

פרשת כי-תבוא / Parashat Ki Tavo

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Are you making the same mistakes as yesterday?

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

- 10 One of the benefits of learning Hebrew is to be able to do word studies in the original language for the purpose of determining precisely what a given term means in a particular passage. There are many excellent English translations which are available however actually doing a word study on key words within a message often provides a tremendous insight into the meaning of the text in question which cannot be gained from the English translations alone. One such example is found in *Tehillim / Psalms 137:5-6*:
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עַל אֲדָמַת נֶכֶר:
אִם-אֲשַׁכַּח יְרוּשָׁלַם
תְּשִׁיחַ יְמִינִי:
תִּדְבַק לְשׁוֹנִי לְחִבִּי
אִם-לֹא אֲזַכְּרֶכִי
אִם-לֹא אֶעֱלֶה אֶת-יְרוּשָׁלַם
עַל רֹאשׁ שְׂמֹחָתִי:

Tehillim / Psalms

137:5-6

Psa137:5 If I forget you, O Jerusalem, May my right hand forget her skill. 137:6 May my tongue cling to the roof of my mouth If I do not remember you, If I do not exalt Jerusalem Above my chief joy. (NASB)

- 20 In the example presented here what do you think it means to “forget” Jerusalem? Why did the English translators render verse 5 as “may my right hand forget her skill” and why does the author refer to malfunctioning body parts in verse 5-6? A word study on שכח (to forget) is instructive in revealing the meaning behind the word. This word can mean a temporary or permanent lapse of memory or it can also refer to abandonment. Biblically speaking to forget HaShem is to literally abandon him (see *Isaiah 49:14*), to pervert one’s ways (*Jeremiah 3:21*) and to commit idolatry (see *Judges 3:7. Deuteronomy 4:23 and Psalms 44:17*). In essence to forget HaShem is to break the covenant (see *Deuteronomy 8:2*). This is precisely what is meant in *Tehillim / Psalms 137:5*. To forget Jerusalem would be to assimilate into Babylonian culture into which Judah had been exiled and to
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לשכוח

v. to forget

להישכח

v. be forgotten

להשכיח

v. to cause to forget

adopt her pagan religion. Throughout history the Torah has been used to prevent assimilation into the surrounding culture. Throughout this week's study I want you to keep in mind these questions "Have you forgotten Jerusalem? Has your right hand forgotten her skill?" In other words, have you been assimilated into your culture? Is it possible to be a child of G-d to unknowingly live his/her life in disobedience?

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The Parsha Study, Parashat Ki Tavo

Reading through this week's parsha, Parashat Ki Tavo, Moshe writes "... He will set you high above all nations ..." in *Devarim / Deuteronomy 26:16-19*. In your opinion, what is the precise meaning of "elyon" (עליון, high) in verse 19? Does this mean the purposes of the Mitzvot (commandments) are to make the people of Yisrael "better" than everyone else? If so, how and if not why?

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Devarim / Deuteronomy 26:16-19

16 הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מְצַוֶּךָ לַעֲשׂוֹת אֶת־הַחֻקִּים
הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־
17 לְבַבְךָ וּבְכָל־נַפְשְׁךָ: אֶת־יְהוָה הָאֵמַרְתָּ הַיּוֹם לְהוֹיֹת
לְךָ יְלֹאֲהִים וּלְלַכֵּת בְּדַרְכָיו וּלְשָׁמֵר חֻקָיו וּמִצְוֹתָיו
18 וּמִשְׁפָּטָיו וּלְשָׁמֵעַ בְּקוֹלוֹ: וַיְהוֶה הָאֵמַרְתָּ הַיּוֹם לְהוֹיֹת
לוֹ לְעַם סֹגְלָה כַּאֲשֶׁר דִּבַּרְתָּ לְךָ וּלְשָׁמֵר כָּל־מִצְוֹתָיו:
19 וּלְתַתֵּן עֲלִיּוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהַלְלָהּ וּלְשֵׁם
וּלְתַפְאֲרָתָּהּ וּלְהוֹתֵךָ עַם־קָדֹשׁ לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר
דִּבַּרְתָּ:

Devarim / Deuteronomy 26:16-19
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.
26:17 'You have today declared the Lord to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.
26:18 'The Lord has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments;
26:19 and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the Lord your God, as He has spoken.' (NASB)

What is it that HaShem has given to us to make us "elyon" (עליון, high) above the nations? It is the Torah that has been given to us which sets us high above the nations. To lift high or rise up a nation of people above the rest means to set them apart. This is exactly the purpose of the Mitzvot (commandments) found in the Torah, we are set apart for to be used by G-d and to be His holy people.

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Apparently "the Master" (Yeshua) recognized this and I believe this is what he was referring too when he said what he did in *Yochanan / John 14:13-18*.

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Yochanan / John 14:13-18

14:13 'Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14:14 'If you ask Me anything in My name, I will do it. 14:15 'If you love Me, you will keep My commandments. 14:16 'I will ask the Father, and He will give you another Helper, that He may be with you forever; 14:17 that is the Spirit of truth, whom the world

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cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (NASB)

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This may be a little confusing, is Yeshua referring to the Torah? Can we go as far to say these commandments which we find in the Torah are the commandments Yeshua was referring too? Interestingly Yeshua goes on to say in *Yochanan / John chapter 15* if you keep My commandments you will abide in My love just as I have kept My Father's commandments and abide in His love.

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Yochanan / John 15:8-13

15:8 'My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. 15:9 'Just as the Father has loved Me, I have also loved you; abide in My love. 15:10 'If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 15:11 'These things I have spoken to you so that My joy may be in you, and that your joy may be made full. 15:12 'This is My commandment, that you love one another, just as I have loved you. 15:13 'Greater love has no one than this, that one lay down his life for his friends. (NASB)

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Following the statement in verse 15:10, we find Yeshua saying "This is My commandment that you love one another just as I have loved you." The church today uses this verse to say "look there is Yeshua's own words, saying to love each other and not keep the Torah." However, I want you to look at verse 15:10 a little closer. Isn't it interesting how Yeshua draws a parallel between our keeping his commandments and his keeping the commandments of the Father which is obviously a reference to the Torah? Within the commandment to love one another, is there something we are missing here? I believe these verses allude to something more. G-d has not changed His ways, neither has G-d changed His plan for our lives. Interestingly though today many believe G-d has changed his way which leads me to the topic that deals with an ancient heresy by a man named Marcion of Sinope from the second century in 110-160 AD.

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The Gnostic ideology that the Marcion error promoted was the "New Testament" preaches a superior G-d of Love while the "Old Testament" contains an inferior deity concerned with judgment, wrath, justice, and carrying out the details of the Law. This Marcion error was rejected however because the "New Testament" is as far as justice and judgment are concerned the same as the Tanach (Old Testament). Yeshua taught that G-d is one that He cannot abide sin and that sin is punished. Occasionally the punishment for sin is delayed but when His judgment was immediate it let everyone know that G-d is real and means business. The point I want to make is that the "New Testament" love is not just a feeling that is internalized. Love is one of right action just like John said: *1 John 3:18 Little children, let us not love with word or with tongue, but in deed and truth. (NASB)* Isn't this strangely similar to what Judaism has taught concerning love and actions?

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<p>Marcion of Sinope (ca. 110-160), was a major 2nd century Early Christian theologian, founder of what would later be called Marcionism, and one of the first to be strongly denounced by other Christians (later the organized Church) as heretical for promoting gnostic ideology in the Church. He created a strong ecclesiastical organization, parallel to that of the Church of Rome, with himself as Bishop</p>
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110 If Yeshua says *'If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love* does this imply something more than just our personal convictions? . Do you see the parallelism that is drawn here? I believe there is more to this obeying G-d's commands than being just a matter of one's "convictions" per what I have been told so often by different Christian friends of mine. I have also heard the argument "if we are of the same spirit, how can you not obey G-d?" Interestingly this follows what Yeshua said in John 14:15-16 *'If you love Me, you will keep My commandments. 14:16 'I will ask the Father, and He will give you another Helper, that He may be with you forever;* The point is we cannot and should not judge our brothers and sisters in the faith whether Christian or Messianic for their walk of obedience before the Lord. Yeshua was able to do this because he knew the hearts of men, but we certainly don't know the hearts of men and certainly cannot judge as Yeshua did. But I think we should be teaching the truth of the scriptures, what the bible really says about the Torah and why the church today claims the Torah has passed away.

125 While looking at these important topics, we have to ask ourselves how our relationship to HaShem and our relationship to sin have changed now in Yeshua and his shed blood. How does one walk in the ways of the Lord? Is it just a matter of our opinion (each man does according to what he thinks is right in his own heart?) or has HaShem given us directions? Does G-d really direct your path like it says in *Proverbs 3:6 In all thy ways acknowledge him, and he shall direct thy paths. (KJV)?*

135 In conclusion, I would like to offer an example that may illustrate the point I am trying to make here. The example comes from the "Passion Worship Band" Album: "Hymns Ancient & Modern: live songs of ..." tract: "Take My life." You should be able to find this song on youtube.com and the following are the lyrics:

140 *Take my life and let it be consecrated Lord, to thee.
Take my moments and my days, let them flow in ceaseless praise.
Take my hands and let them move at the impulse of thy love.
Take my feet and let them be swift and beautiful for thee.*

145 *Take my voice and let me sing always, only for my king.
Take my lips and let them be filled with messages from thee.
Take my silver and my gold not a might would I withhold.
Take my intellect and use every power as you choose.*

150 *::Chorus::
Here am I, all of me.
Take my life, it's all for thee.*

155 *Take my will and make it Thine it shall be no longer mine.
Take my heart it is thine own; it shall be thy royal throne.
Take my love, my Lord I pour at your feet its treasure store
Take myself and I will be ever, only all for thee,
Take myself and I will be ever, only all for thee.*

*Here am I, All of me.
Take my life, It's all for thee.*

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x3

(Take my life, Lord take my life. take all of me)

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*Here am I, All of me.
Take my life, It's all for thee.
"I was made to love you"*

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This is a very beautiful song proclaiming to the Lord to “take my life it is Thine it shall no longer be mine.” The song is saying basically Lord I give you my all in all; I give up everything for you Lord. That is awesome and powerful, and I am sure everyone will agree with me there. But the question I have is “will you really give up everything or anything?” Are you saying sure I will give up anything right this moment? Realize something how easy it is to say something in your head and yet not actually do it. If you want to begin giving up something for the Lord how about giving up pork, shrimp, clams, crab, lobster, etc and living a kosher diet according to how the Torah says we should eat? Being a holy nation and a holy people and righteous ones in Yeshua shouldn't we be doing this? Especially since our bodies are now his temple? *(1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV))*

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AAAAHHHH NOOOO you are promoting legalism!

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Is that the first thought that come across your mind? Am I promoting legalism or am I promoting what this song says? Am I promoting that we all live our lives according to the authority of the Word of G-d? So what is my point? My point is there are inconsistencies in our lives especially when it comes to truly having faith in the “Authority of the Word of God” like we all say and believe we do. The problem is today the Church has excelled upon this problem in one's attitude of the existential experience and our relationship to G-d. Existentialism comes into play here when one chooses to supersede their own will over the will of G-d for their lives. What is the will of G-d? What are the commandments Yeshua is saying we need to keep? What did the apostle John mean when he says let us love each other not in word and tongue but in deed and truth?

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Finally, in Sefer Shelachim (Book of Acts) Peter speaks to the people of repentance and return. Peter was saying to perform T'shuva which means to repent and return but from what? Peter was speaking to the leadership in the temple but during the time he was speaking the NT had not been written yet. So essentially they did not have a NT to understand what it meant to repent and return. The T'shuvah Peter was speaking of was one of turning back to His perfect ways. This is exactly what is happening today, we must have open hearts to understand the perfect way of G-d. Throughout history the chosen people (the Jews) have turned away from His perfect ways with dire consequences. We need to learn from those errors so we do not make the same mistakes.

Existentialism is a philosophical movement which claims that individual human beings create the meanings and essence of their own lives.

Acts 3:7-19

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3:17 'And now, brethren, I know that you acted in ignorance, just as your rulers did also. 3:18 'But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. 3:19 'Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; (NASB)

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Are you making the same mistakes as yesterday?

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Be Blessed in Yeshua our Messiah!

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