

Parashat Re'eh – Seeing is Believing



Devarim [Deuteronomy] 11:26-16:17 [11:26-12:11]

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The Promise of Blessings And Curses

Devarim [Deuteronomy] 11: 26 'See, I am setting before you today a blessing and a curse: **27** the blessing, when you obey the commands of יהוה your Elohim which I command you today; **28** and the curse, if you do not obey the commands of יהוה your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known. **29** 'And it shall be, when יהוה your Elohim has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ēybal. **30** 'Are they not beyond the Yardēn [Jordan], toward the setting sun, in the land of the Kena'anites who dwell in the desert plain opposite Gilgal, beside the terebith trees of Moreh? **31** 'For you are passing over the Yardēn to go in, to possess the land which יהוה your Elohim is giving you and you shall possess it and dwell in it, **32** and shall guard to do all the laws and right-rulings which I am setting before you today.'

Devarim [Deuteronomy] 12: 1 "These are the laws and right- rulings which you guard to do in the land which יהוה Elohim of your fathers is giving you to possess, all the days that you live on the soil. **2** "Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree.

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The Promise of Blessings And Curses

Devarim [Deuteronomy] 12:3 “And you shall break down their altars and smash their pillars and burn their Ashērim [sacred wooden goddess pillars] with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name out of that place. **4** “Do not do so to יהוה your Elohim, **5** but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place and there you shall enter. **6** “And there you shall take your burnt offerings and your offerings and your tithes and the contributions of your hand and your vowed offerings and your voluntary offerings and the firstlings of your herd and of your flock. **7** “And there you shall eat before יהוה your Elohim and shall rejoice in all that you put your hand to, you and your households, in which יהוה your Elohim has blessed you. **8** “Do not do as we are doing here today – each one doing whatever is right in his own eyes. **9** “Because you have not yet entered the rest and the inheritance which יהוה your Elohim is giving you. **10** “But you shall pass over the Yardēn, and shall dwell in the land which יהוה your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about and you shall dwell in safety. **11** “And it shall be, that unto the place which יהוה your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings and your offerings and your tithes and the contributions of your hand and all your choice offerings which you vow to יהוה.”

Torah: [Devarim (Deuteronomy) 11:26- 16:17]

1st Aliyah: Devarim (Deuteronomy 11:26- 12:11)

Intro: Our Torah Portion today is called “**Re’eh**” which has a dictionary meaning of “**to see**”, “**to perceive**” or “**to observe**” but even more clearly “**to understand.**” This word is even stronger than the word “**Shema**” that speaks of listening & obeying. “**Re’eh**” however has a concept of a deep awareness or an inner perceiving and is related to seeing with the eyes of the Heart. This is the same perception as found in:

Ephesians 1:18 The eyes of your understanding being enlightened so that you know what is the expectation of his calling and what are the riches of the esteem of his inheritance in the set-apart ones.

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Seeing is

Believing

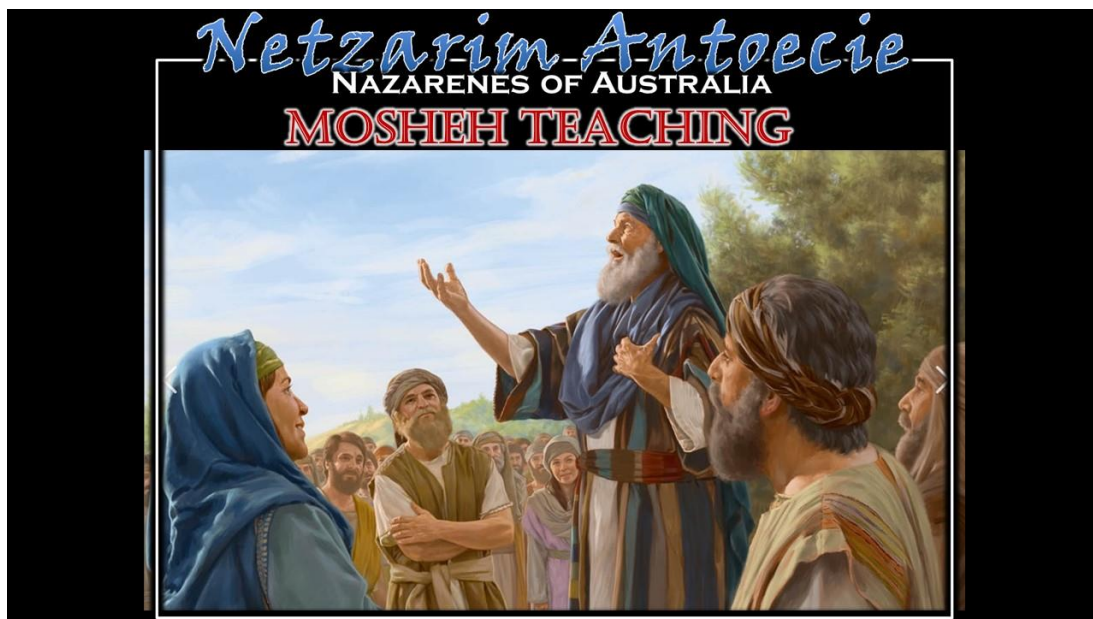
Parashat Re’eh

Devarim [Deuteronomy] 11:26- 16:17
Devarim 11:26-12:11

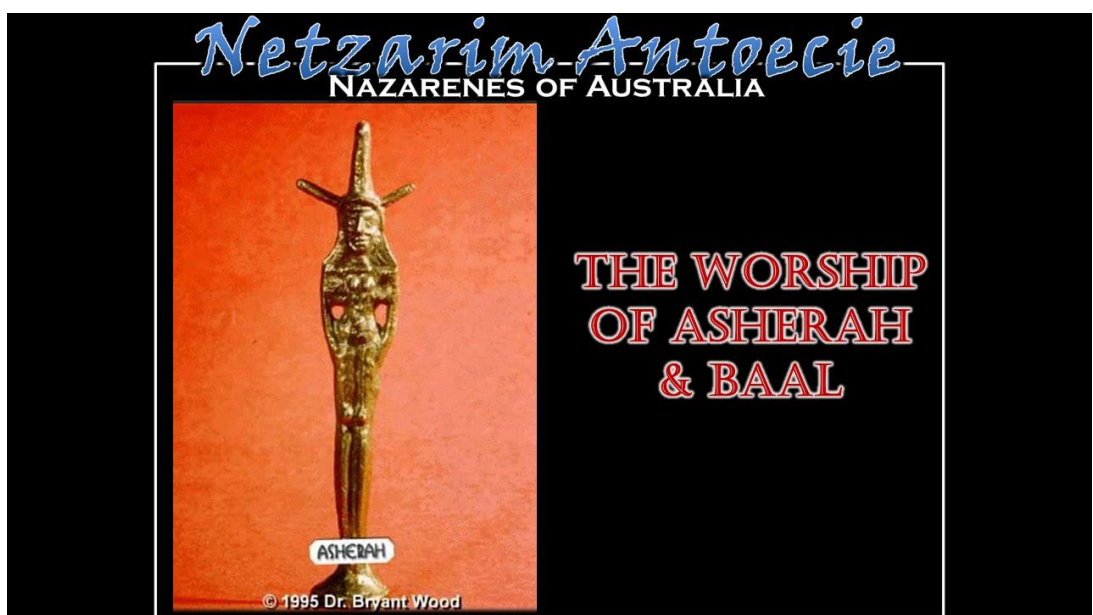
With this thought the Parashat is saying “Behold, awaken and take exceedingly great notice of the words that will follow not just to do them but to treasure them in your heart since they are of exceedingly great value.”

To truly apply this understanding, we must ask ourselves “**what do I see in this passage of Torah and what hope and potential does this passage give me. Do I just see further regulations or what do I “Shema” or hear from the depths of my being?**” It has been said that it is easier to stamp an impression in soft clay than on a hard rock.

Events in this Torah Portion:

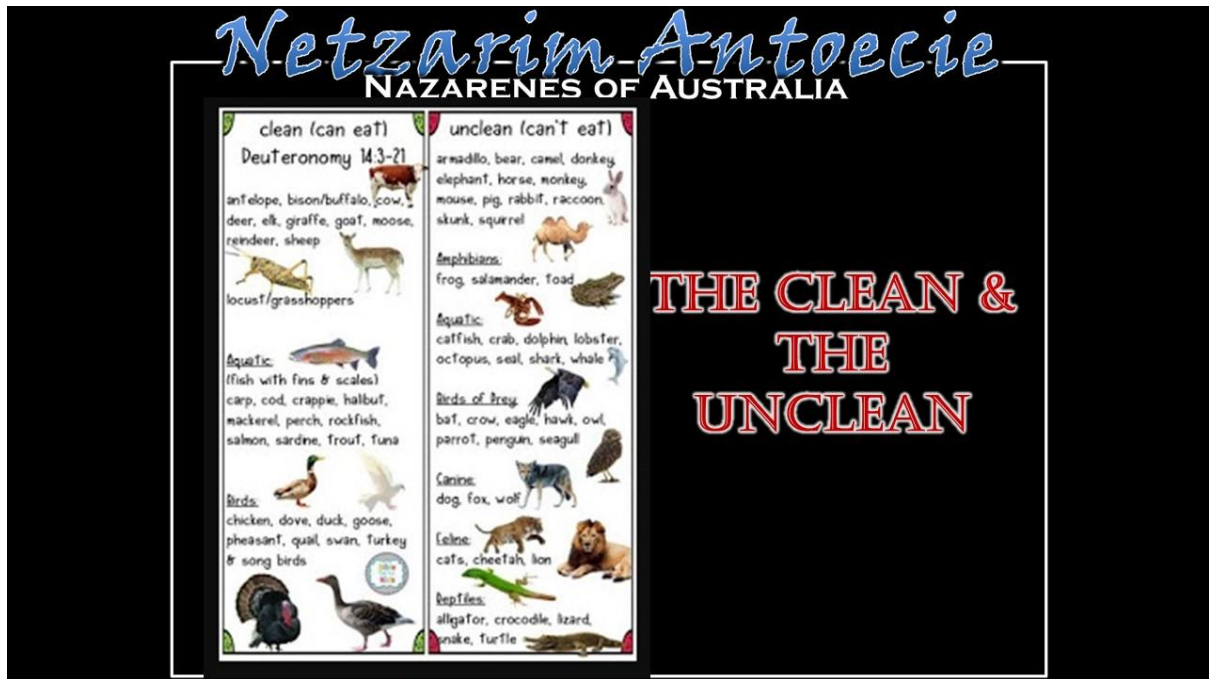


Mosheh in this reading begins with presenting to all Yisrael that blessings come by obeying the commandments & a curse if they disobey. Mosheh then calls Yisrael upon entering the promised land to proclaim the blessings on **Mt. Gerizim** and the curses on **Mt. Ebal**.

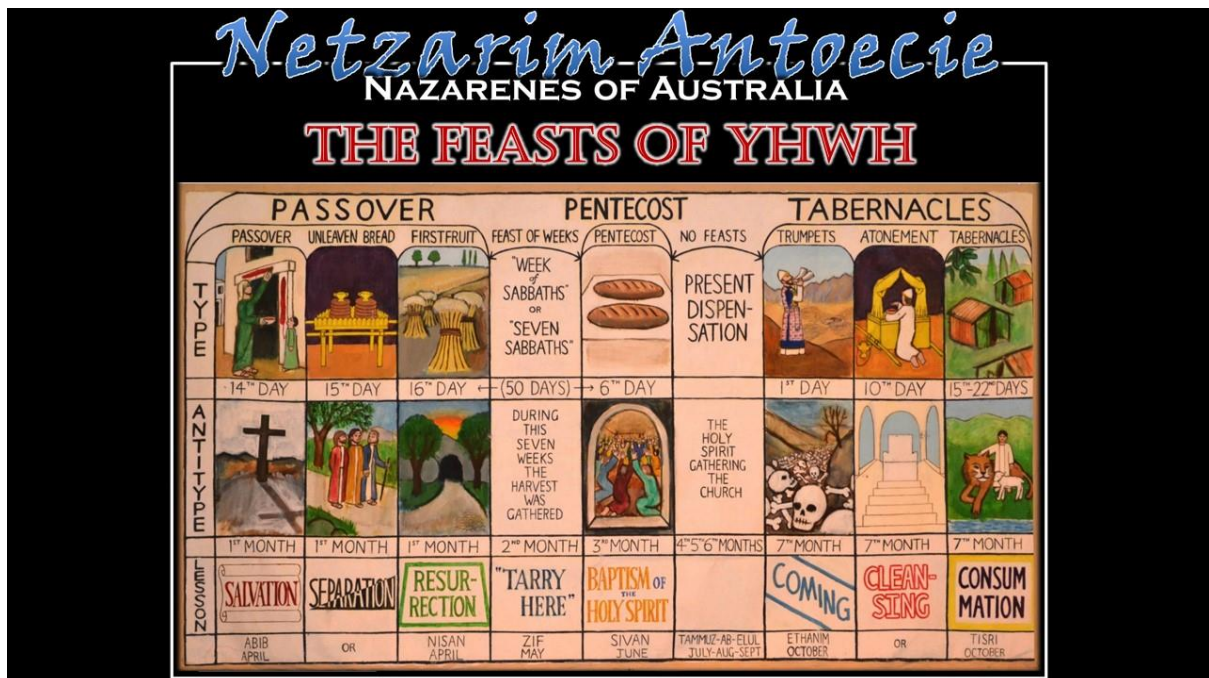


Mosheh also instructs them to destroy any remnant of Pagan worship like idols, altars, & sacred pillars. All sacrifices then must be made in the place **YHWH** chooses.

- Instructions are given about improper mourning, the punishment for false worship & removal of any who draw the people from YHWH,



Then the list of clean & unclean animals is given, tithing principles, debts cancelled every seven years on the Shemitta year, and laws regarding the release of slaves are also detailed.



- Finally, the Feasts of Pesach [Passover] Shavuot [Pentecost] & Sukkot [Tabernacles] are discussed.

The Challenge of the Promised Land

Since Yisrael was on the doorstep of entering the Promised Land Mosheh gives them clear instructions of the Laws & right rulings to reveal how to possess the land that YHWH had promised & gave the reason as stated in:



Devarim (Deuteronomy) 12:9 Because you have not yet entered the rest and the inheritance which YHWH your Elohim is giving you.

Mosheh proclaims to his people a very visual means by which they can appreciate the blessings & the curses by ascending the two mountains & proclaiming those, which may seem to us very tedious, but it is something that surely would not be forgotten even today. There is this implication for us as well who have believed but have not yet entered our eternal rest which the writer of **Ibri'im (Hebrews)** makes abundantly clear when we read in:



Ibrim (Hebrews) 4:1 Therefore since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the Good News (**Besorah**) was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

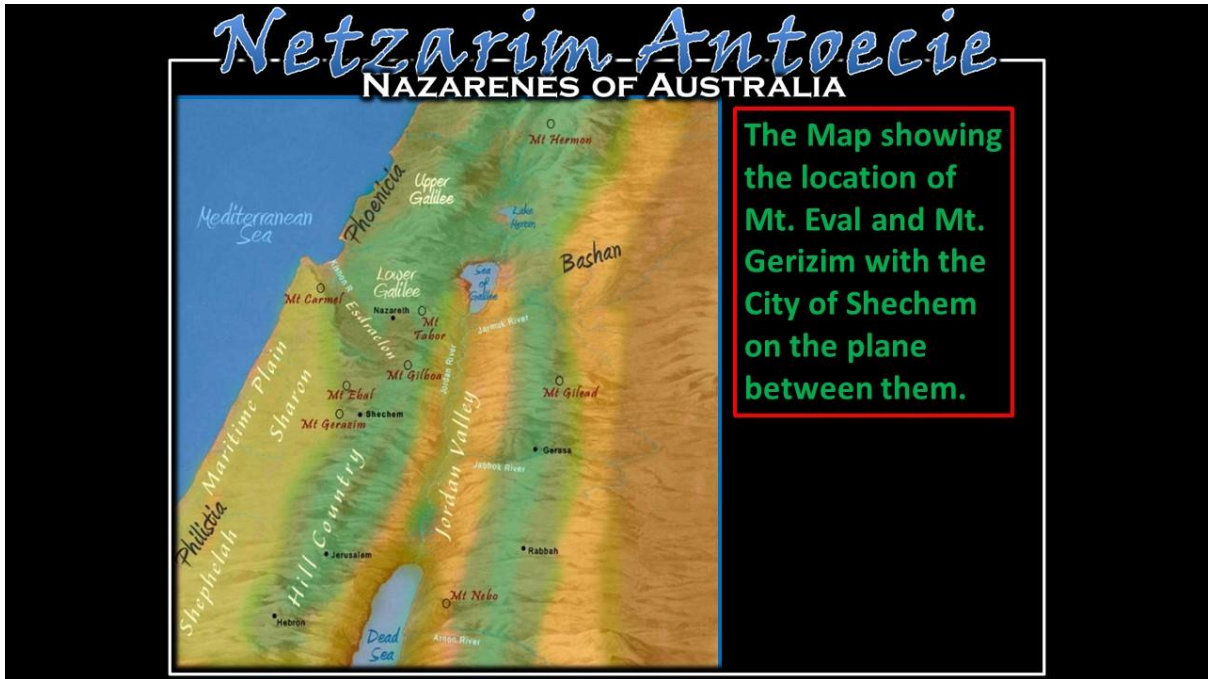
It is therefore to us that this reading also applies that we may take heed of it in considering the ramifications of the blessings and the curses as relating to our Eternal rest since we read the following:



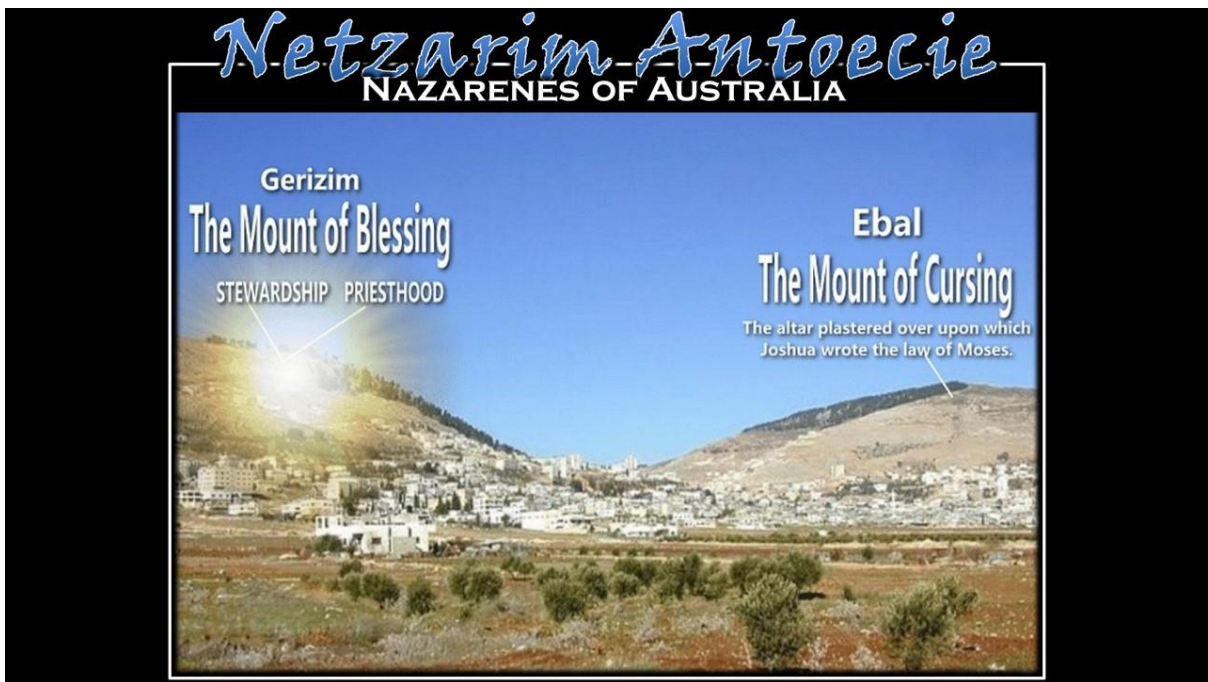
Ivri'im (Hebrews) 4:8 For if Yahushua (**Joshua**) the son of Nun had given them rest, then He would not afterward have spoken of another day. **9** There remains therefore a rest for the people of Elohim.

The promise for us therefore is a time of everlasting rest but as the scripture in **Ivri'im [Hebrews] 4:1** says let us be diligent to fear the Word of YHWH that we do not fall short in our obedience & faith.

Returning now to our portion we are introduced to the two mountains at the entrance of the Land that the blessings and the curses would be proclaimed on.



Our Map shows us the location of these two mountains.



Interestingly Yahushua (Joshua) in **Joshua 8:30** built an Altar on Mt. Eval the Mt of the curses which remain to our current time.

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The Altar of Yahushua (**Joshua**) remains on
Mt. Ebal even today



This directive anticipated a grim era in Yisrael's history that resulted in **Yeravam ben Nevat (Jereboam)** erecting Golden Calves in his Temples at **Bethel & Dan**.

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**NEHEMIAH REBUILDING
YERUSHALAYIM**



Mount Gerizim is of interest too since in the time of **NechemYah (Nehemiah)** when he was rebuilding the walls of Yerushalayim we find that the enemy of the **Yahudi (Jews)** was Sanballat & other Samaritans who had been transplanted to the land & adopted Judaism but still worshipped idols. He had caused his daughter to marry a Priest after which his son in law was expelled from the priesthood by **NechemYah [Nehemiah]** since he refused to expel his foreign wife, and then Sanballat built a Temple on **Mount Gerizim** for his son in-law. This began the Samaritan worship that we read about in the days of **Yeshua [Yahusha]** when he speaks to the woman at the Well outside the town of Sychar in:

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Yahuchanan (John) 4:19 - 20 The woman said to Yeshua, “master, I perceive that You are a prophet. **20** Our fathers worshiped on this mountain, and you Yahudim (Jews) say that in Yerushalayim (Jerusalem) is the place where one ought to worship.”

Yahuchanan (John) 4:19- 20 The woman said to Yeshua [Yahusha], “master, I perceive that You are a prophet. **20** Our fathers worshiped on this mountain, and you Yahudim (Jews) say that in Yerushalayim (Jerusalem) is the place where one ought to worship.”

We read exactly in our Torah portion the command that the Yahudim fulfilled in:

Devarim 12:11 And it shall be, that unto the place which YHWH your Elohim chooses to make his Name dwell there, there you are to bring all that I command you:

This has always been in **Yerushalayim** [Jerusalem] for the Yahudim [Jews] but Yeshua here defines a grander worship with these words in:

Yahuchanan [John] 4:21 Yeshua [Yahusha] said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Yerushalayim (Jerusalem), worship the Father. **22** You worship what you do not know; we know what we worship, for salvation is of the Yahudim (Jews). **23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. **24** Elohim is Spirit, and those who worship Him need worship in spirit and truth.”

Our Torah portion is implying precisely what these words are saying that to perceive with the heart the truth of the words of YHWH will cause true worship that is not outward but internal. We find this theme as a constant thread of Yeshua as in the healing of a blind man when Yeshua confronts the Pharisees in:

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Yahuchanan (John) 9: 39 And Yeshua said "For Judgement I have come into the World, that those not seeing might see and those seeing might become blind.

Yahuchanan (John) 9: 39 And Yeshua [Yahusha] said "For Judgement I have come into the World, that those not seeing might see and those seeing might become blind.

For this same reason Yeshua [Yahusha] spoke in Parables that true seekers would see by the power of the Holy Spirit by the rest remain without understanding as he declares in the following:

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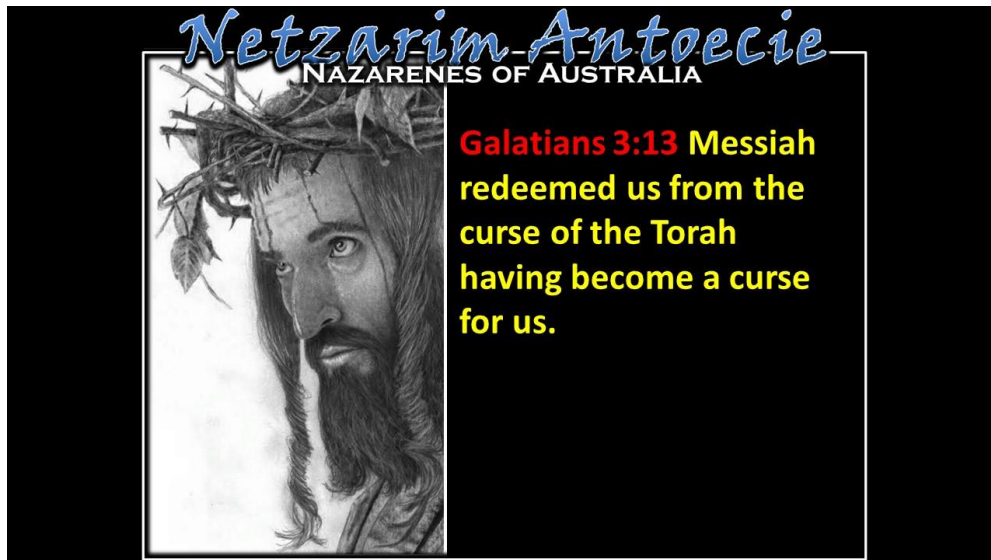
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MatithYahu (Matthew) 13:13 Because of this I speak to them in Parables because seeing they do not see and hearing they do not hear nor do they understand.

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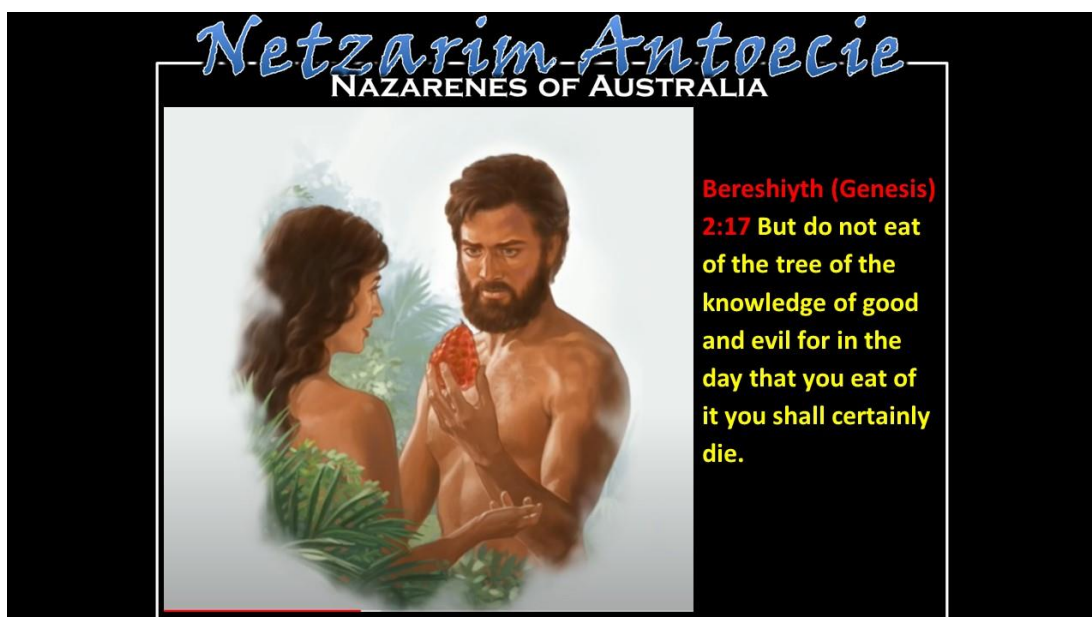
Today it is no different since many among believers have disregarded the words of this reading thinking that **Yeshua** [Yahusha] himself came to bear the curse and that now only the blessings remain. This comes from Scripture like this:



Galatians 3:13 Messiah redeemed us from the curse of the Torah having become a curse for us.

How are we then to understand this? The curse that this is talking about is to the Legalists who outwardly obey Torah and think they will obtain life through these. Based on this, there is no need to put absolute trust in Elohim for his **Chesed** [Mercy]. Those who trust YHWH however just like Abraham are counted righteous which then leads to obedience out of that faith like that of Abraham.

In this our Torah reading it finally comes down to choice, which goes all the way back to the beginning when YHWH placed before Adam & Chavah (Eve) that choice:



Bereshiyth (Genesis) 2:17 But do not eat of the tree of the knowledge of good and evil for in the day that you eat of it you shall certainly die.

The message of seeing is believing therefore is not strictly about outward obedience but is more about being enlightened in the heart through faith in YHWH and the sacrifice of Yeshua [Yahusha] and then being obedient through that faith.

Revelations 14:12 Here is the Endurance of the Set-Apart ones, here are those guarding the commands of Elohim and the faith of Yeshua [Yahusha].

The Final Challenge:

To fully grasp the significance of this reading is to understand that truly obedience must come from a heart fully submitted & loyal to our Elohim & Master Yeshua. This will have the result that faith & total obedience will engross our whole being yet if we do fail, we know we have an advocate before the Father, **Yeshua [Yahusha]** the Son of Elohim. With that knowledge we can be reassured of the hope we have of entering the promised land of His presence to receive our eternal rest through the faith we have in **Yeshua Ha Mashiach** our King.

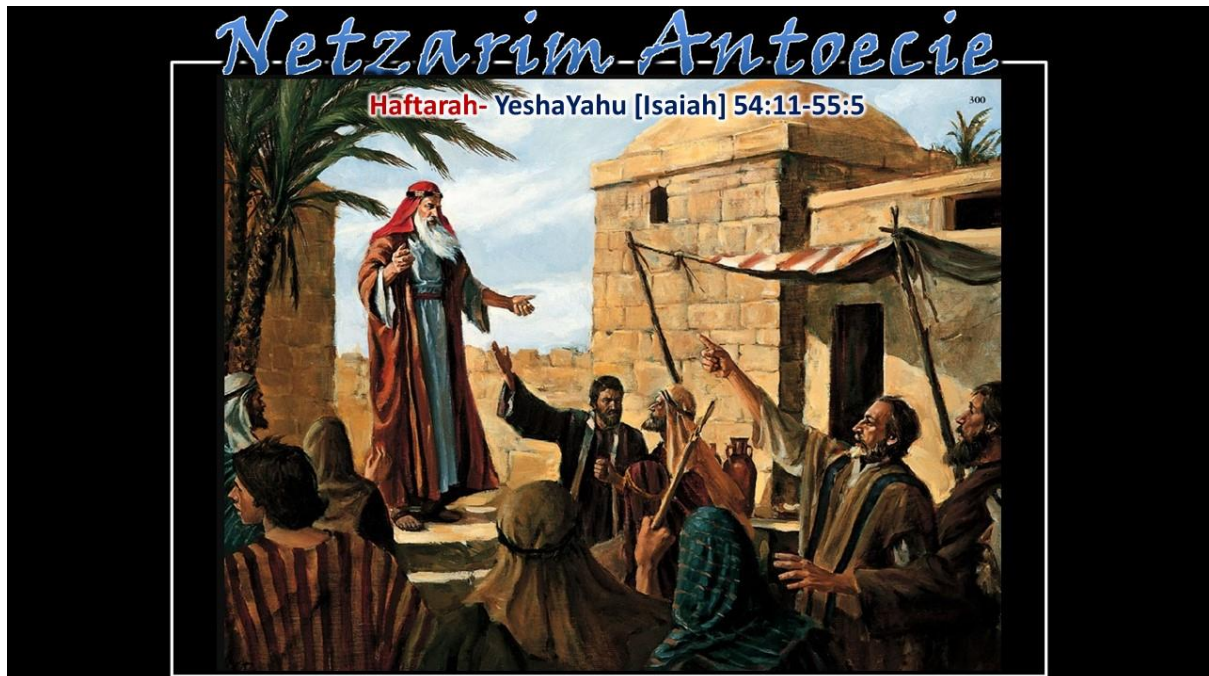
Rosh Chodesh Elul



The Month of Elul begins a special time and is an acronym for **“I am my beloved and my beloved is mine.”** The word Elul originated from the Akkadian word for Harvest. This is when the King is in the field and why YHWH was revealing his nature to Mosheh and his bride during this time. This is the time of repentance and the circumcision of the heart and the invitation to the bride and the very time the master **Yeshua [Yahusha]** goes for 40 days into the wilderness after his immersion (Baptism) in the Jordan to begin his ministry on the

Day of Atonement which the Jews call **“Yom Kippur”** which is a day of fasting when Yeshua [Yahusha] stands up in the Synagogue at Capernaum to read the Scroll of **YeshaYahu** (Isaiah).

Haftarah: YeshaYahu [Isaiah] 54:11- 55:5



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The Invitation To Abundant Life

Yeshayahu [Isaiah] 54: 11 O you afflicted one, tossed with storms and not comforted, see, I am setting your stones in antimony [a silver lustrous metalloid] and shall lay your foundations with sapphires [blue gemstone], **12** and shall make your battlements of rubies [blood-red gemstone], your gates of crystal and all your walls of precious stones, **13** and all your children taught by יהוה and the peace of your children great. **14** “In righteousness you shall be established – far from oppression, for you shall not fear and be far from ruin, for it does not come near you. **15** “See, they shall indeed assemble, but not because of Me. Whoever shall assemble against you falls for your sake! **16** “See, I Myself have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work. And I have created the destroyer to ruin. **17** “Every weapon formed against you shall not prosper and every tongue which rises against you in judgment you shall condemn. This is the inheritance of the servants of יהוה and their righteousness is from Me,” declares יהוה.

Yeshayahu [Isaiah] 55: 1 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.

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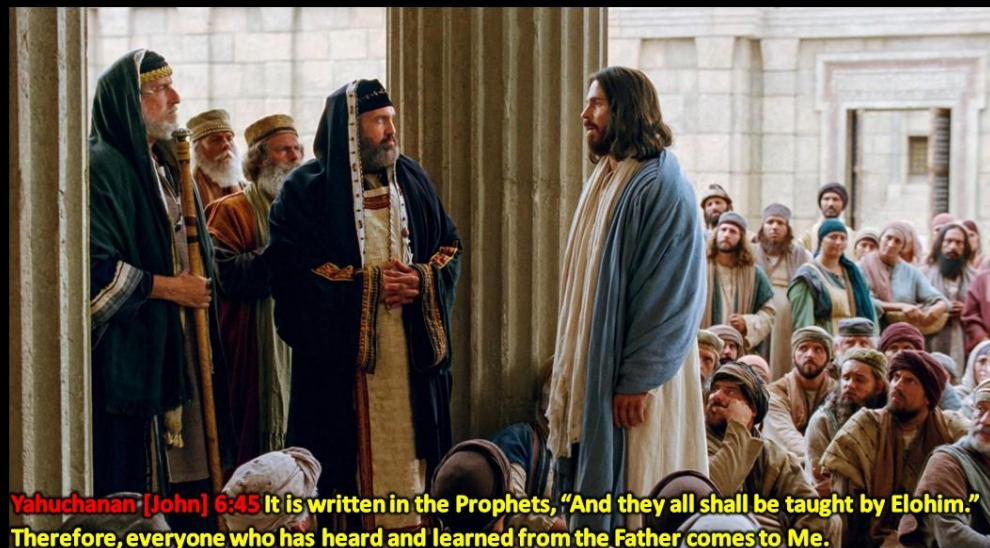
The Invitation To Abundant Life

Yeshayahu [Isaiah] 55: 2 "Why do you weigh out silver for what is not bread and your labour for what does not satisfy? Listen, listen to Me and eat what is good and let your being delight itself in fatness. **3** "Incline your ear and come to Me. Hear, so that your being lives. Let Me make an everlasting covenant with you, the trustworthy kindnesses of David. **4** "See, I have given Him as a witness to the people, a Leader and a Commander for the people. **5** "See, a nation you do not know you shall call and a nation who does not know you run to you, because of יהוה your Elohim and the Set-apart One of Yisra'el, for He has adorned you."

Our reading highlights the beauty of Yerushalayim [Jerusalem] in the Messianic Reign during the Millenium detailed in **Revelation 21:18-21**. This word of comfort speaks to a people who have been destitute & disgraced like a woman who had born no children. The Prophet however calls for singing because **YHWH** promises future fruitfulness when the shame of the Nation's youth will be totally forgotten. This joy is based on the relationship that Yisrael will have with the Elohim of all Creation as her husband & redeemer. It will be a time when YHWH will himself teach everyone. Yeshua himself references this verse when He says in:

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Yahuchanan [John] 6:45 It is written in the Prophets, "And they all shall be taught by Elohim." Therefore, everyone who has heard and learned from the Father comes to Me.

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The Prophet also invites his readers to participate in the benefits obtained by the suffering of the servant in **Chapter 53** which will be free through his redemptive work with the promise of abundance, satisfaction, and prosperity. This same promise is to us through the redemptive work of Yeshua the suffering servant.

Netzarim Ketuvim: Yahuchanan [John] 16:1-17:26 {17:1-19}



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Yeshua Prays for Himself & His Disciples

Yahuchanan [John] 17: 1 הוֹשֵׁעַ [Yahusha/ Yeshua] said these words, and lifted up His eyes to the heavens, and said, "Father, the hour has come. Esteem Your Son, so that Your Son also might esteem You, **2** as You have given Him authority over all flesh, that He should give everlasting life to all whom You have given Him. **3** "And this is everlasting life, that they should know You, the only true Elohim, and הוֹשֵׁעַ [Yeshua] Messiah whom You have sent. **4** "I have esteemed You on the earth, having accomplished the work You have given Me that I should do. **5** "And now, esteem Me with Yourself, Father, with the esteem which I had with You before the world was. **6** "I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word. **7** "Now they have come to know that all You gave to Me, is from You. **8** "Because the Words which You gave to Me, I have given to them. And they have received them and have truly known that I came forth from You, and they believed that You sent Me. **9** "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. **10** "And all Mine are Yours, and Yours are Mine, and I have been esteemed in them.

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Yeshua Prays for Himself & His Disciples

11 "And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, so that they might be one, as We are. **12** "When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled. **13** "Now I come to You. And I speak these words in the world, so that they have My joy completed in them. **14** "I have given them Your word, and the world hated them because they are not of the world, as I am not of the world. **15** "I do not pray that You should take them out of the world, but that You keep them from the wicked one. **16** "They are not of the world, as I am not of the world. **17** "Set them apart in Your truth – Your Word is truth. **18** "As You sent Me into the world, I also sent them into the world. **19** "And for them I set Myself apart, so that they too might be set-apart in truth.

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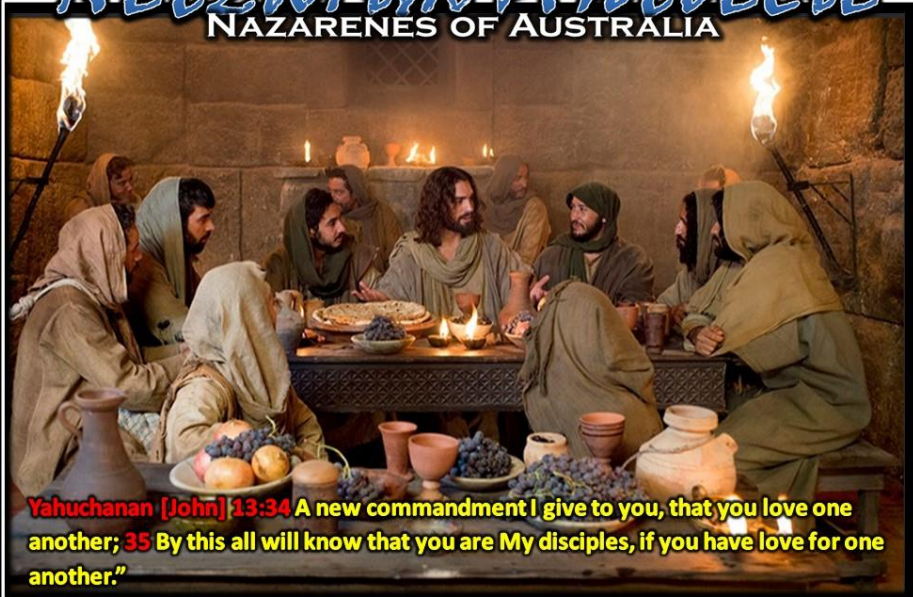
Netzarim Ketuvim- Yahuchanan [John] 17:1-11



Yeshua in speaking to his disciples comforts them with the promise of presence of the Holy Spirit in **Chapter 16** who would empower them to speak and act with authority & then prays for them. His prayer is truly that we all would be one as He is One with the Father & that through our loyalty to Him & each other, all might know that we are his true Talmidim or followers in faith & hopefully display true compassion as he did, and that they His disciples would demonstrate that and through that witness, they would display the truth of who the Father is & who Yeshua is & so Yeshua said this at the Last Supper in:

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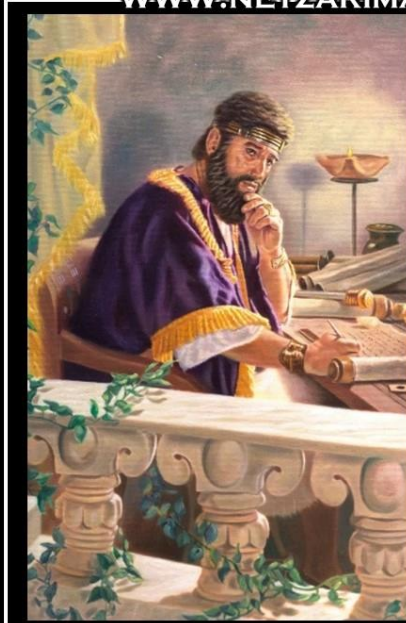


Yahuchanan [John] 13:34 A new commandment I give to you, that you love one another; **35** By this all will know that you are My disciples, if you have love for one another.”

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Tehillim: Mizmor [Psalm] 34:-15

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Tehillim:
Mizmor [Psalm]
34:8- 15

The Goodness Of
YHWH

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The Goodness of YHWH

Mizmor [Psalm] 34 :8 Oh, taste and see that יהוה is good; Blessed is the man that takes refuge in Him!

9 Fear יהוה, you His holy ones, For there is no lack to them who fear Him!

10 Young lions have lacked and been hungry; But those who seek יהוה lack not any good thing.

11 Come, you children, listen to me; Let me teach you the fear of יהוה.

12 Who is the man who desires life, Who loves many days, in order to see good?

13 Keep your tongue from evil, And your lips from speaking deceit.

14 Turn away from evil and do good; Seek peace and pursue it.

15 For the eyes of יהוה are on the righteous, And His ears are open unto their cry.

The true heart of our Torah portion and of these exceedingly blessed words is found in the undeniable truth that YHWH is good, so all the instructions found in Scripture are for our good. This includes His commands & statutes together with all His wonderful feasts & even His clearly defined instructions on foods meant for consumption or not. If we believe this, then nothing in all or scripture is worthy of being cast out but rather is praiseworthy. May we learn to take to heart not only that all instructions are for our own good but even more so, that YHWH is exceedingly perfect in all His ways & that His ears are wide open unto the righteous when they cry out unto Him.

Amen! Shavua Tov Aleikhem [A good seven unto You]