

Prayer Requests

- Healing: For Barbara
- Healing: For Kim
- Healing: For Kim's Dad
- Healing: For Justin's Aunt Julie
- Healing: For Carola
- Healing and safety: For Laurie I.
- Blessing, learning, wisdom and safety for Jacquetta

Prayer Requests

- Healing: For Rick B's mom
- Healing: For Carola's daughter Loretta & sister Manuela
- Job Situation: For Tom C. and Carola
- A co-worker will soften her heart: Laura C.
- General Prayers: For Ceci's mom, Eileen

Beit Tefillah Messianic Home Fellowship

My House Shall Be Called a House of Prayer for All People
(Yeshayahu/Isaiah 56: 7)

בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים



Devarim/Words

Commonly called **Deuteronomy**

Torah Portion KiTavo

Chapter 26:1 - 29:(8)9

Outline

- Reading the Torah Portion
- My Father was a Fugitive Aramean
- The Year of Tithing
- Guard to Do
- All These Blessings Shall Come Upon You
- Raise You Up
- Head and Not the Tail
- Cursed and Scattered
- The Second Mosaic Covenant
- Questions

The Traditional Blessing Before Reading the Torah Portion

*Baruch atah Adonay Eloheynu melech
ha'olam, asher bachar banu mikol-ha'amim,
venatan lanu et-torato*

**Blessed are You – Adonai our Elohim, King of
the Universe, who has chosen us from all
peoples and has given us His Torah.**

Baruch atah Adonay, noten hatorah

Blessed are You - Adonai, Giver of the Torah.

When You Enter The Land

Devarim 26:1



**Vehayah ki-tavo' 'el-ha'aretz 'asher
YHWH Eloheykha noten lekha nachlah
viyrishtah veyashavta bah**

When You Enter The Land

Devarim 26:1 (ISR) “And it shall be, when you come into the land which יהוה your Elohim is giving you as an inheritance, and you possess it and dwell in it,”

Devarim 26:1 (NJPS) When you enter the land that the LORD your God is giving you as a heritage, and you possess it and settle in it

Read the Torah Portion

- **1st Aliyah — Devarim 26:1-11**
- **2nd Aliyah — Devarim 26:12-15**
- **3rd Aliyah — Devarim 26:16-19**
- **4th Aliyah — Devarim 27:1-10**
- **5th Aliyah — Devarim 27:11-28:6**
- **6th Aliyah — Devarim 28:7-69**
- **7th Aliyah — Devarim 29:1-8(9)**

Mizvot in the Portion

- According to the traditional counting of Maimonides/“RaMBaM,” how many mitzvot/commandments are in this Torah portion?

A. 6

B. 7

C. 11

D. 17

Mizvot in the Portion

- According to the traditional counting of Maimonides/“RaMBaM,” how many mitzvot/commandments are in this Torah portion?

A. 6

B. 7

C.

D. 17

Mizvot in the Portion

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B. 7

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D.

Mizvot in the Portion

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B.

C.

D.

Mitzvot in the Torah Portion

- Commandment 272 Devarim 26:3-11 Say a declaration when presenting the first fruits
- Commandment 269 Devarim 26:13 Recite the Confession of Tithes in the 4th and 7th years
- Commandment 264 Devarim 26:14 Do not eat the *Ma'aser She'ni* (Second Tithe) while in mourning

Mitzvot in the Torah Portion

- Commandment 263 Devarim 26:14 Do not eat the *Ma'aser She'ni* in a *tame'* (unclean) manner
- Commandment 262 Devarim 26:14 Do not give the *Ma'aser She'ni* redemption money for the dead
- Commandment 11 Devarim 28:9 Walk in the ways of Elohim (to be raised up as a set apart people)

The Traditional Blessing After Reading the Torah Portion

*Baruch atah Adonay, Eloheynu melech
ha'olam, asher natan lanu torat emet,
vechayey olam nata betochenu.*

**Blessed are You – Adonai our Elohim, King of
the universe, who has given us the Torah of
truth, and has planted everlasting life in our
midst.**

Baruch atah Adonay, noten hatorah

Blessed are You - Adonai, Giver of the Torah.

My Father Was a Fugitive Aramean

Devarim 26:5 (ISR) “And you shall answer and say before יהוה your Elohim, ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous.

(NJPS) ...My father was a fugitive Aramean....

(Artscroll)...an Aramean tried to destroy by forefather....

My Father Was a Fugitive Aramean

Devarim/Deuteronomy 26:5 (KJV) A Syrian ready to perish *was* my father....

(NASB & NIV) ...My father was a wandering Aramean....

- (CJB) 'My ancestor was a nomad from Aram.

My Father Was a Wandering Aramean

Devarim 26:5 (Targum Onkelos)
...Laban the Aramean sought to
destroy my forefather....

Devarim 26:5 (Targum Jonathan)
...Our father Ya'aqob went down into
Aram Naharia at the beginning, and
(Laban) sought to destroy him

Artscroll's Explanation

“...an Aramean tried to destroy by forefather...”

The translation is that of Rashi, who follows the Midrashic interpretation of *Sifre*^{*}, which is also the version found in the *Haggadah*. Accordingly, the Aramean is the deceitful Laban, who tried to deceive Jacob at every turn, and finally pursued him with the intention of killing him, and would have done so had not God warned him not to dare harm Jacob (see Genesis 31:29-30)

^{*}An ancient midrash on Bamidbar and Devarim

Artscroll's Explanation

In the plain sense, the term is rendered my forefather [i.e., Jacob] was a lost [i.e., homeless or penniless] Aramean, meaning that Jacob lived in Aram for twenty years of his life (Ibn Ezra).

My Father Was a Fugitive Aramean

אָבַד *abad* (1b)

‘Aramiy ‘oved ‘aviy

Meaning: *to perish*

אֲרַמִּי אָבַד אֶבְי

Origin: a prim. root

Usage (NASB): annihilate(2), annihilated(1), been lost(1), broken(1), corrupts(1), destroy(33), destroyed(15), destroying(2), destroys(2), destruction(2), dying(2), fail(1), fails(1), give up as lost(1), lacking(1), lost(12), make vanish(1), makes to perish(1), no(2), obliterate(1), perish(61), perished(16), perishes(7), perishing(2), ruined(4), surely perish(3), take(1), utterly destroy(1), wandering(1), wastes(1), wiped(1).

The Year of Tithing

Devarim 26:12-13a (ISR) 12 “When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lěwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied, 13 then you shall say before יהוה your Elohim, ‘I have put away the set-apart portion from my house, and also have given it to the Lěwite, and to the stranger, and to the fatherless, and to the widow...

The Year of Tithing

Devarim 26:12-14 (ISR) 13b ...according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten. 14 'I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of יהוה my Elohim, I have done according to all that You have commanded me.

The Year of the Tithe (1 of 3)

Rashi's Commentary

the year of the tithe. [The third year of each *shemittah* cycle is called “the year of the tithe” because] it differs from its preceding two years insofar as it is a year in which only one of the tithes separated in the two preceding years is separated. During the first and second years of the *shemittah* cycle, the tithes separated are: a) **תַּעֲשֶׂה רֵאשִׁוֹן**, “the first tithe,” as the verse says, “[Speak to the Levites, and say to them,] When you take from the children of Israel the tithe...” (Num. 18:26) [referring to “the first tithe,”] and b) **תַּעֲשֶׂה שְׁנֵי**, “the second tithe,” as the verse says:

The Year of the Tithe (2 of 3)

Rashi's Commentary

“And you shall eat before Adonai, your Elohim... the tithes of your grain, of your wine and of your oil...” (Deut. 14:23) [which is a reference to “the second tithe”]. Thus, we have two tithes [being separated during the first two years of the *shemittah* cycle]. Now Scripture comes and teaches us that in the third year, only one of these two tithes is separated. And which one is that? It is “the first tithe.”

The Year of the Tithe (2 of 2)

Rashi's Commentary

["The second tithe is not separated during the third year."] Instead of "the second tithe," one must give "the tithe for the poor," for it says here in our verse "you shall give [them] to the Levite" what belongs to him, namely "the first tithe" ; [then our verse continues:] "the stranger, the orphan, and the widow"-this is "the tithe for the poor." - [*Sifrei* 26:12; *R.H.* 12b]

Jewish Encyclopedia

Summation

Every third year the tithes were not to be carried to the city of the Temple, but were to be stored at home ("within thy gates"), and "the Levite, the stranger, and the fatherless, and the widow" were to "eat and be satisfied" (*Deu 14:29*). It is to be concluded that, the seventh year being a Sabbatical year and no tithing being permissible therein, the tithe of the first, second, fourth, and fifth years of every cycle of seven years had to be brought to the Temple and eaten by the landowner and his family, while the tithe of the third and sixth years was to be left at home for the poor.

All the Words of this Torah

Devarim 27:2-3 (ISR) 2 “And it shall be, on the day when you pass over the Yarden to the land which יהוה your Elohim is giving you, that you shall set up for yourselves large stones, and plaster them with plaster, 3 and write on them all the Words of this Torah, when you have passed over, so that you go into the land which יהוה your Elohim is giving you, ‘a land flowing with milk and honey,’ as יהוה Elohim of your fathers has spoken to you.

All the Words of this Torah

Devarim 27:4-6 (ISR) 4 “And it shall be, when you have passed over the Yarden, that on Mount Eybal you set up these stones, which I command you today, and you shall plaster them with plaster, 5 and build an altar to יהוה your Elohim there, an altar of stones – do not use an iron tool on them.

6 “Build the altar of יהוה your Elohim with complete stones, and you shall offer burnt offerings on it to יהוה your Elohim,

All the Words of this Torah

Devarim 27:7-8 (ISR) 7 and shall offer peace offerings, and eat there, and rejoice before יהוה your Elohim. 8 “And you shall write all the Words of this Torah on the stones – plainly and well.”

Questions/Comments:

- How many stones are to be used?

All the Words of this Torah

Artscroll Commentary: Moses now commanded the people that upon entering the Land, which they would do in only a few weeks, they were to commit themselves anew to God and the Torah. They would do this by inscribing the entire Torah on twelve huge stones, by bringing offerings, and by gathering at two mountains to affirm their allegiance.

All the Words of this Torah

Artscroll Commentary:

Their crossing of the Jordan would be miraculous (see Joshua 3), and, as soon as they were in the Land, they would inscribe the entire Torah in seventy languages (see v. 8 below), something that could not be possible without a miracle.

Rashi, citing Sotah 32a comments that it should be written in a manner that would be clear to anyone who wished to read it, i.e., that it be inscribed in all seventy primary languages of the time, a miraculous feat.

Ibn Ezra interprets it to mean that the inscription should be clear and legible. He also quotes R'

All the Words of this Torah

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Ibn Ezra interprets it to mean that the inscription should be clear and legible. He also quotes R' Saadiah Gaon that all the commandments, but not the entire text of the Torah, were inscribed on the stones.

All These Blessings Shall Come Upon You

Devarim 28:1-3 (ISR) 1 “And it shall be, if you diligently obey the voice of יהוה your Elohim, to guard to do all His commands which I command you today, that יהוה your Elohim shall set you high above all nations of the earth. 2 And all these blessings shall come upon you and overtake you, if you obey the voice of יהוה your Elohim: 3 Blessed are you in the city, and blessed are you in the field.”

All These Blessings Shall Come Upon You

Key Points/questions:

- Obeying the voice of YHWH, guarding to do all of the things He says to do lines up perfectly with Devarim 8:3b (ISR) “... to make you know that man does not live by bread alone, but by every Word that comes from the mouth of יהוה,” quoted by Yeshua in Matthew 4:4.
- You obey every word by obeying the voice of YHWH.

All These Blessings Shall Come Upon You

Key Points/questions:

- “Mouth” essentially equals “counsel” (Yehoshua/Joshua 9:14) and Paul taught the whole counsel/will of Elohim (Acts 20: 27).
- You don’t have to seek the blessings if you obey the voice of YHWH, they will seek you out and find you and “overtake you.”
- Compare Matthew 6. What are we to seek?

All These Blessings Shall Come Upon You

Key Points/questions:

Matthew 6:31-34 (ISR) “Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 “For all these the gentiles seek for. And your heavenly Father knows that you need all these. 33 But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you. 34 Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.”

The Meaning of “Blessed”

Blessings (Dev 29:2)

Blessed (Dev 29:3-6)



Barukh

ברך **qal:** to kneel, bless; **piel:** to bless;
pual: to be blessed; **hiph:** to cause to kneel;
hith: to bless oneself; **niph:** to bless oneself
verb qal passive participle masculine singular absolute homonym 2

1293 **ברכה** Berakah {ber-aw-kaw'}

Meaning: 1) blessing 2) (source of) blessing 3) blessing, prosperity 4) blessing, praise of God 5) a gift, present 6) treaty of peace

Origin: from 01288;; n f

Usage: AV - blessing 61, blessed 3, present 3, liberal 1, pools 1; 69

1288 **ברך** barak {baw-rak'}

Meaning: 1) to bless, kneel 1a) (Qal) 1a1) to kneel 1a2) to bless 1b) (Niphal) to be blessed, bless oneself 1c) (Piel) to bless 1d) (Pual) to be blessed, be adored 1e) (Hiphil) to cause to kneel 1f) (Hithpael) to bless oneself 2) (TWOT) to praise, salute, curse

Origin: a primitive root; TWOT - 285; v

Usage: AV - bless 302, salute 5, curse 4, blaspheme 2, blessing 2, praised 2, kneel down 2, congratulate 1, kneel 1, make to kneel 1, misc 8; 330

The Meaning of “Blessed”

Blessings (Dev 29:2)

Blessed (Dev 29:3-6)

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The Meaning of “Blessed”

Knee (Dev 29:35)

Berekh

1468 בִּרְךָ (Hebrew) (page 139) (Strong 1290)

[Brown-Driver-Briggs Hebrew Lexicon Entry]

† בִּרְךָ n.f.: [Is. 45:23](#) Knee (As. *birku* COT:Gloss; Eth. *brk*: Aram. בִּרְךָ *brwk*) [Is 45:23](#); du. בְּרַכְיִים [Jb 3:12](#) + 10 t.; sf. בְּרַכְיִי etc. [Gn 30:3](#) + 11 t.;—*knee, knees*: מֵיִם בְּרַכְיִים water reaching to the knees [Ez 47:4](#); עַל בְּרַכְיֵי דָנִיִּיל [Dn 10:10](#); etc. [Gn 30:3](#) + 11 t.;—*knee, knees*: מֵיִם בְּרַכְיִים water reaching to the knees [Ez 47:4](#); כָּרַע עַל בְּרַכְיָיו [1 K 8:54](#), [Ezr 9:5](#) cf. [Is 45:23](#), [1 K 19:18](#), [2 Ch 6:13](#), in entreaty [2 K 1:13](#), to drink of a fountain [Ju 7:5](#), [7:6](#); שָׂם פָּנָיו בֵּין בְּרַכְיָיו *put his face between his knees* in prayer [1 K 18:42](#); עַל בְּרַכְיָיו *upon the knees*, [Gn 30:3](#) (E; on ב' עַל תִּלְדַּר v. Ploss:Das Weib Aufi. 2. ii. 180 ff. Sta:ZAW 1886, 143 ff.) [50:23](#) (E) [Jb 3:12](#), [Ju 16:10](#), [2 K 4:20](#), [Is 66:12](#); מַעַם בְּרַכְיִים [Gn 48:12](#) (E); knees as seat of strength, weak from terror [Jb 4:4](#), [Is 35:3](#), [Ez 7:17](#), [21:12](#), [Na 2:11](#); or fasting [Psalm 109:24](#).

8 בִּרְךָ (Hebrew) (page 139) (Strong 1290)

† בִּרְךָ n.f.: [Is. 45:23](#) Knee (As. *birku* COT:Gloss;

[Gn 30:3](#) + 11 t.;—*knee, knees*: מֵיִם בְּרַכְיִים

The Meaning of “Blessed”

Knee (Dev 28:35) **Berekh**

Devarim 28:35 (ISR) “יהוה smites you in the knees and on the legs with evil boils of which you are unable to be healed, and from the sole of your foot to the top of your head.”

- Yeshayahu/Isaiah 45:23 (ISR) “I have sworn by Myself, a word has gone out of My mouth in righteousness, and shall not return, so that to Me every knee shall bow, every tongue swear.”

The Meaning of “Blessed”

My Thoughts:

- Blessing from YHWH derives from “bending your knees” to YHWH.

People may seek after and “get stuff,” but unless their knees are bent to YHWH, whatever they get will not be a “blessing” nor “blessed.”



The Meaning of “Blessed”

My Thoughts:

There are several Scriptural meanings of “barukh.”

- Referring to YHWH it means “adored” or “he to whom homage is due.”

- To people, it means “he on whom bounty is bestowed.”

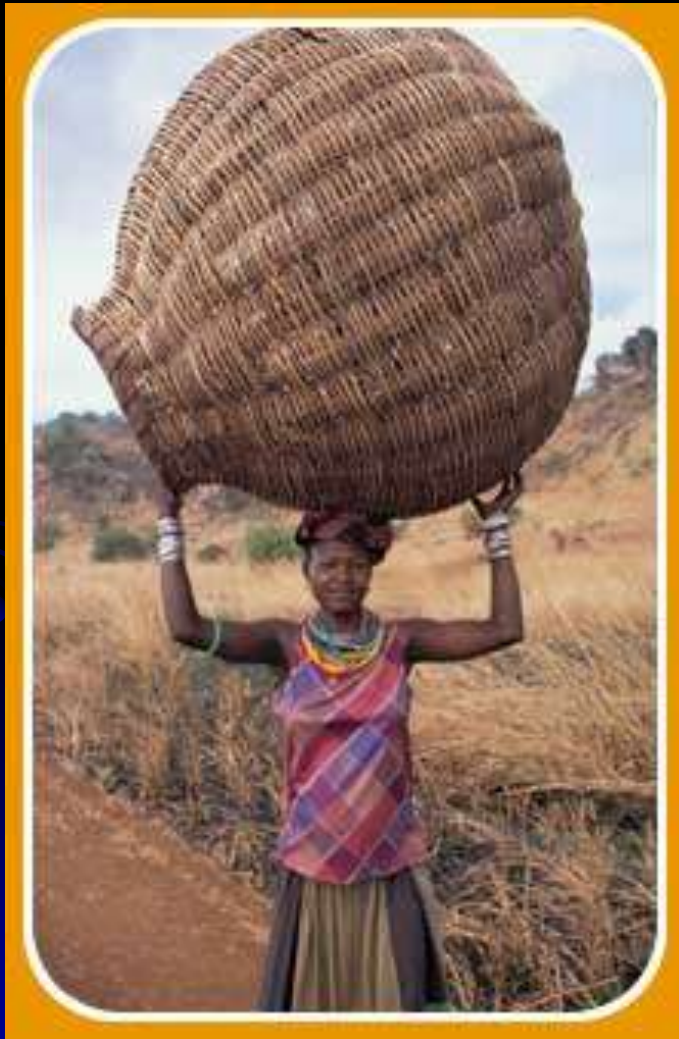
- It also takes the meaning of “he who bestows bounty.”

- Moshe is speaking here to “all Israel” (Dev 27:9).

While individuals who are not receiving Yah’s blessing may need to bend their knees some more, it may also be that Yah’s will is for you to suffer for a time (1 Peter 4:19).

Blessed is Your Basket

Devarim 28:5 (ISR)
**“Blessed is your basket
and your kneading bowl.”**



Raise You Up

Dev 23:9-10 (ISR) “יהוה does establish you as a set-apart people to Himself, as He has sworn to you, if you guard the commands of יהוה your Elohim and walk in His ways. 10 And all peoples of the earth shall see that the Name of יהוה is called upon you, and they shall be afraid of you.”

Raise You Up

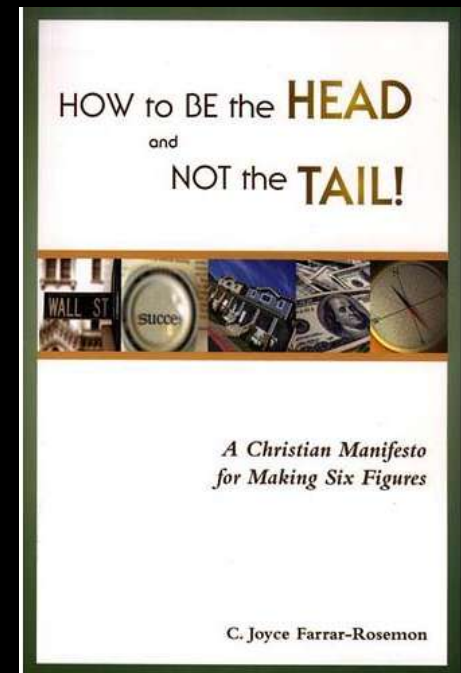
Key Points/questions:

- “Establish” = qum, raise up.
- “The Name of YHWH is called upon you.”
 - This people walks in the ways of YHWH and has the Name or Authority of YHWH over them to protect them.
 - The point of being a set-apart people is to magnify the Name of YHWH in the earth.

Head and Not the Tail

Dev 28:13 (ISR) “And יהוה shall make you the head and not the tail. And you shall be only on top, and not be beneath, if you obey the commands of יהוה your Elohim, which I command you today, to guard and do.

Key Points/questions: Many say: “I want to be the head and not the tail.” Have they committed themselves to obeying the commands of YHWH? Or, have they said that keeping commandments is “of the flesh,” and “bondage”?



Cursed

Deu 28:14-16 (ISR) “And do not turn aside from any of the Words which I am commanding you today, right or left, to go after other mighty ones to serve them. 15 And it shall be, if you do not obey the voice of יהוה your Elohim, to guard to do all His commands and His laws which I command you today, that all these curses shall come upon you and overtake you: 16 “Cursed are you in the city, and cursed are you in the field.”

Cursed

Key Points/questions:

- There are several words translated as “curse” in Hebrew, including alah, qalalah, arar and drar. “Curses” in Dev 28:15 is qalalah, while “cursed” in verse 16, etc, is arar. Other similar words are cherem (accursed thing) and lahat (enchantments) that have direct Aramaic cognates in the Brit Chadashah.
- Bottom Line: If you do not guard to do what YHWH said, you are under a curse.

Redeemed from the Curse of the Law

Some argue that the New Testament makes these curses irrelevant, citing such passages as:

Galatians 3:10 (NKJV) For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them."

Redeemed from the Curse of the Law

Some argue that the New Testament makes these curses irrelevant, citing such passages as:

Galatians 3:10 (NKJV) Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"),
HOWEVER.....

An Example of the Curse

Dev 28:49-53 (abridged) (ISR) “יהוה brings a nation against you from afar...a nation whose language you shall not understand, a fierce-looking nation, which shows no regard for the elderly nor...favour to the young....and they shall besiege you at all your gates till your high and fenced walls, in which you are trusting, come down in all your land....And you shall eat the fruit of your own body, the flesh of your sons and your daughters whom יהוה your Elohim has given you, in the siege....”

And YHWH Shall Scatter You

Devarim 28:64-65 (ISR) “And יהוה shall scatter you among all peoples, from one end of the earth to the other, and there you shall serve other mighty ones, which neither you nor your fathers have known, wood and stone. 65 And among those nations you are to find no rest, nor have a resting place for the sole of your foot. But there יהוה shall give you a trembling heart, and failing eyes, and sorrow of being.”

And YHWH Shall Scatter You

Key Points/questions:

- If Israel would not have been scattered for disobeying the voice of YHWH to guard to do the Torah, then Moshe would have been a false prophet.

The Second Mosaic Covenant

Dev 29:1 These are the words of the covenant which יהוה commanded Mosheh to make with the children of Yisra'el in the land of Mo'ab, **besides the covenant** which He made with them in Horeb.

Dev 29:4 “But יהוה has not given you a heart to know and eyes to see and ears to hear, till this day.”

The Second Mosaic Covenant

Dev 29:6 “You ate no bread and drank no wine nor strong drink, so that you might know that I am יהוה your Elohim.”

Dev 29:9 “Therefore you shall guard the words of **this covenant**, and do them, so that you prosper in all that you do.”

The Second Mosaic Covenant

Dev 30:5-6 “And יהוה your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. 6 And יהוה your Elohim shall circumcise your heart and the heart of your seed, to love יהוה your Elohim with all your heart and with all your being, so that you might live,”

Not Like the Covenant (at Horeb)

Yirmeyahu/Jeremiah 31:31-32 (ISR) “See, the days are coming,” declares יהוה, “when I shall make a new covenant with the house of Yisra’ěl and with the house of Yehudāh, 32 not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה.

Not Like the Covenant (at Horeb)

Yirmeyahu/Jeremiah 31:33 (ISR) 33
“For this is the covenant I shall make with the house of Yisra’ěl after those days, declares יהוה : I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.

Not Like the Covenant (at Horeb)

Yirmeyahu/Jeremiah 31:34 (ISR) “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. “For I shall forgive their crookedness, and remember their sin no more.”

Beit Tefillah Messianic Home Fellowship

My House Shall Be Called a House of Prayer for All People
(Yeshayahu/Isaiah 56: 7)

בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים



Parshah KiTavo

Haftorah: Yeshayahu/Isaiah 60:1-22

The Traditional Blessing Before the Haftorah

*Baruch atah Adonay Eloheynu melech ha'olam,
asher bachar binviy'iyim tovim veratzah vedivreyhem
haga'emariym be'emet*

Blessed are You – Adonai our Elohim, King of the Universe,
who has chosen good prophets and was pleased with their words
that they spoke in truth.

*Baruch atah Adonay, habocheh batorah uvMosheh 'avdo
uvYisrael 'amo uvineviy'ey ha'emet vatzedeq.*

Blessed are You - Adonai, who chose Torah, and Moshe His
servant, and Yisrael His people, and prophets of the truth and
righteousness.

Isaiah 60

Isaiah 60:1

קוּמִי אֲוֹרֵי כִּי בָא אֹרֶךְ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:

Qumi 'ori, ki va orech Uch-vodo Adonai alayich
zarach

The Blessing Before the Brit Chadashah is Read

*Baruch atah Adonay Eloheynu melech ha'olam,
asher natan lanu et Yeshua binkha ki'meshicheynu
golaenu moshi'enu kapporatenu v'adonen, v'et sifrei Brit
Chadashah lemanu ulekhal ha'amin.*

Blessed are You – Adonai our Elohim, King of the Universe,
who has given us your son as our Messiah, our redeemer, our
saviour, our atonement, and our Master, and the books of the
Renewed Covenant to our people and to all the peoples.

*Baruch atah Adonay noten yeshu'ah b'Yeshua
HaMashiach.*

Blessed are You - Adonai, giver of salvation in Yeshua the Messiah.

The Aharonic Blessing

"Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them,

'Y'varekh'kha ADONAI v'yishmerekha.*

Ya'er ADONAI panav eleikha vichunekka.

Yissa ADONAI panav eleikha v'yasem l'kha shalom.

May *ADONAI* bless you and keep you.

May *ADONAI* make his face shine on you and show you his favor.

May *ADONAI* lift up his face toward you and give you peace.'

"In this way they are to put my Name on the people of Isra'el, so that I will bless them."

*Hebrew יהוה