



## MORDEKAH'S DRASH — R'EH

Torah: *R'eh* (See), *D'varim* (Deuteronomy) 11:26-16:17

Haftorah: *Yeshayahu* (Isaiah) 54:11-55:5

Suggested *Messianic Writings* reading: John 7.37-52

Shalom,

Let's read vs 26-28. The Parashah begins with Moshe laying the foundation for the bulk of Deuteronomy – telling the people of Israel that YOU have to make the choice of accepting the covenant, thus YOU have to make the choice between receiving a blessing from ADONAI, or a curse. Thousands of years later, it is still up to us as believers to make our own choice of who we will obey. There is really no such thing as an atheist, for either we serve the Creator, or we serve the created. I want to point out what I see in looking at the word “curse” in verse 26. If we look back at *B'reshet* (Genesis) 12:3, ADONAI tells Avraham that He will “bless those who bless you, and curse those who curse you.” The Hebrew root of “bless” both times is *bah-rahk* [ברך], which means “to bless, to praise, to honor.” “Curse” in the Hebrew is two different words: “I will curse those...” is *ah-rah* [ארר], which means “to bitterly curse, to render powerless, to resist, to condemn.” “Those who curse you...” is *kah-lahl* [קלל], which means “to make light of, to bring into contempt, to despise, to make insignificant, made to be of small worth, to belittle.” This could run anywhere from mocking Israel, to threatening to destroy Israel, to teaching or accepting replacement theology. *Kah-lahl* – the weaker curse – seems to apply more to the physical, while *ah-rah* – the stronger curse – applies more to the eternal.

Therefore, as *kah-lahl* is used in *D'varim* 11:26, we primarily see a reference to physical life. In other words, if you listen to and obey the words of HaShem, you will be blessed; if you do not listen to or obey the words of HaShem, He will not bless you. While applying to the physical, this is attached to the spiritual. We must point out that here the blessings and curses pertain *only* to the Covenant. Israel is being given the choice of accepting the covenant or not. This does not mean that if Israel rejects the Covenant, they are under a curse. If they do not accept, they go back to being just another nation on earth, from which they were selected – not better, not worse. Israel became the chosen people because their ancestors chose to accept the covenant – and the terms of the covenant include multiple blessings for obedience, multiple curses for disobedience. Anyone who is jealous of Israel as the chosen must realize this fact - it's not easy being the chosen. The blessings and curses outlined in this parashah come corporately to those who accept the covenant, but they are based upon individual responsibility. As an example, the blessings and curses of the covenant did not affect Egypt, or any other nation at that time. The easiest way to understand this is perhaps comparing the covenant to the purchase of a house. When you go to purchase a home, a contract is drawn up. You then read over the contract to see if you agree with it and can abide by it. If you decide “no,” then you are under no obligation, you walk out and get on with life as it has been; if you decide “yes” and sign on the line, you are obligated to abide by the contract, and your life changes. Now you have a nice home with all the comforts in some sort of community; if you violate that contract, there are stiff penalties to pay, and you may lose the house. Usually someone about to lose a house does not keep it up, and that affects the community, causing property values to start dropping. The same applies in the Kingdom of G-d. Your let your “house” depreciate, it affects your community negatively; you keep your “house” up, it affects your community positively.

Something to consider as you pray is that the United States is a *covenantal nation* – our founding fathers established this nation upon the principles of the Bible, and committed to a covenant with the Creator. As such our leaders are to this day ruling under that covenant – corporate blessings come when the covenant is obeyed; corporate curses come when the covenant is disobeyed. Pray for our nation and our leaders.

Sha'ul went to great lengths in his writings to show to the Gentile believers that they were *grafted in* to the Israel olive tree, which means *grafted in* to the covenants of Israel. The *New Covenant* of Jeremiah 31 was to be made with the house of Israel, which would put Torah into their hearts (via the Holy Spirit) through the Messiah Yeshua. The New Covenant, as ratified by Yeshua's blood (Matt 26), did *not* negate the Older Covenant; Yeshua Himself said in Matt 5 that He came not to abolish, but “to complete, to preserve, to sustain by properly interpreting” Torah and the Prophets. So the truth is that all who have

accepted Yeshua as Master have thereby [and often unknowingly] accepted the terms of the Covenant – all of the terms, not just those that are appealing or comfortable.

So as you read through the terms of the Covenant in Torah, know that, although the rulings for Temple worship and some cultural issues have for now been set aside, the rest apply. Torah was given as rulings on how to live life the Creator's way, how to leave the paganism that all the surrounding nations reveled in. Praise ADONAI that through the blood of Yeshua, Gentiles have *the privilege* of accepting His covenant and being *grafted in* to the Jewish olive tree. That's all the plan ever was intended to be.

Now in our human minds, we tend to think that being blessed means with greater finances and constant good. That is partly true, but there are many wealthy and healthy ungodly people living the "good" life. As believers, we need to understand the term "bless" more in line with the words of Proverbs 2:1-12: "My son, if you will receive my words and store my commands inside you, paying attention to wisdom, inclining your mind toward understanding – yes, if you will call for insight and raise your voice for discernment, if you seek it as you would silver and search for it as for hidden treasure – then you will understand the fear of ADONAI and find knowledge of G-d. For ADONAI gives wisdom; from his mouth comes knowledge and understanding. He stores up common sense for the upright, is a shield to those whose conduct is blameless, in order to guard the courses of justice and preserve the way of those faithful to him. Then you will understand righteousness, justice, fairness and every good path. For wisdom will enter your heart, knowledge will be enjoyable for you, discretion will watch over you, and discernment will guard you. They will save you from the way of evil and from those who speak deceitfully." And even this is only a portion of being blessed by ADONAI. There are health blessings, family blessings, relational blessings, and other blessings too numerous to mention when one walks in obedience.

And certainly "bad things happen to good people." Richard Wurmbrand, a Jewish believer who spent 14 years in Communist prisons from the 40's to the 60's for preaching the Good News, and who later formed the *Voice of the Martyrs* ministry and wrote the classic book *Tortured for Christ*, wrote in another book, *The Oracles of God*, concerning suffering: "I know of no great character formed apart from suffering. A world without suffering would consist of weaklings. What kind of love endures without painful sacrifice?" No one likes to suffer, no one likes pain, but because of the fall of man at the beginning, pain had to become a part of this imperfect life. No, we don't understand it, but we must accept it as part of the plan of a Perfect Creator.

The Haftorah from *Yesha'yahu* (Isaiah) promises a glorious future for Israel, for the day will come when Israel will choose to again corporately honor the covenant, when "all Israel will be saved." Then "in righteousness you will be established, far from oppression, with nothing to fear..." (Isaiah 54:14). We must note here that the word "all," *kol כל* in Hebrew, in Biblical terminology generally refers to, "the majority, the essential part, or even a significant or highly visible component possibly much smaller than a majority."<sup>1</sup> (See Matt 2.3 & 3.5 for examples and consider what is being said, "all" being used in a general sense). All Israel means the nation as a corporate whole. So should not Gentile believers then pray for the salvation of Israel, for "all Israel" to be as many as possible? Yeshua presents that opportunity for His blood brothers yet today, as we read in the suggested reading from *Yokhanan* 7.37-38: "Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, 'If anyone is thirsty, let him keep coming to me and drinking! Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!'"

**שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם** – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem! Pray for the true peace that will only come with the return of *Sar Shalom*, the Prince of Peace. If the leadership of Israel would only call upon the G-d of the Covenant, the G-d of their ancestors, things would quickly change.

B'rakhot v'todah rabbah  
(Blessings & thank you very much)

## Mordekhi

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.  
(Acts 1.11 CJB)

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<sup>1</sup> From David Stern's commentary on Romans 11, Jewish New Testament Commentary, JNTP Publishers