

Parashat Ki Tavo

פרשה כי תבוא

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of God

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Lives lived for the Lord

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 26:1-29:8

הפטרה: Isaiah 60:1-60:22

הברית: Ephesians 1:3-6, Revelation 21:10-27

החדשה

The title of the parsha “*Ki Tavo*” meaning “*when you come*” is taken from the opening verses of the text. The reading for this week contains a list of blessings and curses which reveals that the person who enters into a covenant relationship with God does so by dedicating everything he owns and all of his life to the service of the Lord. Moshe instructs the people that the Lord desires to have His covenant people identify with Him and to carefully uphold His commandments. In *26:16*, Moshe describes the conditions in which the commandments are to be carried out, *26:16* **הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מִצְוֶיךָ לַעֲשׂוֹת וְאת־הַחֻקִּים הָאֵלֶּה וְאת־הַמִּשְׁפָּטִים וְשִׁמְרָתָם וְעָשִׂיתָ אֹתָם בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ:** (*26:16* ***This day the Lord your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul.*** (NASB)) The Torah portion explains in graphic detail the curses associated with the failure to obey the commandment of the Lord. Studying the scriptures, it is clear that the Lord wants us to come to grips with our attitude toward His word, its application for our lives, and the role He has in our lives.

The list of blessings and curses found in Parashat Ki Tavo contrasts the differences between “justification” and “condemnation” that is found in the Torah. These differences have led many to believe there are contradictions in the bible. Martin Luther for example believed there was a contradiction between the apostle Paul and James on the teaching of justification. He believed Paul taught that a man is justified by faith apart from the deeds of the law while James taught that a man is justified by both faith and works (see *James 2:14-26*). Examining the context of James and Paul’s writings, it becomes clear that there really are no contradictions. Together, Paul and James reveal to us that a genuine faith and reliance upon God for salvation is not done as a part of a mental exercise that would fail to affect one’s actions. Works that can be done through faith attest to the genuine faith of trusting the Lord and trusting that Yeshua has provided the means for our salvation. As a result of faith, and the works that demonstrate the genuine believer, one is declared righteous by God because of his/her trust in God’s means for salvation; this is how righteousness is evidenced by our actions.

27:11 Moses also charged the people on that day, saying, 27:12 'When you cross the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. 27:13 'For the curse, these shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. 27:14 'The Levites shall then answer and say to all the men of Israel with a loud voice, 27:15 'Cursed is the man who makes an idol or a molten image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen.' 27:16 'Cursed is he who dishonors his father or mother.' And all the people shall say, 'Amen.' 27:17 'Cursed is he who moves his neighbor's boundary mark.' And all the people shall say, 'Amen.' 27:18 'Cursed is he who misleads a blind person on the road.' And all the people shall say, 'Amen.' 27:19 'Cursed is he who distorts the justice due an alien, orphan, and widow.' And all the people shall say, 'Amen.' 27:20 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' And all the people shall say, 'Amen.' 27:21 'Cursed is he who lies with any animal.' And all the people shall say, 'Amen.' 27:22 'Cursed is he who lies with his sister, the daughter of his father or of his mother.' And all the people shall say, 'Amen.' 27:23 'Cursed is he who lies with his mother-in-law.' And all the people shall say, 'Amen.' 27:24 'Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.' 27:25 'Cursed is he who accepts a bribe to strike down an innocent person.' And all the people shall say, 'Amen.' 27:26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.' (NASB)

דברים 26-11:27

11 מִצִּוַת הַיּוֹם: וַיִּצַו מֹשֶׁה אֶת־הָעָם
12 בַּיּוֹם הַהוּא לֵאמֹר: אֲלֶהָ יַעֲמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־
הַר גְּרִזִים בְּעֵבְרָכֶם אֶת־הַיַּרְדֵּן שְׁמֹעוּן וְלוֹי וַיהוּדָה
13 וַיִּשְׁשֹׁבֶר וַיּוֹסֶף וּבִנְיָמִן: וְאֶלֶּהָ יַעֲמְדוּ עַל־הַקְּלָלָהּ בְּהַר
14 עֵיבָל רְאוּבֵן גָּד וְאָשֶׁר וַזְּבוּלֹן דָּן וְנַפְתָּלִי: וְעַנּוּ הַלְלוּם
וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹל רָם:
15 אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה תּוֹעֵבַת
יְהוָה מַעֲשֵׂה יָדָי חָרָשׁ וְשֵׁם בְּסִתֵּר וְעַנּוּ כָל־הָעָם וְאָמְרוּ
16 אָמֵן: אָרוּר מִקְּלָהּ אָבִיו וְאִמּוֹ וְאָמַר
17 כָּל־הָעָם אָמֵן: אָרוּר מַסִּיג גְּבוּל
18 רֵעֵהוּ וְאָמַר כָּל־הָעָם אָמֵן: אָרוּר
מַשְׁגֵּה עוֹר בְּדַרְךָ וְאָמַר כָּל־הָעָם אָמֵן:
19 אָרוּר מַטְהֵה מִשְׁפַּט גְּרֵיזִתוֹם וְאֶלְמָנָה וְאָמַר
20 כָּל־הָעָם אָמֵן: אָרוּר שֹׁכֵב עִם־אִשְׁתׁ אָבִיו כִּי גִלָּה כְּנָף
21 אָבִיו וְאָמַר כָּל־הָעָם אָמֵן: אָרוּר
שֹׁכֵב עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן:
22 אָרוּר שֹׁכֵב עִם־אִחֹתוֹ בֵּת־אָבִיו אוֹ בֵּת־אִמּוֹ
23 וְאָמַר כָּל־הָעָם אָמֵן: אָרוּר שֹׁכֵב
עִם־חֵתְנֵתוֹ וְאָמַר כָּל־הָעָם אָמֵן:
24 אָרוּר מַכֶּה רֵעֵהוּ בְּסִתֵּר וְאָמַר כָּל־הָעָם אָמֵן:
25 אָרוּר לֹקֵחַ שֹׁחַד לְהַבֹּת נַפֵּשׁ
26 דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן: אָרוּר
אֲשֶׁר לֹא־יִקִּים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם
וְאָמַר כָּל־הָעָם אָמֵן:

Each author (Paul and James) is emphasizing something different in their ministry, (i) Paul is emphasizing that we are saved by faith in Yeshua and not by an ethnic status through the flesh, (ii) James is emphasizing a faith that results in salvation will produce works that show evidence of one's faith and salvation. On the one hand, being a Pharisee, Paul was concerned about people adding to their faith that would be considered merit towards one's salvation. On the other hand, James realized that it is possible to profess to have faith that is not really faith at all but a lifeless mental acknowledgement of Yeshua as the Messiah. We find similar situations today, people add to their faith by statements such as "well I'm a good person," "I'm not a bad person," and also by having a one day a week faith where the rest of the week is lived like one is a son of Hell. Faking faith is just as

60 prevalent today, as it was in Paul's day (first century) and even in the days Moshe
wrote the Torah, this is why it is written in *Devarim / Deuteronomy 27:26* '*Cursed
is he who does not confirm the words of this law by doing them.*' *And all the
people shall say, 'Amen.'* (NASB) The first century distortion of the Torah's
65 teaching on justification was that faith became an enactment of the rituals of the
Torah without a corresponding behavioral change, which seems to be what James
was addressing in his epistle. This is why James said that if one has genuine faith,
works will follow after him that give evidence for one's faith. The example of the
"works that follow" that James uses is of Avraham not refusing to offer Yitzchak
(Isaac) upon the altar. To refuse to offer Yitzchak upon the altar would have been
70 a demonstration of a lack of faith in God's promises to him (see *James 2:21-24*).

It is also interesting to note in Paul's letter to Ephesus in the following
passages *Ephesians 2:4-10*:

Ephesians 2:4-10

75 *2:4 But God, being rich in mercy, because of His great love with which He
loved us, 2:5 even when we were dead in our transgressions, made us
alive together with Christ (by grace you have been saved), 2:6 and raised
us up with Him, and seated us with Him in the heavenly places in Christ
Jesus, 2:7 so that in the ages to come He might show the surpassing riches
80 of His grace in kindness toward us in Christ Jesus. 2:8 For by grace you
have been saved through faith; and that not of yourselves, it is the gift of
God; 2:9 not as a result of works, so that no one may boast. 2:10 For we
are His workmanship, created in Christ Jesus for good works, which God
prepared beforehand so that we would walk in them. (NASB)*

85 Understanding the verse from its context shows that the gift of righteousness is
granted to us so that we might live for good works with the Messiah Yeshua in
2:10. This sounds a lot like what is written in *Devarim / Deuteronomy 28:1-14*,
what God has prepared beforehand so that we would walk in His ways.

Devarim / Deuteronomy 28:1-14

90 *28:1 'Now it shall be, if you diligently obey the Lord your God, being
careful to do all His commandments which I command you today, the Lord
your God will set you high above all the nations of the earth. 28:2 'All
these blessings will come upon you and overtake you if you obey the Lord
your God: 28:3 'Blessed shall you be in the city, and blessed shall you be
95 in the country. 28:4 'Blessed shall be the offspring of your body and the
produce of your ground and the offspring of your beasts, the increase of
your herd and the young of your flock. 28:5 'Blessed shall be your basket
and your kneading bowl. 28:6 'Blessed shall you be when you come in,
and blessed shall you be when you go out. 28:7 'The Lord shall cause
100 your enemies who rise up against you to be defeated before you; they will
come out against you one way and will flee before you seven ways. 28:8
'The Lord will command the blessing upon you in your barns and in all
that you put your hand to, and He will bless you in the land which the
105 Lord your God gives you. 28:9 'The Lord will establish you as a holy
people to Himself, as He swore to you, if you keep the commandments of
the Lord your God and walk in His ways. 28:10 'So all the peoples of the*

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earth will see that you are called by the name of the Lord, and they will be afraid of you. 28:11 'The Lord will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the Lord swore to your fathers to give you. 28:12 'The Lord will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. 28:13 'The Lord will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the Lord your God, which I charge you today, to observe them carefully, 28:14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them. (NASB)

Between James, Paul, and the Torah command to obey the Lord, righteousness is achieved by the person who places his trust in God through trusting in Yeshua the Messiah upon what He has done. Yeshua made righteousness available to everyone by paying the penalty for sins according to the justice demanded by the Torah. If you desire to have the gift God offers, the gift of forgiveness of sins, and to be accredited with righteousness, come and pray with me.

Heavenly Father,

I believe that the scriptures reveal You have sent Your Son Yeshua to die for my sins. I believe that Yeshua's blood was poured out for me for the forgiveness of my sins according to the command and requirement of the Torah. Please forgive me of my sins in Yeshua's name. I believe and receive Yeshua into my heart and now I seek for You to come into my life and be Lord over my life. Help me to passionately live for you. In Yeshua's name I pray.

Amen.

Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever