

ראה RE'AH (SEE) PART 3 DEUT 15:7-16:12, ISA 61:1-3, CO 5:7-8

In part one of this parsha, יהוה is laying out a choice before us, if we chose His ways He promises life, land, prosperity, and an eternal Covenant. If we chose not to, the covenant is broken by our sin, and the blessings turn into curses. Within this parsha the perfect cycles are laid out, the year of Sh'mittah (Inside it the Sabbath and Jubilee cycles) giving us an idea of what the Messianic Kingdom and Yerushalayim Chadash (New Jerusalem/Heaven) will be like. At the end of part two in Re'ah it says if we obey the Torah set for us, we would have no poor amongst us...

Deut 15:4-6 In spite of this, there will be no one needy among you; because יהוה will certainly bless you in the land which יהוה your Elohim is giving you as an inheritance to possess - if only you will listen carefully to what יהוה your Elohim says and take care to obey all these mitzvot I am giving you today. Yes, יהוה your Elohim will bless you, as he promised you - you will lend money to many nations without having to borrow, and you will rule over many nations without their ruling over you.

This portion gets its name from the first verse of part one of the parsha...

Deut 11:26-28 "See (ראה re'ah), I am setting before you today a blessing and a curse —the blessing, if you listen to the mitzvot of יהוה your Elohim that I am giving you today; and the curse, if you don't listen to the mitzvot of יהוה your Elohim, but turn aside from the way I am ordering you today and follow other gods that you have not known.

This prophecy (which is also the Haf Torah) shows that choosing the Good News, the Torah and Yeshua is bringing in the Kingdom...

Isa 61:1-3 The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, to proclaim the acceptable year of יהוה, and the day of vengeance of our Elohim, to comfort all who mourn, to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of יהוה, to be adorned.

This book (Deuteronomy) in Hebrew "Devarim" means "Words" and within it lies the command from **Deut 6:4** "HEAR o Israel" ... Hear (SHEMA) the "WORDS" spoken and to Guard (SHEMAR) them. This parsha changes gears from hearing/guarding to seeing. יהוה wanted His people to "SEE" the difference between hearing/guarding the commands and ignoring the commands. You've heard the old adage... "Seeing is believing"? He wanted them to fully see/perceive weight of the Commandments, and show to them the blessings and curses, the life and death of the matter. Faith is hearing and believing, good works is faith in action, something that can be seen...

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

Gen 16:13 So she named יהוה who had spoken with her El Ro'i [Elohim of seeing], because she said, "Have I really seen the One who sees me [and stayed alive]?"

The Parsha...

Deut 15:7-15 "When there is a poor man with you, one of your brothers, within any of the gates in your land which יהוה your Elohim is giving you, do not harden your heart nor shut your hand from your poor

brother, for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs. "Be on guard lest there be a thought of *Beliya'al* in your heart, saying, 'The seventh year, the year of release, is near,' and your eye is evil against your poor brother and you give him naught. And he shall cry out to יהוה against you, and it shall be a sin in you. "You shall certainly give to him, and your heart should not be grieved when you give to him, because for this reason יהוה your Elohim does bless you in all your works and in all to which you put your hand. "Because the poor one does not cease from the land. Therefore I am commanding you, saying, 'You shall certainly open your hand to your brother, to your poor and to your needy one, in your land.' "When your brother is sold to you, a Hebrew man or a Hebrew woman, and shall serve you six years, then let him go free from you in the seventh year. "And when you send him away free from you, let him not go away empty-handed. "You shall richly supply him from your flock, and from your threshing-floor, and from your winepress. With that which יהוה has blessed you with, give to him. "And you shall remember that you were a slave in the land of Mitsrayim, and יהוה your Elohim redeemed you. Therefore I am commanding you this word today.

- **Deut 15:7-8** "When there is a poor man with you, one of your brothers, within any of the gates in your land which יהוה your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother, for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs.

Yeshua elevates this command even higher, to the heart motive...

Mat 6:1-4 "Be careful not to parade your acts of tzedakah (alms giving to the poor) in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven. So, when you do tzedakah, don't announce it with trumpets to win people's praise, like the hypocrites in the synagogues and on the streets. Yes! I tell you, they have their reward already! But you, when you do tzedakah, don't even let your left hand know what your right hand is doing. Then your tzedakah will be in secret; and your Father, who sees what you do in secret, will reward you.

Pro 21:13 Whoever stops up his ears at the cry of the poor will himself cry, but not be answered.

And not just empty words, but with love and action to back up the work of the Kingdom...

Jacob (James) 2:14-18 What good is it, my brothers, if someone claims to have faith but has no actions to prove it? Is such "faith" able to save him? Suppose a brother or sister is without clothes and daily food, and someone says to him, "Shalom! Keep warm and eat hearty!" without giving him what he needs, what good does it do? Thus, faith by itself, unaccompanied by actions, is dead. But someone will say that you have faith and I have actions. Show me this faith of yours without the actions, and I will show you my faith by my actions!

1Jn 3:16-18 The way that we have come to know love is through his having laid down his life for us. And we ought to lay down our lives for the brothers! If someone has worldly possessions and sees his brother in need, yet closes his heart against him, how can he be loving Elohim? Children, let us love not with words and talk, but with actions and in reality!

- The Parsha... **Deut 15:9-10** "Be on guard lest there be a thought of *Beliya'al* in your heart, saying, 'The seventh year, the year of release, is near,' and your eye is evil against your poor brother and you give him naught. And he shall cry out to יהוה against you, and it shall be a sin in you. "You shall certainly give to him, and your heart should not be grieved when you give to him, because for this reason יהוה your Elohim does bless you in all your works and in all to which you put your hand.

The seventh year, the year of Sh'mittah, a year of Shabbat rest, a year of trusting for provisions, a year of blessing. Sh'mittah foreshadows the Jubilee cycle and a successful Kingdom built upon the Torah. If we fail, we live in Satan's fallen kingdom where sickness, disease, hard hearts, greed, immorality and there are poor as a result.

Strong's H8059

שְׁמִטָּה *shem-it-taw'* From [H8058](#); *remission* (of debt) or *suspension* (of labor): - release.

The command is from earlier in the Parsha (Part 2)...

Deut 15:1-6 *"At the end of every seven years you make a release {Sh'mittah שְׁמִטָּה} of debts. "And this is the word of the release: Every creditor is to release what he has loaned to his neighbor; he does not require it of his neighbor or his brother, because it is called the release of יְהוָה. "Of a foreigner you could require it, but your hand is to release whatever is owed by your brother. "Only, there should be no poor among you. For יְהוָה does greatly bless you in the land which יְהוָה your Elohim is giving you to possess as an inheritance, only if you diligently obey the voice of יְהוָה your Elohim, to guard to do all these commands which I am commanding you today. "For יְהוָה your Elohim shall bless you as He promised you. And you shall lend to many nations, but you shall not borrow. And you shall rule over many nations, but they do not rule over you.*

Deut 31:10-12 *And Mosheh commanded them, saying, "At the end of seven years, at the appointed time, the year of release {Sh'mittah שְׁמִטָּה}, at the Festival of Booths, when all Israel comes to appear before יְהוָה your Elohim in the place which He chooses, read this Torah before all Israel in their hearing. "Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear יְהוָה your Elohim and guard to do all the Words of this Torah.*

If we Ra'ah (See) the commandments and do them, then we will see the Kingdom, either the Messianic Kingdom (**Isa 65:17-23**) or New Jerusalem (see **Rev 21:4**). Also within these commands lies shadow of the return of the Kingdom, Messiahs return on a Jubilee year.

Yeshua begins to start the work of the Kingdom...

Mat 11:4-6 *Yeshua answered, "Go and tell Yochanan what you are hearing and seeing —the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor —and how blessed is anyone not offended by me!"*

Yeshua confirms our fallen state...

Mat 26:9-11 *"This could have been sold for a lot of money and given to the poor." But Yeshua, aware of what was going on, said to them, "Why are you bothering this woman? She has done a beautiful thing for me. The poor you will always have with you, but you will not always have me.*

Also the context of release of debt was for your Hebrew Brother (B'nai Israel) **{Deut 15:12}** And it also applies to the "Gehr ha tzaddik", (The righteous gentile/foreigner who allies himself with the Elohim of Abraham Isaac and Jacob) **{See Deut 31:12}**

But it does not apply to a non believing foreigner **{Deut 15:3}**. This is also the definition of who are "neighbor" is... Think of what Yeshua taught...!

Eph 2:10-13 *For we are of Elohim 's making, created in union with the Messiah Yeshua for a life of good actions already prepared by Elohim for us to do. Therefore, remember your former state: you Gentiles by*

birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying Elohim's promise. You were in this world without hope and without Elohim. But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

This is a un-clear subject, in a recent parsha Bryan Ussatis read... *“Something that dies of itself you may not eat, but you may sell it to the “foreigner” (Gehr in Hebrew) Deut 14:21.* This didn't sit right with me, two sets of rules? Then you have Judaism who basically says it's ok to do wrong to a “Gentile”. The context here is a “Gehr” that rejected the opportunity to come into covenant. And the “Gehr” that is included in the commands is one who had the opportunity to come into covenant and took it. See **Ruth 1** as an example of a “Gehr ha tzaddik”, Ruth, and a “Gehr” Orpah. As a believer in Yeshua ha Mashiach, you have chosen to come into covenant and are treated with one Torah...

Exo 12:49 *“There is one Torah for the native-born and for the **stranger** who sojourns among you.”*

Num 15:29-30 *no matter whether he is a citizen of Isra'el or a foreigner living with them. You are to have one law for whoever it is that does something wrong by mistake. " 'But an individual who does something wrong intentionally, whether a citizen or a foreigner, is blaspheming יהוה. That person will be cut off from his people. (see Rom 11)*

Concerning the seventh year of Sh'mittah...

- Parsha... **Deut 15:15** *“And you shall remember that you were a slave in the land of Mitsrayim, and יהוה your Elohim redeemed you. Therefore I am commanding you this word today.*

The same reason is given for the observance of the Ten Words and Shabbat, this is the current terms of the covenant...

Exo 20:1-2 *And Elohim spoke all these Words, saying, א “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.*

Deut 5:6-7 *‘I am יהוה your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage. ‘You have no other “gods” against My face.*

Deut 5:14-15 *but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, so that your male servant and your female servant rest as you do. ‘And you shall remember that you were a slave in the land of Mitsrayim, and that יהוה your Elohim brought you out from there by a strong hand and by an outstretched arm. Therefore יהוה your Elohim commanded you to observe the Sabbath day.*

And in observing the feast's

Deut 16:12 *“And you shall remember that you were a slave in Mitsrayim, and you shall guard and do these laws.*

There will be a day when He will update the covenant and say to us *“I brought you out of all the nations of the earth, therefore observe my commandments”...*

Jer 16:14-15 “Therefore see, the days are coming,” declares יהוה, “when it is no longer said, יהוה lives who brought up the children of Israel from the land of Mitsrayim,’ but, יהוה lives who brought up the children of Israel 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.

Back to the Parsha...

Deut 15:16-23 “And it shall be, when he says to you, ‘I do not go away from you,’ because he loves you and your house, because it is good for him with you, then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Do the same to your female servant. “Let it not be hard in your eyes when you send him away free from you, for he has been worth a double hired servant in serving you six years. And יהוה your Elohim shall bless you in all that you do. “Set apart to יהוה your Elohim all the first-born males that come from your herd and your flock. Do no work with the first-born of your herd, nor shear the first-born of your flock. “You and your household are to eat it before יהוה your Elohim year by year in the place which יהוה chooses. “But when there is any defect in it, lame or blind, or has any evil defect, do not slaughter it to יהוה your Elohim. “Eat it within your gates – the unclean and the clean alike – as the gazelle, and as the deer. “Only, do not eat its blood, pour it on the ground like water.

- Slaves who stay with their masters...

Exo 21:5-6 “And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’ then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.

Within this practice and commandment is the shadow of us fully submitting to our Master. The ear is most important, without it you cannot hear “Shema”. Guess what the word for obey in Hebrew is?

Shema! שמע

So piercing the ear is a sign showing that you will SHEMA... LISTEN and OBEY to your masters commandments. Example of listen/obey...

Psa 81:8-12 “Hear (Shema שמע), O My people, and let Me warn you, O Israel, if you would listen (T’shema תשמע) to Me! “Let there be no strange “god” among you, And do not bow down to a foreign “god”. “I am יהוה your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it. “But My people did not listen (Shema שמע) to my voice, and Israel would not obey (Shema שמע) Me. “So I gave them over to their own stubborn heart, to walk in their own counsels.

Jacob (James) 1:22-24 Don't deceive yourselves by only **hearing** what the Word says, but **do it!** For whoever **hears** the **Word** but doesn't **do** what it says is like someone who looks at his face in a mirror, who looks at himself, goes away and immediately forgets what he looks like. But if a person **looks** closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful **hearer** but a **doer** of the work it requires, then he will be blessed in what he does.

When we Shema, listen and obey His voice/Torah, we are His slaves...

Rom 1:1 From: Sha'ul, a slave of the Messiah Yeshua, an emissary because I was called and set apart for the Good News of Elohim.

Rom 7:25 Thanks be to Elohim [He will]! — through Yeshua the Messiah, our Lord! To sum up: with my mind, I am a slave of Elohim's **Torah**; but with my old nature, I am a slave of sin's "Torah."

The awl pierced on to your ear on a doorpost is symbolic of the blood of the lamb, Yeshua on the doorpost's of the homes in Egypt. And also the seal that protects us in the end times...

Rev 9:4 They were instructed not to harm the grass on the earth, any green plant or any tree, but only the people who did not have the seal of Elohim on their foreheads.

This is also why satan peruses us, because we OBEY/SHEMA (Take the awl on our ears) and become slaves to Him and His commandments...

Rev 12:17 The dragon was infuriated over the woman and went off to fight the rest of her children, those who **obey** (Shema שמע) Elohim's commands and bear witness to Yeshua.

- Parsha... First born from the flock... **Deut 15:19** "Set apart to יהוה your Elohim all the first-born males that come from your herd and your flock. Do no work with the first-born of your herd, nor shear the first-born of your flock.

Num 3:13 All the firstborn males belong to me, because on the day that I killed all the firstborn males in the land of Egypt, I separated for myself all the firstborn males in Isra'el, both human and animal. They are mine; I am יהוה."

A nation of firstborn, a holy people, royal cohanim, this is what He wanted from the beginning, a redeemed Israel!

Exo 4:22-23 Then you are to tell Pharaoh: ' יהוה says, "Isra'el is my firstborn son. I have told you to let my SON go in order to worship me, but you have refused to let him go. Well, then, I will kill your firstborn son!"

The end result...

Heb 12:22-23 On the contrary, you have come to Mount Tziyon, that is, the city of the living Elohim, heavenly Yerushalayim; to myriads of angels in festive assembly; to a community of the firstborn whose names have been recorded in heaven; to a Judge who is Elohim of everyone; to spirits of righteous people who have been brought to the goal;

Rev 7:4 I heard how many were sealed — 144,000 from every tribe of the people of Isra'el:

Rev 14:1 Then I looked, and there was the Lamb standing on Mount Tziyon; and with him were 144,000 who had his name and his Father's name written on their foreheads.

Rev 14:3 They were singing a new song before the throne and before the four living beings and the elders, and no one could learn the song except the 144,000 who have been ransomed from the world.

- Parsha... **Deut 15:22** "Eat it within your gates — the unclean and the clean alike — as the gazelle, and as the deer. (See also **Deut 12:15**, **Deut 12:21-22**)

What is being referred to here is the clean and unclean **people** may eat of it. Not you may eat of the clean and unclean animals (see **Deut 14**) What's being said here is that the original commandment was, that which was being slaughtered at the altar was holy and only the clean could eat of it...

Lev 7:21 *'And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to יהוה, that being shall be cut off from his people.'* ”

So He is differentiating that which is slaughtered at the altar (which is holy) and that which is slaughtered at your house (which is not holy). So only the clean can take part at the Temple. But both the clean and unclean may eat of something slaughtered at your house.

- Parsha... **Deut 15:23** *"Only, do not eat its blood, pour it on the ground like water.*

Again the context here is a different set of commandments for eating meat at home contrasted to the Temple/Altar commandments, in this case they are the same...

Lev 17:10-14 *'And any man of the house of Israel, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people. 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.' "Therefore I said to the children of Israel, 'No being among you eats blood, nor does any stranger who sojourns among you eat blood.' "And any man from the children of Israel, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust, for it is the life of all flesh. Its blood is for its life. And I said to the children of Israel, 'Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.'*

Deut 12:23-25 *"Only, be firm not to eat the blood, for the blood is the life, do not eat the life with the meat. "Do not eat it, you pour it on the earth like water. "Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of יהוה.*

And not only that, but when He updated the Covenant with Noah, and allowed us to eat clean animals, this command came with it...

Gen 9:3-6 *"Every moving creature that lives is food for you. I have given you all, as I gave the green plants. "But do not eat flesh with its life, its blood. "But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man's brother I require the life of man. "Whoever sheds man's blood, by man his blood is shed, for in the image of Elohim has He made man.*

Why not blood? Because it inaugurates Covenants! And by taking part of the blood of animals, you are violating the Covenant...

Heb 9:18-26 *This is why the first covenant too was inaugurated with blood. After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people; and he said, "This is the blood of the covenant which Elohim has ordained for you." Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies. In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins. Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these. For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of Elohim. Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own; for then he would have had to suffer death many times — from*

the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself.

And if you take the flesh and blood together, you are in covenant...

John 6:53-57 *Then Yeshua said to them, "Yes, indeed! I tell you that unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. Whoever eats my flesh and drinks my blood has eternal life — that is, I will raise him up on the Last Day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood lives in me, and I live in him. Just as the living Father sent me, and I live through the Father, so also whoever eats me will live through me.*

This is why we begin the year with Passover, because we are entering into Covenant...

Luk 22:19-20 *Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me." He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you.*

The Parsha...

Deut 16:1-12 *"Observe the month of Aviv, and keep Pesach to יהוה your Elohim; for in the month of Aviv, יהוה your Elohim brought you out of Egypt at night. You are to sacrifice the Pesach offering from flock and herd to יהוה your Elohim in the place where יהוה will choose to have his name live. You are not to eat any hametz with it; for seven days you are to eat with it matzah, the bread of affliction; for you came out of the land of Egypt in haste. Thus you will remember the day you left the land of Egypt as long as you live. No leaven is to be seen with you anywhere in your territory for seven days. None of the meat from your sacrifice on the first day in the evening is to remain all night until morning. You may not sacrifice the Pesach offering in just any of the towns that יהוה your Elohim is giving you; but at the place where יהוה your Elohim will choose to have his name live - there is where you are to sacrifice the Pesach offering, in the evening, when the sun sets, at the time of year that you came out of Egypt. You are to roast it and eat it in the place יהוה your Elohim will choose; in the morning you will return and go to your tents. For six days you are to eat matzah; on the seventh day there is to be a festive assembly for יהוה your Elohim; do not do any kind of work. "You are to count seven weeks; you are to begin counting seven weeks from the time you first put your sickle to the standing grain. You are to observe the festival of Shavu'ot [weeks] for יהוה your Elohim with a voluntary offering, which you are to give in accordance with the degree to which יהוה your Elohim has prospered you. You are to rejoice in the presence of יהוה your Elohim - you, your sons and daughters, your male and female slaves, the L'vi'im living in your towns, and the foreigners, orphans and widows living among you - in the place where יהוה your Elohim will choose to have his name live. Remember that you were a slave in Egypt; then you will keep and obey these laws.*

We all know by now how Yeshua was the exact Passover Lamb, perfect and without defect. And how he was taken down and buried, so he wouldn't be left over. How he was the sinless Matzah, we all realize that. Lets Discuss all the Mo'ed's, starting with Passover, why is that first??? Lets discuss...

The place where He will choose, He chose Jerusalem!

Psa 132:13-14 *For יהוה has chosen Tziyon, he has wanted it as his home. "This is my resting-place forever, I will live here because I so much want to.*

Psa 87:1-3 [A psalm of the sons of Korach. A song:] *On the holy mountains is [the city's] foundation. יהוה loves the gates of Tziyon more than all the dwellings in Ya`akov. Glorious things are said about you, city of Elohim. (Selah)*

Eph 2:20-22 *You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for Elohim!*

Shabbat Shalom! Written by Jesse ישי Himango *Tabernacle of David סכה דויד Ministries* 12-27-12