

Parashat Re'eh

פרשת ראה

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Hearing the Voice of the Lord

Devoting our Lives to Him

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 11:26-16:17

הפטרה: Isaiah 54:11-55:5

הברית: Acts 8-9

החדשה

10 *Triennial cycle: Devarim / Deuteronomy 11:26-12:28*

In this week's reading from Parashat Re'eh (*Devarim / Deuteronomy 11-26-12:28*) Moshe says **רְאֵה אֲנִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה**: meaning **"See, I am setting before you today a blessing and a curse."** Moshe says the blessing comes

15 if we **"listen and obey."** The curse comes by those who turn aside from the way God has commanded. Moshe then says when the Lord brings you into the land,

place the blessing (**הַבְּרָכָה**) on mount Gerizim and the curse (**הַקְלָלָה**) on mount Ebal. Mount Gerizim and Ebal are two mountains in the vicinity of the West Bank city of Nablus (in Hebrew known as Shechem). These form the southern

20 side of the valley in which Nablus is situated on the north side. This mountain is one of the highest peaks in the West Bank and is the highest peak in all of Yisrael. The blessing and the curse here represents those who remain "within" the

covenant (**הַבְּרָכָה** on Gerizim) with God and those who remain "outside" of the

25 covenant (**הַקְלָלָה** on Ebal). Those inside the covenant live inside of the Promised Land and enjoy the blessing and protection of God. Those outside have no part in God's promises. Remaining within the covenant is emphasized as Moshe

continues to speak to the people stating **כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֵיכֶם מְכַל-**

30 **בְּיָמֵיכֶם לֵשׁוּבָה אֶת-שְׁמוֹ יְשׁוּבָה לְשִׁכְנֹתֵי יְהוָה וְכָאֵת שְׁמָהּ**: five times saying that **12:5 'But you shall seek the LORD at the place which the Lord your God will choose from**

all your tribes, to establish His name there for His dwelling, and there you shall come. (NASB) (See *Devarim 12:5, 11, 14, 18, 21*). According to these scriptures,

God revealed himself through Yisrael in order to make His Name known to the World. Today, as we worship, pray, and glorify God each day, do we allow the

35 Lord to establish within us a place where He can make His Name known?

פרשת ראה בספר דברים פרק יב פסוק כו-ל

כו רְאֵה אֲנִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: כו אֶת-הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל-מִצְוֹת יְהוָה

אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם: כז וְהַקְלָלָה אִם-לֹא תִשְׁמְעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם

וְסָרְתֶם מִן-הַדָּרֶךְ אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יְדַעְתֶּם: ס

40 כט וְהָיָה כִּי יִבְיָאֵד יְהוָה אֱלֹהֵיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹא-שָׁמָּה לְרִשְׁתָּהּ וְנִתְתָּה אֶת-הַבְּרָכָה

Devarim / Deuteronomy 11:26-30

11:26 'See, I am setting before you today a blessing and a curse:

11:27 the blessing, if you listen to the

commandments of the Lord your God, which I

am commanding you today; 11:28 and the

curse, if you do not listen to the commandments of

the Lord your God, but turn aside from the way

which I am commanding you today, by following

other gods which you have not known. 11:29 'It shall

come about, when the Lord your God brings you

into the land where you are entering to possess it,

that you shall place the blessing on Mount

Gerizim and the curse on Mount Ebal. 11:30 'Are

they not across the Jordan, west of the way toward

the sunset, in the land of the Canaanites who live in

the Arabah, opposite Gilgal, beside the oaks of

Moreh? (NASB)

על-הר גרזים ואת-הקללה על-הר עיבל: ל הלא-המה בעבר הירדן אחרי דרו מבוא השמש
בארץ הפנעני הישב בערבה מול הגלגל אצל אלוני מרה:

45 This week's Parashah begins with the Hebrew word ראה which is written
in the singular form meaning "see" followed by נתן לפניכם היום a phrase
containing the plural pronoun "you." The text indicates that each person on an
individual basis (ראה, see) will be affected by the blessing and the curse. The use
of the singular/plural language is to emphasize that the Torah has been given to all
"who have ears to hear" and it is the personal responsibility of each individual to
50 choose life, to hold onto the Lord God, to obey His voice, and to walk in God's
word in our daily lives as Moshe says in sefer *Devarim / Deuteronomy 30*. ספר
יט העדותי בכם היום את-השמים ואת-הארץ החיים והמות נתתי לפניך הברכה דברים פרק ל
והקללה ובחרת בחיים למען תחיה אמה ותרעה: כ לאהבה את-יהוה אלהיך לשמע בקלו
ולדבקה-בו כי הוא תיך וארץ ימיה לשבת על-האדמה אשר נשבע יהוה לאבותיך לאברהם
55 *Devarim / Deuteronomy 30:19 'I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, 30:20 by loving the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.'* (NASB) According to these scriptures, there is no room for
60 compromise in this decision making process to "choose life." The Scriptures say
"holding fast to the Lord is your life and the length of your days" showing the
absolute necessity of living each day by the holding onto and drawing near to the
65 Lord God Almighty.

The blessing and curse is contrasted with *Devarim / Deuteronomy 12:8*
that states "you shall not do at all what we are doing here today, every man doing
whatever is right in his own eyes."

פרשת ראה בספר דברים פרק יב פסוק ה-יא

70 ה לא תעשון ככל אשר אנחנו עושים פה היום איש כל-הישר בעיניו: ט כי לא-באתם עד-
עתה אל-המנוחה ואל-הנחלה אשר-יהוה אלהיך נתן לך: י ועברתם את-הירדן וישבתם בארץ
אשר-יהוה אלהיכם מנחיל אתכם והניח לכם מפל-איביכם מסביב וישבתם-בטח: [שני] יא
75 והיה המקום אשר-יבחר יהוה אלהיכם בו לשכן שמו ושם שמה תביאו את כל-אשר אנכי מצוה
אתכם עולתיכם וזבחיכם מעשורתיכם ותרמת ידכם וכל מבחר גדריכם אשר תדרו ליהוה:

80 According to the Modern Hebrew lexicon, the phrase הישר בעיניו appears to be a
Hebrew idiom meaning "whatsoever is right in his own eyes." Dissecting this
phrase, ישר means "straight, even, level, smooth" and the word בעיניו is from the
root word עין for "eyes" along with a preposition ב ("in") and a type two
85 pronominal suffix ("his") so בעיניו is translated to mean "in his eyes." The
straightness of the eye is a way of describing the path one is taking, the choice
that one is making in their life to choose life or to choose death, to walk with God
or to walk contrary to what God has commanded. We walk where our eyes tell us
to go. What we look at for extended periods of time is the direction our mind and

Devarim / Deuteronomy 12:8-11

12:8 'You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; 12:9 for you have not as yet come to the resting place and the inheritance which the Lord your God is giving you. 12:10 'When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security, 12:11 then it shall come about that the place in which the Lord your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord. (NASB)

body will proceed into. According to Moshe, before entering into the Promised Land, each was doing what they thought was right in his/her own eyes. Therefore, the straightness of the eye was indicative of the way one walked before God. The warning is given just prior to *Devarim 12:8* to destroy all of the idols and places of worship and to not do as the nations do when serving the Lord God Almighty. So the “*straightness of the eye*” is related to whether one is walking in righteousness or in sin. It is interesting, in the Ketuvei Shelachim (Apostolic Writings) Yeshua warned the people of the kind of treasure one seeks in this world drawing a parallel with whether the eye is good or bad in *Matthew 6:20-23*.

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 6:20–23

θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῶ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν: ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου. Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς. ἐὰν οὖν ἡ ὀφθαλμὸς σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται: ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

Yeshua says “Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς” “*the lamp of the body is the eye.*” The interesting point about the way Yeshua speaks here is his use of the “lamp” (λύχνος) with respect to the “body” (σώματός) and the “eye” (ὀφθαλμὸς). There are many parallels here in the Greek text. A lamp gives light for one to walk in the dark. One generally sins in the body in darkness so as to hide their sin, therefore darkness is paralleled with sin in the Scriptures (*1 John 1*). Light also has a parallel with righteousness or walking in righteousness (*1 John 1*). Yeshua says “ἐὰν οὖν ἡ ὀφθαλμὸς σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται” meaning “*if them your eye should be sincere (ἀπλοῦς, good, whole, single) entire body your giving light will be.*” Yeshua contrasts saying “ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται” meaning “*but if your eye should be evil (πονηρὸς ἦ) entire body your will be dark.*” Note that the literal translation of the Greek text is a bit awkward but emphasis can be derived from the order of the words, the eye whether good or evil directs the body to be either light or dark. Yeshua is utilizing the Torah principle of the eye from this week’s study in sefer *Devarim 12:8* in its use that refers to the one who chooses life. Is your eye good, are you walking in righteousness, have you chosen life? Or, is your eye evil, are you walking in sin, have you chosen death? Are you choosing to walk outside of the covenant of God that He swore to our Fathers Avraham, Yitzchak and Yaakov? Do you understand the covenant that the Lord God made with you? What kind of treasure are you storing up, the kind that brings life or death? In these verses Yeshua is speaking of both the present and the future in his question on what treasure are you storing up? To store something for future use is the way we prepare for difficult times to come. Moshe’s statements in this week’s Parashah on the blessing and the curse along with *Devarim / Deuteronomy 30* speak of the future

Matthew 6:20-23

6:20 ‘But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 6:21 for where your treasure is, there your heart will be also. 6:22 ‘The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. 6:23 ‘But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness! (NASB)

and the conditions we need in order to live before the Lord God. What does the Lord God require of us? We find out in *Devarim 10:12-14*.

פרשת ראה בספר דברים פרק י פסוק יב-יד

135 יב ועתה ישראל מה יהוה אלהיך שאל מעמך כי אם-ליראה את-יהוה אלהיך ללכת בכל-
דרכיו ולאהבה אתו ולעבד את-יהוה אלהיך בכל-לבבך ובכל-נפשך: יג לשמור את-מצות
יהוה ואת-חקותיו אשר אנכי מצוך היום לטוב לך: יד הן ליהוה אלהיך השמים ושמי השמים
הארץ וכל-אשר-בה:

140 Here the Torah tells us to fear (יראה) the Lord, to walk in all His ways (-ללכת בכל-
דרכיו), to love Him (לאהבה אתו), and to serve Him with all our heart (בכל-לבבך)
and all our soul (בכל-נפשך). *Devarim 10:12* summarizes beginning with fearing
145 the Lord God. What does it mean to fear the Lord? Are we to be afraid of God’s
approval of us or be afraid of the future expectation of judgment? According to
the Scriptures, “the fear of the Lord is the beginning of Wisdom” (*Mishley /*
Proverbs 9:10) since without fear we would not turn from our sins but would
continue to walk in darkness.

The Hebrew word translated as “fear” is יראה has a range of meanings
throughout the scriptures. The fear of the Lord as described in the Tanach is a
150 designation for true devoutness to the Lord (see *Mishley / Proverbs 1:7, Iyov / Job*
28:28, and Tehilim / Psalms 19:9). Fear is also synonymous with love and hope,
not a slavish dread, but rather reverence towards God (Compare: *Devarim /*
Deuteronomy 32:6, Hoshea / Hosea 11:1, and Yeshaya / Isaiah 1:2, 63:16, 64:8).
The Lord God is also called “the Fear of Yitzchak” in sefer *Bereshit / Genesis*
31:42 and 31:53 as it is translated as “the God whom Yitzchak feared.” Fear is
155 also paralleled in the Ketuvei Shelachim (Apostolic Writings) as a way to prevent
carelessness in ones faith and as an incentive leading to repentance (see *Matthew*
10:28, 2 Corinthians 5:11, 7:1, Philippians 2:12, Ephesians 5:21, and Hebrews
12:28-29). Based on these Scriptures, fear can lead to anticipation of danger or as
a reference to the reverence of God. Therefore, according to the Scriptures, the
160 fear of the Lord includes an overwhelming sense of glory, worth, and beauty of
the Lord God Almighty. It is also interesting that fear (יראה) appears to be
derived from the root word יאה (see). Does the fear of the Lord come from a
sense of seeing the power of God? Should we fear the Lord God in the sense of
being threatened by Him for our sins or are we to regard Him in wonder and
165 respect? These are important questions because the type of fear (יראה) that we
have will reflect upon how we walk in all His ways (ללכת בכל-דרכיו), love Him
(לאהבה אתו), and serve Him with all our heart (בכל-לבבך) and all our soul (-בכל-
נפשך).

170 Yeshua told us that unless one is born new having a spiritual rebirth one
cannot see the kingdom of God in *John 3:3* while he was talking to Nicodemus.

KATA IOANNHN 3:3

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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Devarim / Deuteronomy 10:12-14

10:12 'Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, 10:13 and to keep the Lord's commandments and His statutes which I am commanding you today for your good? 10:14 'Behold, to the Lord your God belong heaven and the highest heavens, the earth and all that is in it. (NASB)

John 3:3

3:3 Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.' (NASB)

180 Yeshua says “amein amein” (Ἀμὴν ἀμὴν) “*truly truly*” I say to you unless one
 is born from above (ἄνωθεν) he is not able to behold the kingdom (βασιλείαν)
 of God. The principle of “*life from above*” is revealed in God’s covenant and the
 process in which God would bless His people. The covenant was to bring the
 185 people to God and to teach them to trust Him, to delight in Him, and to be one
 with Him. The being born from above is God working in our lives to change us
 from the inside out because of His great love for us. Because it is written לְאַהֲבָה
 אֶת-יְהוָה אֱלֹהֶיךָ לְשִׁמְעַע בְּקוֹלוֹ וּלְדַבְּקָה-בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ
 “... *love the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the*
 190 *length of your days, ...*” The Lord loves His children as it is written in *Yeremiyah*
 / *Jeremiah 31:2* says מֵרַחֵם יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ עַל-כֵּן מִשְׁכַּתִּיךָ חֶסֶד “*I*
love you with an everlasting love and in chased (דָּוָן, mercy/grace) I draw you to
me.” According to Jeremiah, God the Father draws us to Himself. Yeshua
 believed the Scriptures and said in *John 6:44* οὐδεὶς δύναται ἐλθεῖν πρὸς με
 195 ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν ἐν
 τῇ ἐσχάτῃ ἡμέρᾳ. ‘*No one can come to Me unless the Father who sent Me*
draws him; and I will raise him up on the last day. (NASB) God’s mercy takes
 action, taking us captive and leads us to the Savior Yeshua the Messiah. Being
 born from above is an action of creation by the hand of God as it says in *John*
 200 *1:13*: “*not of blood, or of the will of the flesh, or of the will of man, but of God.*” The Hebrew
 translation of the Greek says “מאֵלֶהִים נוֹלָדוֹ” meaning “from God he is born.”
 The reference here is to Word of God (*John 1:1*) becoming flesh (*John 1:14*). By
 being born new, God makes a place in our hearts through which He works His
 205 will in our lives. As a result, rather than fear (יִרְאָה) the Lord in the sense of
 judgment, we fear the Lord understanding the mission of the Word of God,
 Yeshua the Messiah in reverence and awe. It is written לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְשִׁמְעַע
 בְּקוֹלוֹ וּלְדַבְּקָה-בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ “... *love the Lord your God, by obeying His*
voice, and by holding fast to Him; for this is your life and the length of your days,
 210 *...*” It says here in the Hebrew text “לְשִׁמְעַע בְּקוֹלוֹ” means “to hear His voice” but
 the English translation says “by obeying His voice” and “וּלְדַבְּקָה-בּוֹ” meaning “to
 be devoted in Him” and the English translation says “by holding fast to Him.” To
 hear His voice is synonymous with obeying His voice. To be devoted to Him is
 synonymous with holding fast to Him. We hear the Word of God and we believe
 215 by faith (*Romans 10:17*). We hold fast to the Word of God because He is the
 length of our days, He gives us life. If we do not believe in Yeshua the Messiah,
 the Living Word of God (*John 1:14*) we are not obeying the Torah by hearing and
 obeying, and holding fast and being devoted to the Lord God. Have you listened
 and obeyed? Do you have a blessing or a curse? If you do not believe in Yeshua
 220 there is no salvation, no redemption, no deliverance from sin, there is nothing left
 but the curse. If you want to see the kingdom of God, receive redemption, and the
 forgiveness of sins, ask Yeshua to be Lord of your life. This begins the process as
 it is written in sefer *Devarim 30* to “... *love the Lord your God, by obeying His*
voice, and by holding fast to Him; for this is your life and the length of your days,
 ...” Let’s pray!

Heavenly Father,

225 I have studied Your Words in the Torah and see and believe that You have
spoke to me personally of Your Messiah. Help me to understand the meaning of
these Scriptures and the gift You have provided for me in Yeshua the Messiah,
Your living Word. Please forgive me of my sins, have mercy because I believe
Yeshua laid His life down for me. I believe what is written about Yeshua in the
230 Torah and what is written in *John 3:3*, I want to be born from above, I want to
hear your voice and hold fast to you Lord in Your Word, and in Yeshua. Cleanse
me from all sin Lord in Yeshua’s name. I want to grow and I want to be filled
with all of You Lord. Become and *אש אכלה* a “consuming fire” in my life for
You. Help me to know You in the covenant You have made with. Help me to
live according to Your will as it is laid out in the Scriptures. Sanctify me in Your
235 holy Word Lord and in Your Son Yeshua. Thank You Lord for everything You
have done for me. I give You the glory, the honor, and the praise forever and
ever.

In Yeshua’s (Jesus’) Name I pray!

240 Amen

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What to pray:

- *Ask the Lord to help you understand what it truly means to “fear the Lord” and to “walk in His ways.”*
- *Ask the Lord to help you see, trust, and obey Him. Ask the Lord to help you “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever