

Re'eh 2023

Re'eh/See!, Deuteronomy 11:26-16:17, begins with emphasizing the importance of keeping the commandments as Israel prepares to enter into the Promised Land. This is the choice that is presented between blessings and curses! It is interesting to note that in the Hebrew, re'eh/see is singular, you see! Yet the phrase before you (the blessing and curse being set before you) is lifneikhem and is plural. You personally are charged to see and understand, yet simultaneously we are reminded that our ability or lack thereof will affect more than just ourselves! Do you think perhaps it's revealing both the affect it has on the nation as a whole, as well as the affect generationally? They were the fruit of the previous generation's lack of proper vision, and now they are being challenged to see for themselves in order to enter into the land of their inheritance.

Deuteronomy 11:26-28

First I want to focus the attention on the concepts of "blessing" and a "curse". As Israel waits for the manifestation of the promised word they've been given, the inheritance, their attention is called to understanding blessing and curses, seeming to infer the previous generation lacked this understanding and their very access into the land depends upon it!

Israel is instructed here that the blessing and the curse will be placed on Mt. Gerizim and Mt. Ebal upon entering the land – the 2 mountains that border the valley of Shechem שְׁכֶם shoulders. 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 - ברכה וקללה berakah uqelalah has a numerical value of 398, the same as chapshi (#2670) חֶפְשִׁי free, freedom from slavery; in context it used to describe one who is set free during the shemittah year! It's no accident that the shemittah laws are highlighted in this very parshah seeming to emphasize their connection to these blessings and curses!

Every 7th year is a Sabbatical year, the land is to rest, debts are forgiven, inheritance restored, and those in bondage/slavery are set free. Simultaneously at the 7th year

the Torah was declared (Deut. 31:10-11). In other words, your access to your inheritance, your restoration and shemittah, the set time for you to be released and set free and restored is at the releasing and proclaiming of HIS WORD – this is the promise that is embedded within the berakah uqelalah!

And when we honor the shemittah, it simultaneously restores/honors the Messiah's inheritance – as High Priest and King of the earth! And when we neglect these responsibilities, because we have denied the King His inheritance – what belongs to Him, we too are removed as we have neglected our covenant responsibility!

*He ties His inheritance to His people, and your inheritance is tied to HIM!

Hmm...could it be revealing that what Israel (and you and I) are being challenged to see and understand in regards to the responsibility of the berakah uqelalah (a blessing and a curse) is that this is what opens the door to our shemittah – our release, restoration, and freedom? And that when we honor our Covenant responsibilities such as the Shabbat, the shemittah, and honor Him, then His promise is to see us restored and set free!

Further building on this, Shechem שֶׁכֶם = 360, the same value as #4453 meltsar מְלִצָר guardian, officer of the court, an overseer, someone in authority over designated areas – they're brought here to be entrusted as an overseer and given authority over a designated area that has previously been lost or denied! What exactly is being restored here that Israel had lost, that's directly connected with the land of inheritance?

Blessing: Strong's #1293 berakah בְּרָכָה blessing, good favor, but also can infer a treaty of peace

*Gematria = 227, the same as zakar (#2142) זָכַר to remember, to recall, to call to mind, the root of zikrown – memorial. Remember the High Priest bears the names upon his shoulders as a memorial/zikrown? As Israel is obedient to accept and shoulder the responsibilities of this Covenant, the blessing they are promised is that they are remembered, their names are lifted up before Yahweh!

Berakah forms a play on words with bekorah (#1062) בְּכוֹרָה birthright, or right of the firstborn; the berakah/the blessing always goes hand in hand with the bekorah/the birthright of the firstborn – which is both inheritance and priesthood. In fact, this choice between a blessing or a curse in regards to the firstborn is seen played out in the conversation between Jacob & Rebekah his mother as Jacob prepares to receive the blessing from his father Isaac via what seems like from the surface as suspicious means. Yet Jacob has already received the birthright – Esau sold this in Gen. 25! Therefore Jacob has every right to the blessing/inheritance as he has shouldered the responsibility!

*Gen. 27:12 – “...and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.”

The Hebrew literally reveals that He's setting before them a birthright - a blessing that entails a land of inheritance and the opportunity to walk as a kingdom of priests if they will choose to take on His Name - this is what had previously been lost/denied!

Hmm...could this redefine and give us a different view of what is being presented to Israel here and what it means to be either walking in blessings or curses? It's proper definition is found within the context of the right of the firstborn! It seems as they prepare to access their promised inheritance, they are reminded of the responsibility they have to that inheritance that goes hand in hand with the mantle of the firstborn! The role of the firstborn is to continue on the name of the Father, the covenant responsibilities are a reflection of one another - the Messiah bears the names of Israel as a zikrown, and we are tasked with lifting up/manifesting and revealing His Name!

In **Ex. 4:22** Israel is identified by Yahweh as His firstborn son (bekori) ("And thou shalt say unto Pharaoh, Thus saith Yahweh, Israel is my son, *even* my firstborn:"). Once again, it is the firstborn who receives the blessing, the inheritance, and who is to operate in the role of the priest, all for the purpose of continuing on the father's name and is charged with extra responsibilities in regards to the entire house!

It is this very role that the previous generation rejected and did not "see" properly! Because of this they are removed from the position of the heir and firstborn - they choose to release their bekorah, the land of their inheritance, and the role of priest (much like Esau).

It's no accident that when Israel rejects the role of priest (part of the blessing/birthright), the term used to describe their condition is the same Hebrew term that describes lack of vision!

Exodus 32:25 - "And when Moses saw that the people *were* naked/para'; (for Aaron had made them naked/para' unto *their* shame among their enemies)"

Proverbs 29:18 - "Where there is no vision, the people perish/para': but he that keepeth the law, happy is he."

Naked/Perish: Strong's #6544 para' פָּרַע to let go, let loose, be loosened from restraint, to avoid or neglect, to let go unbridled; the first time this term is used is in Ex. 5:4 regarding Mosheh and Aaron petitioning for Israel to be set free from their work for Pharaoh!

*Here in Exodus, the same meaning is carried, yet now Israel has removed themselves from the work of the Kingdom, they have neglected and avoided it! Without proper vision regarding their role as the firstborn and the responsibilities that come with it, they are cut off from the very blessings they were redeemed in order to access!

In fact, because of that generation's rejection of this mantle, we find the birthright is divided! Levi takes the priesthood, but has no part of the land inheritance! The tribes access their inheritance, but have no part of the priesthood! Neither one is seen as trustworthy or capable of handling this mantle properly! It is not until Messiah that we see a re-uniting of the two!

Much like this generation here, we too find ourselves in this same position – in need of this restoration! There's been a reversal of the roles of Jacob & Esau...Esau and the system that is birthed from him (Rome, styled after the Babylonian world system) has tricked Jacob into selling his birthright and the inheritance and the people have become desolate.

It's no accident that the tentacles of Esau can be found woven within the "elite" families today who control the world's power and wealth, from the royal houses to the Vatican controlling what rightfully belongs to the house of Jacob! Go back and look at the Papal Bull Unam Sanctum of 1302, the Eternal Crown Papal Bull of 1481, and the Ecclesiastical See of 1540 – all creating the current world system designed to strip Jacob of his inheritance and his standing. You're in need of a shemittah – a restoration, and this is promised by the true King!

Ezek. 35:14-15 – “Thus saith Yahweh Elohim; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* Yahweh.”

Simultaneously, Isaiah prophecies regarding this restoration – **Is. 49:8** – “Thus saith Yahweh, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;”

Desolate: Strong's #8074 shamem שָׁמֵם desolate, to destroy, appalled, to stun or stupefy; here it is conjugated as shomemot שֹׁמְמוֹת and the same letters rearranged form the phrase “their names” shemotam שְׁמוֹתָם found in **Exodus 28:12** regarding the names lifted up on the shoulder stones of the High Priest!

*He has promised to restore His people! You are His desolate heritage that will be restored! And that restoration goes hand in hand with your own inheritance and authority being restored, He lifts you up as you lift up His Name!

Now let's look at the title – what it means to have vision – to re'eh!

Behold: Strong's #7200 ra'ah רָאָה to see, look at, inspect, perceive, or consider, can also connote a spiritual observation or to see or have prophetic visions, or to provide or procure for oneself; gematria = 206, the same as Dabar דָּבָר the word, to speak, declare, converse, promise, or sing. They are being challenged to see the Dabar – the WORD (**John 1:1** – “In the beginning was the Word, and the Word was with God, and the Word was God.”). It's about drawing close to the one who first gave you the promised word!

*In fact this root ra'ah is found in one of the names/titles of Yahweh – Yahweh Yireh/Yehovah Jireh! Gen. 22:14 Abraham declares this name upon being challenged to offer up Isaac, in faith he is obedient because he understands the Covenant promises he's been given. When a ram is provided, this is the name Abraham declares – Yahweh Yireh - Yahweh will provide for the vision and promise He's given!

This generation, much like those first hearing these words, is being challenged to see for our selves! You've been given a promise, a vision, we have a promised inheritance that we have yet to attain, yet watch as the DABAR, the source of that word, yireh - provides for the vision as you're obedient to walk it out!

There are multiple Hebrew terms used for "see". Another is chazah (#2372) חָזַח also meaning to see, perceive, look, behold, or prophesy; though seemingly synonymous with ra'ah, there are some slight nuances. Where both terms describe both the action of seeing and paying attention, as well as carry the idea of a prophetic vision; re'eh however goes beyond this initial perceiving of the vision and can infer to learn to know, to look after or visit, to give attention to, to consider or reflect on.

*Re'eh adds the nuanced meaning of a vision that has been given attention to, considered, reflected on, visited, where time has been spent to learn to know this vision/dabar word intimately!

The numerical difference between re'eh (206) and chazah (20) = 186, the value of the Hebrew word maqowm (#4725) מַקְוֹם standing place, position, a place of abode or habitation. It's from the root quwm, meaning to rise, be established, to make binding, or to confirm, also to resurrect. The time frame from the initial "chazah"/vision, to when it is made manifest allows for the potential for that vision to become worn out, and if we're not careful that vision can die. Hence why we are challenged to re'eh – to see and understand, and revisit the vision!

When we do so, we find ourselves at the maqowm – the place, it's the place of covenant cutting and a status change, where you're resurrected from the dead fleshly man and given life again! It's the place where the Word that you were given at the start of the journey is now confirmed by the one who first spoke it!

Continuing to look at this term maqowm, the 1st reference is seen in **Gen. 1:9** – "And God said, Let the waters under the heaven be gathered together unto one place/maqowm, and let the dry *land* appear/ra'ah: and it was so."

Gathered: Strong's #6960 qawah קָוָה to wait, look for, hope, or expect; to collect or bind together

*The waters (waters can be synonymous with a group of people) have been gathered together at the maqowm, waiting, looking for, expecting and hoping for something!

Dry Land: Strong's #3004 yabbashah יַבֵּשׁ dry land, dry ground; from #3001 yabesh יָבֵשׁ to make dry, wither, to be dry or become dry; same letters form #7633 שְׁבִיָּה captivity, captives; the Hebrew reveals the waters gathered and waiting expectantly for something that has been held in captivity to be revealed/set free! Hmm...sounds like the anticipation of a shemittah/yovel!

This same root stem is a cognate of #7631 shabiyb שְׁבִיב flames, split into tongues, sparks; the imagery is directly connected to what took place at the creation of Adam, who is called man/'iysh אִישׁ (a vessel for the fire/'esh of Yah), the same event is revisited at Mt. Sinai where the fiery voice is upon the mountain, and in the Upper Room in Acts when that fire is once again released onto His people! Each of these occasions was the initiation of a priesthood and the laboring to bring forth sons –the bekorah!

Here the prophetic imagery seen in this Creation account is that of the waters (His people) gathered and waiting expectantly with hope for the restoration of that which had been held captive – the fiery WORD to be released and made manifest which would then bring forth His sons from the fire!

*Hence when you come to the maqowm, it is for the same purpose! We come with the expectation that the Word we've been given that previously has been held captive, will be released and made manifest! This is the power unlocked when we learn to have vision – re'eh, to stay committed to the vision!

The powers that be and this Babylonian world system of Esau may think they have full control of the inheritance and the earth, but they have no authority over the return and restoration of His people who have been given a vision, whose names are lifted up on the shoulders of Messiah and have been given a promise to be remembered!

Deuteronomy 32:9 – “For Yahweh’s portion *is* his people; Jacob *is* the lot of his inheritance.”