are entering to take possession of it. ²² The Lord will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought and with blight and with mildew. They shall pursue you until you perish. ²³ And the heavens over your head shall be bronze, and the earth under you shall be iron. ²⁴ The Lord will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.**

²⁵ **“The Lord will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them.** And you shall be a horror to all the kingdoms of the earth. ²⁶ And your dead body shall be food for all birds of the air and for the beasts of the earth, and there shall be no one to frighten them away. ²⁷ The Lord will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. ²⁸ **The Lord will strike you with MADNESS and BLINDNESS and CONFUSION OF MIND,** ²⁹ and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you. ³⁰ You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. ³¹ Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. ³² Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless. ³³ A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, ³⁴ so that you are driven mad by the sights that your eyes see. ³⁵ The Lord will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head.

³⁶ **“The Lord will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone.** ³⁷ And you shall become a horror, a proverb, and a byword among all the peoples where the Lord will lead you away. ³⁸ You shall carry much seed into the field and shall gather in little, for the locust shall consume it. ³⁹ You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. ⁴⁰ You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. ⁴¹ You shall father sons and daughters, but they shall not be yours, for they shall go into captivity. ⁴² The cricket shall possess all your trees and the fruit of your ground. ⁴³ The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. ⁴⁴ He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail.

⁴⁵ **“All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the Lord your God, to keep his commandments and his statutes that he commanded you.** ⁴⁶ They shall be a sign and a wonder against you and your offspring forever. ⁴⁷ **Because you did not serve the Lord your God with joyfulness and gladness of heart, because of the abundance of all things,** ⁴⁸ therefore you shall serve your enemies whom the Lord will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you. ⁴⁹ The Lord will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, ⁵⁰ a hard-faced nation who shall not respect the old or show mercy to the young. , the increase of your herds or the young of your flock, until they have caused you to perish. ⁵¹ It shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil

⁵² “They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the Lord your God has given you. ⁵³ And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the Lord your God has given you, in the siege and in the distress with which your enemies shall distress you. ⁵⁴ The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left, ⁵⁵ so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns. ⁵⁶ The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, to her son and to her daughter, ⁵⁷ her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns.

⁵⁸ **“If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the Lord your God,** ⁵⁹ then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. ⁶⁰ And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you. ⁶¹ Every sickness also and every affliction that is not recorded in the book of this law, the Lord will bring upon you, until you are destroyed. ⁶² **Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the Lord your God.** ⁶³ And as the Lord took delight in doing you good and multiplying you, so the Lord will take DELIGHT in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it.

⁶⁴ “And the Lord will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. ⁶⁵ And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the Lord will give you there a trembling heart and failing eyes and a languishing soul. ⁶⁶ **Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life.** ⁶⁷ In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see. ⁶⁸ And the Lord will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.”

Teviah, the father in the movie *Fiddler on the Roof*, expressed this sentiment so humorously after his horse became lame just before the Sabbath: **“God, I know that we are Your chosen people, but ... couldn’t You choose someone else for a change?”**

There are some who follow Jesus the Messiah, but believe that it is our lot in life to suffer from these curses along with the rest of the world; however, the Word of God tells us differently:

“But if you are led by the Spirit, you are not under the law (but if you are not led by the Spirit you are held accountable by the law).” **Galatians 5:18**

“¹¹ For God shows no partiality.

God’s Judgment and the Law

¹² For all who have sinned without the law will also perish without the law, and **all who have sinned under the law will be judged by the law.** ¹³ For it is not the hearers of the law who are righteous before God, but the **doers of the law** who will be justified.” **Romans 2:11-13**

As covenant children of God, we are to enjoy His blessings on our lives if we are walking in obedience to His commandments.

The Covenant Renewed in Moab

29 These are the words of the covenant that the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant that he had made with them at Horeb.

² And Moses summoned all Israel and said to them: **“You have seen all that the Lord did before your eyes in the land of Egypt (the World), to Pharaoh and to all his servants and to all his land, ³ the great trials that your eyes saw, the signs, and those great wonders. ⁴ But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear. ⁵ I have led you **forty** years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. ⁶ You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the Lord your God. ⁷ And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them. ⁸ We took their land and gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. ⁹ Therefore keep the words of this covenant and do them, that you may prosper in all that you do.**”

forty – the number 40 has great significance in the Bible; in addition to repentance, it is associated with testing, judgment, renewal, and new beginnings.

All these and more have been given to us through the New Covenant, bought with the precious blood of the sinless Lamb of God, Jesus the Messiah!

Next Week’s Reading:

Week 47 - NITZAVIM (You Are Standing)
Deuteronomy 29:9 (10)–30:20; Isaiah 61:10–63:9; Romans 10:1–21 / VAYELECH (And He Went)
Deuteronomy 31:1–30; Hosea 14:1 (2)–9 (10); Joel 2:15–27; Micah 7:18–20; Isaiah 55:6–56:8; Romans 10:14–21