



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

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Ki Tavo When You Enter In

Deuteronomy 26:1–29:9
Isaiah 60:1–22
Luke 21:1–4
Romans 11:1–15
Ephesians 1:3–6

Traditional seven-day Torah reading cycle
Deut. 26:1-11
Deut. 26:12-15
Deut. 26:16-19
Deut. 27:1-10
Deut. 27:11-28:6
Deut. 28:7-69
Deut. 29:1-9

Within this week’s Parashah, we will briefly examine the prophetic aspects within Moses admonition to Israel prior to them entering the Promised Land. I encourage you to examine the blessings and curses further with regards to what is prophesied within Revelation and what takes place during the tribulation. For what we see is that from when Israel spoke these until the time of Jacob’s Trouble YHVH’s grace has been in abundance. However, during the day of YHVH, we see the sins of the nation’s reaching before the throne of YHVH, and so He has to act. Therefore, during this time, unlike any other in humanities history, we will witness the judgment of God upon the nations, while at the same time see the grace of YHVH like never before poured out upon those who seek to walk diligently according to His Torah. Furthermore, we will see the Holy Spirit poured out upon all flesh.

Deut. 26:1-11

When you have entered the land the LORD your God is giving you as an inheritance and have taken possession of it and settled in it, ² take some of the first fruits of all that you produce from the soil of the land the LORD your God is giving you and put them in a basket. Then go to the place the LORD your God will choose as a dwelling for his Name ³ and say to the priest in office at the time, “I declare today to the LORD your God that I have come to the land the LORD swore to our ancestors to give us.” ⁴ The priest shall take the basket from your hands and set it down in front of the altar of the LORD your God. ⁵ Then you shall declare before the LORD your God: “My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and

became a great nation, powerful and numerous. ⁶ But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor. ⁷ Then we cried out to the LORD, the God of our ancestors, and the LORD heard our voice and saw our misery, toil and oppression. ⁸ So the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. ⁹ He brought us to this place and gave us this land, a land flowing with milk and honey; ¹⁰ and now I bring the first fruits of the soil that you, LORD, have given me.” Place the basket before the LORD your God and bow down before him. ¹¹ Then you and the Levites and the foreigners residing among you shall rejoice in all the good things the LORD your God has given to you and your household.

This week’s Parashah outlines what the people must do when they have entered the land with regards to bringing the first fruits offering before YHVH, at the appointed place where He chose as a dwelling for His name. There the children of Israel will present their offering in front of the altar of YHVH and declare to YHVH: **“My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. ⁶ But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor. ⁷ Then we cried out to the LORD, the God of our ancestors, and the LORD heard our voice and saw our misery, toil and oppression. ⁸ So the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. ⁹ He brought us to this place and gave us this land, a land flowing with milk and honey; ¹⁰ and now I bring the first fruits of the soil that you, LORD, have given me.”**

In this statement, we see something specific, that it was in Egypt that the offspring of Israel became a great nation, powerful and numerous. It is because of this the Egyptians mistreated them and made them suffer, as they placed them in bondage. It is crucial that we comprehend what is being conveyed here. That it was while they were in Egypt, they became a Great, numerous and powerful nation. However, it was in the 40 years in the wilderness they were moulded into the people of YHVH, as He humbled them and revealed Himself to them.

We see this pattern repeated in the House of Israel in fulfilment of the promise YHVH made with the patriarchs when He stated; ***I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,*** Genesis 22:17

We read in Hosea chapter 1 that after YHVH has scattered the House of Israel in the nations, He would multiply them in fulfilment of the promise to Abraham.

“Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, ‘You are not my people,’ they will be called ‘children of the living God.’ Hosea 1:10

What we see here in Hosea is that while the House of Israel is in exile in the nations (Egypt/Babylon), they multiply and become as the sand on the seashore, which cannot be counted. This is the same as when the children of Israel were in Egypt; they multiplied into a numerous people while in exile.

Yet, first the people must cry out to YHVH, through repentance, then He will hear their cries and see their misery and oppression and save them. **Then we cried out to the LORD, the God of our ancestors, and the LORD heard our voice and saw our misery, toil and oppression.** This is the pattern that the people of YHVH cry out to Him to deliver them, that He then hears their cries and intervenes for His people. Thus, YHVH brings His people out of bondage while judging their captives.

So the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. This again is a pattern, one which we will see during the time of Jacob's Trouble and the Greater Exodus. That YHVH will hear the cries of His people, who are in the nations (Babylon/Egypt). After hearing their cries, He will bring His people out of captivity with a mighty hand, with signs of wonders and great terror, into the Promises land via the wilderness. **He brought us to this place and gave us this land, a land flowing with milk and honey; ¹⁰ and now I bring the first fruits of the soil that you, LORD, have given me."**

This is undoubtedly what we will see in the days ahead. ***As surely as I live, declares the Sovereign Lord, I will reign over you with a mighty hand and an outstretched arm and with outpoured wrath. ³⁴ I will bring you from the nations and gather you from the countries where you have been scattered—with a mighty hand and an outstretched arm and with outpoured wrath. ³⁵ I will bring you into the wilderness of the nations and there, face to face, I will execute judgment upon you.*** Ezekiel 20:33-35

Once YHVH has brought His people out of captivity within the nations they have been scattered and ends the exile through returning them to the Promised Land, then we will bring our offerings from the fruit of the land at the appointed times, to the appointed place where YHVH has placed His name.

Can you imagine that, going up to Zion, to the Mountain of YHVH to bring your tithe from the fruit of the land and lay it before the altar of the Most High Elohim? What a day that will be.

So, what has the rest of this week's parsha got to do with this past and prophetic future event?

What we see in the blessings and curses which are pronounced is the judgments that YHVH brings during the time of Jacob's Trouble. For YHVH has been gracious not to judge thus far, however, when the stench and the sins of the people reach His throne, then YHVH will respond and fulfil His word, just as it has been written. YHVH will with a mighty hand bring His people out of the nations while at the same time pour out His judgments upon the nations. During this time, we will see both blessings and curses. Blessings for those who are walking in accordance with His word, who are clothed in the full armour of YHVH, and curses for those who have disregarded and desecrated the commandments/Torah.

But, why is YHVH doing this? It is for His holy name's sake, not because His people are holy, but because He is an Elohim of truth, who keeps His word. This is why Moses repeatedly admonishes throughout the book of Deuteronomy as we read below, to observe and do what YHVH has decreed.

Deut. 26:16-19

The LORD your God commands you this day to follow these decrees and laws; carefully observe them with all your heart and with all your soul. ¹⁷ You have declared this day that the LORD is your God and that you will walk in obedience to him, that you will keep his decrees, commands and laws—that you will listen to him. ¹⁸ And the LORD has declared this day that you are his people, his treasured possession as he promised, and that you are to keep all his commands. ¹⁹ He has declared that he will set you in praise, fame and honor high above all the nations he has made and that you will be a people holy to the LORD your God, as he promised.

We read in Deut. 27:9-13 how the blessings and curses are to be pronounced, then in Deuteronomy 27:14-28:68 we read the account of them being spoken. However, notice what it states, ***Then Moses***

and the Levitical priests said to all Israel, “Be silent, Israel, and listen! You have now become the people of the LORD your God. ¹⁰ Obey the LORD your God and follow his commands and decrees that I give you today.”

Here it states “you have become the children of YHVH.” Can you imagine this being spoken over the people? This is significant; this is the place that it was said you are children of YHVH. Is this the same place it was declared “you are not my people”, which Hosea speaks of and so will be the place where YHVH declares again that they are His people before He takes them to Zion?

¹¹ On the same day Moses commanded the people:

¹² When you have crossed the Jordan, these tribes shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph and Benjamin. ¹³ And these tribes shall stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan and Naphtali.

The parashah ends with Moses addressing the people as he states something significant at the end of saying: ***I am making this covenant, with its oath, not only with you ¹⁵ who are standing here with us today in the presence of the LORD our God but also with those who are not here today.***

Here we see that what is being said is not just for those who are assembly before Moses, but for all their descendants who will come from them, both natural and grafted in. He is speaking to all of Israel; this includes the Body of Messiah. Therefore, we must take note, when we read this.

We read in the passage below something further, but to this day YHVH has not given you a mind that understands or eyes that see or ears that hear. Yet, in contrast to this we read repeatedly in scripture, to those who have ears to hear and eyes to see, let them hear what the Spirit of YHVH states. For it is only as we listen to the Spirit of YHVH will we be able to fully comprehend the eternal meaning contained within the word of God. For it is the role of the Holy Spirit to lead us into all truth.

These are the terms of the covenant the LORD commanded Moses to make with the Israelites in Moab, in addition to the covenant he had made with them at Horeb.

² Moses summoned all the Israelites and said to them:

Your eyes have seen all that the LORD did in Egypt to Pharaoh, to all his officials and to all his land. ³ With your own eyes you saw those great trials, those signs and great wonders. ⁴ But to this day the LORD has not given you a mind that understands or eyes that see or ears that hear. ⁵ Yet the LORD says, “During the forty years that I led you through the wilderness, your clothes did not wear out, nor did the sandals on your feet. ⁶ You ate no bread and drank no wine or other fermented drink. I did this so that you might know that I am the LORD your God.”

⁷ When you reached this place, Sihon king of Heshbon and Og king of Bashan came out to fight against us, but we defeated them. ⁸ We took their land and gave it as an inheritance to the Reubenites, the Gadites and the half-tribe of Manasseh.

Let us too grasp and adhere to the admonishment of Moses when he stated; **⁹ Carefully follow the terms of this covenant, so that you may prosper in everything you do. ¹⁰ All of you are standing today in the presence of the LORD your God—your leaders and chief men, your elders and officials, and all the other men of Israel, ¹¹ together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water. ¹² You are standing here in order**

to enter into a covenant with the LORD your God, a covenant the LORD is making with you this day and sealing with an oath, ¹³ to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob. ¹⁴ I am making this covenant, with its oath, not only with you ¹⁵ who are standing here with us today in the presence of the LORD our God but also with those who are not here today. Deut. 29:1-15

Notice that it included the foreigners also in this, that they too should keep the commandments of YHVH. In this parashah like others, we see the heart of Moses, as he instructs the children of Israel he has led in the wilderness and those who would follow them to observe all that YHVH commands. That we see a pattern within what is being said, one which will be repeated in the final generation. The question is, are we that final generation? Will we be the people who witness the time of Jacobs Trouble and the fulfilment of scripture? Personally, I believe we are, but only time will tell. What is clear, is that all of us have a duty to ensure that those who follow us are ready. For Arrows of Ephrayim, we seek to prepare the people, and the next generation for what is to come, so that we can not merely survive the day of YHVH, but be victorious and overcomers. As we stand in the power and might of YHVH, because we have surrendered our all to Him and taken upon our selves the yoke of Messiah, by walking in His Torah, following in His footsteps and example.

As believers, we must understand a key aspect of our walk is to prepare and make ready the next generation who come after us. It is not just about our walk, but about others. We are to leave an inheritance for those who come after us, as we train them, make disciples, as we live a life in accordance to the word of YHVH.

Thus, at this time of reflection let us seek YHVH, let us seek to be a people set apart as holy unto YHVH. A people that are active, vibrant, who seek the will and heart of our heavenly Father.

May YHVH bless and keep you.

Shabbat Shalom

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