

Beth Tephila Messianic Jewish Congregation
(Under same management for over 5778 years)

SHABBAT SERVICE

Lolo Community "Synagogue"

September 1st, 10:30 AM

Oneg Shabbat, 12:30 PM,

Interactive Torah Study/Discussion & Jewish
Dancing



Parsha Ki Tavo - "When you enter..." -
Deuteronomy 26 - 29:1

וְהָיָה כִּי-תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּירִשְׁתָּהּ

V'hayah ki-tavo el-ha'arets asher Adonay Eloheycha noten l'cha nachalah virishtah

And it shall be when you enter the land that the Lord your God gives you as an inheritance,

and you shall possess it,

וַיֵּשְׁבֶתָ בָּהּ

v'yashavta bah

and you shall dwell in it

וּלְקַחְתָּ מִן-רֵשֶׁת כּוֹל-פְּרִי הָאָדָמָה אֲשֶׁר תָּבִיא מֵאֲרָצְךָ אֲשֶׁר

V'lakachta me-resheet kol-p'ri ha'adamah asher tavi me'artsecha asher

and you shall take some of the first of all the fruit of the ground that you bring in from your land that

יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמַתָּ בַסֵּבֶל וְהֵלַכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר

Adonay Eloheycha noten lach v'samta batene v'halachta el-hamakom asher yivchar
the Lord your God gives you, and you shall put it in a basket and go to the place
where

יְהוָה אֱלֹהֶיךָ לִשְׁכֵן שְׁמוֹ שָׁם:

Adonay Eloheycha l'shaken shmo sham.
the Lord your God chooses to establish His name.



"Then it shall be, when you enter the land which the Lord your God gives you as an inheritance, and you possess it and live in it, that you shall take some of the **first of all the fruit** of the ground.... and you shall put it in a basket and go to the place where the Lord your God chooses to establish His name."

Parsha Ki Tavo -- Deuteronomy 26 - 29:9

God's people, Israel, showed themselves to be God's distinct people by the way they acknowledged God's grace to them, bringing them out of slavery in Egypt into freedom in the land of their inheritance; by the way they acknowledged God's provision for them, giving them everything they needed for 40 years in the desert and crops produced from their own land. Their acknowledgment of God's provision was tangible. They brought their "first fruits" to offer to God. As God had provided for them, now they provided for their own poor and needy, for the Levites and Priests, and even for the aliens in their midst. Lest they forget God's laws, when they arrived in their promised land, they made God's law public by writing it on stones for all to see and observe, and they traveled to Shechem for an object lesson of blessings for keeping God's law and curses for disobedience.

Bringing the first fruits of their land to God **Chapter 26**

The opening passage of this week's parsha concludes with these words: "This very day the Lord your God is commanding you to observe these statutes and ordinances; so observe them diligently with all your heart and with all your soul" (Vs.16). The phrase "with all your heart and with all your soul" (**b'chol levav'cha, uv'chol nafshecha**) recurs seven times throughout Deuteronomy, most famously in the Shema: "And you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut. 6:5). With all their hearts, souls, and strength, Moses instructed the people to remember to thank God tangibly for His faithfulness, when they first harvested their crops in the land of their inheritance. They were to bring the best of what they harvested to the central sanctuary and give it as a "thank you" to God. The food would be shared with the Levites, the needy, and even the aliens who lived among them. They would

also make **public confession of their appreciation**, expressing their desire to please God by obeying His commandments, so that they may receive His continued blessing as "His consecrated people" (vs.19).



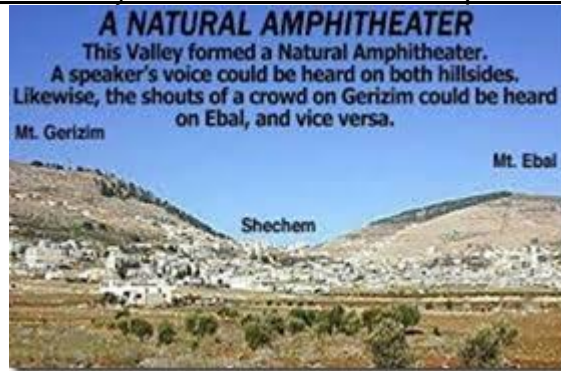
Next Moses gave the people a new and different instruction. Moses required that when **each man** brought his offering to the priest, he should make a public declaration of his love and commitment to God for all that God had done for him individually. In his public commitment to God, he identified with his forefathers and therefore solidified his place as an individual member of God's people. Perhaps, we today should consider how a public and tangible affirmation of our faith might solidify and enrich our relationship with Him. Each of us has a history of the provision of God in our lives that brought us to faith in the atonement of Messiah. I wonder how many of us have made a public and tangible affirmation of our faith. By doing so, we identify with the faith of our forefathers and refresh our commitment to love and serve God as His distinct people. **Gentiles** have a particular obligation in which they are called to show their appreciation for salvation provided by the Jewish Messiah. They **are to provoke Jews to jealousy.** **Romans 11:11, 14:** "But if by their (Jewish) transgression **salvation has come to the Gentiles, to make them (Jews) jealous.....**if somehow I might move to jealousy my fellow countrymen and save some of them." Gentiles are instructed to find Jews in their area and tell them about their Jewish Messiah. Their lifestyle should illustrate to Jews the benefits of turning their lives over to God and following His commandments.

God commands that we obey His commandments, statutes, and ordinances to do them with all our hearts and souls and to listen to His voice (vs. 16-17). In return God promises that we will be His people, His treasured possession. He will raise His people above all nations for praise, fame, and honor, as his consecrated people (vs.18-19). Isaiah Chapters 60-62 confirms that God's promises will be fulfilled in the millennial kingdom.



God's Object Lesson For His People Chapters 27 & 28

Moses knew that the people were required to obey God's law, if they were to prosper in the land. Since he would not be with them in the land, he told them in Chapters 27 & 28 to recommit themselves to obeying God's law, as they entered the land and came to Shechem. Shechem was where God first appeared to Abram, promising the land to him and to his descendants (Gen.12:6,7). It was also where Abram constructed an altar to God and first instituted public worship in the land. Shechem is located at the base between two mountains, Mt. Gerizim and Mt. Ebal, each rising over 3000 feet, separated by a narrow valley about 1/4 mile wide called wadi Nablus. Upon Mt. Ebal large stones were erected, and the law of God was written in plaster on the stones for all to see. Six tribes ascended the slopes of each mountain, while the Levites remained with the ark of the covenant in the valley. An altar to God was constructed for worship, and some offerings were totally consumed. Peace offerings were to be eaten together, as the people rejoiced before the Lord. One might say that this was the first "pot-luck" celebrated in Israel. The blessings of God for keeping His law and the curses from God for not keeping the law were pronounced with all the people saying, "Amen," acknowledging that they understood. **The history of my people illustrates that God has indeed blessed His people, Israel, when we obeyed Him but turned His face from us, when we disobeyed His commandments.** Even today, God's blessings and curses show us that we have an accountability before God to do what pleases Him.



A Renewed Covenant...A Renewed Relationship Chapter 29

The first verse of Chapter 29 is actually the concluding verse of Chapter 28 in the Hebrew text: "These are the words of the covenant which the Lord commanded Moses to make with the sons of Israel in the land of Moab, besides (in addition to) the covenant which He had made with them at Horeb (Mt. Sinai)." It is **a renewal of the provisions of the Mosaic covenant with the second generation and their descendants.**

The concluding verses of this Torah portion in Chapter 29 express the frustration of Moses with the people. With their own eyes, the older ones had seen God's provision for them both before Pharaoh, in the wilderness, and most recently in their defeat of Sihon and Og, and the younger ones had certainly heard the stories retold. Yet their continued disobedience and rebellion have shown that they still do not understand His covenantal loving kindness ("chessed"). God wants to bless His people, but His people must obey Him to apprehend (receive) the blessing. God's blessing is available for the taking. Today, we should ask ourselves, do we fully understand God's provision for us? We read from scriptures the history of God's people, who at times loved God and yet at other times were rebellious towards Him. In the Messianic Jewish community we hear and retell the Yeshua story within the Passover story. We know His ultimate provision for us. He sent His Son to provide atonement from sin. **Shouldn't we be so grateful for all God has done for us that we would want to please Him at all times?** Then why don't we? Perhaps we, too, need to re-examine our understanding of God's provision for us and take hold of the atonement He has provided through the sacrifice of Messiah. Then, like the Israelites, who gave their first fruits to God and publicly declared their fidelity to Him, we may renew our relationship with God and walk in His ways! **As we**

approach a new year (Rosh Hashanah begins Sunday evening, October 2nd), let us examine our lives and ask God what He would have us do, perhaps in a public and tangible way, to begin a renewed relationship with Him for the New Year, pleasing Him **b'chol levav'cha**, **uv'chol nafshecha** with all our heart and soul.

SHABBAT SHALOM

Rosh Hashanah services Sunday, September 9th, 6:30 PM

