

Ki Tavo (when you enter in) Torah Portion 50 Deuteronomy 26:1-29:8

Background: This Torah portion is the seventh portion that takes place in the last five weeks of Moses' life. He is addressing the new generation before they go into the land. They will no longer have the visible cloud of יהוה's presence nor will they eat manna any longer. This book is often known as the second giving of the law or instructions from יהוה given to Moses. We are beginning to understand as Joan McNeal discovered that it is the document of the New Covenant. See the first Torah portion "Devarim" for a related article. The Torah portion does not say that יהוה told Moses to tell the people. It says Moses said unto the people, meaning this is Moses repeating what was given to him by יהוה during a previous time in the Wilderness. The two mountains Gerizim and Mount Ebal are in Shechem which means shoulder. Mount Gerizim is the mountain of the blessing and it is covered with many trees even today. Mount Ebal is the mountain of cursing and it does not have many trees on it. יהוה gave this sign to show us the difference in receiving the blessing or the curse. We choose whether we want to follow יהוה's commands or not. Our choice determines whether we are filled with blessings or we are under the curse.

Ki Tavo (כִּי תָבוֹא) = when you enter in

Events in this Torah portion:

- In the land they are to bring the First Fruits to the Kohen and make a declaration
- יהוה saved us from Laban and the Egyptians and gave us this land and I bring the fruits of the land in return and prostrate myself
- The tithe of the third and sixth year is given to Levites, proselytes, orphans and widows
- You shall declare "I have removed the holy things from the house and given them"
- Set up stones and inscribe all the words of the Torah on Mount Ebal and build an Altar
- This day you have become a people to יהוה
- Simeon, Levi, Judah, Issachar, Joseph and Benjamin shall pronounce the blessing from Mount Gerizim
- Reuben, Gad, Asher, Zebulun, Dan and Naphtali shall pronounce the curse from Mount Ebal
- The words of the curse and the words of the blessing

First Fruits Offering

Deuteronomy 26:1-4 And it shall be, when you come into the land which יהוה your Elohim gives you *for* an inheritance, and possess it, and dwell in it; 2 That you shall take of the **first** of all the **fruit of the earth**, which you shall bring of your land that יהוה your Elohim gives you, and shall put *it* in a **basket**, and shall go to the place which יהוה your Elohim shall choose to place His name there. 3 And you shall go to the priest that shall be in those days, and **say** to him, I profess this day to יהוה **your** Elohim, that I have come to the country which יהוה sware to our fathers to give us. 4 And the priest shall take the basket out of your hand, and set it down before the **Altar** of יהוה your Elohim.

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First = first, beginning, chief, head (s# 07225 ראשית) (ray-sheeth)

Fruit = fruit, produce, offspring (children) (s# 06529 פרי) (per-ray)

Basket = basket (s# 02935 סנא) (teh'-neh)

Say = to say, speak, utter (s# 0559 אמר) (aw-mar')

Altar = altar (s# 04196 מזבח) (miz-bay'-akh)

Stone Edition Chumash (page1069) To Hashem, your God. The bringer of the Bikkurim must say to the Kohen, "Hashem **your** God," a term that implies a special relationship between God and the Kohen, as if he were a king or a prophet [see, for example Joshua 1:9; I Samuel 12:19 and 15:15]. The Torah requires one to show such respect to the Kohen, even though he may be much inferior to his predecessors. The Bikkurim should be seen as a gift to God, and the Kohen as His representative (Sforno)

Comment: The Kohen places his hand under the one who is giving the offering and they both wave the basket before יהוה in all six directions. When they put the basket down before the Altar, it becomes a gift to the Kohen who helped him offer it. The Kohen also should recognize that the gift he has received at the Altar is from יהוה. The **giving back shows that they have received** the promises of יהוה. This is the way that Israel says thank you to יהוה. The giver must give what he knows is a gift worthy for the One who gave him the land and enabled him to grow food to support his family. The Aramean spoken of is **Laban. You shall rejoice with the Levite and proselyte (they shall partake of your food)**. Israel was told to bring of their first fruits to Jerusalem where יהוה would place His name, so they would recognize the blessings they had received were directly from Him. We all tend to think that things just happen and that we are fortunate or that the good things we receive are a result of all our hard work. Bringing first fruits causes us to realize that even though we worked and did all the right things, the blessings of the land can only come as a blessing from יהוה. If we turn away from following Him we will work even harder and receive much less. At present we are not in the land and there is not a Temple in Jerusalem where we could bring our first fruits, but we must recognize that every good and perfect gift comes from Him.

First Fruits

Deuteronomy 26:5-10 And you shall speak and say before יהוה your Elohim, An Aramean tried to destroy my forefather, and he descended to Egypt, and sojourned there, few in number, and there he became a nation,-- great, **strong**, and numerous: 6 And the Egyptians mistreated us and afflicted us, and laid on us hard bondage: 7 And when we cried to יהוה Elohim of our forefathers, יהוה heard our voice, and saw our affliction, and our travail, and our oppression: 8 And יהוה took us out of Egypt with a **strong hand**, and with an outstretched arm, and with **great awesomeness**, and with **signs**, and with **wonders**: 9 And He has brought us to this place, and has given us this land, *even* a land flowing with milk and honey. 10 And now, behold! I have brought the firstfruits of the ground, which You, have given me O יהוה. And You shall set it before יהוה your Elohim, and worship before יהוה your Elohim:

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Strong (mighty) = strong, stout, mighty (s# 02389 **חזק**) (khaw-zawk) This is the word that is said after finishing each book of Torah. **Chazak! Chazak! Venischazeik (Be Strong! Be Strong! and may we be strengthened!)**

Hand = hand (of man), strength, sign, wrist, side of land (s# 03027 **יד**) (yawd)

Great = great (large, number, intensity, importance) (s# 01419 **גדול**) (gadol)

Awesomeness = fear, reverence, terror (s# 04172 **מורא**) (mo-raw)

Signs = sign, signal, disturbing mark, banner, remembrance, warning, ensign, standard, miracle, proof (s# 0226 **אות**) (oth) Notice that this word is (**את**) (the first and last) with a nail (**ו**) in the middle of it. Messiah said He was the first and the last, the direct article and the greatest sign of all time is Messiah nailed to the tree.

Wonders = wonders, sign, miracle (s# 04159 **מופת**) (mo-faith) this word comes from s#03302 which means to be bright, beautiful or fair

And you shall speak and say before **יהוה** your Elohim.

First Fruits declaration

" An Aramean tried to destroy my forefather, and he descended to Egypt, and sojourned there, few in number, and there he became a nation, great, strong, and numerous: 6 And the Egyptians mistreated us and afflicted us, and laid on us hard bondage: 7 And when we cried to **יהוה** Elohim of our forefathers, **יהוה** heard our voice, and saw our affliction, and our travail, and our oppression: 8 And **יהוה** took us out of Egypt with a strong hand, and with an outstretched arm, and with great awesomeness, and with signs, and with wonders: 9 And He has brought us to this place, and has given us this land, *even* a land flowing with milk and honey. 10 And now, behold! I have brought the firstfruits of the ground, which You, have given me O **יהוה**."

The Altar is יהוה's proof that He owns the world. Men were not to use cut stones. They were to use uncut stones to prove that it is by **יהוה's** design. Elohim makes stones, they are all different sizes and shapes. Using stones instead of bricks which are made by man or stones that have been cut by man means we recognize that man can not improve on the work of **יהוה**. The Tree in the midst of the Garden of Eden was not allowed to be eaten from by Adam and Eve. This proves the Garden belongs to **יהוה** because He makes the rules. When they did eat of it, He cast them out of the Garden.

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The First and Second Tithe

Deuteronomy 26:12-15 When you have made an end of tithing all the tithes of your increase the third year, *which is* the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled; 13 Then you shall say before יהוה your Elohim, I have brought away the hallowed things out of *my* house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me: I have not transgressed Your commandments, neither have I forgotten *them*: 14 I have not eaten of them in my mourning, neither have I taken away *any* of them for *any* unclean *use*, nor given *any* of them for the dead: *but* I have listened to the voice of יהוה my Elohim, *and* 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 land which You have given us, as You sware to our fathers, a land that flows with milk and honey.

The First and Second Tithe Declaration

"I have brought away the hallowed things out of *my* house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me: I have not transgressed Your commandments, neither have I forgotten *them*: 14 I have not eaten of them in my mourning, neither have I taken away *any* of them for *any* unclean *use*, nor given *any* of them for the dead: *but* I have listened to the voice of יהוה my Elohim, *and* 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 land which You have given us, as You sware to our fathers, a land that flows with milk and honey."

Stone Edition of the Chumash (page 1071) **Tithes must be taken from crops, according to a three year cycle.** Every year, the first tithe is given to the Levite; during the first and second years, **maaser sheni, the second tithe, is taken. It has a degree of sanctity and must be eaten in Jerusalem.** During the third year, instead of the second tithe, a tithe known as **maaser ani**, the tithe of the poor, is taken. This cycle is repeated every three years, with the exception of the seventh (Shemittah) and the fiftieth (Yovel) years, when no tithes are required. By the day before Pesach of the year after each three year cycle, an owner must make sure that he has delivered all tithes to their proper destination, and then, on the last day of Pesach of the fourth and seventh years, he recites the confession in this passage (Deut 26:13-15). It is preferable to recite it at the Temple before יהוה but it may be recited anywhere.

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Seven Year Tithe Cycle

1st Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before יהוה
2nd Year	First tithe given to the Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before יהוה
3rd Year	No tithe given in Jerusalem	Tithe to the poor & Levites given in each city (maaser ani) Each person must have delivered the tithe to the storehouse a day before Passover of the 4th year and then they are to repeat the declaration Deuteronomy 26:12-15 that they have removed the tithe and given it to the storehouse for the poor and the Levite that lives in their town
4th Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before יהוה
5th Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before יהוה
6th Year	No tithe given in Jerusalem	Tithe to the poor & Levites given in each city (maaser ani) Each person must have delivered the tithe to the storehouse a day before Passover of the 4th year and then they are to repeat the declaration Deuteronomy 26:12-15 that they have removed the tithe and given it to the storehouse for the poor and the Levite that lives in their town
7th Year	No Harvest and No Tithe Crops are eaten in the field by everyone	Crops are eaten in the field by everyone, No Harvest and No Tithe

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The second tithe on years that it is taken to Jerusalem it is to be eaten within the walls of the city. The one who brings it invites friends, Levites and strangers to eat this meal with him before Adonai. It can not be eaten when a person is in mourning for the death of a relative or when a person is in a state of uncleanness.

Related Scripture: 2nd tithe eaten in Jerusalem years 1, 2, 4 & 5

Deuteronomy 14:22-28 You shall truly tithe all the increase of your seed, that the field brings forth year by year. 23 And **you shall eat before יהוה your Elohim, in the place which He shall choose to place His name there, the tithe of your grain, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear יהוה your Elohim always.** 24 And if the way is too long for you, so that you are not able to carry it; *or* if the place is too far from you, which יהוה your Elohim shall choose to set His name there, when יהוה your Elohim has blessed you: 25 Then you shall **turn it into money**, and bind up the money in your hand, and shall go to the place which יהוה your Elohim shall choose: 26 And you shall use that money for whatever your soul desires after, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your soul desires: and you shall eat there before יהוה your Elohim, and you shall rejoice, you, and your household, 27 And the Levite that *is* within your gates; you shall not forsake him; for he has no part nor inheritance with you. 28 **At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay it up within your gates:**

Related Scripture: Levites and Priest Transport 1st Tithes to Jerusalem

Nehemiah 10:35-39 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, to the House of יהוה: 36 Also the firstborn of our sons, and of our cattle, as *it is* written in the Torah, and the firstlings of our herds and of our flocks, to bring to the house of our Elohim, to the Priests that minister in the house of our Elohim: 37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, to the Priests, to the chambers of the house of our Elohim; and the tithes of our ground to the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And the **Priest the son of Aaron shall be with the Levites, when the Levites take tithes:** and the **Levites shall bring up the tithe of the tithes to the house of our Elohim**, to the chambers, to the treasure house. 39 For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine, and the oil, to the chambers, where are the vessels of the sanctuary, and the Priests that minister, and the porters, and the singers: and we will not forsake the house of our Elohim.

Related Scripture: Kings Controlled the Temple Treasury

1 Kings 15:14-19 But the high places were not removed: nevertheless Asa's heart was perfect with יהוה all his days. 15 And he brought in the things which his father had dedicated, and the things which he had dedicated, into the house of יהוה, silver, and gold, and vessels. 16 And there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. 18 Then **Asa took all the silver and the gold that were left in the**

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treasures of the house of יהוה, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, 19 *There is* a league between me and you, *and* between my father and your father: behold, I have sent to you a present of silver and gold; come and break your league with Baasha king of Israel, that he may depart from me.

Israel will be His special people

Deuteronomy 26:16-19 This day יהוה your Elohim has commanded you to do these statutes and judgments: you shall therefore **keep and do them with all your heart**, and with all your soul. 17 You have declared יהוה this day to be your Elohim, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to listen to His voice: 18 And יהוה has declared to you this day to be His **peculiar people**, as He has promised you, and that *you* should keep all His commandments; 19 And **to make you high above all nations** which He has made, in praise, and in name, and in honor; and that you may be a holy people to יהוה your Elohim, as He has spoken.

Peculiar = peculiar, proper, good, special, shut up wealth (s# 05459 סגלה) (seg-ool-law')

Hand = a people, congregation, tribe, flock, nation (s# 05971 עם) (am)

Comment: These verses are confirming the relationship between יהוה and His people. If they keep all that He has commanded them as the desire of their heart, to walk in all His ways, then they will be a people that He will exalt above all nations and a people of all the earth. This is earnest desire to have a people unto Himself that He will bless and show the nations so that they will desire to come under the Covenant with Israel and be blessed as well. They became His "Am seg-ool-law." If we obey Him and we are careful to keep all His commandments and seek to please Him then we too can become His "Am seg-ool-law."

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Stones erected in the Jordan and on the bank

Deuteronomy 27:1-10 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. 2 And it **shall be** on the day when you shall pass over Jordan to the land which **יהוה** your Elohim gives you, that you shall set up great stones, and plaster them with plaster: 3 And you shall write on them all the words of this Torah, when you are passed over, that you may go into the land which **יהוה** your Elohim gives you, a land that flows with milk and honey; as **יהוה** Elohim of your fathers has promised you. 4 Therefore it shall be when you are gone over Jordan, *that* you shall set up these **stones**, which I command you this day, in mount **Ebal**, and you shall **plaster** them with plaster. 5 And there you shall build an Altar to **יהוה** your Elohim, an Altar of stones: you shall not lift up *any iron tool* on them. 6 You shall build the Altar of **יהוה** your Elohim of whole stones: and you shall offer Burnt Offerings on it to **יהוה** your Elohim: 7 And you shall offer Peace Offerings, and shall eat there, and rejoice before **יהוה** your Elohim. 8 And you shall write on the stones all the words of this Torah very plainly. 9 And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and **Obey**, O Israel; this day you have become the people of **יהוה** your Elohim. 10 You shall therefore obey the voice of **יהוה** your Elohim, and do His commandments and His statutes, which I command you this day.

Become (shall be) = to be, become, come to pass (s# 01961 **היה**) (haw-yaw)

Stones = stones, rocks (s# 068 **אבן**) (eh'-ben) contraction of father and son

Ebal = bald, bare, stone mountain of cursing (s# 05858 **עיבל**) (ay-bawl)

Plaster = lime, whitewash made by burning bones (s# 07875 **שיד**) (sheed)

Obey = obey, hear, obedient, proclaim, witness (s# 08085 **שמע**) (shaw-mah')

The Tribes of Blessing & Tribes of Cursing

Deuteronomy 27:11-13 And Moses charged the people the same day, saying, 12 These shall stand on mount **Gerizim** to bless the people, when you are gone over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: 13 And these shall stand on mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

Gerizim = Plural of unused noun, cut up (rocky), mountain (s# 01630 **גרזים**) (gher-ee-zeem')

Comment: Mount Gerizim and Mount Ebal are located near the city of Shechem (meaning shoulder) in the present land of Israel on the west side of the Jordan. When one faces East which is the blessed direction, then Mount Gerizim would be on the right hand of blessing and Mount Ebal would be on the left hand of cursing. Those who stood on Gerizim responded to the blessings, those on Mt. Ebal to the cursings, as these were spoken “with a loud voice” by the Levites. Interestingly the northern kingdom of Israel turned away from the Torah and was scattered among the nations. The nation of Judah also turned away from the commandments and was sent into captivity in Babylon, but returned to the Torah and were returned to their land. They turned away from the Torah again and were in bondage under the Roman government and

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were scattered to the world for nearly two thousand years before they established the modern Jewish nation of Israel.

North = hidden, north, dark (gloomy and unknown), wind (s# 06828 צפן) (tsaw-fone')

South = parched, south, negev, occasionally Egypt (s# 05045 נגב) (neh'-gheb)

East = the forward part, East, in front, eastward (s# 06926 קדמה) (kid-maw')

The Curse comes from Disobedience

Deuteronomy 27:14-26 And the Levites shall speak, and say to all the men of Israel with a loud voice, 15 Cursed *is* the man that makes *any* graven or molten image, an abomination to יהוה, the work of the hands of the craftsman, and puts *it* in *a* secret *place*. And all the people shall answer and say, Amen. 16 Cursed *is* he that sets light by his father or his mother. And all the people shall say, Amen. 17 Cursed *is* he that removes his neighbor's landmark. And all the people shall say, Amen. 18 Cursed *is* he that makes the blind to wander out of the way. And all the people shall say, Amen. 19 Cursed *is* he that perverts the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. 20 Cursed *is* he that lies with his father's wife; because he uncovers his father's skirt. And all the people shall say, Amen. 21 Cursed *is* he that lies with any manner of beast. And all the people shall say, Amen. 22 Cursed *is* he that lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. 23 Cursed *is* he that lies with his mother in law. And all the people shall say, Amen. 24 Cursed *is* he that strikes his neighbor secretly. And all the people shall say, Amen. 25 Cursed *is* he that takes reward to slay an innocent person. And all the people shall say, Amen. 26 Cursed *is* he that confirms not *all* the words of this Torah to do them. And all the people shall say, Amen.

Robe (skirt) = wing, extremity, edge, border, skirt (s# 03671 כנף) (kaw-nawf)

The Blessing comes from Obedience

Deuteronomy 28:1-7 And it shall come to pass, if you shall listen diligently to the voice of יהוה your Elohim, to observe and to do all his commandments which I command you this day, that יהוה your Elohim will set you on high above all nations of the earth: 2 And all these blessings shall come on you, and overtake you, if you shall listen to the voice of יהוה your Elohim. 3 Blessed shall you *be* in the city, and blessed shall you *be* in the field. 4 Blessed shall *be* the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your ox, and the flocks of your sheep. 5 Blessed shall *be* your basket and your stores. 6 Blessed shall you *be* when you come in, and blessed shall you *be* when you go out. 7 יהוה shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways.

Listen = hear, listen, understand, obey (s# 08085 שמר) (shaw-mah')

Observe = keep, guard, observe, hedge about with thorns (s#08104 שמר)(shaw-mar')

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(spelled the same as **shama** but different vowels)

Perform (do) = to do, fashion, accomplish (s# 06213 עשה) (aw-saw)

Make (cause) = give, set, put (s# 05414 נתן) (naw-than)

Come in = to go in, come, go (s# 0935 בא) (bo)

Go out = to go out, come out, exit (s# 03318 יצא) (yaw-tsaw')

Head = head, first, chief (s# 07218 ראש) (roshe)

Tail = tail as in flapping (s# 02180 זנב) (zaw-nawb')

Comment: Blessing for obedience The **Blessings will chase you and seek you out.** We have יהוה's word on it. We don't have to have faith and plead with יהוה for Him to help us to make it through life. **Obey** and He has promised that He will send the blessings into every area of our lives. Today this is the best kept secret in all of Christianity.

Stone Edition Chumash (page 1076) Verse six: Blessed shall you be when you **come in and when you go out.** Rashi says this means you shall be as free of sin when you leave the world as when you came in.

Related Scripture: Purpose of the Torah is that We might live

Deuteronomy 4:1-4: Now therefore listen, O Israel, to the statutes and to the judgments, which **I teach you, for to do them, that you may live,** and go in and possess the land which יהוה Elohim of your fathers gives you. 2: **You shall not add to the word** which I command you, **neither shall you diminish anything from it,** that you may keep the commandments of יהוה your Elohim which I command you. 3: Your eyes have seen what יהוה did because of Baal-peor: for all the men that followed Baal-peor, יהוה your **Elohim has destroyed them from among you.** 4: **But you that cleaved to יהוה your Elohim are alive every one of you this day.**

Comment: I believe Deuteronomy 4:4 will be repeated to those who live through the tribulation and the Greater Exodus before they enter the land.

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The Blessing comes from Obedience

Deuteronomy 28:8-14 יהוה shall command the **blessing** on you in your **storehouses**, and in all that you set your hand to; and He shall bless you in the land which יהוה your Elohim gives you. 9 יהוה shall establish you a holy people to Himself, as He has sworn to you, if you shall keep the commandments of יהוה your Elohim, and walk in His ways. 10 And all people of the earth shall see that you are called by the name of יהוה; and they shall be afraid of you. 11 And יהוה shall make you **abundant** in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which יהוה swore to your fathers to give you. יהוה shall open to you His good **treasure**, the heaven to give the rain to your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow. 13 And יהוה shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you listen to the commandments of יהוה your Elohim, which I command you this day, to observe and to do *them*: 14 And you shall not go aside from any of the words which I command you this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

Blessing = benediction, prosperity, blessing, present (s# 01293 ברכה) (ber-aw-kaw')

Storehouses = from root meaning to heap together, barn, (only in plural) (s# 0618 אסם) (aw-sawm')

Storehouse (treasure) = treasure, storehouse (s# 0214 אוצר) (o-tsawr') from s#0686 depository, armory, cellar, garner

Abundant = to exceed, excel, to abound, preserve, plenteous (s# 03498 יתר) (yaw-thar') **Treasure** = depository, armory, cellar, garner, storehouse, treasure (s# 0214 אוצר) (o-tsaw')

Related Scripture: יהוה Inhabits the Praise of Israel

Psalms 22:3 But you *are* holy, O you that **inhabits the praises of Israel**.

Related Scripture: Fear of יהוה will cause us to obey

Proverbs 9:10 The fear of יהוה *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

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Disobedience brings curses

Deuteronomy 28:15-24 But it shall come to pass, if you will not listen to the voice of יהוה your Elohim, to **observe** to **perform** all His commandments and His statutes which I command you this day; that all these **curses** shall come on 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 store. 18 Cursed shall be the fruit of your body, and the fruit of your land, the increase of your ox, and the flocks of your sheep. 19 Cursed shall you be when you come in, and cursed shall you be when you go out. 20 יהוה shall send on you **cursing**, **confusion**, and **rebuke**, in all that you set your hand to do, until you are destroyed, and until you perish quickly; because of the wickedness of your doings, that you have forsaken Me. 21 יהוה shall make the **pestilence** cleave to you, until He has consumed you from off the land, where you go to possess it. 22 יהוה shall strike you with a **consumption**, and with a fever, and with an **inflammation**, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue you until you perish. 23 And your heaven that is over your head shall be brass, and the earth that is under you shall be iron. 24 יהוה shall make the rain of your land powder and dust: from heaven shall it come down on you, until you are destroyed.

Accursed (cursed) = execrate, bitterly cursed (s# 0779 ארר) (aw-rar')

Observe = keep, guard, observe, hedge about with thorns (s#08104 שמר)(shaw-mar')

Perform (do) = to do, fashion, accomplish (s# 06213 עשה) (aw-saw)

Curses = curse, vilification, execration (s# 07045 קללה) (kel-aw-law)

Cursing = condemn as hateful or abominable, declare as accursed, curse (s# 3994 מארה)
(meh-ay-raw')

Confusion = confusion, destruction, tumult (s#04103 מהומה) (meh-hoo-maw')

Rebuke = reproof (s# 04045 מגערת) (mig-eh'-reth)

Pestilence = pestilence, sense of destroying, murrain, plague (s# 01698 דבר) (deh'-ber)

Consumption = emaciation (s# 04045 שחפת) (shakh-eh'-feth)

Inflammation = burning fever (s# 01816 דלקת) (dal-lek'-keth)

Deuteronomy 28:20 יהוה will send in your midst **attrition**, **confusion** and **worry**, in your every undertaking that you will do until you are destroyed and until you quickly perish because of all the evil of your deeds for having forsaken Me.

Comment: The three words in verse 20 are **cursing**, **confusion** and **rebuke**. All these three problems are a result of a person or a nation who knew at one time the will of יהוה and then turned away from it. This condition can and has happened to those who learn the truth of Torah and then turn back to their previous ways. I have personally seen several people who were studying and following Torah for some time but then fell back to their friends in the church and no longer understood simple things of the Torah. They had confusion placed on them as this

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verse describes. I had great concern for them, because I did not know if there was a way out of this condition. I wondered if the verse in Hebrews stated that there was no return from this condition. I am glad to say that I have seen several but not all return after years of confusion. It is a fearful thing to lose understanding with the possibility of not being able to return. Be very careful to obey the things that you know to be the will of **יהוה**. Do not compromise what you know is truth to go along with friends.

Related Scripture: Can they return?

Hebrews 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

Comment: The following is a condensed reading of the details of the curse that Israel would face when they failed to keep the Covenant. All those who call themselves the people of **יהוה** are also bound in this Covenant. We are becoming more accountable each day as we understand more of His word and as He brings us closer to Him for protection as the days of trouble approach. Turning back to false doctrine will lead to our destruction, the only way to life is to seek Him with all our heart. We need to understand the severity of the curse that has taken place to help us to know how foolish it is to say "He knows my heart" and therefore nothing bad will ever happen to me. Many also believe foolishly that "My God would never allow His bride to go through hard times or the tribulation." All these curses have happened to the people of Israel throughout the centuries even though they are His chosen people.

The Curse for disobedience

1. Graven or molten image
2. degrades father or mother
3. moves boundary marker (the border of Gaza has been moved)
4. causes blind to go astray
5. perverts justice for proselyte, orphan or widow
6. lies with father's wife
7. lies with an animal
8. lies with sister
9. lies with mother-in-law
10. strikes his fellow in secret
11. paid killer
12. Anyone who will not uphold the words of this Torah

Anyone who does not uphold this Torah is under the curse.

All these sins are committed in secret. If you keep **יהוה**'s commands in secret when no one else knows, then you are very likely to keep His commands when people do know what you are doing.

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Curse for Disobedience

Deuteronomy 28:25-29 יהוה shall cause you to be defeated before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed to all the kingdoms of the earth. 26 And your carcass shall be meat to all fowls of the air, and to the beasts of the earth, and no man shall shoo *them* away. 27 יהוה will strike you with the **blotch** of Egypt, and with the **hemorrhoids**, and with the **scab**, and with the **itch**, that you can not be healed. 28 יהוה shall strike you with madness, and blindness, and astonishment of heart: 29 And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall only be oppressed and spoiled forevermore, and no man shall **save** you.

Blotch = boil, inflamed, spot, eruption, leprosy (s# 07822 שחין) (shekh-een)

Hemorrhoids = tumors, hemorrhoids, piles (s# 02914 טחר) (tekh-ore)

Scab = itch, scab (s# 01618 גרב) (gaw-rawb)

Itch = itch, eruptive, disease (s# 02775 חרס) (khar'-saw)

Save = to be open wide or free, bring salvation (s# 03467 ישע) (yaw-shah')

If we fail to return to the Covenant things get worse

Deuteronomy 28:30-34 You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell in it: you shall plant a vineyard, and shall not gather its grapes. 31 Your ox *shall be* slain before your eyes, and you shall not eat of it: Your donkey *shall be* violently taken away from before your face, and shall not be restored to you: your sheep *shall be* given to your enemies, and you shall have none to rescue *them*. 32 Your sons and your daughters *shall be* given to another people, and your eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in your hand. 33 The fruit of your land, and all your labors, shall a nation which you do not know eat up; and you shall be only oppressed and crushed always: 34 So that you shall go mad for the sight of your eyes which you shall see.

Comment: Betroth a woman, build a house, plant a vineyard : These are the very things that a man was excused from a battle for, so that he would not die and another man enjoy what he longed for. If we do not obey the Torah then even this safeguard will be taken away. We see from the following table that the blessing that was given for obedience is completely taken away if a person or a nation turns away from following יהוה with one unusual exception. The Phrase "**the fruit of your cattle**" is not mentioned in the curse. We can see from the definitions below that this word that was translated as "**cattle**" can also be related to family. This could be related to generational curses that must be confessed. Daniel prayed asking forgiveness for his sins and the sins of his forefathers.

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Related Scripture: Our Sins and the sins of our forefathers

Daniel 9:3-23 And I set my face to Adonai Elohim, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed to יהוה my Elohim, and made my confession, and said, O Adonai, the great and dreadful Elohim, keeping the Covenant and mercy to them that love Him, and to them that keep His commandments; 5 **We** have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and from Your judgments: 6 Neither have **we** listened to Your servants the prophets, which spoke in Your name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Adonai, righteousness *belongs* to You, **but to us confusion of faces**, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, *that are* near, and *that are* far off, through all the countries where You have driven them, because of their trespass that they have trespassed against You. 8 O Adonai, to us *belongs* confusion of face, to our **kings**, to our **princes**, and to our **fathers**, because we have sinned against You. 9 To Adonai our Elohim *belong* mercies and forgiveness, though we have rebelled against Him; 10 Neither have we obeyed the voice of יהוה our Elohim, to walk in His Torah, which He set before us by His servants the prophets. 11 Yes, **all Israel have transgressed Your Torah, even by departing, that they might not obey Your voice; therefore the curse is poured on us**, and the oath that *is* written in the Torah of Moses the servant of Elohim, because we have sinned against Him. 12 And He has confirmed His words, which He spoke against us, and against our judges that judged us, by bringing on us a great evil: for under the whole heaven has not been done as has been done on Jerusalem. 13 *As it is* written in the Torah of Moses, all this evil has come on us: yet we made not our prayer before יהוה our Elohim, that we might turn from our iniquities, and understand Your truth. 14 Therefore has יהוה watched on the evil, and brought it on us: for יהוה our Elohim *is* righteous in all His works which He does: for we did not obey His voice. 15 And now, O Adonai our Elohim, that has brought Your people forth out of the land of Egypt with a mighty hand, and has got You renown, as at this day; we have sinned, we have done wickedly. 16 O Adonai, according to all Your righteousness, I ask You, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain: **because for our sins, and for the iniquities of our fathers**, Jerusalem and Your people *have become* a reproach to all *that are* about us. 17 Now therefore, O our Elohim, hear the prayer of Your servant, and his supplications, and cause Your face to shine on Your sanctuary that is desolate, for Adonai's sake. 18 O my Elohim, incline Your ear, and hear; open Your eyes, and behold our desolations, and the city which is called by Your name: for we do not present our supplications before You for our righteousness, but for Your great mercies. 19 O Adonai, hear; O Adonai, forgive; O Adonai, listen and do; defer not, for Your own sake, O my Elohim: for Your city and Your people are called by Your name. 20 And **while I was speaking, and praying, and confessing my sin and the sin of my people Israel**, and presenting my supplication before יהוה my Elohim for the holy mountain of my Elohim; 21 Yes, while I *was* speaking in prayer, even the man Gabriel, who I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding. 23 At the beginning of your supplications the commandment came forth, and I am come to show *you*; for you *are* greatly beloved: therefore understand the matter, and consider the vision.

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Comment: We see that Daniel confessed his sins and the sins of his fathers and fellow country men. His prayer was necessary to break the curse that is poured on the people of Elohim that turn away from following the commands that were written in the Torah of Moses. They did not obey and went from being **blessed** to being **cursed**. Blessings come from obedience and curses come from disobedience. We and our fathers have broken the Covenant and have been under the curse. We did not understand this until recently but that does not change what is written. We must pray as Daniel did and confess our sins, and for the iniquities of our fathers and ask for יהוה's great mercy to bring us back into the blessing as we obey the commandments of the Torah.

Curse = curse, cursing, execration, oath, swearing (Strong's #423 אלה) Pronounced "aw-lah" This Hebrew word is pronounced like the name of the god of Islam

Daniel 9:11 says that because we have not kept the commandments of our Creator and have turned away from following His commandments a **curse** is poured out on us. This curse began on September 11, 2001 referred to as 9:11 when the World Trade Centers were destroyed by men who served "**Alah**" Many churches opened their doors when this happened but the return to following God's ways was short lived. Now Gay rights are celebrated along with many other abominations. We are no longer even a Christian nation. This Hebrew word for curse is pronounced "aw-lah" This is the same sound as the name of the Islamic god.

Compare the Blessing to the first part of the Curse

28:3a Blessed <i>shall you be</i> in the city,	28:16a Cursed <i>shall you be</i> in the city
28:3b blessed <i>shall you be</i> in the field	28:16b cursed <i>shall you be</i> in the field
28:4a Blessed <i>shall be</i> the fruit of your body	28:18a Cursed <i>shall be</i> the fruit of your body
28:4b (blessed) fruit of your ground, and the <u>fruit of your cattle</u> , the increase of your kine, and the flocks of your sheep.	28:18b (cursed) the fruit of your land, the increase of your kine, and the flocks of your sheep.
28:5a Blessed <i>shall you be</i> when you come in	28:19a Cursed <i>shall you be</i> when you come in
28:5b blessed <i>shall you be</i> when you go out	28:19b cursed <i>shall you be</i> when you go out

fruit of your cattle This is the only phrase that is not reflected in the curse.

Fruit = fruit (lit. or fig.), bough, reward (s# 6529 פרי) (per-ee')

Cattle = from unused root to be mute, dumb, beast (large with four legs), animal, beast, cattle (s# 929 בהמה) (be-hay-maw')

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Kine = a family, (sense of taming or yoking), ox, cow, kine (s# 504 אֵלֶף) (eh-lef')

Land/Ground = soil, country, earth, ground, husband, land (s# 127 אֲדָמָה) (ad-aw-maw')

Comment: The only other word that is different in the blessing and the curse is the word translated **land** in Deuteronomy 28:18b and **ground** in Deuteronomy 28:4b. However both of these words are translated from the same Hebrew word **adamah** which is Strong's number 127 (אֲדָמָה) which is translated in other places as soil, country, earth, ground, husband, land.

Bad health and ridicule

Deuteronomy 28:35-37 יהוה shall strike you in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of your foot to the top of your head. 36 יהוה shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known; and there shall you serve other gods, wood and stone. 37 And you shall become an **astonishment**, a **proverb**, and a **byword**, among all nations where יהוה shall lead you.

Astonishment = consternation, desolate, waste, ruin (s# 8047 שָׁמָה) (sham-maw')

Proverb = byword, parable, proverb, simile (sa an adage, poem) (s# 4912 מִשַׁל) (maw-shawl')

Byword = something pointed at, a gibe, taunt (s# 8148 שֵׁנִינָה) (shen-ee-naw')

Related Scripture: We will understand in the latter days

Jeremiah 23:20 The anger of יהוה shall not return, until He has executed, and till He has performed the thoughts of His heart: **in the latter days you shall consider it perfectly.**

Historical Events (יהוה will lead your king to a nation you never knew.)

Deuteronomy 28:36 This verse is describing an event that happened hundreds of years later to two brothers, Hyrcanus and Aristobulos who were fighting to become king after their mother the queen of Israel was in a weakened state and was unable to rule. They foolishly appealed to the Romans for help. The Romans were quick to place the weaker brother, Hyrcanus and Antipater (coregents) as king and took Aristobulos to Rome in chains. He was held captive until he escaped to return to Israel. He organized an army and tried to drive the Romans from the land. He was recaptured and brought back to Rome. Seven years later when Caesar and Pompey's armies fought each other to rule Rome, Caesar quickly took the city of Rome and all of Italy but the far reaches of the empire were held by Pompey. Caesar decided to put Aristobulos in charge of two Roman Legions to reconquer Israel from Pompey's hands. Before Aristobulos reached the shores of Israel he was poisoned to death by those loyal to Pompey. Antipater knew he was in trouble since he was loyal to Pompey. He learned that

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Caesar was besieged in Alexandria by Pompey so he took 3,000 Jewish soldiers and came to Caesar's aid. Later when Antiper and Hyrcanus appeared before him to claim their reward for helping him in battle Caesar decided to make Antiper king and make Hyrcanus, Nasi and High Priest. Antiper was the father of Herod the Great. He was an Edomite Jew (Jew by forced conversion not by birth) Hyrcanus was more interested in becoming High Priest. Hyrcanus was later killed by Herod even after he had helped him to escape execution for killing many priests. These two men Hyrcanus and Aristobulos were the last of the Hasmonean family. This is the family that we refer to as the Maccabees that defeated Antiochus Ephimees. The celebration of this victory is the festival of Chanukah.

Reference: History of the Jewish People Second Temple Period :Mesorah Publishing Co.

The Curses

21 יהוה will attach a plague to you
22 swelling lesions, fever, burning heat, thirst, sword, wind blasts, withering
23 heavens will be as copper land as iron
24 rain will be as dust
25 will be struck down before enemies
26 carcass will be fed to birds and animals
27 you will have wet & dry boils & hemorrhoids
28 madness, blindness, confounding heart
29 be as blind, not succeed, cheated, robbed with no savior
30 your bride, house & vineyard given away
31 ox, donkey & flocks given to enemies and have no savior
32 sons and daughters given away
33 foreign nation will eat your crops

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34 you will go mad
35 boils on knees, legs, head & feet
36 you and your king into exile to work for idols
37 you will be spectacle to others
38 you will plant much but harvest little
39 you will plant vineyards but worms will eat them
40 olives will fall before they ripen
41 sons and daughters go into captivity
42 all crops the locust will eat
43 strangers will grow stronger, you will grow weaker
44 strangers will be over you
45 these curses will overtake you and destroy you because you did not listen to the voice of יהוה to obey His commands
46-47 The plagues will be a sign to others because you did not serve יהוה with gladness when things were good
48 you will serve enemies in hunger, thirst, nakedness with an iron yoke on your neck till death
49 יהוה will bring enemies from the end of the earth
50 brazen nation who cares not for old or young
51 it will devour animals, crops, grain, wine, oil until you perish
52 it will destroy your great walled cities
53 you will eat your children in the siege

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54-55 man will not share when he eats his child with his other children or wife
56-57 wife will not share her afterbirth that she eats with her husband or children
58-59 If you will not be careful to perform all the words of this Torah that are written in this book to fear this honored and awesome Name: יהוה your Elohim 59 then יהוה will make extraordinary your blows and the blows of your offspring - great and faithful blows and evil and faithful illnesses
60 He will bring back on you all the suffering of Egypt
61 illness and blows that are not listed in the Torah יהוה will bring on you
62 you will be left few in number
63 יהוה will rejoice to destroy you
64 יהוה will scatter you to the ends of the earth to work for gods of stone & wood
65 you will be fearful with trembling heart, longing eyes & suffering soul
66 you will be fearful night and day
67 in the morning you will wish it was the previous night, in the evening you will wish it was the previous morning
68 יהוה will return you in ships to Egypt as slaves but no one will buy you

Plant but have little return

Deuteronomy 28:38-40 You shall carry much seed out to the field, and shall gather *very* little in; for the locust shall consume it. 39 You shall plant vineyards, and dress *them*, but shall neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them. 40 You shall have olive trees throughout all your borders, but you shall not anoint *yourself* with the oil; for your olive shall cast *their fruit*.

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Children go into captivity, strangers increase and you decrease

Deuteronomy 28:41-47 You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity. 42 All your trees and fruit of your land the locust shall consume. 43 The stranger that *is* with you shall get up above you very high; and you shall come down very low. 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 Moreover all these curses shall come on you, and shall pursue you, and overtake you, till you are destroyed; because you did not listen to the voice of יהוה your Elohim, to keep His commandments and His statutes which He commanded you: 46 And they shall be on you for a sign and for a wonder, and on your seed forever. 47 Because you served not יהוה your Elohim with joyfulness, and with gladness of heart, for the abundance of all *things*;

Enemies shall come from distant lands

Deuteronomy 28:48-53 Therefore shall you serve your enemies which יהוה shall send against you, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron on your neck, until he has destroyed you. 49 יהוה shall bring a nation against you from far, from the end of the earth, *as swift* as the eagle flies; a nation whose tongue you shall not understand; 50 A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: 51 And he shall eat the fruit of your cattle, and the fruit of your land, until you are destroyed: which *also* shall not leave you *either* grain, wine, or oil, *or* the increase of your oxen, or flocks of your sheep, until he has destroyed you. 52 And he shall besiege you in all your gates, until your high and fenced walls come down, that you trusted, throughout all your land: and he shall besiege you in all your gates throughout all your land, which יהוה your Elohim has given you. 53 And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which יהוה your Elohim has given you, in the siege, and in the straitness, where your enemies shall distress you:

Comment: This is speaking of Rome whose sign was the Eagle. Vespasian came against Israel as the general of the Roman legions during their war against Israel. The emperor of Rome died at this time and Vespasian was called back to Rome to become the new emperor. His son Titus continued the assault against Jerusalem and burned it including the Temple. He entered the Holy of Holies and commented that it was empty. The Ark of the Covenant and other articles were hidden before the destruction of the first Temple by the Babylonian.

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People will eat their children

Deuteronomy 28:54-57 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: 55 So that he will not give to any of them of the flesh of his children who he shall eat: because he has nothing left to him in the siege, and in the straitness, of his enemies shall distress you in all your gates. 56 The tender and delicate woman among you, which would not adventure to set the sole of her foot on the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, 57 And toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, that your enemy shall distress you in your gates.

יהוה Will send great diseases

Deuteronomy 28:58-63 If you will not observe to do all the words of this Torah that is written in this book, that you may fear this glorious and fearful name, **יהוה** your Elohim; 59 Then **יהוה** will make your plagues wondrous, and the plagues of your seed, *even* great plagues, and of long continuance, and exceeding sicknesses, and of long continuance. 60 Moreover He will bring on you all the diseases of Egypt, which you were afraid of; and they shall cleave to you. 61 Also every sickness, and every plague, which *is* not written in the book of this Torah, those will **יהוה** bring on you, until you are destroyed. 62 And you shall be left few in number, where you were as the stars of heaven for multitude; because you would not obey the voice of **יהוה** your Elohim. 63 And it shall come to pass, *that* as **יהוה** rejoiced over you to do you good, and to multiply you; so **יהוה** will rejoice over you to destroy you, and to bring you to nought; and you shall be removed from off the land where you go to possess it.

SARS (Severe Acute Respiratory Syndrome) is encoded in Deuteronomy 28:58-63 in the Torah Codes, EDLS (Equal Distance Letter Spacing). EDLS is explained in the article "**Torah Tools and Tips**" in the Genesis Notebook. This disease is a result of disobeying this portion of Scripture.

The Torah Code shows that the disease is really a curse from Elohim. It indicates that it started in China in the year 2002, it would affect tourists, to put on masks. Since China does not allow the word of **יהוה** to enter, He will allow the disease to enter. The codes also show the remedy to the disease is to allow **יהוה's** word to enter.

The Hebrew word for health and lungs is the same word **בית**

SARS in the lungs: **The virus are a wonder from Me - since 2002**

דלקת האסי יתית בריאות מתשסג המ וירוס פלא מאתי

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Description of the inflammation in the lungs:

From the sickness of inflammation in the lungs, high fever, cough, woe-infection with fever and with inflammation from a running nose, a sea

מחלת דלקת בריאות חמ גבוה שיעול וי זיהומ בקדחת ובדלקת מנזלת ימ

The sickness is not a sickness. It is a curse, a scary thing to hit you

התסמיני לא מחלה האלה הזאת מחרידיכ כה. והנגפ נגיפ וקטלני שומ נשימה

The ears that do not allow His words to enter will allow the virus to enter

The ears! Yes from יהוה the "creeping thing" explores/seeks for Me! The friend (the virus) is for Me, for יהוה. Explores ears (the virus)(do they listen?) Ears scorns/ed

האזנימ כנ מיי הרומש תר לי העמית לי לה תר אזנימ אזנימ בז

The Remedy is in יהוה

The remedy is in יהוה. יהוה is a healer. Bad health: יהוה is against me.

התרופה בו(ה) יי רופא רעת בריאות הי בי

<http://www.biblecodedigest.com/page.php/162>

Reference: Torah codes on the INTERNET

Reference: Moshe Aharon Shak May 2003

Ki Tavo (when you enter in) Torah Portion 50 Deuteronomy 26:1-29:8

You shall be scattered in the world

Deuteronomy 28:64-68 And יהוה shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, *even* wood and stone. 65 And among these nations shall you find no rest, neither shall the sole of your foot have rest: but יהוה shall give you there a trembling heart, and failing of eyes, and sorrow of mind: 66 And your life shall hang in doubt before you; and you shall fear day and night, and shall have none assurance of your life: 67 In the morning you shall say, Would Elohim it were evening! and at evening you shall say, Would Elohim it were morning! for the fear of your heart where you shall fear, and for the sight of your eyes which you shall see. 68 And יהוה shall bring you to Egypt again with ships, by the way that I spoke to you, You shall see it no more again: and there you shall be sold to your enemies for bondmen and bondwomen, and no man shall buy *you*.

Comment: Rome destroyed Israel and took slaves to Egypt to sell them, but no one would buy them, and many were killed in Roman games.

The first Covenant and New Covenant

Deuteronomy 29:1 These are the words of the Covenant, which יהוה commanded Moses to make with the children of Israel in the land of Moab, beside the Covenant which he made with them in Horeb.

Comment: This is the second or renewed Covenant. The words besides the Covenant show that this Covenant is an additional Covenant. Remember that the Scroll of Deuteronomy was the only Scroll that was to be placed next to the Ark of the Covenant in the Holy of Holies.

They were not allowed to understand until now

Deuteronomy 29:2-4 And Moses called to all Israel, and said to them, You have seen all that יהוה did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land; 3 The great temptations which your eyes have seen, the signs, and those great miracles: 4 Yet יהוה has not given you an heart to perceive, and eyes to see, and ears to hear, until this day.

Comment: Moses told the Children of Israel that they had seen all that יהוה had done to the Egyptians, but they were not given a heart to know or see these great wonders that He had performed until now. This is why they seemed to be unimpressed by the things that יהוה had done and why they so quickly complained even after He had done great wonders. They could not see the greatness of יהוה until now. We also are unable to see the things that are being worked out in our lives by our Creator. We sometimes can see them when we look back over the years of our lives and realize how we were directed to go a certain way. We did not recognize

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that the decisions that were made were actually divinely ordained to bring us to where we are today.

יהוה Has taken care of you these 40 years

Deuteronomy 29:5-8 And I have led you forty years in the wilderness: **your clothes have not become old** on you, and your **shoes did not get old on your feet**. 6 You have not eaten bread, neither have you drunk wine or strong drink: that you might know that I *am* יהוה your Elohim. 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, and we destroyed them: 8 And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

Comment: יהוה's care had even extended to their clothes and shoes, but they did not understand that it was His provision. Many things in our lives that we look at as "just the way things are" will later be understood to be the care of our Creator. Little problems that delay us and cause us to be caught in a traffic jam, not realizing He saved us from being killed in the wreck that we are waiting to get around. We might be upset that we didn't get the promotion at work only to realize later that it would have changed our whole life in a destructive way. Going through a divorce seems to be the worst thing that could ever happen, but years later understanding it had brought you closer to יהוה and a better blessing than you could ever imagine. We can not see the blessings when we go through tough times but His eyes are always on those who love Him. We live life forward but we understand it looking backward.

Deuteronomy 27:11-15 And Moses charged the people the same day, saying, 12 These shall stand on mount Gerizim to bless the people, when you cross over Jordan; **Simeon**, and **Levi**, and **Judah**, and **Issachar**, and **Joseph**, and **Benjamin**: 13 And these shall stand upon mount Ebal to curse; **Reuben**, **Gad**, and **Asher**, and **Zebulun**, **Dan**, and **Naphtali**. 14 And the Levites shall speak, and say to all the men of Israel with a loud voice,

Benjamin

Naphtali

Joseph

Dan

Issachar

Zebulun

Judah

Asher

Levi

Gad

Mt Gerizim

Simeon

Priests

Reuben

Mt Ebal