

Beth Tephila Messianic Jewish Congregation
(Under same management for over 5784 years)

SHABBAT SERVICE

Lolo Community Synagogue

September 21st, 10:30 AM

Oneg Shabbat, 12:30 PM,

Interactive Torah Study/Discussion

Rosh Hashanah Service

Thursday morning, October 3rd, 10:30 AM

Tashlich at the River, approx. 1 PM

Yom Kippur Service

Friday, October 11th, 6:30 PM



Parsha Ki Tavo - "When you enter..."

וְהָיָה כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּיְרִישְׁתָּהּ

V'hayah ki-tavo el-ha'arets

And it shall be when you enter the land

asher Adonay Eloheycha noten l'cha nachalah virishtah

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

וְלָקַחְתָּ מִן־אֲשֵׁי־תְּבֵי־כָל־פְּרִי הָאֲדָמָה אֲשֶׁר תֵּבֵיא בְּמִאֲרָצְךָ אֲשֶׁר

V'lakachta me-resheet kol-p'ri ha'adamah

and you shall take some of the first of all the fruit of the ground

asher tavi me'artsecha asher

that you bring in from your land that

יִהְיֶה אֵלֶיךָ גֵּזֶן לָךְ וְשָׂמְתָּ בַטֵּנָא וְהִלַּכְתָּ אֶל־הַמְּקוֹם 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

יִהְיֶה אֵלֶיךָ לְשֵׁן שְׂמוֹ שָׁם:

Adonay Eloheycha l'shaken shmo sham.

the Lord your God chooses to establish His name.

Haftarah – Isaiah 60: 1-3

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 people, 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.

B'rit Chadashah – 1st Corinthians 15:20

But now Messiah has been raised from he dead,
the first fruits of those who have fallen asleep.



הוּא קָם מִן־הַמֵּתִים
He is risen from the dead.

But now Mashiach has been raised from the dead,
the firstfruits of those who have fallen asleep.

- 1 Cor. 15:20

Sfirat Haomer (Yom HaBikkurim) Early First Fruits



“The hour has come for the Son of Man to be glorified. Ruly, truly, I say unto you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit.

**And I, if I be lifted up from the earth, will draw all men to Myself.” John 12:23-24,
32**

"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.**" Deuteronomy 26:1-2

Thought Question: Can we accomplish the same principle today, both physically & spiritually?

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. Then they traveled to Shechem for an object lesson of blessings for keeping God's law and curses for disobedience to God's law.

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 l'vav'cha, uv'chol nafshecha**) recurs seven times throughout Deuteronomy, most recognizably 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).

Thought Question: How today can we thank God publicly and tangibly to show our appreciation for all He has done for us?



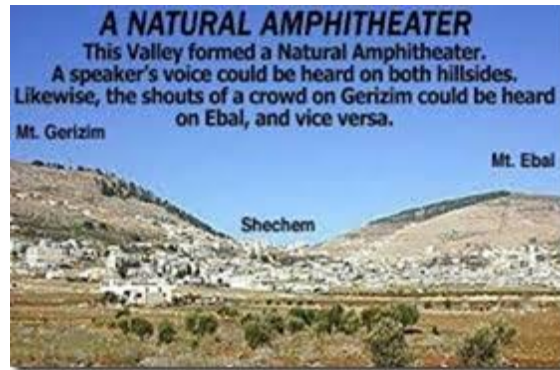
Next, Moses gave the people a new and different instruction. Moses **required** that when **each man** brought his offering to the priest, he should make a public declaration of his love and commitment to God for all that God had done for him individually. In his public commitment to God, he identified with his forefathers and therefore **solidified his place as an individual member of God's people**. **Rabbi Jonathan Sacks** said, "Merely bringing the fruits, though, was not enough. **Each person had to make a declaration**. That declaration became one of the best-known passages in the Torah. Though it was originally said on **Shavuot**, the festival of the latter first-fruits, in post-biblical times it became a central element of the Haggadah on Seder night: 'My father was a wandering Aramean, and he went down into Egypt and lived there, few in number, there becoming a great nation, powerful and numerous.' The retelling of the nation's history becomes an obligation for every citizen of the nation. In this act, known as **vidui bikkurim**, 'the confession made over first-fruits.' These declarations made while presenting their gifts became memorials for them, showing their appreciation to God for His blessings. Today, our custom is to simply present our tithe without any declaration of our appreciation to God. Therefore, we lack the memorial that comes with the declaration. Memorials are important for us, helping us to recall the goodness of God to us. Perhaps, we

today, as we prepare for the High, Holy Days, 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. **Gentiles 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 (Jews) 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 instructed 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 (**Genesis 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 burnt offerings were totally consumed on the altar. 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 did not understand His covenantal loving kindness (chesed). God wants to bless His people, but His people must obey Him to apprehend (receive to themselves) 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. **Every year 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 begin to approach a new year (Rosh Hashanah begins Friday evening, September 15th), 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

