



כי-תבוא *Ki Tavo* When You Come

[Deuteronomy 26.1](#)—29.8(9) / [Isaiah 60.1-22](#) / [Acts 16](#)—18

Your Light Has Come This Haphtarah portion promises in [Isaiah 60.2](#) that despite the [חשך khoshekh](#) darkness and [ערפל araphel](#) gross darkness/thick darkness that cover the earth, light and the glory of God will be on (from [Isaiah 59](#)) those of Zion who fear [יהוה YHVH](#) the LORD, are faithful, and keep His Word.

The nation or kingdom that does not serve Zion will perish, [Isaiah 60.12](#). [Verse 18](#) promises that [חמס khamas](#) (sounds like Hamas) violence will no longer be heard in the Land, but the walls will be called [ישועה yeshuah](#) salvation/deliverance—nearly the same as [ישוע Yeshua](#) Jesus/salvation. God tells Noah that the earth is filled with [חמס](#) and that is the reason for the flood, [Genesis 6.11,13](#). The anointed cherub of [Ezekiel 28.16](#) is thrown from heaven because of [חמס](#). God hates those who love [חמס](#), [Psalm 11.5](#). Because of the [חמס](#) of Esau/Edom against his brother Jacob, [Obadiah verse 10](#), God will cover Esau with [בושה bushah](#) shame (root word [בוש Bush!](#)).



Firstfruits In [Deuteronomy 26.1-2](#), God says that when **ישראל** *Yisra'el* Israel comes into the Land to possess and live in it, they are to bring the firstfruits as an offering. After saying that in Adam all die and in Christ all are made alive, Paul says in [1 Corinthians 15.23](#) that **ישוע** is our Firstfruits. He is the first “out of the ground,” and when He returns, we will rise like Him.

Christian Watchmen After promising the rebuilding of **ישראל**, God says in [Jeremiah 31.6](#) that there will be **נצרים** *neetsreem* watchmen, root **נצר** *natsar* guard/watch/watch over/keep, upon Mt. Ephraim who say, “Arise! And let us go up to Zion, unto **יהוה** our God!” It is an idiom in modern **ישראל** to call Christians **נצרים**. The former mayor of Shiloh, David Rubin, spoke at El Shaddai in 2010 and said that when he points out this verse to fellow Orthodox Jews, most are speechless. This passage in Jeremiah is parallel to [Isaiah 2.1-4](#), when **כל-הגוים** *kal-hagoyim* all nations will flow into **ישראל** and say like the song, “Come, let us go up to the Mountain of **יהוה**, to the House of the God of Jacob!” Are you preparing to be one of these **נצרים**?



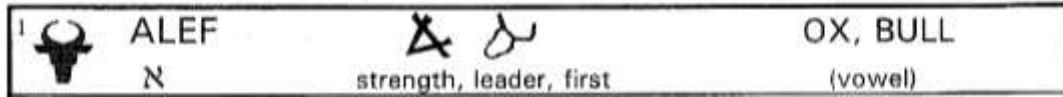
God Saves and Grows Inherent in the offering of Firstfruits is the confession of [Deuteronomy 26.3-15](#) that **ישראל** was just a few at the point of death when they went down into Egypt, there they grew into a mighty nation, and now God has brought them into a Land flowing with milk and honey. This history is summed up in a joke sometimes told around a Jewish table at Feasts, “They tried to kill us, God saved us, let’s eat!”

This section follows [Deuteronomy 25.17-19](#), the warning to remember Amalek and then to blot out his memory—*remember to make him no memory*. Amalek met **ישראל** and struck the stragglers while **ישראל** was weak, expressing no fear of God. In contrast, **ישראל** is to remember to care for the stranger, the fatherless, and the widow, and to be grateful to God for their blessings.



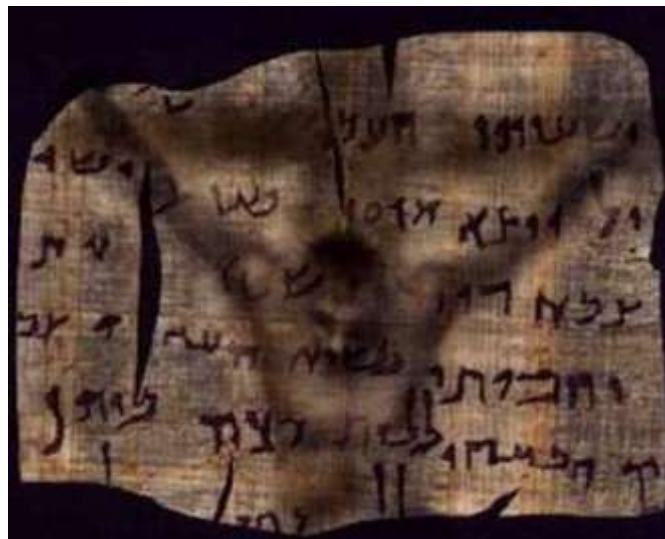
Firstfruits/Firstfruits As the baskets of firstfruits offerings are brought to the Temple, the Levites sing from [Psalm 30.1-4](#), praising God for lifting up and saving from death, fulfilled in the ultimate Firstfruits, **ישוע**, rising on this feast day.

Final Sacrifice In [Deuteronomy 28.1-2](#), God promises blessings for obeying all His commands. But in verse 15, God promises curses for disobedience. Verses 29-31 list among the curses: groping like a blind man at noon, seeing your ox slain before your eyes, your ass taken away violently, and your sheep given to your enemies.



In the ancient Hebrew picture language, the first letter א *aleph* is a silent letter meaning ox/bull—Moses would have drawn it to look like the head of an ox—figuratively strength/leader/first. Because of its primacy, figurative meaning, silence, and other reasons, א is shorthand for God. Many Jews anticipate two Messiahs, a conquering Son of David and a suffering Son of Joseph. Many Christians see one Messiah, ישוע, fulfilling both these roles, first as the suffering Son of Joseph, then as the conquering Son of David when He returns. In [Deuteronomy 33.15-17](#), Joseph is compared to a wild ox, separated from his brothers, who pushes the people to the ends of the earth.

Seeing your ox slain before your eyes, then, is similar to seeing your א slain before your eyes, fulfilled in ישוע. Groping at noonday is reminiscent of the darkness that comes on the earth at noon of the crucifixion, [Matthew 27.45](#), where the 6th hour is noon and the 9th hour is about 3pm. [Zechariah 9.9](#) instructs ישראל to rejoice at its King arriving on an ass, fulfilled in [Matthew 21.1-11](#). But the Kingship awarded ישוע on that day is seemingly stripped away just a few days later. ישוע is described prophetically in [Isaiah 53.7](#) as a sheep led to the slaughter. After the death of ישוע, this Sheep figuratively goes to the enemies of the Jews, the Gentiles. In fact ישוע, like Joseph in Egypt, is completely hidden from most Jews who think He is through and through an alien Gentile, though He is in fact their brother, the One whom God has put in place to bring ישראל salvation.

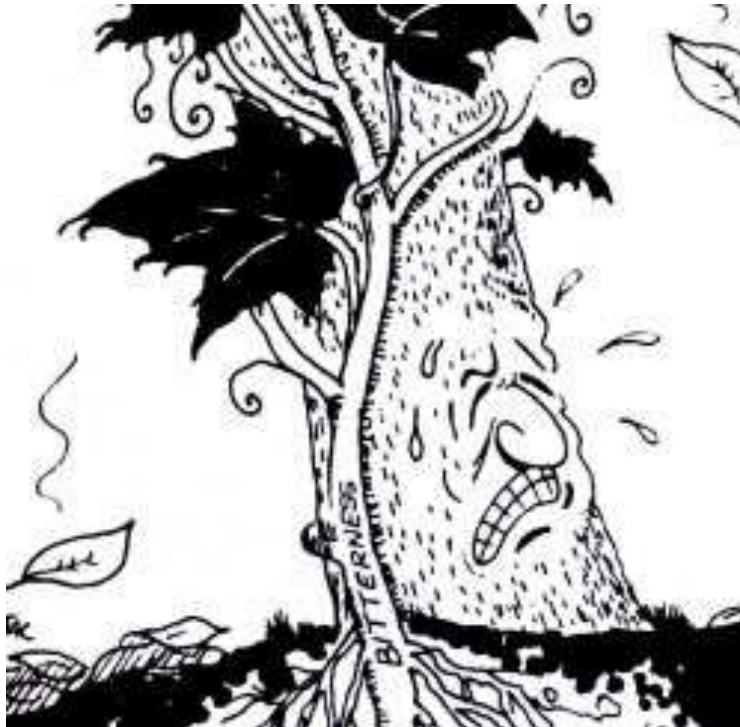


More Suffering for Disobedience [Deuteronomy 28](#) goes on to list horrible, sobering curses for disobedience. Verses 36-37 say that for disobedience, יְהוָה will bring the people and their king into a land they do not know to serve idols and to be an astonishment, a proverb, and a byword among all the nations.

The stage is set for this about 500 years later by King Solomon himself. God repeats the warning from Deuteronomy to Solomon in [1 Kings 9.2-7](#). But Solomon marries so many women, sets up their idols, and likely sacrifices his own children to Chemosh and Molech, [1 Kings 11.7](#). These idols stand for about 400 years until King Josiah destroys their high place of Topheth in the Valley of Hinnom, [2 Kings 23.10](#). In the meantime, the northern tribes, which aren't doing any better than Solomon, fall to Assyria. God asserts this is His doing in [Isaiah 10](#).

Soon after Josiah's reign, the promised destruction comes on Judah at the hands of the Babylonians. God warns those who have not yet been taken to Babylon of their impending capture in [Jeremiah 29.16-19](#), adding that they will be a curse, admonishment, hissing, and reproach. God explains through the prophet in [Zechariah 7.8-14](#) that He asks for true judgment, mercy, compassion, and no oppression or evil. But the people refuse to listen to Him, so He sends them into death and captivity.

In [Deuteronomy 29.8-14](#), Moses encourages the people to keep and do the words of the covenant. The covenant is with those standing with Moses "this day," and also with those not with Moses this day—us! We sing the first verses of [Psalm 95](#), but it's verses 7-11, repeated in [Hebrews 3.7-15](#), that confirm this warning from Deuteronomy. So the covenant is not just for יִשְׂרָאֵל in the days of Moses, but for those of us this day who consider ourselves grafted into the cultivated olive tree of יִשְׂרָאֵל, [Romans 11.11-24](#).



Bitter Root [Deuteronomy 29.15-20](#) continues to say that a bitter root is not, as we often hear, an attitude of unforgiveness. Rather it is a person, family, or tribe whose heart turns away from God and goes to serve idols. Such a person thinks that there is no problem with his stubborn heart and imagines his future is peace, but God will single that person out for punishment. Such a person threatens not only himself, but the watered with the dry—the rest of the people.

Glossary, in order of appearance:

כי-תבוא	<i>ki tavo</i>	when you come
חשך	<i>khoshekh</i>	darkness
ערפל	<i>araphel</i>	gross darkness/thick darkness
יהוה	<i>YHVH</i>	the LORD/God's holy Name
חמס	<i>khamas</i>	(sounds like Hamas) violence
ישועה	<i>yeshuah</i>	salvation/deliverance
ישוע	<i>Yeshua</i>	Jesus/salvation
בושה	<i>bushah</i>	shame
בוש	<i>bush</i>	shame (root)
ישראל	<i>Yisra'el</i>	Israel
נצרים	<i>neetsreem</i>	watchmen
נצר	<i>natsar</i>	guard/watch/watch over/keep
כל-הגוים	<i>kal-hagoyim</i>	all nations
א	<i>aleph</i>	ox/bull figuratively strength/leader/first, God