

כִּי תָבוֹא

Ki-Tavo

(when you come in)

Devarim [Deuteronomy] 26:1-29:8

(In English Scriptures 26:1-29:9)

We are going to examine chapter 26 in particular, focusing upon the Torah of the tithe.

When You Come In

Devarim [Deuteronomy] 26:1-2

1 *“And it shall be, when you come in to the land which YHWH your Elohim assigns you for an occupancy, and occupy it, and dwell in it,*

2 *that you shall take of the first of all the fruit of the ground, which you shall bring in from your land that YHWH your Elohim assigns you; and you shall put it in a basket, and shall go to the place which YHWH your Elohim shall choose to establish His name there.”*

YHWH commands us to be sure to return to Him a portion of what He blesses us with. In fact, what He commands is for us to return to Him the first fruit of the land when it is time to harvest. Furthermore, YHWH has specifically commanded us exactly how He wants us to return the tithe to Him.

I know a man who does his best to honor YHWH in this manner. When it is harvest time and he begins to harvest his grain, he knows how many acres that he has to harvest, and he selects what he believes will give him the best yield and cuts ten percent, takes it to market and then gives the proceeds in tithe. The result of this is quite interesting as the section that he harvests for the firstfruits is always the best yield. However, the rest is always better than he expects to make.

This particular chapter is dealing with the tithe of the third year, also known as the third tithe. This tithe is for the poor, which includes the Levite, the stranger, the alien, the orphan, and the widow (verse 12). This commandment seems to be for when we are living in the Land. This whole section is dealing with the tithe of the third year. In other places in the Torah Moshe, we learn that we are also to tithe every year. In this passage we are dealing with taking care of the poor and the widows and the orphans as well as the Levites. This will be dealt with more fully below.

Proper Confession to the Priest

Devarim [Deuteronomy] 26:3

“And you shall come to the priest that shall be in those days, and say to him, ‘I profess this day to YHWH your Elohim, that I have come to the land which YHWH swore to our fathers to give us.’”

From verse three, then verse five to verse ten, and then from verse 13 to verse 15, it is recorded what we are to say to the priest when we give our tithes each year. This is something that YHWH has commanded us to do. We need to memorize this so that it is a part of our heart and being. When we confess this to YHWH before His priest, then He accepts our tithes and blesses the land He has placed in our stewardship, thus blessing us.

The beginning of this confession is admitting that this land was given to our fathers by YHWH, and thus has passed on down to us. We are never to forget who it is that has given us this land. We are never to forget that our Benefactor is YHWH Himself.

Ya'aqov [James] 1:17

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

All good things come from YHWH our Elohim. This is especially true when He brings us into His land and plants us there to grow and to prosper before Him. The beginning of this confession acknowledges this truth!

From Your Hand to YHWH

Devarim [Deuteronomy] 26:4

“And the priest shall take the basket out of your hand, and set it down before the altar of YHWH your Elohim.”

After the first part of the confession the priest takes from your hand the tithe and sets it before the altar of YHWH our Elohim.

My Father

Devarim [Deuteronomy] 26:5

“And you shall answer and say before YHWH your Elohim, ‘Destruction was coming so my father went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous.’”

This passage is often mistranslated. Let’s look at what this passage actually says.

<p><i>“And you shall answer and say before YHWH your Elohim, ‘Destruction was coming so my father went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous.’”</i></p>	<p>וְעֲנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אָרָמִי אָבִד אָבִי וַיֵּרֶד מִצְרַיִם וַיְהִי שָׁם בְּמִתֵּי מֵעֹט וַיְהִי שָׁם לְגוֹי גָדוֹל עַצוּם וְרַב</p>
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Here is an example of how this verse is typically translated.

“And thou shalt speak and say before YHWH thy Elohim, ‘An Aramean ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous;”

The particular phrase that seems to be the sticking point of many is אַרְמִי אֶבֶד – arammi ‘oved which is actually a typical construct phrase. This is the only place in the Tanak in which this word אַרְמִי is found. It has been wrongly understood as the people of Aram, when it should have been translated as part of a construct phrase, thus giving us quite literally: “destruction’s coming.” This is obviously a reference to the famine in the land that YHWH forewarned Ya’aqov’s son Yoseph about, which would be in the land for seven years.

This is the exact reason why Ya’aqov sent his sons to Egypt in the first place: was to acquire food for him and his entire household. The result of this, was Ya’aqov and his household’s going down into Egypt because of the severe famine in the land.

Ya’aqov was not an Aramean, nor did an Aramean ever try to destroy him. The only understanding that fits with the entirety of Scripture is to understand this passage in light of why Ya’aqov went down into Egypt in the first place: because of the destruction brought on by the severe famine in the land.

We are to remember this truth on a yearly basis when we bring our tithes to YHWH. This is to remind us that it was YHWH that sent us into Egypt and it was YHWH who brought us out of Egypt.

Affliction and Bondage

Devarim [Deuteronomy] 26:6

***6 “And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage;
7 and we cried to YHWH, the Elohim of our fathers, and YHWH heard our voice, and saw our affliction, and our toil, and our oppression;”***

Do you realize that you personally are presently in bondage to Egypt, that you are presently afflicted through toil and oppression? You are!

So, not only does this passage apply to when YHWH brought us up out of the land of Egypt nearly four thousand years ago, but it also will apply to when He brings us out of our captivity in the near future and returns us to the land He promised to Avraham, Yitzchak and Ya’aqov.

YHWH Brought Us Out

Devarim [Deuteronomy] 26:8

“and YHWH brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders;”

Not only did YHWH do this in the past (brought us out of Egypt with an outstretched arm and with signs and wonders) but He has promised us that He will do it once again.

Yirmeyah [Jeremiah] 16:14-15

14 "Therefore, behold, the days come," says YHWH, that it shall no more be said, 'As YHWH lives, that brought up the children of Israel out of the land of Egypt;'

15 but, 'As YHWH lives, that brought up the children of Israel from the land of the north, and from all the countries where he had driven them.' And I will bring them again into their land that I gave to their fathers."

When we want to truly understand prophecy, the beginning of that understanding begins with the following passage.

Kohelet [Ecclesiastes] 1:9

That which has been is that which shall be; and that which has been done is that which shall be done; and there is nothing new under the sun.

What YHWH is doing in our day is following a pattern of what has already been done by YHWH. He is doing this so that His people will know and understand what it is that He is doing. The question is: are we paying attention? We sure would not want to miss it, would we?!

YHWH has Given Us

Devarim [Deuteronomy] 26:9

"and he has brought us into this place, and has given us this land, a land flowing with milk and honey."

When YHWH brings us back into the land from which He banished us because of our fathers serving the Ba'alim, He will bless us as we serve Him only. But we must recognize this truth: that He does not and will not tolerate His people worshipping and serving Him according to the dictates of their own hearts. And He certainly will not tolerate His people serving and worshipping false gods.

Vayyiqra [Leviticus] 20:22

"You shall therefore keep all My statutes, and all My ordinances, and do them; that the land, where I bring you in to dwell will not vomit you out."

One cannot remain in the land long and not keep His commandments. He will not allow it. At some point disobedience to His Torah will bring either death or expulsion, which amounts to death.

This land is a land flowing with blessings. The blessing of milk signifies His blessings to those who are new to keeping Torah like the sojourner. The blessing of honey signifies His blessings to those who are not new to obeying His Torah and it is sweet and pleasant to us. Honey is not a fit food for the newborn as it contains things that are harmful to a newborn. Likewise, the Torah contains things that are not healthy for a spiritual newborn to feast upon. It is for when they are older and mature in their walk with YHWH.

First Fruits and Worship

Devarim [Deuteronomy] 26:10

“And now, behold, I have brought the first of the fruit of the ground, which you, YHWH, have given me.’ And you shall set it down before YHWH your Elohim, and worship before YHWH your Elohim;”

YHWH does not want our seconds, leftovers or castoffs. YHWH commands us to give Him our best. When we do, then we can receive His best, which He freely gives to us without measure. He cannot do this if a person withholds his best from Him.

This includes the first of our harvest, the firstborn of all our cattle and livestock, and even our firstborn son, whom we are to redeem with a lamb. This lamb, of course, is symbolic of Yeshua, the Lamb of Elohim!

Have you redeemed your children with the Lamb?

Rejoicing Before YHWH

Devarim [Deuteronomy] 26:11

“and you shall rejoice in all the good which YHWH your Elohim has given to you, and to your house, you, and the Levite, and the sojourner that is in the midst of you.”

When YHWH blesses you and gives you an increase from the land upon which He has planted you, then you are to come before YHWH your Elohim and celebrate. In this celebration you are to include your whole household, yourself, the Levites, and those who have come from a far country to live and join with Israel and to be a part of Israel.

We are not to be selfish with what YHWH has blessed us with.

Ephesians 4:28

The thief must stop stealing; instead, he should make an honest living by his own efforts. This way he will be able to share with those in need.

We are never to forget the poor and those who have need that are among us.

Devarim [Deuteronomy] 24:17-22

17 “You shall not wrest the justice due to the sojourner, or to the fatherless, nor take the widow's raiment as a pledge;

18 but you shall remember that you were a bondman in Egypt, and YHWH your Elohim redeemed you there; therefore I command you to do this thing.

19 When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the sojourner, for the fatherless, and for the widow; that YHWH your Elohim may bless you in all the work of your hands.

20 When you beat your olive-tree, you shall not go over the boughs again; it shall be for the sojourner, for the fatherless, and for the widow.

21 When you gather the grapes of your vineyard, you shall not glean it after yourself; it shall be for the sojourner, for the fatherless, and for the widow.

22 And you shall remember that you were a bondman in the land of Egypt; therefore I command you to do this thing.”

We are never to forget that we had been slaves apart from YHWH our Elohim. When someone comes and joins Israel, or a person is poor, or without a family, or a widow, we are to take very good care of them, as if they were our own family.

The Third Year of Tithing

Devarim [Deuteronomy] 26:12

“When you have made an end of tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the sojourner, to the fatherless, and to the widow, that they may eat within your gates, and be filled.

In order to understand this passage concerning the third year, let us also place before us this next passage for consideration.

Devarim [Deuteronomy] 14:22

“You shall surely tithe all the increase of your seed, that which comes forth from the field year by year.”

Notice that we are commanded to bring in the tithe of our increase from the land each and every year. Of course there will be no tithe during the seventh year because it is the Shemitah year, the year the land is not tilled, or planted. However, the sixth year is a year in which the tithe will be three times as much as it usually is.

The tithing of the increase from the land is based upon the seven year cycle of the Shemitah cycle, six years of sowing and reaping and one year of rest. For those who are farmers, wow, what a blessing to have a whole year off from planting and reaping once every seven years!

In the above passage, the tithe of the third year not only goes to the Levites, but the sojourner, orphan and the widow are also included in the receiving of this tithe. The other years, only the Levites receive the tithe. The sharing of the tithe with the sojourner, the orphan and the widow only happens once in the seven year cycle, on the third year.

All other years the tithe belongs only to the Levites. It is important to note that in the third year that they also are included. This gives us an indication that this is not an additional tithe, but a special disbursement of the tithe in the third year. Some have wrongly taught that this was an additional tithe, but that is simply not the case.

Paying One’s Dues

Devarim [Deuteronomy] 26:13

“And you shall say before YHWH your Elohim, ‘I have put away the sacred out of my house, and also have given them to the Levite, and to the sojourner, to the fatherless, and to the widow, according to all your commandment which you have commanded me; I have not transgressed any of your commandments, neither have I forgotten them;’”

The sacred referred to in the above passage is referring to the tithe. It is set-apart because YHWH has commanded us that the tithe belongs to Him. We are not to keep it. To keep something that belongs to YHWH is to bring a curse upon oneself, a curse that is directly from YHWH. It is important to tithe the increase of the land in which He returns us to, as that tithe belongs to YHWH. However, it is equally important to remember each and every one of His commandments to hear and obey them. All of them!

Notice that we are giving this tithe to the Levite, the sojourner, to the orphan and to the widow. This is the tithe which we bring in the third year.

The Tithe is For YHWH Only

Devarim [Deuteronomy] 26:14

“I have not eaten of it while in my mourning, neither have I removed any of it, being unclean, nor offered any of it for the dead; I have hearkened to the Voice of YHWH my Elohim; I have done according to all that you have commanded me.”

One of the things that we are to confess before YHWH when we bring in the tithe is that we have heard and obeyed His Voice in all matters great and small. Now, considering the immensity of this command, let us consider what Yeshua commanded us as well.

Matithyah [Matthew] 5:48

“Therefore you shall be perfect, as your heavenly Father is perfect.”

I seriously doubt that anyone among us could rightfully claim that he has heard and obeyed every single thing that YHWH has told him, either directly or through His written word. Yet, this is exactly what YHWH our Elohim expects of us. He not only expects this, but He expects us to confess this each time we bring in the tithe to Him.

Now I ask you, how in this world are we going to be able to do that? Well, there is only one way! We are going to have to be filled with His Spirit. Furthermore, we are going to have to walk in that same Spirit. This is the only way possible for us to accomplish what YHWH has commanded us to do. It is impossible to keep and obey His commandments in the flesh or by one’s own strength. But He can through us. Will we let Him?

Blessings are Tied to His Land

Devarim [Deuteronomy] 26:15

“Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, as You swore to our fathers, a land flowing with milk and honey.”

Once we have confessed and affirmed that we have kept and obeyed His Torah and His Voice in all matters, then He commands us to remind Him of His promise to bless us and to bless our land. But the truth is we don’t really have the right to remind Him of His promises unless we are in right standing before Him. And we can only be in right standing before Him if He has filled us with His Spirit. Are you

beginning to see the importance of being filled with His Spirit? It truly is a matter of life and death, to be filled with His Spirit.

YHWH Has Commanded

Devarim [Deuteronomy] 26:16

16 “This day YHWH your Elohim commands you to do these statutes and ordinances; you shall therefore keep and do them with all your heart, and with all your life.”

Nowhere in Scripture does YHWH give a command countermanding this command to be careful to do all of these commandments. Basically, they are still in full force and effect. However, we also need to understand that there are certain commandments that He has given to us that cannot really be done unless we are living in community, nor if we are outside the land that He promised to our fathers, Avraham, Yitzchak and Ya’aqov. What this should show us is the need for us to live together and work towards being as obedient to His commandments as we possibly can be. This, of course, is done out of love for Him.

Please note that YHWH commands us to do this with our whole heart. We need to put everything that we have into keeping His commandments. We are to hold nothing back from this endeavor. Whatsoever a man would withhold from serving his Elohim, is or will become his idol. We are commanded to guard against serving idols.

Yochanan Aleph [1st John] 5:21

My little children, guard yourselves from idols.

Hopefully our understanding would be, that as the Creator He owns it all, and that whatever it is that He has placed in our care (stewardship), then we are to do the very best that we can to properly steward the resources that He has given to us.

Obeying His Voice is Included in the Commandment!

Devarim [Deuteronomy] 26:17

17 “You have declared YHWH this day to be your Elohim, and that you would walk in His ways, and keep His statutes, and His commandments, and His ordinances, and listen to and obey His Voice:”

This is quite a list. Let us put it in list form to be better able to consider it more fully.

- 1) walk in His ways (דרך) derek – a road, figuratively a way of life
- 2) keep His statutes (חק) choq – enactment, hence an appointment
- 3) (keep) His commandments (מצוה) mitzvah – a command, law
- 4) (keep) His ordinances (משפט) mishpat – a verdict, a formal decree, judgment
- 5) listen to and obey His Voice (קול) qol – to call aloud, voice or sound

The three verbs “walk” (הלך - halak), “keep” (שמר - shamar) and “listen to and obey” (שמע - shema) are also very important words. From “halak” we get the word “halakah” which is the term used to denote

the standard by which we live our everyday lives. In Judah it is only a proper beit din that may set halakah. "Shema" is also a common word which means "to listen to, with the intent of obeying what is heard." Then finally there is "shamar" (also seen as "shomer") which means "to hedge about, to guard, to protect, to attend to."

The picture that YHWH lays out for us, is that we are to follow His way (derek) that He has placed before us, keeping His appointments that He has made with us, obeying His laws that He has given to us, and following the decrees that He has already passed down to us. Then we are also to listen to the sound of His Voice, obeying it because this represents the present tense of our relationship with Him.

Qorintyah [2nd Corinthians] 6:2

(for he said, "At an acceptable time I listened to you, and in a day of salvation did I help you; behold, now is the acceptable time; behold, now is the day of salvation");

So what we are to do is what He has said to us in the past (derek, choq, mitzvah, and mishpat, which we have written down as Scripture) as well as what He is saying to us today via His Voice.

Being His People

Devarim [Deuteronomy] 26:18-19

18 "and YHWH has declared you this day to be a people for His own possession, as He has promised you, and that you should keep all His commandments;

19 and to make you high above all nations that he has made, in praise, and in name, and in honor; and that you may be a set-apart people to YHWH your Elohim, as He has spoken."

It is clear from this passage, as well as many others, that in order for YHWH to declare us to be His people, we must be keeping His Torah and obeying His Voice. We are to be a people set-apart to Him. We accomplish this by our obedience to Him.

YHWH actually made this possible through Yeshua our Mashiach. When we receive the forgiveness of our sins through His Blood and He fills with His Spirit, then we are able to hear and obey from the inside out. This is where the true victory lies.

Verse 19 ends the present discourse that Moshe started back in chapter five, verse one. It is one of the longest discourses recorded in Scripture.

One More Admonishment

Devarim [Deuteronomy] 29:9

9 "Keep therefore the words of this covenant, and do them, that you may prosper in all that you do."

When we repent of our sins and accept Yeshua as our Mashiach through His shed blood, this does not give us a license to just go out and do whatever we want to do. Supposedly that is what we just repented of doing. As Scripture teaches us, that is like a pig returning to wallow in the mud after being washed or a dog returning to eat its own vomit (2nd Peter 2:22).

Rather, when we repent of our sins and accept Yeshua as our Mashiach, then we need to begin learning Torah (Acts 15:21) and grow in the grace and knowledge of Yeshua our Mashiach (Colossians 1:6-10). Basically, we need to grow up. We need to mature in our faith and go on to maturity in Mashiach.

Ivrim [Hebrews] 6:1-2

1 Therefore leaving the doctrine of the elementary principles of Mashiach, let us press on to perfection; not laying again a foundation of repentance from dead works, and of faith toward Elohim, 2 of the teaching of emersions (baptisms), and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

I wonder how many of us actually realize that the doctrines of Christianity are only that – basic. They are elementary according to Scripture. No matter how profound these things can get, they are still only the very basics.

There is no sect of Christianity that does not teach on these things in some manner. They all have doctrines of repentance and faith. They all have doctrines of baptism, the laying on of hands (YHWH filling us with His Spirit and of healing). They all have teachings on the resurrection and of eternal judgment.

But the simple truth is, if that is where a person is at, then he is a babe in the faith no matter how long he has been a follower of Yeshua. If one backs up and reads the verses before those listed above (Ivrim 5:11-14), it will be seen that this is, in fact, the context of the verses above. Do we want to be mature in our faith?

If we were to continue reading in this Epistle we would see that the apostle then touches upon the promises given to Avraham that also belong to us, before he begins his teaching on Yeshua being a priest as Melchitzadek, who has entered the heavenly place to minister on our behalf.

Basically, this Torah portion ends with an admonishment to keep Torah in order for YHWH to bless us. And this takes maturity of faith to do so. We cannot and will not do this without His personal presence via His Set-apart Spirit infilling and indwelling us to empower us to hear and obey His Voice.

Are you filled with His Spirit to enable you to hear and obey His Voice to keep His commandments?

ABBA YHWH, please fill us Your people and empower us by Your Spirit for Your glory and honor and for the establishment and rebuilding of the northern kingdom of Israel in our day, as You have prophesied through Your prophets of old; in the Name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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