

Re'eh 2025

Re'eh/"See!", Deuteronomy 11:26-16:17, it is here that we are challenged to have vision, to see and understand the weight that comes with this covenant walk that carries within it a blessing and a curse, and the choice is ours! Now pay close attention, this is spoken to Israel, to His covenant people, not to the world or those outside of the Covenant. That means you and I, who find ourselves in this same category, are challenged to see correctly and to understand that within our vision contains the potential for blessing or cursing! It is from this same root word re'eh that we are given the enigmatic name of Yahweh Yireh (Jehovah Jireh) יהוה יראֵה often translated as Yahweh our Provider, yet it literally translates to Yahweh the one who sees ahead!

This name is revealed through the ultimate test of Abraham – the offering up of Isaac. Prior to ever reaching the climax the faith of Abraham is shown. **Gen. 22:8** – “And Abraham said, My son, Elohim will provide/yireh (from the root re'eh) himself a lamb for a burnt offering: so they went both of them together.” – where the English translates it as “provide”, the Hebrew reveals Elohim will SEE Himself as the lamb.

*Abraham had complete faith and trust in the promise of redemption regarding the Lamb/Messiah! As a result, Abraham then has reiterated the blessing to him he was first promised upon obediently leaving his homeland, in **vs. 17,18** – “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. “

Abraham not only releases the blessing in his life, but simultaneously it is through his seed that all the nations will be blessed – they will have the opportunity to see Yahweh Yireh (Messiah)! This begins to lay the foundation for what Moses is challenging Israel to walk in - this type of vision, where not only do they understand and intimately know Yahweh in this role, but also are capable of revealing Him to others as they give witness! Could the determining factor of whether we are walking in the blessing or the curse be based upon how we see Yahweh Yireh as well?

Deuteronomy 11:26-29

Behold: Strong's #7200 ra'ah רָאָה to see, look at, inspect, perceive, consider, to have vision, it infers to let oneself be seen or to appear, as well as to see the face of a King or the Face of Yah! It presents an interesting puzzle, this concept of re'eh to see, especially in light of Yahweh Yireh – the one who sees not only us but who sees ahead, are we capable of truly “seeing” Him as we are told in **Exodus 33:20** – “And he said, Thou canst not see (ra'ah) my face: for there shall no man see (ra'ah) me, and live.”

Continuing to look at this, the gematria of re'eh = 206, the same as Dabar דָּבָר (1697) Word! The Hebrew language seems to reveal that Yahweh is allowing Himself to be seen in a specific manner - the form of the DABAR (the WORD – John 1:14 – “And the Word was made 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.” – this same WORD/Dabar would fulfill the shadowpicture of the Lamb). Yet Dabar itself also carries the concept of blessing or curse - Dabar דָּבָר being a promised word and deber דִּבֶּר a pestilence/plague or destroying word! Could the blessing or curse that is manifest in our own lives be determined by how we re'eh/see and perceive the manifestation of His WORD?

*Remember that the root of dabar can infer to drive, to lead, it's a driving force that will willingly lead or forcefully drive one to be at a set destination where Yahweh will let Himself be seen. For those who are sensitive to the DABAR it enables those individuals to have proper vision, to see ahead, to walk in understanding, and becomes the doorway to access the provision already provided! For others who have become desensitized to His Voice and perhaps find themselves outside of the protective boundary lines of the covenant, that same word/DABAR is seen as a destroying force which will drive them to a set destination as well!

Do you realize the goal of the blessing and the curse was the same? The blessings dealt with life flourishing as one who is the dwelling place of His Presence – not based on the situations or circumstances in our own lives, but being able to see (re'eh) Yahweh Yireh move in the midst of them, the curses dealt with the result of death entering when we lose that understanding of who Yahweh Yireh is – the missing connection to the source of our hope and life, specifically designed and meant to drive us back to restoration and reset our vision! The goal of both being to truly see HIM!

As we begin to unpack this, we find that Adam walked in the true fullness of the blessing – berakah! The unhindered ability to see and walk with Yahweh! From the fall forward, there has been a disconnect, death has entered (the curse), yet what Moses is revealing to Israel is that in the midst of that there is a means of restoration and reconnection that can be found for those who re'eh!

In fact, let's take a moment to look at the terms for blessing and curse used here!

Blessing: Strong's #1293 berakah בֵּרָכָה blessing, prosperity, treaty of peace; it is directly linked as well with the role of the firstborn – the bekowrah בְּכוֹרָה which deals with the right of the firstborn. Israel has been identified as the firstborn, the berakah/blessing is part of their right and inheritance. Yet they must shoulder the vision and understanding of both the blessing and curse – the weight of how their decisions will either release life or death!

From the root #1288 barak בָּרַךְ to bless, kneel, to bend the knees, the primary idea/notion lies in breaking down, or to couch or kneel. It is easy to comprehend and understand how when we bless Yahweh it deals with bending our knee, submitting to His authority and holiness, acknowledging His role as King. But what does it mean to receive the blessing from Him?

*This same term is used to describe the action of the camels when they kneel – **Gen. 24:11** – “And he made his camels to kneel down/barak without the city by a well of water at the time of the evening, even the time that women go out to draw water.”

Parkhurst elaborates on this connection as he describes the manner of resting at night where the camels were made to kneel down in a circle round about the people, with their faces looking out and their loads/saddles placed behind them creating a protected boundary line that would provide rest, peace, and quiet. The picture of the circle of camels immediately brings to mind the circular Tabernacle and Israel encamped around it mirroring the wheel within the wheel in the heavens! Could the etymological root of blessing – berakah, deal with an invitation to this place, the place of His Presence, His Shalom, and His refuge? That man in his fallen/cursed condition where death has entered, that there is still access to the place of life?

Let's look at the term camel! Camel: Strong's #1581 gamal גָּמַל camel; from the root meaning to deal fully with, to recompense; specifically carries with it the root idea of to return! This is further emphasized in where these camels are found – by the well waiting for the women to draw water. Draw: Strong's #7579 sha'ab שָׁאַב to draw water; but once again the 2 letter root שָׁב means to return (root of teshuva), restore!

*It is also quite interesting to note that in this specific set of verses, the servant of Abraham who has been sent out has brought 10 camels! Could this be pointing towards the 10 scattered lost tribes of Israel – Joseph, the one who was entrusted with this role – who will return and find access once again to the berakah?

Contrasting the blessing, we have the Curse: Strong's #7045 Qelalah קָלָל curse, vilification; comes from the root #7043 qalal קָלַל to be slight, be light, be of little account, to be insignificant, to treat with contempt or dishonor, to be diminished; breaking this term apart קָל = Voice & לָהּ = to her – the Voice speaking to her, the curse is that His Voice is diminished, becomes insignificant, or dishonored. Adam walked with the VOICE (Gen. 3), the curse was the diminishment of access to that Voice/Presence. The Berakah is the return to it!

What is this place where this blessing can be accessed? Continuing to look at the clues provided with the encounter of Moses on Mt. Sinai, the Scriptures go on to reveal in **Ex. 33:21-23** – “And Yahweh said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” (*Both Dabar/Word & Tzur/Rock צוּר are titles of the Messiah!)

Place: Strong's #4725 maqom מָקוֹם standing place; from the root #6965 quwm קוּם to rise, arise, stand, be established, to make binding, or to confirm, also to resurrect or to preserve alive, to set up or restore that which has been ruined, as in an altar or dwelling; the Rabbis say that Maqom is one of Yahweh's Names! He is THE PLACE! it's what Jacob called “the

place” where he had his dream of the ladder; later the Sanctuary and Temple where the Presence of Yahweh would dwell was also referred to as the maqom! And here Mosheh as well is invited to the Place/Maqom! It seems it is only from the Maqom that we have the ability to see/re’eh Yahweh Yireh!

By me: ‘Etti אֶתִּי Strong’s #854 אֶת with, near, together with; yet the Aleph Tav/’ET is a manifestation of the Messiah, the Beginning and the End. There is a place of resurrection, of standing, or preservation found in the WORD/’ET/Messiah – by Me, and it only from here that you can see/re’eh! The אֶת root also serves to denote the presence of the one speaking and infers nearness or approach of the very substance of a thing. When Yahshua identified Himself as the Aleph Tav/’Et it was revealing that the VOICE had drawn near, the very essence and substance of the Presence was identifying Himself.

Stand: Strong’s #5324 natsab נָצַב to stand, to take one’s stand, to be established or set over, to be fixed, determined, to be stationed or appointed – to be fixed, stationed, or firm within the word that was given is what determines your vision and blessing!

*The extrapolated definition of what is being revealed within the Hebrew language is that man in his fallen rebellious condition is incapable of seeing the Face of Yahweh, yet there is a place of standing, where a covenant promise has been confirmed, a place of resurrection from that fallen condition, where the walking altar and dwelling place (you and I) which has been ruined can be restored. And this Maqom/place of standing is made possible through the Aleph Tav who chooses to draw near and in turn He sets those who have stationed themselves here over this access point, they become appointed and entrusted with this responsibility!

Cleft: Strong’s #5366 neqarah נִקְרָה hole, crevice; from the root naqar נָקַר to bore, pick, dig, the pierced place, interestingly it also infers to gouge out something as in gouging out the eyes of a person. In order to see/re’eh in the manner which we are challenged, Mosheh is placed within the cleft of the rock – the pierced place of the DABAR, and it is here that what we see with our natural eyes must bow/defer to what we see Yahweh reveal regarding His plans and purpose!

*The root of neqarah forms qarah (#7136) קָרָה to encounter, to meet, used to describe an event in which Yahweh is involved or is behind the scenes working something out (in other words something we can’t see with our natural eyes), yet this same root can also mean to lay beams, to frame or fit together. To make the beams or boards meet and join with each other. Could it be that the uncomfortable seasons in our lives where from the natural it feels the direct opposite of the “blessings” that it is in fact at this point that we can avail ourselves of the refuge provided by the WORD? To position ourselves in the pierced place, to reset our vision, and to allow the refining process as we are framed and fit together to align with said vision?

Same letters that form ra’ah rearranged form ‘arah (#717) אָרַח to pluck, gather, to collect, or even to burn, inflame, or to kindle; it is from this root stem that we get the word ‘aron אֲרוֹן ark – the place where His Presence would be enthroned as well as ‘ari’el אֲרִיאֵל Hearth

or Lion of Elohim – the name given to the altar in Ezekiel 43! An altar functions as a spiritual doorway or gateway connecting the natural to the spiritual – access to the Maqom! So with this statement “behold!” it’s pointing towards an altar doorway through which Israel will see the manifestation of the King/the DABAR/the Lion of Elohim as he allows Himself to be seen, a restoration to the place of the berakah/blessing!

Deut. 11:26 – “Behold, I set before you this day a blessing and a curse;”

Set: Strong’s #5414 natan נָתַן to give, put, set, to teach, to give anyone into custody or cause to receive; it literally indicates that in doing so, it endows or empowers, grants, or permits another. I set before you – the choice is Israel’s, the choice is ours, you have the power to walk in blessings – to see life flourish as the DABAR is released and you choose to fix yourself within the Dabar – it has the ability to restore, resurrect, rebuild, and preserve. Or we have the choice to remove ourselves and forsake that responsibility.

First seen in **Gen. 1:17** – “And Elohim set/natan them in the firmament of the heaven to give light upon the earth,”

*This now connects another interesting factor of what it means to walk in blessings or curses! The lights in the firmament were given for signs, seasons, days, and years – they regulate the calendar of Yahweh, His divine appointments. They were natan/set – given the power and authority to teach and reveal access to the place (MAQOM) where the Presence of Yahweh could be found.

Signs: Strong’s #226 ‘oth אוֹת sign, signal, distinguishing mark; from #225 ‘oth אוֹת to consent or agree – the word picture is that of an ox (אֵ) harnessed (י) to a plow in order to head towards a distant landmark (ת) on the horizon – in order to keep the furrow straight. The meaning of consent comes from making a covenant where both parties arrive at an agreed upon destination – just like the ox arrives at the destination/landmark when plowing! The agreed upon destination being the Place – MAQOM, where the manifestation of the DABAR will be seen!

*These “tokens”/’oth are all for the purpose of ensuring that you’re able to keep on the straight path and arrive at your agreed upon destination! They act as a clock and a compass to direct the affairs of your house. Here when Israel is challenged to re’eh – to see, and they have set/natan before them the blessings and the curses, it is for the same purpose. They are the yoke/plow of the covenant Israel carries upon their shoulders, ensuring the furrow is straight!

This is visually displayed in regard to the location where the blessing and the curse were to be put/natan – the blessing on Mt. Gerizim and the curse on Mt. Ebal. These two mountains border the valley of Shechem (shoulders) – the territory of Joseph, the firstborn, heir, king and priest of Jacob’s line – a shadow picture of both Messiah Ben Yoseph ultimately as well as those who will compose His Body on the earth! We are to carry the vision, to shoulder the challenge of revealing and proclaiming Yahweh Yireh, to become a witness regarding the refuge found within the Dabar where the berakah/blessing can still be accessed and cultivated.

Shechem: Strong's #7927 Shekem שֶׁכֶם back, shoulder; from the root inferring to rise early, to be ready; those who find themselves at Shekem are eager and ready to bear the responsibility of the Covenant; but it's interesting to note that Shekem = 360, once again pointing towards the 360 day year calendar of Yahweh, that forms the boundary line of HaMaqom – the PLACE where He dwells, and it is Joseph's responsibility as the heir of the house to carry that understanding as well as to station (natsab) himself and his household firmly in the midst of that protected place of berakah/blessing!

Pay attention to the parallels – 6 tribes are to stand on each mountain – the shoulders...

Exodus 28:12 – “And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before Yahweh upon his two shoulders for a memorial.”

*Remember the land is laid out in the form of a man, the Promised/Dabar Land is symbolic of the MAN/Messiah laid out upon the earthen altar. As the tribes stand upon these 2 mountains, they are adorning this man as the High Priest, and He now bears their names as a memorial before Yahweh!

Along with bearing these names, the shoulders of this man/Messiah, also bear the blessing and a curse - בֵּרָכָה וְקִלְלָה berakah uqelalah. The moment Yahshua steps into this role – the Kohen HaGadol, to bear the names – causing you and I to be remembered, He simultaneously carries the weight of the cost of that remembrance and covenant promise!

The shoulder stones of the High Priest were Onyx: Strong's #7718 shoham שֹׁהַם onyx, a precious stone or gem; onyx in Hebrew is an acronym for the Shiyr HaMa'alot, the Psalms of Ascent/Degrees (Psalms 120-135) sung at the Pilgrimage festivals upon the steps leading up to the Habitation of His Presence – the same term ma'alot is seen in Ezek. 43 regarding steps that now lead up to the altar hearth/'ariel! It's about access being granted to the MAQOM!

The value of Shiyr HaMa'alot = 1,061 the same as the phrase “and breathed into his nostrils the breath of life”! This is about the resurrection and restoration of His Body!

Moses is challenging Israel to have vision – to see and understand the weight of the Covenant responsibilities, and to understand that there is access/steps that lead to His Presence – to the MAQOM place of resurrection, life, and they can trust and have faith in Yahweh Yireh – the God who sees them! This is the ultimate act of restoration displayed – the blessing and the curse, the 2 mountains, form the pieces of the covenant that the DABAR walked through, choosing to shoulder the responsibility, knowing through His own foresight that the curse would come, we would fail to have vision and see, yet He offers the doorway to restoration seeing Himself as the LAMB enabling the berakah, the blessing of His Presence to once again be accessed!