

Ki Tavo 2026 – From Wilderness to Yovel

This week's Torah portion is Ki Tavo – "When You Go In" (**Deut. 26:1-29:8**) continues amid Moses' final speech to Israel. It deals with instructions regarding when Israel will enter the Land of their inheritance shortly on the horizon. But it is interesting to note that this is the 50th parshah of the year (50 = the Yovel)! And it is in fact a yovel that this generation is anticipating as they are restored to their rightful inheritance and place. It is also interesting to note that we currently find ourselves in a very special season regarding the cycles of Yahweh's calendar and Mo'edim – the 6th month, named Elul, that leads us into the Fall festivals of Yom Teruah, Yom Kippur, and Sukkot and is directly tied to the yovel season as well!

It is a season that often is connected as a time of teshuva, purification, and preparation. It is during this month that we see our Messiah Yahshua driven by the spirit into the wilderness for 40 days (the 30 days of Elul and first 10 days of the 7th month – Matt. 4, Mark 1, Luke 4), exiting on Yom Kippur to declare the Year of Jubilee/Yovel! This same pattern corresponds to the nation of Israel in the wilderness for 40 years as well. Could it be that the wilderness was designed to cultivate and birth the sound of the yovel within His people that would be released at the set time when they were called forth – when you go in? It also seems to establish a pattern that the wilderness is necessary to release the yovel!

Further emphasizing this, the first order of business for Israel when crossing the Jordan River is to release this very shout – the shout of the yovel - around the walls of Jericho! (**Josh. 6:5**).

*We all want a yovel, but are we willing to learn the lessons of the wilderness?

The term for wilderness itself builds upon this concept as it is the Hebrew term midbar מִדְבָּר wilderness or mouth; the womb or mouth of the Dabar (WORD)! It is within the wilderness seasons (the very seasons of our life that we'd like to avoid, the difficult seasons, the times of stretching and growth) that a word is deposited within us, cultivated, nurtured, and prepared to be released at a set time to declare the yovel – the restoration.

Breaking this term down further, the מָד root means a garment, or to measure as one would be measured for a garment, to measure length and breadth. To determine exact proportion or dimensions; to measure oneself according to the dimensions or measurements of another. It can also indicate a share or allotted tribute, a determined proportion. Hmm...perhaps our allotted portion or tribute that will be released at the yovel is determined by how we measure in regard to this garment?

Next, we have the בָּר root indicating a Son (Messiah), but also can indicate to make pure, bright, clear, to make plain or manifest; it seems to reveal that Israel was sent into the wilderness (as are we) to receive a garment (a change of garments indicates a change of

position and status) yet their “new status” would be determined by how they chose to measure up and fit into this garment that was revealed!

All of this collectively seems to point us all the way back to Genesis 3 when Adam lost this very shout! He was created to be a speaking soul (nephesh Chayah), clothed in brilliant garments of the light and Glory of Yahweh; yet at the fall those garments are lost, and so is his shout...he is silent and hides from the presence. The entire restoration plan of Yahweh reveals His intent to restore that shout and restore those garments.

In fact, in the above passages when Yahshua reads from the scroll of Isaiah upon exiting the wilderness, the passage regarding declaring the yovel is directly followed in **Isaiah 61:3** – “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified.”

The Hebrew term for garment here is #4594 ma'ateh מַעֲטֶה a vail, garment, wrap, or mantle; gematria = 124, the same as Segullah Yahweh יְהוָה סְגֻלָּה a precious or peculiar treasure of Yahweh (**Ex. 19:5**); looking closer at segullah, ס = to surround, intricately connected to the concept of laying on of hands (semikhah) seen in both the rituals of the offerings or the consecration of the priests. This is connected to the גלה root which infers to uncover, reveal, to make bare, to look beyond the outward garments/appearance; it's revealing that His intentions go way beyond the “outward appearance”, but would reveal and uncover the very depths of our being, laying bare the most inward and secretive aspects of who we are to then reach in and semikhah – lay His hands upon His people to restore, heal, resurrect, and then present a nation who was no longer slaves, weak or powerless, but to present a holy nation of priests, the representatives of His Name, Power, Authority, and Glory upon the earth!

*To measure up into this garment can only be accomplished through this, to allow the deep inward work as our hearts and minds are changed and renewed!

This is such a significant concept and pivotal part of the restoration of His people that we are told the wilderness is the place prepared for the Bride! **Revelation 12:6** – “And the woman fled into the wilderness, where she hath a place prepared of place Elohim, that they should feed her there a thousand two hundred and threescore days.”

Place: Strong's #5117 (Greek) topos τόπος any portion or space marked off as it were from surrounding space, a place; it is the Greek equivalent to the Hebrew term Maqom (#4725) מָקוֹם standing place, the place; from the root #6965 quwm קוּם to rise, arise, stand, be established, to make binding, or to confirm, also to resurrect or to preserve alive, to set up or restore that which has been ruined, as in an altar or dwelling

To rebuild a broken-down altar – the earliest form of altars dealt with a doorway, a threshold revealing that the altar was the doorway that connected the natural with the spiritual! The altar became the place where the one you were seeking was manifested.

This is why so often an altar was built and one of the names of Yahweh was declared – He was revealed in that capacity there and that altar became a memorial that testified of Him!

*The Bride is brought to this place – the place where access to the King is restored, where she is reminded of who He is, the place where He can be seen and made manifest, indicating that prior to this her ability to see Him had been hindered or obscured!

Maqom is also what Jacob called “the place” where he had his dream of the ladder, Abraham, Jacob, Moses are all recorded as having divine encounters at the maqom – the place! Later the Sanctuary and Temple where the Presence of Yahweh would dwell was also referred to as the maqom! Maqom is the place of resurrection, where what was once dead has the ability to live again, to once again be established as a Covenant promise is confirmed!

This same place is later described in **Hosea 2:14** – “Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.”

Comfortably: Strong’s #3820 לב inner man, mind, will, heart, understanding; in other words, we will be brought into the wilderness to have Him speak to us from His heart, imparting to us an understanding of who He is – the Son (בר) made clear or visible; it is written in this verse as libbah לִבָּהּ which forms a word that can mean flame! He will speak with fire and ignite the flame upon the altar again – the Bride who was first called ‘ishshah (the fiery one)!

In fact, this directly connects to the opening of Ki Tavo in **Deuteronomy 26:1**

When: Strong’s #3588 Ki כִּי that, when, because; its purpose is to restrain or limit, it is a particle of restriction or limitation of manner, place, or time; it seems to be establishing boundary lines regarding the manner and timing of the yovel or the time when we are to “come in”/enter!

*This same root indicates something that has been branded or burned, to burn or scorch with fire! When the fire is reignited, when the altar is restored, and all the dross has been burnt up, it’s now time to call forth the yovel!

This כִּי root and its connections to something burning is directly connected by *Parkhurst* to **Gen. 3:24** – the cherubim who are described in the Hebrew text as attending a flame of fire turning upon itself (the English says “a sword which turned”); these same Cherubim once again are seen in Ezek. 1 with a fire enfolding itself both instances pointing towards the Glory and Presence of Yahweh which is guarded or accompanied by these beings!

*Isn’t it interesting that when Israel is brought into the wilderness, they are given specific instructions regarding how they are to camp? The 12 tribes are to camp around the Tabernacle, mirroring the 12 houses or zodiacal signs in the heavens. The 4 cardinal points (South, East, West, & North) corresponding to Reuben, Judah, Ephraim, & Dan formed the 4 faces of the cherubim (man, lion, ox, and eagle), the same 4 faces seen in the heavens.

Could these instructions regarding “when you come in” reveal that the boundary lines regarding the timing of your yovel deals with you and I becoming the carriers of His glory and Presence, a restoration of the role of fallen Adam that in the meantime was guarded by the Cherubim?

These same 4 faces (Cherubim) form the circuit in the heavens revealing the timing of the Mo’edim or the calendar of Yahweh, the circuit He travels as a Bridegroom exiting His chuppah! The Bridegroom exits His chamber for 1 reason – to claim His Bride! Do you think that every mo’edim cycle He exits searching for the one who is a fit helpmeet? Waiting for the set time that she will be revealed? Simultaneously, outside of the understanding of the timing of His circuit the Bride’s ability to see Him is also obscured!

The second part of this opening phrase “come in” in Hebrew is tavo תָּבוֹא from the root #935 bo’ בּוֹא to go in, enter, or come; it is first seen in the search for a proper helpmeet for Adam (**Gen. 2:19**)! In fact, the word picture formed by these Hebrew letters reveals the כ (the Bride, the House, the Vessel) being joined (ו) to the א (Husband, the Strong One)!

It seems to be revealing the Messiah’s search for His own proper helpmeet – His Bride who will be joined to Him and enter before Him at the set time and in the prescribed manner and that an identifying factor of this helpmeet is that she is one that is capable of housing and releasing/voicing the yobel!

*The term “helpmeet” in Hebrew Ezer Knegdo, stemming from the root #5046 nagad נָגַד to tell, make known, manifest, bring to light

Is it possible that the focus is now shifting from the identity of the Deliverer/Husband, to who it is that will be a proper helpmate – who is able to tell, declare, make known, and manifest/display who Yahweh is? Indicating that those seasons in the wilderness were where He was first revealed to her enabling her to nagad/to make known and reveal who He is while also revealing the timing and path of His circuit!

Now let’s take a moment to look at the declaring of the Jubilee!

The Hebrew term for Jubilee – Yobel (#3104) יוֹבֵל comes from the root yabal (#2986) to bring, to carry, to bear along, used to describe the returning exiles from captivity; this root yabal יָבַל has a numerical value of 42 – 42 months of great tribulation when the Bride is in the wilderness, 42 stops on Israel’s exodus journey! Further confirming the role of the wilderness in releasing the yovel! It’s the wilderness journey that transforms exiles to heirs, the captives to the Bride as garments are changed.

Leviticus 25:9 – “Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.”

*The term yobel is not used in this verse! The phrase Trumpet of the Jubilee in Hebrew is shofar teru’ah תְּרוּעָה שׁוֹפָר

Trumpet: Strong's #7782 shofar שׁוֹפָר horn, ram's horn; from the root #8231 saphar שָׁפַר to be pleasing, to be beautiful, fair, comely, bright, or to glisten, to make beautiful or to adorn as with stars and constellations – remember the 4 faces?

It can also refer to not only the notion of something being visibly bright, but to the brilliancy and clearness of sound! Remember the בר root of Midbar? It also indicated to make something clear, brilliant or to shine! In addition, the term teruah can indicate the shout of an individual – could it be pointing not towards a note blown on a ram's horn, but instead the shout that is released from the saphar – the bright shining one – the Bride?

*It's a cognate of saphar שָׁפַר (#5608) to tell, declare, to count; **Gen. 15:5** – “And he brought him forth abroad, and said, Look now toward heaven, and tell (saphar) the stars, if thou be able to number (saphar) them: and he said unto him, So shall thy seed be.”

Could the deeper understanding of “sounding the yovel” be regarding declaring the message that is written in the heavens – the restoration plan of Yahweh that Abraham had revealed to him and was challenged to declare? The language seems to infer that you become the gateway/doorway through which the yovel is being released as you lend yourself as the mouthpiece! The living altar! The very stars that declare in the heavens become the garments that adorn the Bride and she is seen as beautiful and comely as she has taken on what was written! Yet this only takes place in the wilderness – this is where she is given her garments!

Cause to sound: Strong's #5674 'abar עָבַר to pass over, by, or through, to carry or to go beyond; the root of the term Hebrew/'ivriy! From this same root stem ('abar) comes ma'abar מַעְבָּר ford, passing, a place of passing over; it's describing a method/location to cross through something safely that could be detrimental otherwise.

*You're the vessel or safe crossing place that's entrusted to carry this shout, this promised WORD and release it at the set time! Just as the cherubim guarded the way and functioned as the vehicle for His Presence, now His Bride is once again entrusted with this.

Isaiah also speaks of this voice who will be heard in the wilderness! **Isaiah 40:3** – “The voice of him that crieth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our God.”

* Remember the “place prepared” for the Bride in Revelation? The Greek term used for “prepared” is the same term used to translate “prepare” in Isaiah 40:3 regarding this Voice crying in the wilderness!

The numerical value of this phrase “prepare the way”/panu derek פָּנוּ דֶּרֶךְ is 360! 360 is directly connected to Yahweh's perfect calendar of 360 days that is laid out in those same 12 zodiacal signs in the heavens guarded by the Cherubim – it's the vehicle through which He is revealed! It is this calendar that reveals the way – the way to Life, the way to Gan Eden, the way to His Presence and restoration! It stands crying as a voice “prepare the way!” Even when Adam fell and lost this shout, the heavens continued to declare the message!

Ps. 19 – “The heavens declare (saphar) the glory of Yah; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.”

The wilderness was designed to teach Israel when first leaving bondage of the way – His Timing, this was the voice they were brought out to hear! It is serving the same purpose today for the Bride who once again is found in the wilderness! To know the timing of His coming – His calendar – and to be positioned along the way to be the altar that receives His Fire!

*Do you realize how significant this is that He’s entrusting you and I with this understanding? He’s revealing where He can be found and accessed! The yovel can’t be declared or released outside of the proper timing and must be carried by the vessel that’s been prepared to release it, our return from exile is predicated upon the restoration of this understanding!

Prepare: Strong’s #6437 panah פָּנָה to turn oneself to behold something, specifically the face, to turn one’s face in any direction indicates to direct one’s course, to set your intentions; can also indicate to remove or take something out of the way, to clear a way, or put a house in order

*The wilderness isn’t a speedbump on the way, it isn’t a detour, it is the place prepared for you and I that has been specifically designed to cause us to come face to face with Yahweh, to cause our house to be put in order to make room for what He intends to deposit within us! The same “place” that has been prepared for the Bride is the highway upon which the King is coming searching for her!

Way: Strong’s #1870 derek דֶּרֶךְ way, road, distance, journey, manner; the root concept of “way”/derek indicates to keep in step or in time. The 2-letter root דָּ indicates to encompass, go round, to make a circuit and infers to dwell intimately as in signifying to go round and round every part, compared to being just at the door/porch. In other words, when we walk this circuit (keeping His mo’edim in step and in time with His coming), it indicates that we have become His dwelling place, and not just merely stood at the door on the outside looking in.

From this same root stem comes the term דֶּרֶךְ Deror (#1865) a flowing, free run, liberty or freedom – what was proclaimed at the Yovel! It is not a generic term, but a specific covenant law freedom that demands that slaves walk free, debts are canceled, and inheritance is returned. It carries within the idea of something flowing freely that cannot be impeded.

Is this another aspect to the wilderness? It’s the arranging of the house mirroring what is written in the heavens that reveals not only the highway prepared for the King but also His message of redemption and restoration. And once His Bride is in position in this place, she becomes the mouthpiece – the voice declaring the Yovel and nothing can hinder it from flowing freely because the true restoration goes far beyond anything tangible, it leads straight back to Eden!