

Hear Israel

Parsha Re'eh ~ "See"

Debarim 11:26 – 16:17

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This week's *parsha* is titled "Re'eh" or "See" or "Behold". When Yahweh starts off a thought with "See" or "Behold", we had better pay attention to what comes next. Before we examine the content of this *parsha*, let's look at the opening verses and the message they hold for us today.

Our *parsha* begins in Debarim / Deuteronomy 11:26-32, where we read; *'See, I am setting before you today a blessing and a curse: the blessing, when you obey the commands of YHVH your Elohim which I command you today; and the curse, if you do not obey the commands of YHVH your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known. And it shall be, when YHVH 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 Eyal. Are they not beyond the Yarden, toward the setting sun, in the land of the Kena'anites who dwell in the desert plain opposite Gilgal, beside the terebinth trees of Moreh? For you are passing over the Yarden to go in to possess the land which YHVH your Elohim is giving you, and you shall possess it and dwell in it, and shall guard to do all the laws and right-rulings which I am setting before you today.'*

Let's begin by looking at the very first word, "See", or in Hebrew "Re'eh" (*Reish-aleph-hey*); which also be pronounced "ra'ah". Yahweh says here, *"See, I am setting before you today a blessing and a curse...."* This word "Re'eh" is translated in the KJV as "Behold"; which in one way, might help us understand this word. While "re'eh" means to "see", it also means "to behold a vision" or "to envision" also "to consider" a matter. And, it means to "understand" or "comprehend" or "to regard" or "contemplate". It further means "to be seen" or "appear", as well as "to show" or "be shown" something. Now, all of these meanings are relevant in this context, as you'll "see" (re'eh). And, "re'eh" means "to look after" or "provide" and to "bring about" or "cause us to experience" either evil or good. We'll look at these in a minute.

First, let's look at "Reish – aleph – hey" (*Re'eh*). We learned that the Hebrew letters all have meanings; they're pictures in and of themselves. "Reish" is the "head" or "beginning". "Aleph" is "the ox" and so is "strength" and/or "master". And, "Hey" is "the window" and means "revelation". So, in this word "re'eh" we see that "the beginning of strength is revelation". We've also learned that the letters are numbers and that words have numerical values. In this case, *Reish* is 200, *Aleph* is 1 and *Hey* is 5; for a total of 206. 206 also equals "debar" or the "word", "dabar" or "to speak". 206 is also the number of "a'rah" which is "to curse" and "bedar" meaning "to scatter". In these verses,

Yahweh is indeed saying that, if B'nei Yisra'el doesn't obey Torah, He has **spoken** a **curse** to **scatter** them from off the Land.

There's a lot of meaning in just one little word. If we look at a few of these meanings in their scriptural context, we'll see even more. If we are wise and obey His Torah, we will "**see light**". Shelomoh wrote in **Koheleth / Ecclesiastes 7:11**; **Wisdom is good with an inheritance, and an advantage to those who see the sun (re'eh ha shemesh, or see the light)**. If we do not obey His Word, Yahweh will turn His back on us, as He did our fathers. The prophet wrote in **Yirmeyahu / Jeremiah 18:15-17**; **"But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway, to make their land become a ruin, a hissing forever – everyone who passes by it is appalled and shakes his head. I shall scatter them as with an east wind before the enemy; I shall show them the back and not the face in the day of their calamity."**

As Moshe was sent to B'nei Yisra'el in Mitzrayim (Egypt) and he told them of Yahweh's deliverance, Torah records in **Shemot / Exodus 4:31**; **And the people believed. And they heard that YHVH had visited the children of Yisra'el and that He had looked on (re'eh or regarded) their affliction, and they bowed their heads and did obeisance**. King David spoke of seeing or regarding sin in his heart, in **Tehillim / Psalms 66:16-19**; **Come, hear, all you who fear Elohim, And I relate what He has done for my being. I called to Him with my mouth, And praise was in my tongue. If I have regarded (re'eh) wickedness in my heart, YHVH would not hear. Truly, Elohim has heard me; He has given heed to the voice of my prayer**. Also, Sha'ul wrote in **Romans 4:1**; **Let a man regard (re'eh or see) us as servants of Messiah and trustees of the secrets of Elohim**.

Another very interesting meaning is "**to look after**", "**care for**" or "**provide**". We see this meaning when Yarob'am (Jeroboam) and the House of Yisra'el seceded from Yahudah, the Southern Kingdom, in **Melekim Aleph / 1 Kings 12:15-16**; **So the sovereign (Rehab'am or Rehoboam) did not listen to the people, for the turn of events was from YHVH, in order to establish His word, which YHVH had spoken by Ahiyah the Shilonite to Yarob'am son of Nebat. And all Yisra'el saw that the sovereign did not listen to them. Then the people answered the sovereign, saying, "What portion do we have in David (Yehudah)? And there is no inheritance in the son of Yishai. To your mighty ones, O Yisra'el! Now, see to (care for) your own house, O David!" So Yisra'el went to their tents**.

Nowhere in Scripture is this concept more memorable than when Avraham takes his son Yitzaq, the son of promise, to offer him as a burnt offering to Yahweh. We read in **B'reshith / Genesis 22:6-8**; **And Avraham took the wood of the burnt offering and laid it on Yitzaq his son. And he took the fire in his hand, and a knife, and the two of them went together. And Yitzaq spoke to Avraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "See, the fire and the wood! But where is the lamb for a burnt offering?" And Avraham said, "My son, Elohim does provide (re'eh) for Himself the lamb for a burnt offering." And the two of them went together**. After Yahweh indeed provides the ram for the burnt offering, we further read in **verse 14**; **And Avraham called the name of the place, 'YHVH Yireh,' as it is said to this day, "On the mountain YHVH provides."** The Institute for Scripture Research folks use the term "**YHVH Yireh**" and King Jimmy's guys translated it as "**Jehovah Jireh**". But, the Mazorites vowel pointed it to read "**YHVH Ee're'eh**" for "**Yahweh Provides**". And, because it was here that Yahweh tested Avraham's belief to "**see**" if he would be obedient, even to the offering of his son; that the idea of "**Yahweh Sees**" shouldn't be ignored.

Seeing is experiencing, as Shelomoh wrote in **Koheleth 9:7-9**; *Go, eat your bread with joy, and drink your wine with a glad heart; for Elohim has already approved your works. Let your garments be white at all times, and let your head lack no oil. See (re'eh or experience) life with the wife whom you love all the days of your futile life which He has given you under the sun, all your days of futility. For that is your share in life, and in your toil which you have labored under the sun.* David asks in **Tehillim 89:48**; *What man would live and not see (re'eh or experience) death? Who rescues his life from the power of the grave? Selah.* And the prophet writes in **Yirmeyahu 5:11-12**; *“For the house of Yisra’el and the house of Yehudah have utterly betrayed Me,” declares YHVH. They have been untrue to YHVH, and said, “It is not He. No evil comes upon us, nor do we see (re-eh - experience) sword or scarcity of food.”*

This word “re’eh” also means to “**understand**” or “**comprehend**”. As Shelomoh said in **Koheleth 1:16**; *So I spoke to my heart, saying, “See, I have attained greatness, and have gained more wisdom than all who were before me in Yerushalayim. And my heart has seen (re-eh - understands) much wisdom and knowledge.”* In **Yirmeyahu 20:11-12** we read; *But YHVH is with me like a mighty, awesome one. Therefore my persecutors shall stumble, and not prevail. They shall be greatly ashamed, for they have not acted wisely – an everlasting reproach never to be forgotten. But, O YHVH of hosts, trying the righteous, and seeing the kidneys and heart (re-eh - understanding our inner man), let me see Your vengeance on them, for I have revealed my cause to You.*

We could go on for hours. I’ve only highlighted a few of the meanings. There are more and there are many subtleties. Thanks for your patience. But, because it’s so relevant to us, I just want to point out one more meaning; “**to cause us to experience**” something. David wrote of his victories and his defeats. In **Tehillim 71:20**, he says of Yahweh; *You who have shown me (re'eh or caused me to experience) great and evil distresses, Revive me again and bring me up again from the depths of the earth.* And, as Yahweh promises those who love Him in **Tehillim 91:14-16**; *“Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name. When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him. With long life I satisfy him, And show him (cause him to experience) My deliverance.”*

When Yahweh says, *“See, I am setting before you today a blessing and a curse...”*; He’s saying, *“Behold, envision, consider, contemplate, understand and look after”*. You see, He causes us to experience the “**blessing**” and the “**curse**”, as we choose through our behavior either obedience or rebellion. The Hebrew word used here for “**setting**” is “**natan**” which means “**to give**” or “**giving**”. The word for “**before**” is “**paniyim**” or “**in front of your face**”. Yahweh has “**given**” or “**set this decree**”, so that it’s in front of us, so that we “**see**” it and *contemplate* it and *understand* it, and so on.

OK, let’s look back on our text in **Debarim 11:26-32** with our expanded thinking; *‘See, I am setting before you today a blessing and a curse: the blessing, when you obey the commands of YHVH your Elohim which I command you today; and the curse, if you do not obey the commands of YHVH your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known. And it shall be, when YHVH 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 Eybal. Are they not beyond the Yarden, toward the setting sun, in the land of the Kena’anites who dwell in the desert plain opposite Gilgal, beside the terebinth trees of Moreh? For you are passing over the Yarden to go in to possess the land which YHVH your Elohim is giving you, and you shall possess it and dwell in it, and shall guard to do all the laws and right-rulings which I am setting before you today.’*

First, the word for “**blessing**” used here is “**B’racha**”, Strong’s #1293 (*beit-reish-kaf-hey*) which also means gift or present. Now, our forefathers were to place this **blessing**, this **gift** on Mt. Gerizim. Now, while we often refer to Mt. Gerizim as the “*Mountain of Blessing*”. So, it should rightly be “**Har Bracha**”, right? There’s actually a settlement near the top of Mt. Gerizim today, called Har Bracha. The word “**Gerizim**”, Strong’s #1630, literally means “**those cut off**”. It’s from the root word “**ger**” meaning “**stranger**”. So, the “**blessing**” was placed, by our forefathers (the Children of Yisra’el) on the **Mountain of “Those Cut Off**”. In other words, Yahweh had our “*fathers*” bless us in the Diaspora before we were ever dispersed; if we would come to obedience. It’s interesting too, that after the Northern Kingdom, the House of Yisra’el, was taken into captivity, the Samaritans (a mixture of Yisra’elites and other peoples taken captive by the Assyrians), would build their temple on that very mountain; a place of worship for a people “**cut off**”. The 600, or so, Samaritans still alive today, believe that Mt. Gerizim is where Yahweh gave the Torah through Moshe. So, what Yahweh and our fathers left for us, as a sign, in order to teach us the blessing of obedience, became a place of false worship. And, to some degree, it still is.

As Yahshua spoke with the Samaritan woman at the well in **Yohanan 4:20-26**, she speaks and He answers; *“Our fathers worshipped on this mountain, but you people say that in Yerushalayim is the place where one needs to worship.” Yahshua said to her, “Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father. You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim. But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him. Elohim is Spirit, and those who worship Him need to worship in spirit and truth.” The woman said to Him, “I know that Messiah is coming, the One who is called Anointed. When that One comes, He shall announce to us all.” Yahshua said to her, “I who am speaking to you am He.”*

So, what about the “**curse**”? It was placed on Mt. Eybal, also by B’nei Yisra’el, at the instruction of Yehoshua (Joshua). Now, “**Eybal**” (*Ayin-yud-beit-lamed*) is Strong’s #5858 and literally means “**without leaves**” or “**barren**”, as in without fruit. It remains, today, barren and covered with whitish rocks and stones; devoid of life. In three weeks, we’ll be reading the curses from **Debarim 27** and the blessings and curses from **Chapter 28**. In fact, I’ll share with you, then, how these blessings and curses are part of the “**New Covenant**”. The prophet told those of Yehudah who fled to Mitzrayim rather than go into captivity in Babylon, as they were about to be judged, about their idolatry in **Yirmeyahu 44:21-23**; *“As for the incense that you burned in the cities of Yehudah and in the streets of Yerushalayim, you and your fathers, your sovereigns and your heads, and the people of the land, did not YHVH remember them? And it came into His heart! And YHVH could no longer bear it, because of the evil of your deeds and because of the abominations which you did. Therefore your land is a ruin, an object of astonishment, a curse, and without an inhabitant, as it is this day. Because you have burned incense and because you have sinned against YHVH, and did not obey the voice of YHVH or walk in His Torah, in His laws or in His witnesses, therefore this evil did befall you, as at this day.”* Yahweh spoke through the prophet, concerning the idolatry of the House of Yisra’el, as they were about to be judged, in **Hoshea 2:10-13**; *“And now I shall uncover her shame before the eyes of her lovers, and no one shall deliver her from My hand. And I shall cause all her rejoicing, her festivals, her New Moons, and her Sabbaths, even all her appointed times, to cease, and lay waste her vines and her fig trees, of which she has said, ‘these are my rewards that my lovers have given me.’ And I shall make them a forest, and the beasts of the field shall eat them. And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares YHVH.*

But, we're living proof that Yahweh did promise a day when both "**Houses**" of Yisra'el will be obedient and "**see**" (*re'eh*) His deliverance. **Zekaryah 8:7-15**; *"Thus said YHVH of hosts, 'See, I am saving My people from the land of the sunrise and from the land of the sunset. And I shall bring them back, and they shall dwell in the midst of Yerushalayim. And they shall be My people, and I shall be their Elohim, in truth and in righteousness.' Thus said YHVH of hosts, 'Let your hands be strong, you who are listening in these days to these words, from the mouth of the prophets, of the day the foundation was laid for the House of YHVH of hosts, the Hekal that was to be rebuilt. For before these days there was not a wage for a man, nor a hire for beast, and there was no peace for him who went out or came in, because of his enemies, and I set all men one against another. But now I am not as in the former days to the remnant of this people,' declares YHVH of hosts. Because of the sowing of peace the vine does give its fruit, the ground does give her increase, and the heavens do give their dew. And I shall cause the remnant of this people to inherit all these. And it shall be, as you were a curse among the gentiles, O house of Yehudah and house of Yisra'el, so I shall save you, and you shall be a blessing. Do not fear, let your hands be strong.' For thus said YHVH of hosts, 'As I purposed to do evil to you when your fathers provoked Me,' declares YHVH of hosts, 'and I did not relent, so again in these days I have purposed to do good to Yerushalayim and to the house of Yehudah. Do not fear!'"*

I love the picture painted by **Debarim 11:30** when Yahweh asks; *Are they not beyond the Yarden, toward the setting sun, in the land of the Kena'anites who dwell in the desert plain opposite Gilgal, beside the terebinth trees of Moreh?* You see, the word "**Yarden**", Strong's #3383, means to "**descend**" or "**flow from**", as revelation. So, Yahweh asks here, "Aren't they (the blessing and the curse, or this promise) beyond the flow?" or perhaps "for a latter time?" The phrase "toward the setting sun" or "toward the sunset" alludes to the future, "**End Times**". The Hebrew word for "**sun**" is "**shemesh**"; Strong's #8121 and is spelled the same as "**Shamash**" or the "**Servant**", referring to Mashiach. And, the word used in this verse for "**going down**" or "**setting**" is the word "**mabow**", Strong's #3996, meaning "**setting**" or "**to come in**" or "**enter**". So, in the *remez*, it hints at the "**coming in or entering of Mashiach**" in Hebrew thought. Then it says, "who dwell (literally "**remain**" in the Hebrew) *in the land of the Kena'anites*". Remember we studied this one before, even last week; "**Kena'anite**" means "**humble**". So, it's for those who "**remain humble**" and "**are in the wilderness**" opposite, or in front of, as in "*re'eh*" or "*seeing*" or "*contemplating*" Gilgal. What is Gilgal? It's Strong's #1537 and is translated "*wheel*" because it means "**circle**" or "**a rolling away**". This is right out of the Book of Revelation, where Yohanan saw the heavens opened up, "**rolled away**" like a scroll. He finishes by saying, "**beside the terebinth trees of Moreh**". The word for "**terebinth tree**" is "**elown**", Strong's #436, which means a "**righteous**" or "**great**" man. **Moreh** is Strong's #4176 and means "**teacher**".

So, what Yahweh is asking us, as we read **Verse 30**, referring to the "**blessing**" placed on the "**Mt. of Those Cut Off**" and the "**curse**" being placed on the "**Mt. of the Barren**", is that we will "**see**" this, "**contemplate**" this and "**understand**" this, and be caused to "**experience**" this; in the "**Day of Yahweh**", when "**Mashiach is about to enter**", if "**we remain humble**", as we "**remain in the plain, or wilderness**". And, we will "**see the events of Revelation unfold**". Then we will be among the "**terebinth trees**" the "**righteous**" of "**The Teacher**". Remember, Yahshua didn't come to destroy the Torah; but, to better *teach* it.

Yahweh left us clues as big as mountains. Folks, He wants us to "**re'eh**", to "**see it**", to "**consider it**" and He wants us to "**get it**". As **Debarim 11:31-32** was a promise to our fathers, it is a promise to us; *'For you are passing over the Yarden to go in to possess the land which YHVH your Elohim is giving you, and you shall possess it and dwell in it, and shall guard to do all the laws and right-rulings which I am setting before you today.'*

I say that this is a promise to us because our fathers didn't make in the long run. Now, we'll be studying **Debarim 29** in three weeks; but, part of it needs to be read here. Now, as Moshe prophesies about the Land of Israel, from the time of the dispersion, we read in **Debarim 29:23-30:8**; *'All its land is sulphur, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sedom and Amorah, Admah and Tseboyim, which YHVH overthrew in His displeasure and His wrath.'* *And all nations shall say, 'Why has YHVH done so to this land? What does the heat of this great displeasure mean?' And it shall be said, 'Because they have forsaken the covenant of YHVH Elohim of their fathers, which He made with them when He brought them out of the land of Mitsrayim. And they went and served other mighty ones and bowed themselves to them, mighty ones that they did not know and that He had not given to them, therefore the displeasure of YHVH burned against this land, to bring on it every curse that is written in this book. And YHVH uprooted them from their land in displeasure, and in wrath, and in great rage, and cast them into another land, as it is today.'* *The secret matters belong to YHVH our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah. And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the nations where YHVH your Elohim drives you, and shall turn back to YHVH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, then YHVH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHVH your Elohim has scattered you. If any of you are driven out to the farthest parts under the heavens, from there YHVH your Elohim does gather you, and from there He does take you. And YHVH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. And YHVH your Elohim shall circumcise your heart and the heart of your seed, to love YHVH your Elohim with all your heart and with all your being, so that you might live, and YHVH your Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you. And you shall turn back and obey the voice of YHVH and do all His commands which I command you today.*

And, when that happens; then, it shall be as he prophet wrote in **Yeshayahu / Isaiah 11 & 12**. Turn there in your Scriptures, as I read this; because, I've made some corrections to the ISR translation, based on a consensus of lexicons (Gesenius, etc.) and Hebrew dictionaries (Klein's, etc.) regarding the meanings of the words in the text. We read in **11:10-12:6**; *And in that day there shall be a root of Yishai, standing as a banner to the people. Nations shall seek Him, and His resting place (menuwchah or Yisra'el) shall be esteemed (Kavod or magnificent, splendid). And it shall be in that day that YHVH sets His hand (yasaf) to add (sheney) twice, to (qanah) recover the (sha'ar ami ashar e'sha'ar) remnant of His people who shall be left (note: future tense), from Ashshur and from Mitsrayim, from Pathros and from Kush, from Eylam and from Shin'ar, from Hamath and from the islands of the sea. And He shall raise a banner (nes or ensign, showing where to assemble) for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yehudah from the four corners of the earth. And the envy of Ephrayim shall turn aside, and the adversaries of Yehudah be cut off. Ephrayim shall not envy Yehudah, and Yehudah not trouble Ephrayim. And, flying down upon the shoulder of the Philistines toward the west; united (yachad, joined together) they plunder the people of the east (kedem or antiquity), their hand stretching forth over Edom and Mo'ab, and the children of Ammon shall be subject to them. And YHVH shall destroy (charam – destroy or split) the tongue of the Sea (yam or western sea) of Mitsrayim (destroy or split the Gulf of Suez), and He shall wave (nuwph or signal with) His hand over the River (Nile) with the might (ayam or terror) of His Spirit, and shall smite it in the seven streams (nachal or wadis), and shall cause men to tread it in sandals. See also Yeshayahu 19. And there shall be a highway for the remnant of His people,*

those left from Ashshur, as it was for Yisra'el in the day when he came up from the land of Mitsrayim. And in that day you shall say, "I thank You YHVH, though You were enraged with me, Your displeasure has turned back, and You have comforted me. See, El is my deliverance, I trust and am not afraid. For Yah, YHVH, is my strength and my song; and He has become my deliverance." And you shall draw water with joy from the fountains of deliverance. And in that day you shall say, "Praise YHVH, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted. Sing to YHVH, For He has done excellently; this is known in all the earth. Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set-apart One of Yisra'el in your midst!"

As **verse 11** states from the Hebrew, Yahweh will set His Hand "**again twice**" to recover, or *gather*, the remnant of His people; the first group, to defeat the Philistines (liberate Gaza), defeat Edom, Mo'ab and Ammon (all of Jordan), and then, as Yahweh dries up the Gulf of Suez and strikes the Nile and its tributaries, He creates a "**highway**" for the second group, or the rest, of His People, to return home.

This is how Yahweh can declare through His prophet, in **Yirmeyahu / Jeremiah 16:14-15**;
"Therefore see, the days are coming," declares YHVH, "when it is no longer said, 'YHVH lives who brought up the children of Yisra'el from the land of Mitsrayim,' but, 'YHVH lives who brought up the children of Yisra'el from the land of the north and from all the lands where He had driven them.' For I shall bring them back into their land I gave to their fathers.

Yahweh says, *'See, I am setting before you today a blessing and a curse: the blessing, when you obey the commands of YHVH your Elohim which I command you today; and the curse, if you do not obey the commands of YHVH your Elohim....'* And, Yahweh also says in **Debarim 6:4-5**; *"Hear O Yisra'el: YHVH our Elohim, YHVH is one! And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might.* And, Yahshua says in **Yohanon 14:15**; *"If you love Me, you shall guard (shamar – preserve, observe and do) My commands.*

According to Rabbi Avraham Greenbaum, *"This week's parsha asks us to see and understand the most important fact about our existential condition: that we are free. Each of us is placed within a unique matrix of circumstances that set the overall parameters of our lives. Yet within those parameters, we are constantly faced with options and divergent pathways, and our task is to choose between them. Our freedom is a trial because while we may see (or imagine we see) where we want a given pathway to take us in the short-term, as time-bound humans we can never know the long-term consequences of our choices at the moment we actually make those choices. Only Elohim has perfect knowledge of all the short- and long-term consequences of the options that face us. While He gives us the freedom to make our own choices, He offers us guidance based upon His knowledge. Thus the Zohar calls the commandments of the Torah "advice". Each commandment is advice about which turn to take at each juncture in the road of life. Nothing compels us to follow the commands: if there were any compulsion, we would not be free. Elohim wants us to have the merit of choosing our destiny for ourselves -- He wants us to see and understand for ourselves, and to make wise choices."*

It's very interesting that this Torah portion falls on the Shabbat prior to Rosh Chodesh Elul. This happens most years; with the occasional year that it falls at the beginning of Elul. The entire month of Elul, is set aside for introspection and self-evaluation in our relationship with Torah, as we move toward the "*Ten Days of Awe*" and Yom Kippur.

As we study these Torah portions in Debarim, in fact all of Torah, we are to see and consider Yah's words as if they are written to us..... because, He did write these for us, today. So, as we consider all

of these words, we need to remember that Moshe was addressing the B'nei Yisra'el in the plains of Moab, where they were poised to enter the Promised Land under Joshua. Moshe instructed them to perform a powerfully striking ceremony after their entry into the Land. This was designed to imprint deeply in the consciousness of the nation the terms on which they would possess the Land. Six of the twelve tribes were to stand on Mount Gerizim (*Mountain of those cut off*) and six on Mount Eybal (*Mountain of the Barren*), while the Priests and Levites were to stand in the valley between them chanting a list of fundamental Torah prohibitions, blessing those who observe them and cursing those who violate them. The actual performance of the ceremony is described in **Yehoshua / Joshua 8**.

From Parsha Re'eh, after the command to perform the reciting of the "Blessings & Cursings", through the beginning of Parsha Ki Tavo (**Debarim 26**), Moshe repeats the "Torah". As we discussed before, this is where the name "*Deuteronomy*" (*Second Law*) came from; also the term "*Mishnah Torah*" (*Repeated Torah*). Here we have the repetition of Torah. Then, in Parsha Ki Tavo, In **Debarim 27**, Moshe continues with the instructions for the ceremony at Mt. Gerizim and Mt. Eybal.

By placing this repeating of the Torah, the Mishnah Torah, between the beginning and end of the instructions for the ceremony of blessings and curses on entry into the Land emphasizes, for us, that keeping the Torah is the essential condition for Israel's possession of the Land. The opening parash'ot of Debarim set forth the fundamentals of faith and trust in Yahweh, love and awe and the other basic traits we are asked to cultivate. Now we come to the detailed laws of the Torah, as set forth in this and the ensuing parash'ot. It was with this "*repetition*", this **Mishnah Torah**, that Yahweh struck the Covenant with B'nei Yisra'el in the plains of Moab, as recounted in Parsha Ki Tavo, which we will read shortly before Yom Teruah and the Days of Awe. As we've learned before and will go over again, this is the "**New Covenant**" (**Renewed, Remade Covenant**); because, unlike the "**Covenant at Horeb**", this "**Covenant at Moab**" has the provision for return to the Land through repentance, teshuva and the Salvation of Yahweh. And, that's why we're studying these Words today.

We live in the time of the end. And, if we love Yahweh and are obedient to His Word, we will be with Him in Yerushalayim, in the midst of Tzion; when as Yahweh spoke in **Zekaryah 8:3-8**; ***“Thus said YHVH, ‘I shall return to Tsiyon, and I shall dwell in the midst of Yerushalayim. And Yerushalayim shall be called: City of the Truth, and the Mountain of YHVH of hosts, the Set-apart Mountain.’ Thus said YHVH of hosts, ‘Again old men and old women shall dwell in the streets of Yerushalayim, each one with his staff in his hand because of great age, and the streets of the city shall be filled with boys and girls playing in its streets.’ Thus said YHVH of hosts, ‘If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in My eyes?’ declares YHVH of hosts. Thus said YHVH of hosts, ‘See, I am saving My people from the land of the sunrise and from the land of the sunset. And I shall bring them back, and they shall dwell in the midst of Yerushalayim. And they shall be My people, and I shall be their Elohim, in truth and in righteousness.’***

Baruch HaShem Yahweh!