

Drash on Parashat Re'eh
Ahavat Yeshua DC Service
August 11, 2018
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Parashat Re'eh is found about a third of the way through the final Book of the Torah, Deh-Vah-reem (Deuteronomy in English Bibles). The Jewish name of the book means *The Words* and the English name of the book means *Repetition of The Law*. In many ways this Book summarizes the preceding four and is understood to contain speeches made by Moses near the end of his time leading Israel through the wilderness.

The name of this parashat is derived, in this case, from the actual first word. In English it is *See*. This title is right up there with Sh'ma—*Hear*, and the Sh'ma verse is directly tied to what Yeshua affirmed is the Greatest Commandment. Both *hear* and *see* signify “this is *really* important so pay *even greater* attention”.

So one asks, “See what?” Well, that will be the first reading of this drash, but prior to that, I will quote from Wikipedia to provide the customary summation of the entire parashat:

In the parashah, [Moses](#) set before the [Israelites](#) the choice between [blessing](#) and [curse](#). Moses instructed the Israelites in the [laws](#) that they were to observe, including the law of a single centralized place of worship. Moses warned against following other gods and their [prophets](#) and set forth the laws of [kashrut](#), [tithes](#), the [Sabbatical year](#), the Hebrew slave, firstborn animals, and the three pilgrim festivals.

So, again, see what? Well, this parashat continues on from the preceding parashat which spent a bit of time making plain the blessings to be expected for obedience to the commands of Torah as well as the curses to be expected for not obeying the commands. So this parashat begins by restating the bottom line of those points.

Yah-a-mod, Cameron ben Cameron.

Our Torah reading in Hebrew is the first three verses of the parashat but the English will add the first ten verses of chapter twelve (TLV):

26 “See, I am setting before you today a blessing and a curse— 27 the blessing, if you listen to the *mitzvot* of *ADONAI* your God that I am commanding you today, 28 but the curse, if you do not listen to the *mitzvot* of *ADONAI* your God, but turn from the way I am commanding you today, to go after other gods you have not known”.

12:1 “These are the statutes and ordinances that you are to make sure to do in the land that *ADONAI*, the God of your fathers, has given you to possess—all the days that you live on the earth. 2 You must utterly destroy all the places where the nations that you will dispossess served their gods—on the high mountains and on the hills and under every green tree. 3 You are to tear down their altars, smash their pillars, burn their Asherah poles in the fire and cut down the carved images of their gods, and you are to obliterate their name from that place. 4 You are not to act like this toward *ADONAI* your God. 5 Rather you are to seek only the place *ADONAI* your God chooses from all your tribes to put His Name to dwell—there you will come. 6 There you are to bring your burnt offerings

and your sacrifices, your tithes, the offering of your hand, your vow and freewill offerings, and the firstborn of your herd and of your flock. 7 There you and your households will eat before *ADONAI* your God and rejoice in every undertaking of your hand, as *ADONAI* your God has blessed you. 8 You will not do all the things as we are doing here today—everyone doing what is right in his own eyes. 9 For you have not yet come to the resting place and the inheritance that *ADONAI* your God is giving you. 10 But when you cross over the Jordan and settle in the land that *ADONAI* your God enables you to inherit, and He gives you rest from all your enemies around you, you will dwell in safety”.

So do you see? The LORD contrasts the worship of the Canaanites with the worship the Israelites are to practice once they have crossed the Jordan. Wait a second—once they have crossed the Jordan? It was at this point in my preparation to assemble this drash that the Spirit highlighted verse eight for me to zero in upon:

You will not do all the things as we are doing here today—everyone doing what is right in his own eyes.

Maybe we don't see. Does this shed any light on what the fifth chapter of Joshua tells us? Right after the Israelites crossed the Jordan, all the males born in the wilderness were finally circumcised—none had been circumcised on the eighth day of life as The LORD had commanded Avraham and his descendants long before Moses received the Torah. However, the Spirit nudged me away from pursuing this rabbit trail, so it will have to wait for another drash.

That phrasing about everyone doing what is right in his own eyes comes up several times in The Scriptures. It is interesting it was applied to Job, of all people, by the narrator of the Book just before young Elihu begins his speech. Why does the Tree of Life Bible translate *right* in Job 32:1 as *righteous*? Oh, that's another rabbit trail.

That this phrase occurs twice in the Book of Judges indicates descendants of those who crossed the Jordan failed to see what we are looking at today. [...] Okay, no nudge—I'm getting warmer.

In contrast to those two occurrences, seven times in Judges we see a single expression used to convey The LORD's point of view (quoting here the Orthodox Jewish version):

[...] Bnei Yisroel did rah in the sight of Hashem [...]

Rah is Hebrew for *evil*.

Well, then, what does *everyone doing what is right is his own sight* look like? The seventeenth chapter of Judges provides a very helpful case study.

Yah-a-mod, Ralph ben Ralph.

17 Now there was a man of the hill country of Ephraim whose name was Micah. 2 And he said to his mother, “The 1,100 pieces of silver that were taken from you, about which you uttered a curse, which you also repeated it in my ears, behold, the silver is with me; I took it.” And his mother said, “Blessed be my son of *ADONAI*.” 3 And he returned the eleven hundred pieces of silver to his mother, and his mother said, “I wholly dedicate the silver from my hand to *ADONAI* for my son to make a graven image and a molten image; now therefore. I will return it to you.” 4 So when he returned the silver to his mother, his mother took 200 pieces of silver and gave them to the silversmith who made it into a graven image and a molten image; and they were kept in the house of Micah. 5 Now the man Micah had a shrine of gods, and he made an ephod and household idols, and

consecrated one of his sons to become his priest. 6 In those days there was no king in Israel; every man did what was right in his own eyes. 7 Now there was a young man from Bethlehem of Judah—of the clan of Judah—who was a Levite, and he sojourned there. 8 Then the man departed from the town, from Bethlehem of Judah, to sojourn wherever he could find a place; and as he journeyed he arrived to the hill country of Ephraim to the house of Micah. 9 And Micah said to him, “Where do you come from?” And he replied to him, “I am a Levite from Bethlehem of Judah, and I am travelling to stay wherever I may find a place.” 10 So Micah said to him, “Stay with me and be a father and a priest to me, and I will give you ten pieces of silver a year, and a suit of apparel, and your provision.” So the Levite went in. 11 And the Levite was content to stay with the man, and the young man became to him as one of his sons. 12 So Micah consecrated the Levite, and the young man became his priest and lived in the house of Micah. 13 Then Micah said, “Now I know that *ADONAI* will do me good, seeing I have a Levite as my priest.”

What is wrong with this picture? Alas, I have not sufficient time to even present a list of bullet points. But here’s the laser beam I believe The Spirit wants us to see from the Haftarah today: All these people, Job included, believed they were right with The LORD as far as what they were doing is concerned. We see a desire on the part of the people to be in right-standing with Adonai, to be accepted by Him. With the exception of Job, however, we also observe stunning ignorance of God’s actual requirements for right-standing, and a blissful ignorance of His displeasure with what they are doing.

Also notice that while the *desire* to please the God of Avraham, Yetzchak, and Yahahkov is present in some measure, the *motivations* to please Him may not all be commendable. Proverbs 21:2 indicates that motivations do matter to Him:

All a man’s ways seem right in his own eyes, but *Adonai* weighs the heart.

But, to be sure, this proverb is not refuting judging the degree of conformance of the man’s ways to God’s Perfect Ways. It only states the motivations are factored in when a man’s ways are judged by The LORD.

Now let’s start to see how this drash applies to us by looking at the end of Yeshua’s Sermon on the Mount as recorded in the seventh chapter of Matthew.

Yah-a-mod, Yahnahtahn ben Daniel v’Patricia.

Though time constrained these readings, know that Yeshua’s teaching about false prophets is the lead-in to this reading, and you may recall a warning about false prophets was mentioned in the parashat summation. Perhaps Yeshua had today’s Torah portion in mind as He concluded His sermon.

21 “Not everyone who says to Me, ‘Lord, Lord!’ will enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me on that day, ‘Lord, Lord, didn’t we prophesy in Your name, and drive out demons in Your name, and perform many miracles in Your name?’ 23 Then I will declare to them, ‘I never knew you. Get away from Me, you workers of lawlessness!’”

24 “Therefore everyone who hears these words of Mine and does them will be like a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and beat against that house; and yet it did not fall, for its foundation had been built on the rock. 26 Everyone who hears these words of Mine and does not act on them will be like a foolish man who built his house on the sand. 27 And the rain

fell, and the floods came, and the winds blew and beat against that house; and it fell—and great was its fall.”

Notice that for those who become cognizant of Yeshua’s Words, wisdom is tied to *doing* Yeshua’s Words and foolishness is tied to *not acting upon* Yeshua’s Words. To be acceptable to Him, Yeshua said we must not be workers of lawlessness and we must do the Will of His Father, just as He Himself did, does, and will forever do.

Now, who can *perfectly* define what is evil and what is lawlessness? Certainly not Micah, his mother, or his “priest”. But neither your pastor, nor his bishop, nor the pope, nor Luther, nor Calvin, nor an early church father, nor a revered Rabbinic sage can define evil and lawlessness *perfectly*. Even Peter had to be corrected by Paul as recorded in Galatians 2:11-14. Be wary of taking, as *God’s* opinion, the opinion of *anyone else* about what, precisely, The Scriptures command and don’t command. No matter how well-educated, no matter how many signs and wonders follow, be wary! And if you receive a supernatural download on the subject, be *extremely* wary! We are all individually accountable to God for understanding His Words.

Be wary and be like the Bereans! As Acts 17:11 highlights:

These were more noble than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Note they used the Scriptures to confirm or disprove what was being taught, and that it appears the only Scriptures they had to search were in the Tenach. Lawlessness clearly includes discarding The Old Testament (but don’t take *my* word for it). You do not want to hear Y’shua effectively tell you that you accepted the wrong teachings as the Truth within His Words. Do your due diligence while you are still in this realm.

Blessings or curses, wisdom or foolishness, *your* choices resulting in *your* behavior, then The Judgment. It is imperative we not be deceived into believing that what is right in our own sight is *truly* right when, in fact, The LORD doesn’t see it that way. See?

The next parashat is Shof-tim and covers Deuteronomy chapter 16 verse 18 through chapter 21 verse 9.