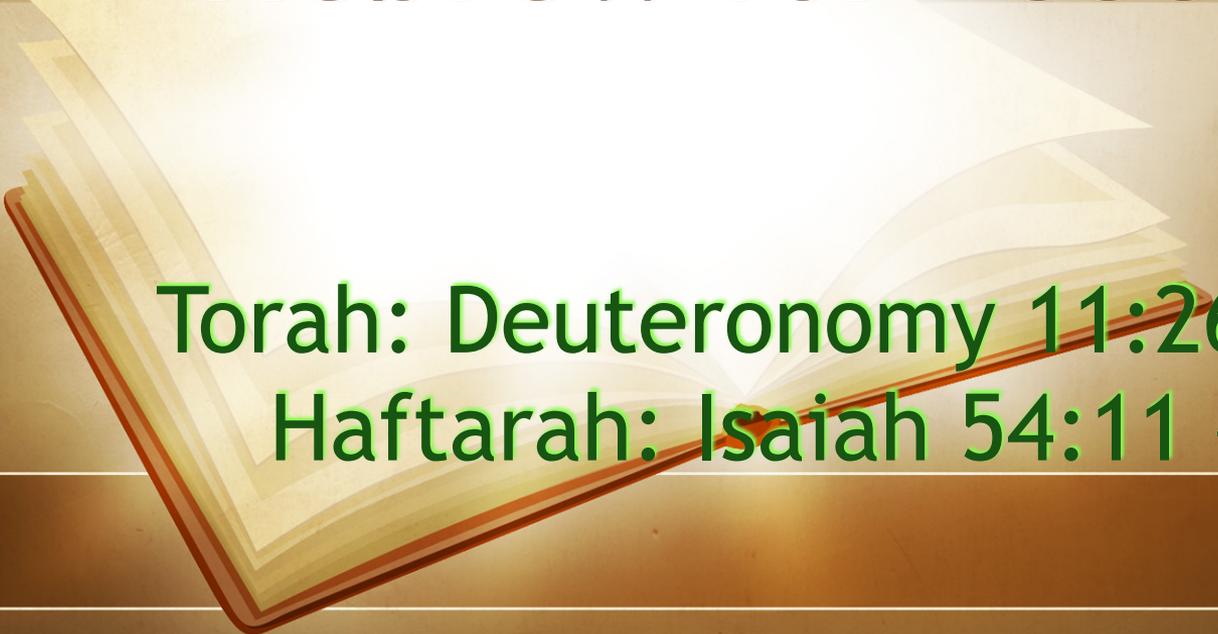


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



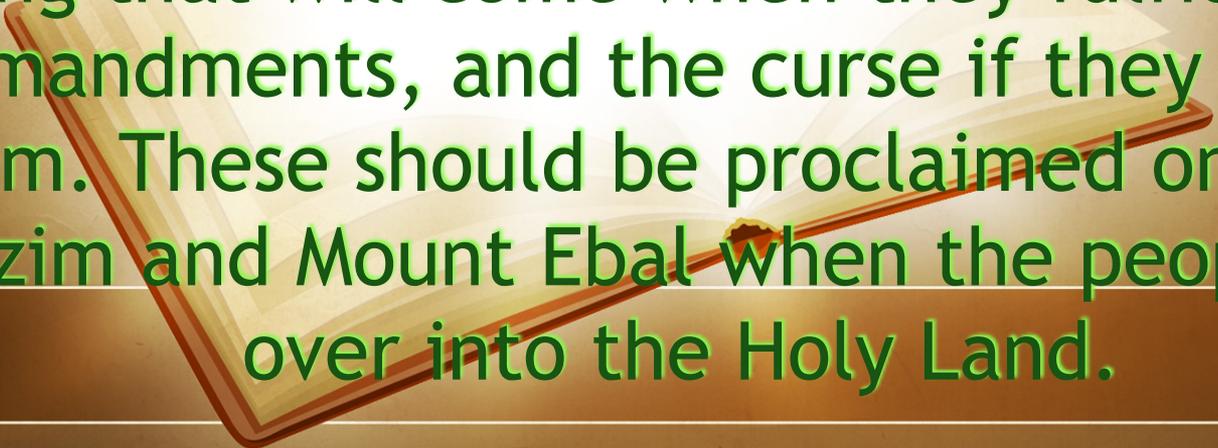
#47 Re'eh (ראה)
– Hebrew for “see”

Torah: Deuteronomy 11:26 - 16:17
Haftarah: Isaiah 54:11 - 55:5

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“See,” says Moses to the people of Israel, “I place before you today a blessing and a curse”—the blessing that will come when they fulfill Elohim’s commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

A Temple should be established in “the place that Elohim will choose to make dwell His name there,” where the people should bring their sacrifices to Him; it is forbidden to make offerings to Elohim in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

TOPICS IN THE PARSHA

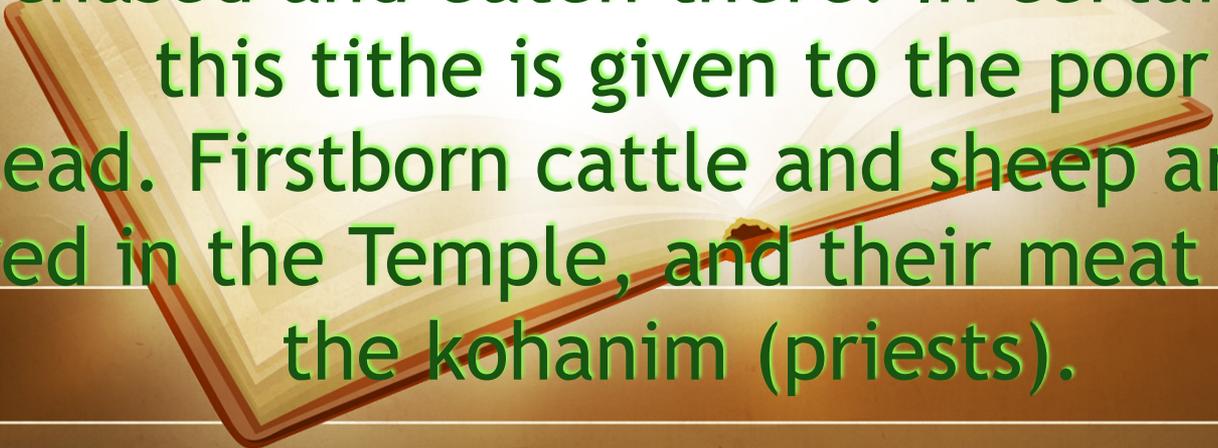
THIS WEEKS TORAH PARASHAT

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

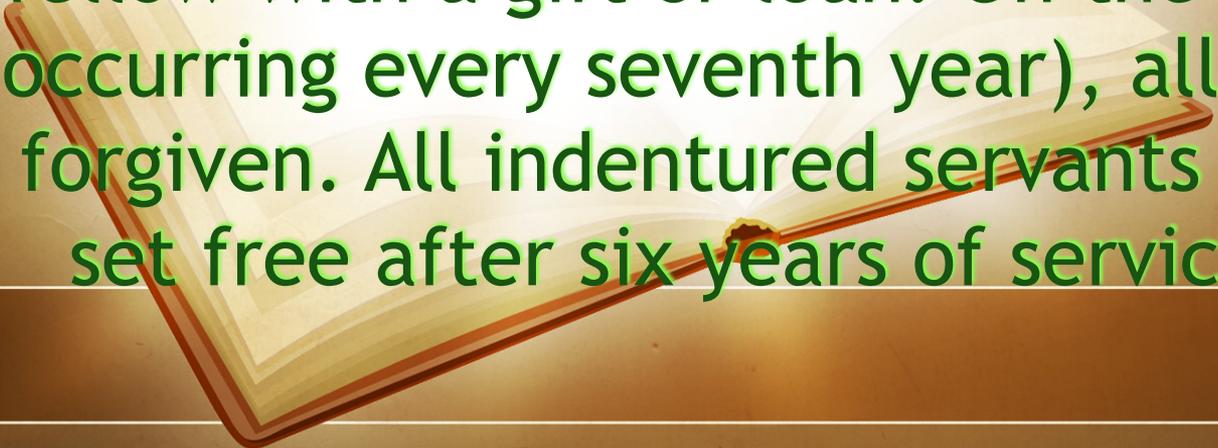
A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

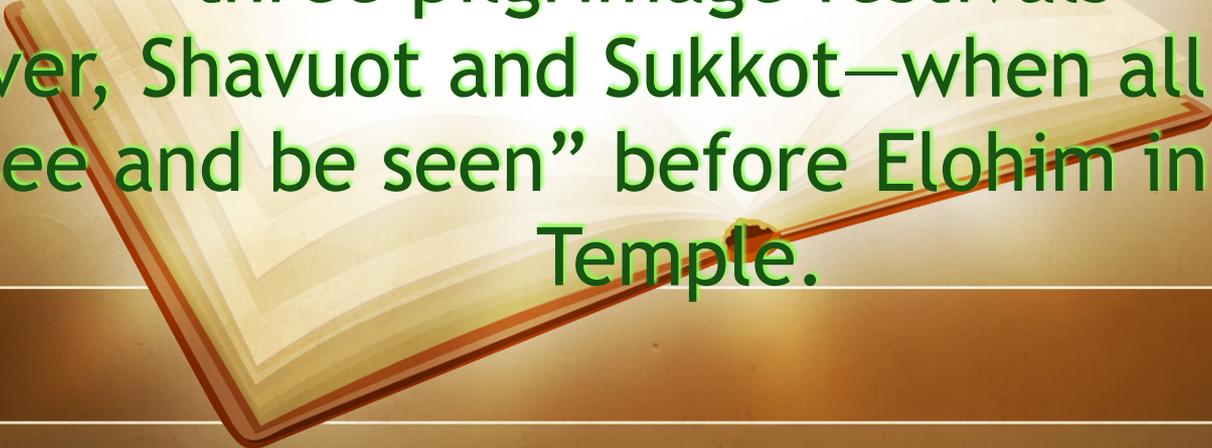
The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Our Parshah concludes with the laws of the three pilgrimage festivals—
Passover, Shavuot and Sukkot—when all should go to “see and be seen” before Elohim in the Holy Temple.



Jer 31:31 “See, the days are coming,” declares יהוה, “when I shall make a renewed covenant with the house of Yisra’ěl and with the house of Yehudāh,

Jer 31:32 not like the covenant I made with their fathers in the day when I strengthenedb their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה.

Jer 31:33 “For this is the covenant I shall make with the house of Yisra’el after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.

Jer 31:34 “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. “For I shall forgive their crookedness, and remember their sin no more.”

Heb 8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

Heb 8:8 For finding fault with them, He says, “See, the days are coming,” says יהוה, “when I shall conclude with the house of Yisra’ēl and with the house of Yehudāh a renewed covenant,

Heb 8:9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them,” says יהוה.

Heb 8:10 “Because this is the covenant that I shall make with the house of Yisra’ēl after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people.

Heb 8:11 “And they shall by no means teach each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ because they all shall know Me, from the least of them to the greatest of them.

Heb 8:12 “Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.”

If God puts Torah in your mind, it will consume your thoughts. If God writes Torah on your heart, it will consume your passions. And if Yeshua fills you full of Torah it will consume your entire being. So if you are REALLY saved, you will read, study, and obey Torah. Your whole life will be learning what the commandments are, learning how people in The Bible were blessed by keeping them, and learning avoid what happened to the people in The Bible who did not obey them.

This week's torah portion is called 'Re'eh' - רָאָה - which means 'to see' or 'look' and the primitive root word for 'see', is the Hebrew word רָאָה ra'ah - Strong's H7200 which means, 'to see, look, observe, pay close attention, consider'.

This is a command that we all would do well to heed today - and that is, to observe and pay close attention to that which lies ahead for us, as we await the return of our King, so that we are able to discern and act wisely, as we follow the Torah (instructions) of Elohim.

In the ancient pictographic script, this word also reveals a great truth to us, as הָאָרָא ra'ah - Strong's H7200 is pictured as follows:



Resh - ר

The ancient pictographic script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Aleph - א

The ancient pictographic script has this letter pictured as , which is **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals. This also carries the meaning of **‘yoke’**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **‘red heifer’** sacrifice, that יהושע Messiah fulfilled!

Hey - ה

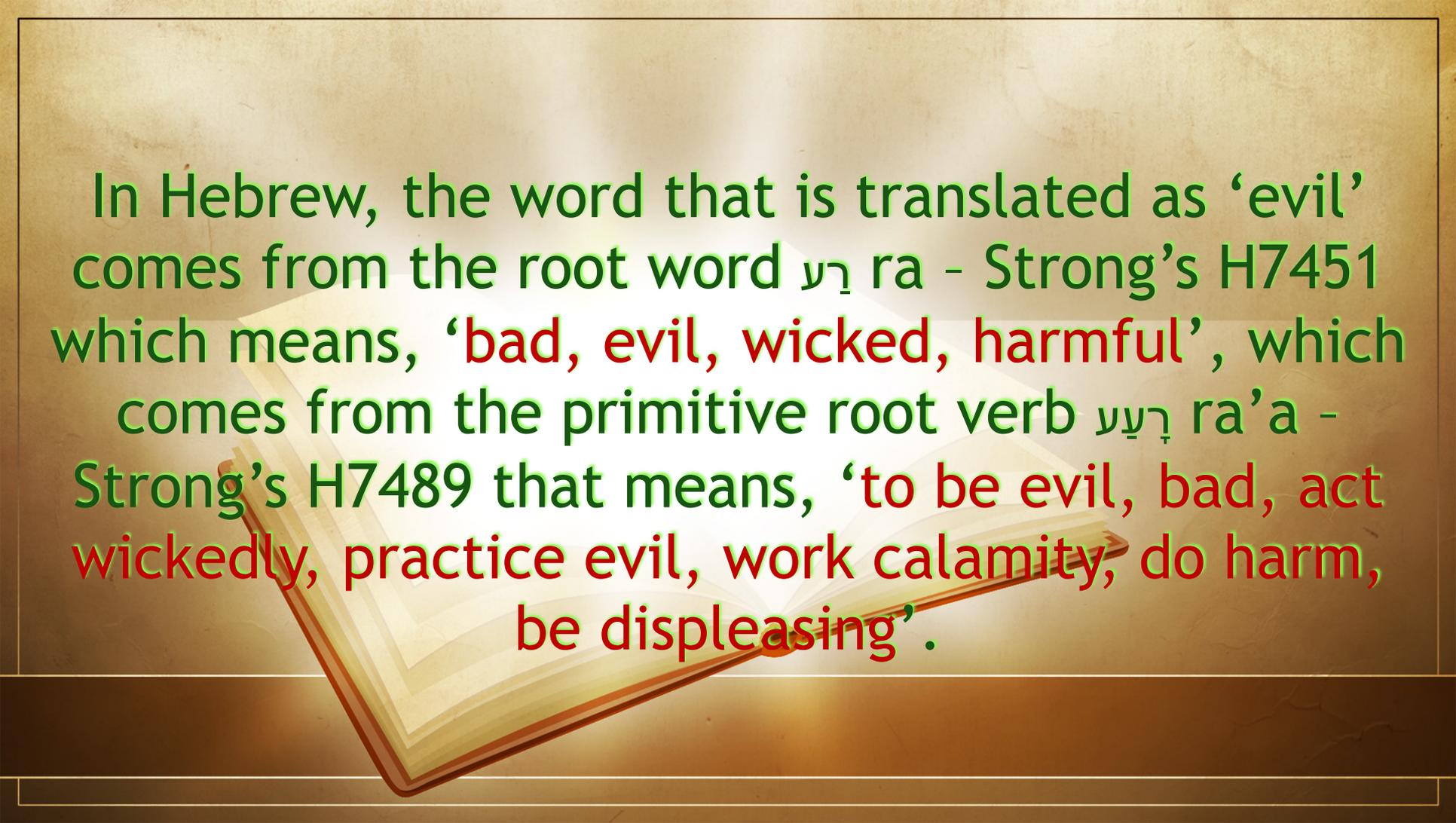
The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

To see and be functional in seeing as we should
can render the following meaning for us:

**THE BEGINNING OF OUR STRENGTH IS IN THE
REVELATION
OF MESSIAH OUR HEAD,
WHO WE PRAISE AND SERVE WITH OUR ALL**

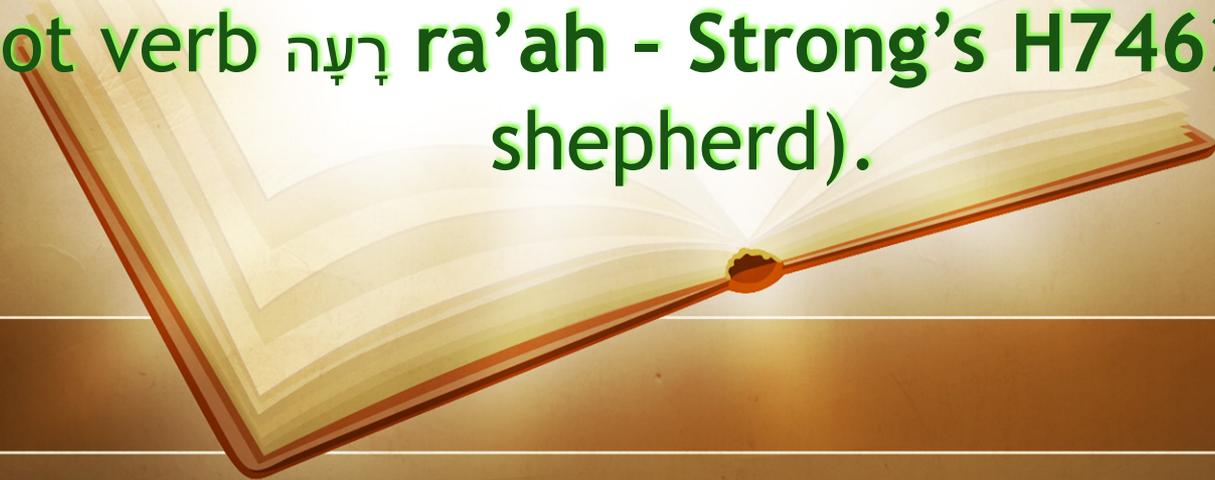


In Hebrew, the word רָעָה ra'ah - Strong's H7462 can also carry the meaning of 'shepherd' as well as '*to pasture, graze, consume, feed*' - and this clearly points to יהושע, Our Good Shepherd and Our Strong Head, that was lifted up and exalted on High, as in Tehillah/Psalm 80:1, where we see the term רֹעֵה יִשְׂרָאֵל - Ro'eh Yisra'el which means Shepherd of Yisra'el, or in Tehillah/Psalm 23, where we see the phrase: יהוה רֹעִי - YeHoVah ro'i, which means, YeHoVah is my Shepherd.

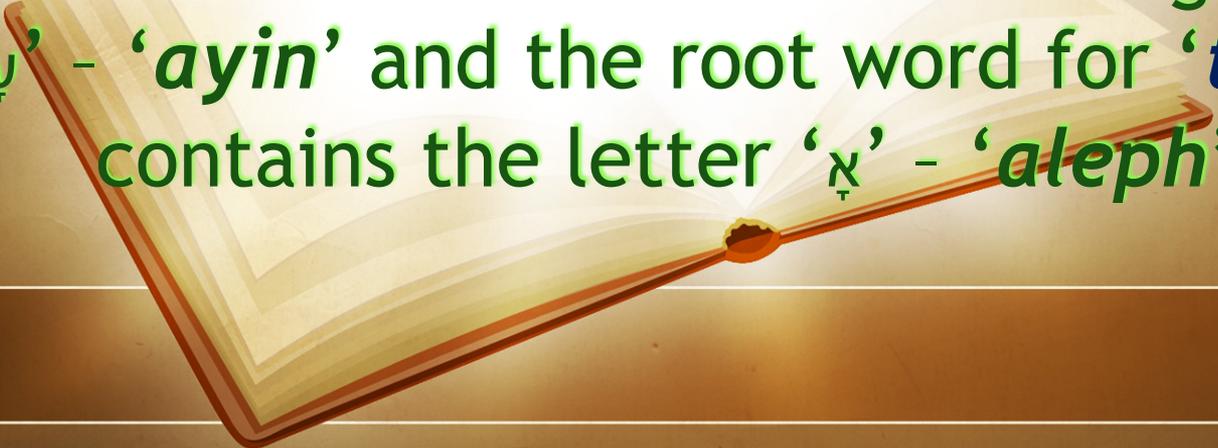


In Hebrew, the word that is translated as 'evil' comes from the root word רָע ra - Strong's H7451 which means, 'bad, evil, wicked, harmful', which comes from the primitive root verb רָעָה ra'a - Strong's H7489 that means, 'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'.

What is very interesting, and worth taking note of, is that this root verb רָעַע ra'a - Strong's H7489 (for evil, wickedness) has the same phonetic sound as the root verb רָאָה ra'ah - Strong's H7462 (for see, shepherd).



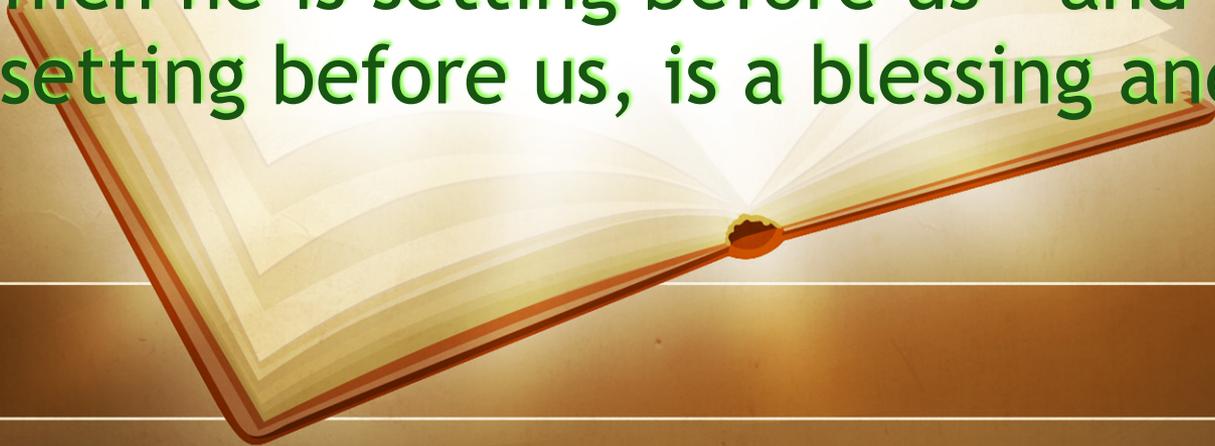
The difference between רָעָה *ra'ah* (*evil, wickedness, shepherd*) and רָאָה *ra'ah* (*see, observe, pay attention*) is the middle letter - with the root word for '*evil*' containing the letter - 'ע' - '*ayin*' and the root word for '*to see*' contains the letter 'א' - '*aleph*'.



This should be a clear *'wake up call'* for us to see how things may *sound* correct and even at times may be written with the same letters, yet may cause us to *'look'* at what is wrong - many of our father's teachings and ways may *sound* good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with יהוה!

Verse 26-28

Mosheh is telling us very clearly here, that we are to pay close attention to, and consider carefully, that which he is setting before us - and that which he is setting before us, is a blessing and a curse!

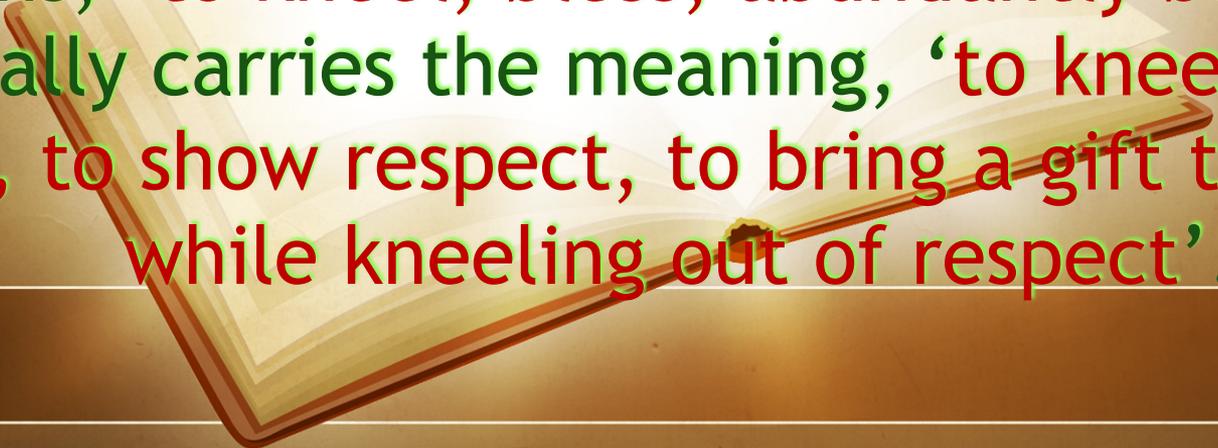


Deu 11:26 See, I am setting before you today a blessing and a curse:

Deu 11:27 the blessing, when you obey the commands of יהוה your Elohim which I command you today;

Deu 11:28 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.

The Hebrew word that is used here for ‘blessing’ is בְּרָכָה berak̄ah - Strong’s H1293 which means, ‘a blessing, benefit, gift, peace’ and it comes from the root word בָּרַךְ barak̄ - Strong’s H1288 which means, ‘to kneel, bless, abundantly bless’ and literally carries the meaning, ‘to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect’.



The ancient script has the Hebrew word for **bles** -
בָּרַךְ **barak** - Strong's H1288 pictured as:

בָּרַךְ



Beyt - بَیْت:

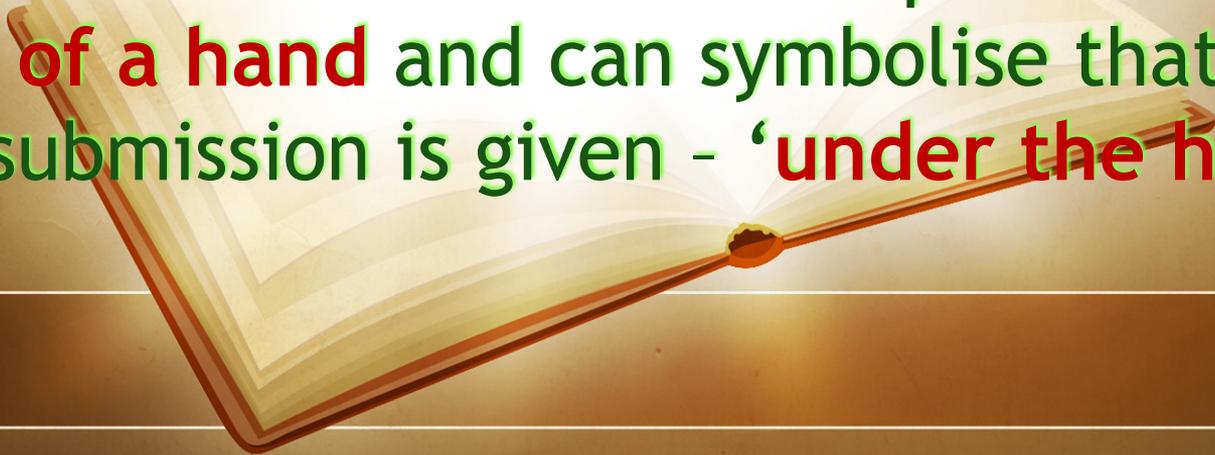
The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as  , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph - קָ:

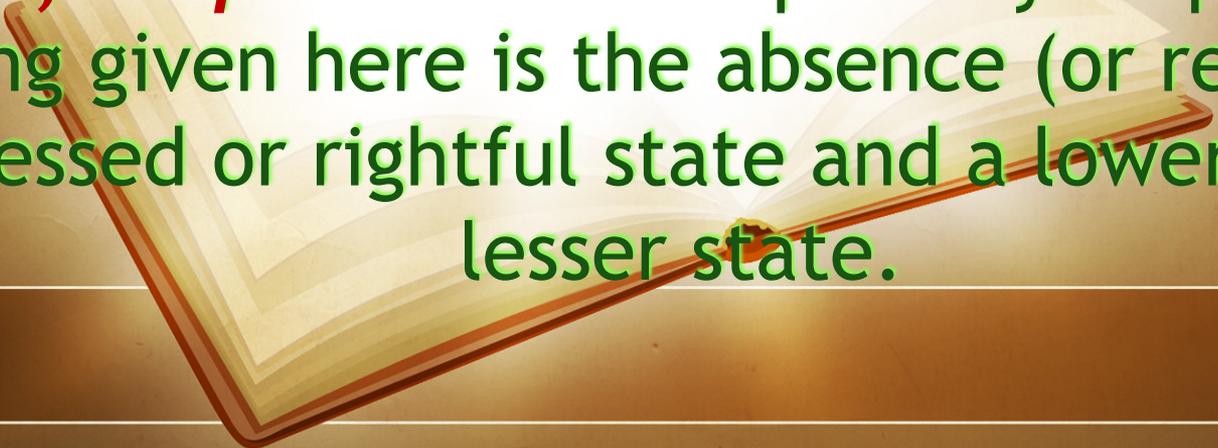
The ancient pictographic script has this letter
pictured as -  - which is a picture of an **open
palm of a hand** and can symbolise that to which
submission is given - '**under the hand**'



Once again, we are able to clearly see who it is
who blesses us:

**THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS
THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS
OPEN AND REVEALED HAND TO HIS OWN!**

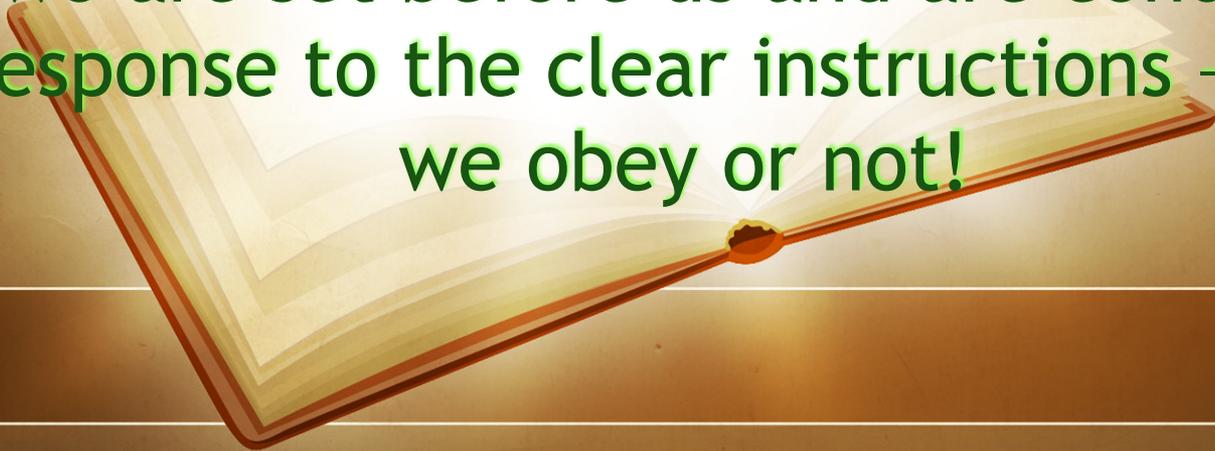




The Hebrew word that is translated here as 'curse' is קִלְלָהּ qelalah - Strong's H7045 which comes from the root word קָלַל qalal - Strong's H7043 which means, '*to be light, swift, trifling, cursed, despised*' and the primary emphasis that is being given here is the absence (or reversal) of a blessed or rightful state and a lowering to a lesser state.

What is being set before us, is either the abundant blessing and shalom of יהוה, or the absence or reversal thereof!!!

The two are set before us and are conditional to our response to the clear instructions - whether we obey or not!



The Hebrew word that is translated as 'obey' comes from the primitive root word שָׁמַע shama - Strong's H8085 which carries the meaning not just simply to hear, but rather to 'listen with attention, comprehend and discern, give heed to what is being spoken'.



Understanding our need to be a people who are listening attentively and giving heed to His Word, in a time when most are not, let us recognise that this now is certainly the time for us to be a hearing and discerning and obeying people!

We have before us the clear **blessing** when we 'obey' and the **curse** when we 'do not' obey. It is יהוה's way or not - we cannot pick and choose what we want to obey and pay attention to, and what we do not want to do and conveniently ignore!!!

Too many today, simply want to give their ear to the many wonderful blessings that are contained in Scripture, yet they are unwilling to pay careful attention, and give heed, to the instructions that are clearly set before us - instructions that we are required, and commanded, to walk in, for us to have and experience the blessings of true obedience.

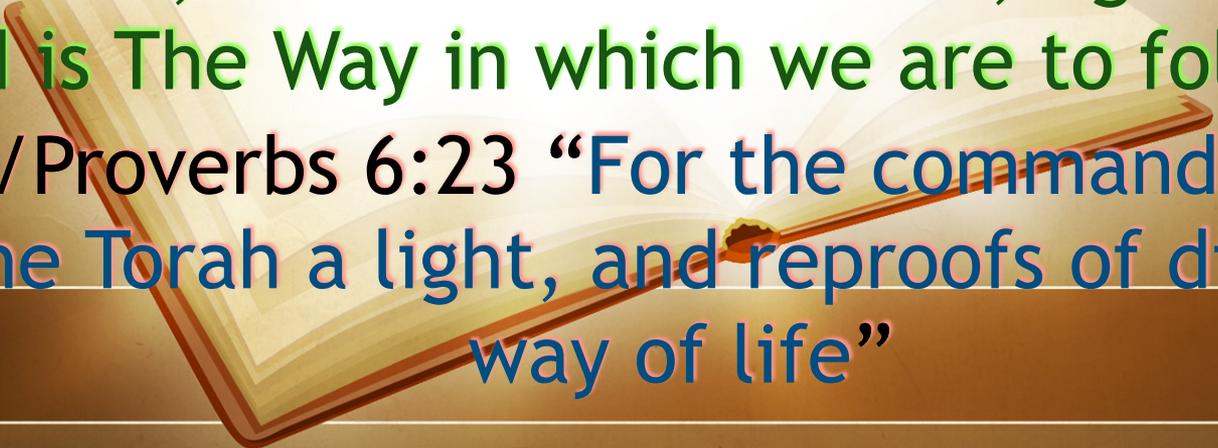


Obedience results in blessing and disobedience brings forth the curse or rather, the lack, or reversal, of the blessing!

Tehillah/Psalm 119:105 “Your word is a lamp to my feet and a light to my path.”

The Word, and commands of יהוה, light our path and is The Way in which we are to follow in:

Mishlě/Proverbs 6:23 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”



If we turn from His commands and do not obey them, and turn aside from the 'path', in which we are commanded to walk in, and walk in 'other paths that we have not known, then we will find ourselves having turned away from the blessing and, as a result, have the curse before us, which is simply the absence of the blessing!

