

# רֵאָה

## RE'EH (SEE)

### Devarim (Deuteronomy) 11:26-16:17

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*Devarim 11:26 " See (רֵאָה), I set before you today a **blessing and a curse**:<sup>27</sup> "the blessing, when you listen (shema) to the commandments of יהוה (Yahwey) your Elohim which I command you today;<sup>28</sup> "and the **curse, if you do not listen (shema) to the commandments of יהוה** your Elohim, but turn aside from the way which I command you today, to go after other gods which you have not known.*

This week Moses will place before the people **two choices** – a **blessing** or a **curse**. Quite simply, these choices are the results of **embracing the Word of Yah** or **abandoning it** and embarking on a path that will lead to **idolatry**.

Before we take a look at the **choices**, we should note the beginning word which happens to be the name of our Parasha – **See** (Re'eh רֵאָה). Now this is very interesting because just a couple of weeks ago we were studying the importance of **hear (shema)**. We saw how ancient Israel was a culture of the **ear**, not the **eye**. We noted that there was not even a Biblical Hebrew word for **“obey”**. Instead, **“shema”** was used, indicating that we must **“listen”** to the **“voice”** of the Almighty with the intention of being **obedient**. So now this week, we begin with the command to **“see”**! Obviously, we need to define this word before we can **“see”** how this all fits together.

The **“see”** (re'eh רֵאָה) that we have in this first verse is not **physically observing with your eyes**, but a **discerning sort of sight**. The command to **“see”** means to not only open your **eyes**, but to open your **mind**. It means to **grasp reality in the fullest sense**. It also means don't simply follow this way of life because it is **all you know**, or because it is **convenient**. Do it because you have come to **“see” the vision**, and because you **believe** in it.

Moses wanted the people to understand that their **relationship with the Almighty** was about **choices** that would affect their life in the here and now. These **choices** would have **consequences** – for **blessing or for curses**. Moses uses the imperative form of the verb for **“see”** (רֵאָה) meaning **“to look”**, **“observe”**, **“experience”** or **“understand”**. It is like the difference between being shown around a vegetable garden on a walking tour, versus spending a week working with the gardener. Moses wants the people to **look carefully** at these **life choices** and **understand the consequences!**

Understand that the **spiritual and the physical** are always **connected**. **Messiah** is the perfect example of this. He is **Emmanuel...El (God) with us in the flesh** and He is **echad** – One. Moses wanted the people to **spiritually “see”** that there would be **real physical blessings** or **real physical curses** that would occur in the **real physical land** into which they were about to go.

We know that **faith** comes by **hearing**, but **faith without deeds** (which can be **seen**) is not **true faith**:

*James 2:17 Thus also faith by itself, if it does not have works, is dead.*

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What we “**see**” **physically** is also important. **Torah** is meant to be more than **head knowledge**. By **keeping the commandments of Torah** we become a **physical witness**. A **witness** is one who can be “**seen**” by others. Here are the very last words of **Yeshua** before His ascension:

*Acts 1:8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

Someone who understood this relationship between “**hearing**” and being a **witness** to be “**seen**” was Ya’acov (James), the brother of Yeshua. Here is what he wrote:

*James 1:22 But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; <sup>24</sup> for he observes himself, goes away, and immediately forgets what kind of man he was. <sup>25</sup> But he who looks into the perfect Torah of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.*

First we have a man who “**sees**” his **natural (his origin, his ancestral)** face in a mirror. This man has been **enlightened to his Hebrew roots**. He has **heard the message** but does not “**shema**” by becoming **obedient**. He “**forgets**”...remember last week how we saw “**forgetting**” means that he **strays away from Torah**? Compare that with the man of verse 25 who **looks (sees) into the perfect Torah of liberty** and becomes a **witness of the Torah**. He is the one that **receives the “blessing” because of the “choices” that he has made**. James 1:22-25 is a **midrash on Devarim 11:26-27!**

Let’s see if we can summarize a bit. Our **faith** is based on “**hearing**” the **words of יהוה**. We have noted that one of the key words of Devarim is **shema**, meaning to “**hear**” and to “**obey**”:

*Devarim 6:4 " Shema, O Israel: יהוה our Elohim, יהוה is one!*

*Devarim 11:13 ' And it shall be that if you earnestly shema My commandments which I command you today, to love יהוה your Elohim and serve Him with all your heart and with all your soul,*

The first word of our Parasha is “**see**”. Our first thought is that Moses is making an appeal to the **eye**, not the **ear**. We have seen however, that it is in the **carrying out of what we have “heard”**, that the **testimony or witness of our faith becomes something to be “seen”**. Since the creation of the world, the Almighty has given us things to visibly “**see**” in order to give evidence of His **existence**:

*Romans 1:20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*

Often what we **spiritually “see”** (understand) goes beyond what we **physically “see”**:

*2 Corinthians 4:18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*

Now, here's "one more thing" about this word for "see" (ראה). It is used as a **singular verb** in this verse, while the following **pronoun "you"** is **plural**. Let me give you a more literal translation:

*Devarim 11:26 " **You see!** I set before **all of you** today a blessing and a curse*

Why does that matter? Because there seems to be something that **we as individuals can be aware** of as **more and more is revealed to us** in our Torah journey. As **individuals**, we can begin to "see" how the **plan of Yah** is to **bless ALL of Israel who "choose" to keep the commandments**. Let's continue on digging into the Hebrew and I'll show you even more!

*Devarim 11:26 "You (as an individual) see! I set before all of you today a blessing and a curse:<sup>27</sup> "the blessing, **when** (אשר) you all shema the commandments of יהוה your Elohim which I command you today; <sup>28</sup> "and the curse, **if** (אם) you all do not shema the commandments of יהוה your Elohim, but turn aside from the way which I command you today, to go after other gods which you have not known.*

Now carefully **compare** this to **your own translation**. I added **shema** for **obey/listen** because I think by now you have that concept down. But almost all English Bibles will read "**if** you obey/listen" and "**if** you do not obey/listen" when there are **two different Hebrew words** translated into "**if**". A better translation for the first "**if**" in verse 27 is "**when you all obey/listen**". In other words, we can be sure that there is a **time coming in the future** when **corporate Israel will shema** the **commandments of יהוה**.

Let's pull out one more word with special significance. The word "**today**" (היום) is found **three times** in the above verses. In Hebrew "**today**" can just mean "**this day**" or it can have **prophetic significance**. Here are a couple of ways that the same "**today**" in Hebrew is used:

*Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day (היום) of יהוה.*

*Zephaniah 1:15 That day (היום) is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness,*

Have I confused you? Let me just tell you what I "see" in these verses in Devarim. Moses is telling **individuals** to have the **spiritual eyes to "see"** that there will come a "**day**" in the future when the **blessings or curses** will apply to the "**you all**" of Israel. Yes, you can be **blessed as an individual**, but it is also very important to be **part of the body of Israel**. For now as an **individual**, align yourself with **that part of Israel** that **attempts to keep the commandments of יהוה**.

Yeshua told a parable about "**choices**" which lead into **blessings** and **curses**. The interesting thing about this parable is that these people **stand on the brink of inheriting the kingdom** in the same way as the people in our Parasha **stand on the brink of inheriting the Promised Land**:

**Matthew 25:31** "When **the Son of Man comes in His glory**, and all the holy angels with Him, then He will sit on the throne of His glory.<sup>32</sup> "All the nations will be gathered before Him, and **He will separate them one from another**, as a shepherd divides his sheep from the goats.<sup>33</sup> "And He will set the **sheep on His right hand**, but the **goats on the left**.<sup>34</sup> "Then the King will say to **those on His right hand**, '**Come, you blessed of My Father, inherit the kingdom prepared for you** from the foundation of the world:<sup>35</sup> 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;<sup>36</sup> 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'<sup>37</sup> "Then the righteous will answer Him, saying, 'Adonai, when did we see You hungry and feed You, or thirsty and give You drink?'<sup>38</sup> 'When did we see You a stranger and take You in, or naked and clothe You?'<sup>39</sup> 'Or when did we see You sick, or in prison, and come to You?'<sup>40</sup> "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'<sup>41</sup> "Then He will also say to **those on the left hand**, '**Depart from Me, you cursed**, into the everlasting fire prepared for the devil and his angels:<sup>42</sup> 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;<sup>43</sup> 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'<sup>44</sup> "Then they also will answer Him, saying, 'Adonai, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'<sup>45</sup> "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'<sup>46</sup> "And these will go away into everlasting punishment, but the righteous into eternal life."

Now let's consider the "**choice**" of the **blessing or the curse**. The same **blessing and curse** of Devarim 11:26-27 is spelled out with a bit more detail later on in Devarim:

**Devarim 30:19** "I call heaven and earth as witnesses today against you, that I have set before you **life and death, blessing and cursing**; therefore **choose life**, that both you and your descendants may live;<sup>20</sup> "that you may love יהוה your Elohim, that you may **obey** (shema) His voice, and that you may cling to Him, for **He is your life** and the length of your days; and **that you may dwell in the land** which יהוה swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

We see these associations:

**Blessing – obedience – life – יהוה**

**Curse – disobedience – death**

Thus the real "**choice**" for man is not just **blessing or curse**, but **life or death**. This "**choice**" has a very famous **parallel** that takes us clear back to the **Garden of Eden**:

**Bereshith (Genesis) 2:9** And out of the ground יהוה Elohim made every tree grow that is pleasant to the sight and good for food. The **tree of life** was also in the midst of the garden, and the **tree of the knowledge of good and evil**....<sup>15</sup> Then יהוה Elohim took the man and put him in the garden of Eden to tend and keep it.<sup>16</sup> And יהוה Elohim commanded the man, saying, "**Of every tree of the garden you may freely eat;**<sup>17</sup> "**but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.**"

Adam and Eve were given a “**choice**”. They were able to eat of every tree in the Garden, including the **tree of “life”, EXCEPT the tree of the knowledge of good and evil**. Eating of this tree would cause them to “**die**”! So they were given the “**choice**”! **Life or death!**

How could Adam and Eve have made such a bad choice? **Don’t discount the power of the evil** one who whispered in Eve’s ear, “Is that really what Yah said.....?”

Partaking of the **tree of life brought eternal life**. Once Adam and Eve had **sinned**, they were **banned from the Garden** in order that they would not eat from the tree of life and **live eternally in their sinful state**. Just exactly what is the “**tree of life**”?

In the book of Proverbs, Solomon tells us that the **Torah** (associated with **wisdom**) is a **tree of life**:

*Proverbs 3:18 She is a tree of life to those who take hold of her, and happy are all who retain her.*

In Hebraic thought, **when one accepts the teachings of Torah, it is said to “become a person’s flesh and blood.”** Now you can understand what Yeshua meant when He asked His disciples to partake of His “**flesh and blood**”. **Yeshua is the word of Yah, made flesh!** In Him is **life** (like the **tree of life**)!

*John 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim...<sup>4</sup> In Him was life (Devarim 30:20 – He is your life), and the life was the light of men...<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Let’s recap what we have:

**Life = Tree of Life = Torah = Yeshua**

When we **accept Yeshua as our Adonai** and **keep His commandments**, then we have made the **choice for life and blessings!** Therefore we have seen that although **the tree of life disappears** after Bereshith, we can still eat of the fruit of it **through the keeping of Torah** and the **acceptance of Yeshua!** In a **physical way, the tree reappears in the book of Revelation:**

*Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of Yah and of the Lamb.<sup>2</sup> In the middle of its street, and on either side of the river, was **the tree of life**, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.*

Now when we make the “**choice**” to follow **Yeshua**, we must **put aside our own impression** of what He is like, and **discover the truth** about Him **through the Torah**. **Deception** is easy to accept because just as Adam and Eve fell into the trap set by the evil one, the deceiver always presents us with a god that **fits into our own perception of what the Almighty should be like**. He tickles our ears. He tells us **what we want to hear**. Again this week in our Parasha we are warned **not to deviate from the Word of Yah:**

*Devarim 12:32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.*

Since **Yeshua** is the **living Word**, any change in the **Word** leads to a **perverted picture of Messiah**. When we **live our life** in accordance with a **corrupted Word**, others are no longer able to “see” **Yeshua** through the **witness of our obedience (shema)**. Making the “**choice**” to **alter the Word** leads to **cursing/death**, not to **blessing/life**. Yeshua pointed this out to his disciples:

*Matthew 7:13 "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.<sup>14</sup> "Because **narrow is the gate and difficult is the way which leads to life**, and there are few who find it.*

Chapter 12 begins a series of **commandments** intended to **be kept upon entering the land**. The **first thing** they are told to do is to **eradicate the “places” of worship of the former inhabitants**. In fact they are to **destroy the very name** of these gods. Why is this so important? Because this **land** where they are going is **His Promised Land**. And they are to establish a “**place**” for **His Name to dwell**:

*Devarim 12:2 "You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.<sup>3</sup> "And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and **destroy their names from that place**.<sup>4</sup> "You shall not worship **אלהים** your Elohim with such things.<sup>5</sup> "But you shall **seek the place** where **אלהים** your Elohim chooses, out of all your tribes, **to put His name for His dwelling place**; and there you shall go.<sup>6</sup> "There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.<sup>7</sup> "And there you shall eat before the **אלהים** your Elohim, and you shall rejoice in all to which you have put your hand, you and your households, in which **אלהים** your Elohim has blessed you*

A few weeks later, **Joshua** goes a step further and asks the Israelites to put away the **foreign gods** from among **their very midst** and clean up their **hearts** as they make the “**choice**” to serve Him:

*Joshua 24:22 So Joshua said to the people, "You are witnesses against yourselves that you have **chosen** **אלהים** for yourselves, to serve Him." And they said, "We are witnesses!"<sup>23</sup> "Now therefore," he said, "**put away the foreign gods which are among you, and incline your heart to **אלהים** Elohim of Israel.**"<sup>24</sup> And the people said to Joshua, " **אלהים** our Elohim we will serve, and **His voice** we will **obey (shema)!**"*

This **doing away with idolatry** is no different than the instructions given to the **new believer** who also must put away **idolatry** (note from this verse in Colossians the **definition of idolatry**) in order to provide a “**place**” for His **Name to dwell**:

*Colossians 3:5 Therefore put to death your members which are on the earth: **fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.**<sup>6</sup> Because of these things the wrath of Elohim is coming upon the sons of disobedience,<sup>7</sup> in which you yourselves once walked when you lived in them.<sup>8</sup> But now you yourselves are to **put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.**<sup>9</sup> Do not lie to*

*one another, since you have put off the old man with his deeds,<sup>10</sup> and have put on the new man who is renewed in knowledge according to the image of Him who created him,*

Putting away **idolatry** is the only way of **returning** to יהוה:

***Jeremiah 4:1** "If you will return, O Israel," says יהוה, "Return to Me; And if you will put away your abominations out of My sight, Then you shall not be moved.<sup>2</sup> And you shall swear, יהוה lives,' In truth, in judgment, and in righteousness; **The nations shall bless themselves in Him, And in Him they shall glory.**"<sup>3</sup> For thus says יהוה to the men of Judah and Jerusalem: "Break up your fallow ground, And do not sow among thorns.<sup>4</sup> **Circumcise yourselves to יהוה, And take away the foreskins of your hearts....***

When the **Spirit** returns to the **Millennial Temple**, everything **idolatrous** must be eliminated:

***Ezekiel 43:1** Afterward he brought me to the gate, the gate that faces toward the east.<sup>2</sup> And behold, the **glory of the Elohim of Israel came from the way of the east.** His voice was like the sound of many waters; and the earth shone with His glory....<sup>7</sup> And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. **No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places...**<sup>9</sup> "Now **let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.***

The pattern of **eradicating idolatry** and anything not of Yah continues in the book of **Revelation**. Finally יהוה takes things in His own hands and as a result of His **mercy**, people will have the opportunity to make a **final "choice"**.

***Revelation 22:17** And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.*

A **"choice"** for **Yeshua and His commandments** will bring us back around to the **"blessing"**, to **"life"**, and to the **"place"** of **His Name!**

***Revelation 22:14** Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

Okay, let's move on and talk about the very interesting subject of the **false prophet**. Again we enter into a **"choice"**....should you or should you not **listen to the words of a prophet?** How can we, as individuals, know if an **apparently holy person** is the **"real thing"** or not?

***Devarim 13:1** "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,<sup>2</sup> "and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods' -- which you have not known -- 'and let us serve them,'<sup>3</sup> "you shall not listen to the words of that prophet or that dreamer of dreams, for יהוה your Elohim is testing you to know whether you love יהוה your Elohim with all your heart and with all your soul.<sup>4</sup> "You shall walk after יהוה your Elohim and fear Him, and*

*keep His commandments and obey (shema) His voice, and you shall serve Him and hold fast to Him.*

The scary thing about this prophet is that he “**arises from among us**”. He becomes **prominent among us**. Peter also gives us a description of **false prophets**:

*2 Peter 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Adonai who bought them, and bring on themselves swift destruction.<sup>2</sup> And many will follow their destructive ways, because of whom the way of truth will be blasphemed.*

Peter tells us that **false prophets may come out from among us and deny Yeshua**. Now notice from Devarim that the **test of a false prophet is not whether or not his prediction comes to pass. Rather, do his words line up with the truth of Torah?** Remember that **Pharaoh’s sorcerers** were able to do many **signs and wonders**. A false prophet can display **supernatural ability**, so we must be able to use **discernment**. Without **knowledge and understanding** of the **Word**, we will not have **discernment**. We must be able to **measure** everything against the **truth**. This is one reason why it is good for us to be **in community**. If you are walking alone, you must know **everything!** Remember **iron sharpens iron**:

*Proverbs 27:17 As iron sharpens iron, So a man sharpens the face of his friend.*

Does **Yeshua** fit the description of a **false prophet**? According to the picture that the **mainline church** has painted of Him, He does. The **Jews** have been **correct in rejecting this “Jesus”** that has been presented to them. He did do **signs and wonders**. Everything He said came to pass. But people have taught that He came to **abolish the Word of Torah**. Anyone who understands Torah, knows that one who **speaks against Torah is automatically eliminated from qualifying as a true prophet**. However the truth is, **Yeshua kept Torah perfectly**. He took Torah to a **deeper level** and **nothing He taught was opposed to it**.

Next week we will talk more about the **false prophet**. Until then, focus on the “**choice**” that lays before you. It is the same for us as it was for the ancient Israelites. **Joshua** said it well:

*Joshua 24:14 “Now therefore, fear יהוה, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve יהוה! ...choose for yourselves this day whom you will serve, .... But as for me and my house, we will serve יהוה.”*

Shabbat Shalom!

**Ardelle**