

Parasha KiTavo Outline

- 26:1-11 – First Fruits
- 26:12-15 - Declaration for Removing Tithes
- 26:16-19 - Concluding the Commandments
- 27:1-8 – The Written Stones
- 27:9-10 – Becoming a Nation
- 28:11-14 – Blessings and Curses
- 28:15-25 - Curses
- 28:1-14 – Blessings for Obedience
- 28:15-65 – Curses for Disobedience
- 28:69 - The Covenant
- 29:1-8 – Moses Final Discourse

Haftorah

Isaiah 60:1-22

Apostolic Scriptures

B'rit Chadashah

- On giving tithes and offerings:
 - Luke 6:38; 21:1-4; 2Corinthians 9:1–15; 1Timothy 5:17–18
- Torah-obedience: Matthew 5:17–19; John 14:15; Romans 3:31; 7:12,14; 1John 2:3–6; Revelation 12:17; 14:12; 22:14
- Being a peculiar people and a set-apart (holy) nation: Matthew 5:16; John 17:11,14; Philippians 2:15; Titus 2:14; 1Peter 2:9,12
- Blessings for obedience and curses for disobedience: Romans 1:18; 2:6–11; 2 Corinthians 5:10; Revelation 20:11–15; 22:11–15

when you enter in = **KI TAVO** = **בי תבוא**

	א	ו	ב	ת	-	י	כ
letter:	alef	vav	vet	tav		yod	kaf
sound:	(silent)	Oh	V	Tah		EE	Kee

Related Words

enter!, come	<i>bo</i>	בא
enter into a covenant, make an agreement	<i>ba bi-vrit</i>	בא בברית
negotiate (to enter into words with him)	<i>ba bi-dvarim imo</i>	בא בדברים עמו
welcome! (blessed is the one who comes)	<i>baruch ha-ba</i>	ברוך הבא
next year (the year the coming)	<i>la-shanah ha-ba'ah</i>	לשנה הבאה
to be born (come to the world)	<i>ba la-olam</i>	בא לעולם
the world to come	<i>ha-olam ha-ba</i>	העולם הבא

Key Words

Inheritance H5159

נחלה

nachălâh

BDB Definition:

- 1) possession, property, inheritance, heritage
 - 1a) property
 - 1b) portion, share
 - 1c) inheritance, portion

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H5157](#) (in its usual sense)

Same Word by TWOT Number: 1342a

First H7225

ראשית

rê'shîyth

BDB Definition:

- 1) first, beginning, best, chief
 - 1a) beginning
 - 1b) first
 - 1c) chief
 - 1d) choice part

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from the same as [H7218](#)

Same Word by TWOT Number: 2097e

Fruit H6529

פרי

perîy

BDB Definition:

- 1) fruit
 - 1a) fruit, produce (of the ground)
 - 1b) fruit, offspring, children, progeny (of the womb)
 - 1c) fruit (of actions) (figuratively)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H6509](#)

Same Word by TWOT Number: 1809a

Tithing H6237

עָשָׂר

'âśar

BDB Definition:

1) to tithe, take the tenth part of, give a tithe, take a tithe

1a) (Qal) to tithe

1b) (Piel) to give a tithe

1c) (Hiphil) to take a tithe

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root (ident. with [H6238](#))

Same Word by TWOT Number: 1711c

Tithes H4643

מַעֲשֵׂר / מַעֲשָׂר / מַעֲשָׂרָה

ma'ăśêr / ma'ăśar / ma'ăsrâh

BDB Definition:

1) tithe, tenth part

1a) tenth part

1b) tithe, payment of a tenth part

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H6240](#)

Same Word by TWOT Number: 1711h

Introduction:

Dr. J.H. Hertz “The present chapter prescribes the rituals that were to accompany the presentation of the first fruits and the tithe at the Sanctuary. It was to be an occasion of thanksgiving to God, by whose favor the Israelites had been rescued from the hardships of the past, and raised to become a great nation that dwelt in comfort in a rich and fertile land.

Tithing was and is still a mitzvah, commandment of YHWH. It was also an act of love and thanksgiving for all that God had done for them.

The First fruits offering was specifically limited to the 7 kinds listed in Deuteronomy 8:8 as typical of the fruitfulness of the Land.

They are:

Wheat

Barley

Vines

Figs

Pomegranates

Olives

Date-honey

This is one area that many present day believers try to argue against saying that this only pertained to those living in the land. Yes, these particular first fruits were particular to Israel, however does this exempt us from giving the first fruits of our paychecks to the work of the Kingdom? Many would say yes, however our giving is also tied to our love and thankfulness to Elohim.

God is only asking for 10% across the board no matter how much you have or how little you have. If you refuse to tithe, then how much do you feel shows your love and thankfulness to God for all he has done? 1%, 2%, 5% ,20% etc. etc. Or do you feel that you can give when you feel like it and if there is any left over after you have paid our debts?

Tithing is a part of Torah obedience, you can't pick and choose what you will or will not obey.

Ki Tavo in a Nutshell

Deuteronomy 26:1–29:8

Moses instructs the people of Israel: When you **enter the land** that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the **first-ripened fruits** (*bikkurim*) of your orchard to the Holy Temple, and declare your **gratitude** for all that G-d has done for you.

Our Parshah also includes the laws of the **tithes** given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the **curses** on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of **Re'eh**. Moses reminds the people that they are G-d's **chosen people**, and that they, in turn, have chosen **G-d**.

The latter part of Ki Tavo consists of the Tochachah (“Rebuke”). After listing the blessings with which G-d will **reward** the people when they follow the laws of the Torah, Moses gives a long, harsh account of the **bad things**—illness, famine, poverty and **exile**—that shall befall them if they abandon G-d’s commandments.

Moses concludes by telling the people that only today, **forty years** after their birth as a people, have they attained “a **heart to know**, **eyes to see** and **ears to hear**.”

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Torah Reading

Tree of Life Version

Deu 26:1 “Now when you enter the land that Adonai your God is giving you as an inheritance, and you possess it and dwell in it,

Deu 26:2 you are to take some of the first of all the produce of the soil, which you gather from your land that Adonai your God is giving you, put it in a basket and go to the place Adonai your God chooses to make His Name dwell.

Deu 26:3 You are to go to the kohen in charge in those days and say to him, ‘I declare today to Adonai your God, that I have entered into the land Adonai swore to our fathers to give us.’

Deu 26:4 The kohen is to take the basket from your hand and set it down before the altar of Adonai your God.

Deu 26:5 “Then you are to respond before Adonai your God, ‘My father was a wandering Aramean, and he went down to Egypt and lived there as an outsider, few in number. But there he became a great nation—mighty and numerous.

Deu 26:6 The Egyptians treated us badly, afflicted us, and imposed hard labor on us.

Deu 26:7 Then we cried out to Adonai, God of our fathers, and Adonai listened to our voice and saw our affliction, our toil and our oppression.

Deu 26:8 Then Adonai brought us out from Egypt with a mighty hand and an outstretched arm, with great terror, and with signs and wonders.

Deu 26:9 He brought us to this place and gave us this land—a land flowing with milk and honey.

Deu 26:10 So now, look! I have brought the first of the fruits of the soil that You have given me, Adonai.’ Then you are to set it down before Adonai your God and worship before Adonai your God.

Deu 26:11 You will rejoice in all the good that Adonai your God has given to you and to your house—you, the Levite, and the outsider in your midst.

Deu 26:12 “When you finish tithing the full tenth of your produce in the third year, the year of the tithe, you are to give it to the Levite, to the outsider, to the orphan and to the widow, so that they may eat within your town gates and be satisfied.

Deu 26:13 Then you are to say before Adonai your God, ‘I have removed the holy tithe from my house and also have given it to the Levite and to the outsider, to the orphan and to the widow, according to all Your mitzvah that You have commanded me. I have not transgressed or forgotten any of Your mitzvot.

Deu 26:14 I have not eaten from the tithe in my mourning, or removed any of it while unclean, or given any of it to the dead. I have obeyed the voice of Adonai my God; I have done all just as You commanded me.

Deu 26:15 Look down from Your holy dwelling place, from the heavens and bless Your people Israel and the soil You have given us, as You swore to our fathers—a land flowing with milk and honey.’

Deu 26:16 This day Adonai your God is commanding you to do these statutes and ordinances—so you are to take care and do them with all your heart and with all your soul.

Deu 26:17 Today you have affirmed Adonai as your God, that you will walk in His ways, keep His statutes, mitzvot and ordinances, and listen to His voice.

Deu 26:18 Now today Adonai has affirmed you as His treasured people, as He promised you; that you are to keep all His mitzvot;

Deu 26:19 that He will set you high above all the nations He has made, for praise, fame and honor; and that you are to be a holy people to Adonai your God, as He has promised.”

Deu 27:1 Moses and the elders of Israel commanded the people, saying, “Keep the whole mitzvah that I am commanding you today.

Deu 27:2 Now on the day when you cross over the Jordan to the land that Adonai your God is giving you, you are to set up large stones for yourself and coat them with plaster.

Deu 27:3 Then you are to write on them all the words of this Torah when you cross over—so that you may enter the land that Adonai your God is giving you, a land flowing with milk and honey just as Adonai, the God of your fathers, promised you.

Deu 27:4 Now when you cross over the Jordan, you are to set up these stones about which I am commanding you today on Mount Ebal, and coat them with plaster.

Deu 27:5 There also you will build an altar to Adonai your God, an altar of stones—you are not to use an iron tool on them.

Deu 27:6 You are to build the altar of Adonai your God of whole stones, and you are to offer up burnt offerings on it to Adonai your God.

Deu 27:7 You are to sacrifice fellowship offerings and eat there, and you will rejoice before Adonai your God.

Deu 27:8 You are to write on the stones all the words of this Torah very clearly.”

Deteronomy 26:12-15 – Triennial Distribution of Tithes and Prayer

There were three tithes. The first tithe as applied to the maintenance of the landless Levites; Numbers 18:31-32. The second tithe was taken by the owner to Jerusalem, where he and the members of his family consumed it, or else redeemed it for money; Deuteronomy 14:22f. In the third year, this second tithe was devoted entirely to the poor and dependent lasses whose sufferings so often excite the compassion or indignation of the Prophets and Psalmists. It was later called “the tithe of the poor”. The third year was also known as “the year of removal”. In it the landowner had to remove all his tithes out of the house; that is, pay all his arrears (back payments). This “removal” was accompanied by a solemn declaration, and a prayer for Divine blessing on Israel.

Deu 26:12 “When you finish tithing the full tenth of your produce in the third year, the year of the tithe, you are to give it to the Levite, to the outsider, to the orphan and to the widow, so that they may eat within your town gates and be satisfied.

Deu 26:13 Then you are to say before Adonai your God, ‘I have removed the holy tithe from my house and also have given it to the Levite and to the outsider, to the orphan and to the widow, according to all Your mitzvah that You have commanded me. I have not transgressed or forgotten any of Your mitzvot.

Deu 26:14 I have not eaten from the tithe in my mourning, or removed any of it while unclean, or given any of it to the dead. I have obeyed the voice of Adonai my God; I have done all just as You commanded me.

In my mourning: lit “as a mourner”. The second tithe, like all sacrificial meats, had to be eaten in a spirit of joy.

Being unclean: IN that state it was unlawful to eat anything that was hallowed.

Nor Given thereof for the dead: Not used any part of the tithe to provide a coffin or grave clothes for a dead person (Sifri) or towards a meal in the house of mourning. Some commentators refer these words to the Egyptian custom of placing articles of food inside the tomb. According to others, the allusion is to actual sacrifices offered to the dead in order to render them propitious to the survivors. However, the cult of the dead is opposed to both the letter and spirit of Torah. (Dr. Hertz)

Deu 26:15 Look down from Your holy dwelling place, from the heavens and bless Your people Israel and the soil You have given us, as You swore to our fathers—a land flowing with milk and honey.’

Even as we have fulfilled our obligations unto Thee, O God, so do Thou fulfil Thy promise unto us, by blessing us and making the land Thou has given us a land flowing with milk and honey.

Here we see paying all tithes was linked to being blessed in the land.

Here is a beautiful example of a Jewish community taking care of their own:

Pale of Settlement

This area of Russia where Jews were most oppressed gave rise to amazing achievements.
by [Rabbi Ken Spiro](#)

The Napoleonic Enlightenment, which emancipated the Jews of Western Europe, did not make it to Eastern Europe where most Jews lived in the 18th-19th centuries.

The largest concentration of Jews — about 5 million — was located there, representing 40% of the Jewish population worldwide.

From 1791 until 1915, the majority of Jews living in Eastern Europe were confined by the Czars of Russia — starting with Catherine the Great — to an area known as the "Pale of Settlement" (meaning "borders of settlement"). The Pale consisted of 25 provinces that included Ukraine, Lithuania, Belorussia, Crimea, and part of Poland (which had been partitioned between Russia, Prussia, and Austria in 1772).

The western side of what had formally been Poland was absorbed into the Austro-Hungarian Empire. This western half of Poland (which contained important Jewish communities such as those located in Galicia) contained a smaller, but not insignificant, number of Jews. The physical and economic situation of these Jews of the eastern Austro-Hungarian Empire was generally much better than their fellow Jews living in western end of Czarist Russia.

The Jews of Russia were specifically expelled from Moscow and St. Petersburg and forced into the Pale. Later they were also expelled from rural areas within the Pale and forced to live only in shtetls.

Despite the oppression some amazing things happened in the Pale.

For one thing, charity — *tzedakah*, which in Hebrew means "justice" — thrived, as Jews helped each other. The historian Martin Gilbert writes in his *Atlas of Jewish History* that no province in the Pale had less than 14% of Jews on relief, and Lithuanian and Ukrainian Jews supported as much as 22% of their poor population:

"Among the charitable societies organized by Jews were those to supply poor students with clothes, soldiers with kosher food, the poor with free medical treatment, poor brides with dowries, and orphans with technical education."

This was an incredibly sophisticated social welfare system. In times of great hardship, no Jew was abandoned. (Jewish Crash Course Rabbi Ken Spiro)

Once again, our attitude towards “our” money is that it is really not “our” money but represents the blessing of God so that we can support his work and help those in our community who need help, in other words “Charity” starts at home, and that home is our local Synagogue or Kahilah.

Our tithes and offerings support:

- #1. Our Rabbis/Leaders who work for us to teach and train us and minister to us
- #2. Those in our Community who might be going through hard times
- #3. Outside Charities and the homeless
- #4. Teaching and training of our young people via schools that teach Torah principles
- #5 Helping the Congregation fulfill their calling and mandate from God

We claim we love God, but the truth of the matter is, if you are not tithing then you have misplaced priorities.

What was the attitude of the First Century believers and what did Yeshua teach regarding the principle of giving?

Every Congregation leader is given a mandate and instructions and a vision from God for the area He has placed them. It is also the members of the Communities responsibility to support that vision with their finances and spiritual gifts.

Example: God has given our Congregation in the Chicago area to be a Teaching and Training Facility of Torah and Messiah. Part of that vision includes a place of worship, a daycare center and Youth Coffee House and training Conferences. However, it takes money and commitment to bring these things to pass. God uses people for His purposes. Yes, He could rain down money from heaven if He wanted to, but He wants His people to invest in what is eternal and that is reaching people for Messiah and this is done via tithes and offerings.

How many times do leaders cry out to God for the funds needed to do what He has called us to do? The problem is not with God, but with God’s people not obeying what God is telling them to do.

Again we need to ask ourselves, if we refuse to tithe and support our local Messianic Communities, do we really love God and are we really being the Torah obedient we claim to be?

Do you know why Evil is prevailing? Because money is no object and no expense too great in order to spread their lies and they will do whatever it takes to make false disciples of evil, whether they go by the name of Islam or other false religions of the world.

The truth is, most Rabbis and Pastors do not live like the rich and the famous, most of us who are in full time ministry, depending on the size of the Congregations are living way below the “standard” of living in the U.S.

Average salary for a pastor (not the Mega Church Group)

One out of five pastors has to work a second job to support himself and his family. The average pastor’s salary of **\$28,000 a year**.

Pastors and Rabbis put the longest amount of hours compared to other professions, it is one of the most stressful jobs in the top 10 list and they make the least amount of pay. The average Pastor only lasts about 10 years due to the financial hardship.

Now here is how the Jewish Community supports their Rabbis who walk according to Torah Principles. BIG DIFFERENCE!

Average Rabbi salary

For instance, a 2011 survey conducted by Pay Scale discovered that rabbis had an average annual salary of **about \$80,000**, according to eHow Money. The report points out that the number varies depending on years of experience and where they preach.

I would venture to say that the average salary for a Messianic Rabbis is probably in the \$28,000 range if any.

So stop listening to these “internet” so called Torah teachers who are telling you not to tithe and support your leaders, who are at the same time collecting offerings, selling books, CD’s, DVD’s and doing speaking engagements to make a living but are telling you to let your Rabbi or Pastor starve or work like a dog to survive!

The local Congregation or Synagogue is the heart of the Community and needs to be supported so they can be a light in the darkness!

One day we will all stand before the judgment seat of Messiah to give account of our life here on earth. Is He going to say to us, I gave your Rabbi/Pastor a call to make a difference in your community and a vision to reach many for me, but you would not support what I had called Him to do. Will we hang our head in shame? Or will He say well done good and faithful servant? No tithing is not a salvation issue, but it is an obedience issue.

Apostolic Scriptures

B'rit Chadashah

On giving tithes and offerings:

- Luke 6:38; 21:1-4; 2Corinthians 9:1–15; 1Timothy 5:17–18
- Luk 6:38 Give, and it will be given to you—a good measure, pressed down, shaken together, overflowing, will be given into your lap. For whatever measure you measure out will be measured back to you.”
-
- **2Co 9:1** Now about this service to the kedoshim, it is indeed unnecessary for me to write to you—
- 2Co 9:2 for I know your eagerness. I boast about it to the Macedonians, that Achaia has been preparing for a year already; and your zeal has stirred up most of them.
- 2Co 9:3 But I am sending the brothers in order that our boasting about you may not be in vain in this case, so that you may be prepared, just as I kept saying.
- 2Co 9:4 Otherwise, if any Macedonians were to come and find you unprepared, we—not to mention you—would be put to shame in this undertaking.
- 2Co 9:5 So I thought it necessary to urge the brothers to go on to you and arrange ahead of time your generous gift that had been promised beforehand, so that it would be ready as a gift and not as an extortion.
- 2Co 9:6 The point is this: whoever sows sparingly shall also reap sparingly, and whoever sows bountifully shall also reap bountifully.
- 2Co 9:7 Let each one give as he has decided in his heart, not grudgingly or under compulsion—for God loves a cheerful giver.
- 2Co 9:8 And God is able to make all grace overflow to you, so that by always having enough of everything, you may overflow in every good work.
- 2Co 9:9 As it is written, “He scattered widely, He gave to the poor; His righteousness endures forever.”
- 2Co 9:10 Now the One who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness.
- 2Co 9:11 You will be enriched in everything for all generosity, which through us brings about thanksgiving to God.
- 2Co 9:12 For this service of giving is not only supplying the needs of the kedoshim, but is also overflowing with many thanksgivings to God.
- 2Co 9:13 Because of the evidence of this service, they praise God for the obedience of your affirmation of the Good News of Messiah and for the generosity of your contribution to them and to everyone.
- 2Co 9:14 And in their prayer for you, they long for you because of the surpassing grace of God upon you.
- 2Co 9:15 Thanks be to God for His indescribable gift!

- 1Ti 5:17 The elders who lead well are worthy of honor and honorarium—especially those who work hard in the word and teaching.
- 1Ti 5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and, “The worker is worthy of his wage.”

Torah-obedience: Matthew 5:17–19; John 14:15; Romans 3:31; 7:12,14; 1John 2:3–6; Revelation 12:17; 14:12; 22:14

- Mat 5:17 “Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill.
- Mat 5:18 Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.
- Mat 5:19 Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven.
- Joh 14:15 “If you love Me, you will keep My commandments.
- Rom 3:31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.
- Rom 7:12 So then, the Torah is holy, and the commandment is holy and righteous and good.
- Rom 7:13 Therefore did that which is good become death to me? May it never be! Rather it was sin working death in me—through that which is good—so that sin might be shown to be sin, and that through the commandment sin might become utterly sinful.
- Rom 7:14 For we know that the Torah is spiritual; but I am of the flesh, sold to sin.
- 1Jn 2:3 Now we know that we have come to know Him by this—if we keep His commandments.
- 1Jn 2:4 The one who says, “I have come to know Him,” and does not keep His commandments is a liar, and the truth is not in him.
- 1Jn 2:5 But whoever keeps His word, in him the love of God is truly made perfect. We know that we are in Him by this—
- 1Jn 2:6 whoever claims to abide in Him must walk just as He walked.
- Rev 12:17 So the dragon became enraged at the woman and went off to make war with the rest of her offspring—those who keep the commandments of God and hold to the testimony of Yeshua.

- Rev 14:12 Here is the perseverance of the kedoshim—those who keep the commandments of God and the faith of Yeshua.
- Rev 22:14 How fortunate are those who wash their robes, so that they may have the right to the Tree of Life and may enter through the gates into the city.

Being a peculiar people and a set-apart (holy) nation: Matthew 5:16; John 17:11,14; Philippians 2:15; Titus 2:14; 1Peter 2:9,12

- Mat 5:16 In the same way, let your light shine before men so they may see your good works and glorify your Father in heaven.”
- Joh 17:11 I am no longer in the world; but they are in the world, and I am coming to You. Holy Father, keep them in Your name that You have given Me, so that they may be one just as We are.
- Joh 17:14 I have given them Your word; and the world hated them, because they are not of the world just as I am not of the world.
- Tit 2:14 He gave Himself for us so that He might redeem us from every lawless deed and so that He might purify for Himself a chosen people, zealous for good deeds.
- 1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.
- 1Pe 2:12 Keep your conduct honorable among the Gentiles. Then while they speak against you as evildoers, they may—from noticing your good deeds—glorify God in the day of visitation.

Blessings for obedience and curses for disobedience: Romans 1:18; 2:6–11; 2 Corinthians 5:10; Revelation 20:11–15; 22:11–15

- Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. In unrighteousness they suppress the truth,
- Rom 2:6 He will pay back each person according to his deeds.
- Rom 2:7 To those who by perseverance in doing good are seeking glory, honor, and immortality—eternal life.
- Rom 2:8 But to those who are self-seeking and do not obey the truth, but obey unrighteousness—wrath and fury.
- Rom 2:9 There will be trouble and hardship for every human soul that does evil—to the Jew first and also to the Greek.
- Rom 2:10 But there will be glory, honor, and shalom to everyone who does good—to the Jew first and also to the Greek.
- Rom 2:11 For there is no partiality with God.

- 2Co 5:10 For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad.
- Rev 20:11 Then I saw a great white throne, and the One seated on it. The earth and heaven fled from His presence, but no place was found for them.
- Rev 20:12 And I saw the dead—the great and the small—standing before the throne. The books were opened, and another book was opened—the Book of Life. And the dead were judged according to what was written in the books, according to their deeds.
- Rev 20:13 The sea gave up the dead that were in it, and death and Sheol gave up the dead in them. Then they were each judged, each one of them, according to their deeds.
- Rev 20:14 Then death and Sheol were thrown into the lake of fire. This is the second death—the lake of fire.
- Rev 20:15 And if anyone was not found written in the Book of Life, he was thrown
- Rev 22:11 Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do righteousness, and the holy still be holy.
- Rev 22:12 Behold, I am coming soon, and My reward is with Me, to pay back each one according to his deeds.
- Rev 22:13 “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.
- Rev 22:14 How fortunate are those who wash their robes, so that they may have the right to the Tree of Life and may enter through the gates into the city.
- Rev 22:15 Outside are the dogs and the sorcerers and the sexually immoral and the murderers and the idolaters, and everyone who loves and practices falsehood.