

**RaYBaSH's Torah Thoughts**  
**Parashah # 47: Re'eh "See"**  
**Devarim (Deut.) 11:26-16:17**  
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(All Scriptures from "The Scriptures" Translation of the Bible unless otherwise noted)

**Summary:**

In summary this week's Torah Portion deals with the proclamation of the:

- Blessings of Obeying Torah and the Curses of Disobeying Torah.
- The instructions to establish a Temple after the land is settled where ADONAI so chooses, and sacrifice offerings there and nowhere else.
- The command that a false Prophet is to be put to death and idol worshiping cities are to be destroyed.
- The review of what animals are considered food (kosher) and which ones are not considered fit for consumption (Traif).
- A tenth of all produce is to be eaten in Yerushaliyim (Jerusalem), or exchanged for money so food can be purchased and eaten there. Some years this is given to the poor. The first born live stock is to be offered at the Temple and the meat eaten by the Kohanim (Levitical Priests).
- The Mizvah (Commandment) of giving charity, and loans forgiven on the Sabbatical year.
- The three Pilgrimage Festivals where all the men of Israel were to appear before ADONAI in Jerusalem at the Temple: Pesach (Passover), Shavu'ot (Feast of Weeks), and Sukkot (Feast of Tabernacles).

I will attempt to focus on things that is generally not touched upon, so many things will be left out account of length.

**Commentary:**

**Devarim 11:26-28**

**"See, I am setting before you today a blessing and a curse:**

**<sup>27</sup>the blessing, when you obey the commands of יהוה your Elohim which I command you today; <sup>28</sup>and the curse, if you do not obey the commands of יהוה your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known."**

The Torah is a conditional Covenant. How do we know this? Because of the biggest, most meaningful word in the English or Hebrew version of Torah; the word “IF”, or in Hebrew, “IM”. “IF” depends of your actions, not ADONAI’s. IF you DO this, then Blessings will follow, IF you DO NOT do such-n-such, these Curses will follow. Torah is eternal and unconditional standing forever as a marriage contract between ADONAI and His people. It will never be annulled or done away with as some religious groups proclaim. However, it is also conditional in the fact that what we receive from the eternal and unconditional Covenant depends entirely on our actions. Again, IF you DO this, then Blessings will follow, IF you DO NOT do such-n-such, these Curses will follow.

It is of interest to note that the word “curse” in Yonatan ben Uziel’s Aramaic Translation is “transmutation”. The reason being is that Lamentations 3:38 says, “From the Supernal One’s Word there cannot emerge both evil and good.” ADONAI is the very definition of Holiness, there is no possible way evil can be found in Him. So the Rabbi’s and Sages believe that a curse is really a “concealed good”, a blessing in disguise. A curse is a correction to influence one to make teshuvah (repentance) and obey Torah, and thus draw closer to God.

V. 28 “This teaches that whoever worships idols departs from the entire path that Israel has been commanded. From here [our Rabbis] said: One who acknowledges [the divinity of] pagan deities is as though he denies the entire Torah. — [Sifrei]”

I guess that is one way of looking at it, after all Roman 8:28 says:

**And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.**

We have a free will. The ability to do good or evil is within our hands and our hands alone.

“For were God to decree that a person be righteous or wicked, or if there were to exist something in the very essence of a persons’ nature which could compel him towards a specific path, conviction, character trait or decree... how could G-d, command us through the Prophets “do this” and “do not do this”...? What place

would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?" -- Mishnah Torah, Law of Teshuvah 5:1-3

Deut. 11:29-32 So those standing on Ebal are pronouncing blessings to Mt. Gerizim and those standing on Gerizim are pronouncing curses to Mt. Ebal.

The way the Hebrew is worded it could also be taken that the Levites in the valley are facing Gerizim with blessings and then turn and face Ebal to pronounce the curses.

Ebal means "bare" meaning when you sin you are naked, not clothes with righteousness and blessing and thus will feel the full brunt and be unprotected when the curses fall upon you.

Gerizim means "cutters" and also hints of converts which could imply that when one obeys Torah they will not only be blessed but will cut down their enemies and win converts to ADONAI the One True God.

V.30 merely gives a description of where these mountains are located.

V.31-32 is a reminder once again of the importance of keeping the Torah and that their possession of the Land of Promise is contingent upon this obedience to the Torah. It is also implied that miracles and signs will accompany to remind the people it was God and not them alone who got them possession of this land.

## Deuteronomy 12

**Devarim 12:1-5** "These are the laws and right-rulings which you guard to do in the land which יהוה Elohim of your fathers is giving you to possess, all the days that you live on the soil. Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree. And you shall break down their altars, and smash their pillars, and burn their Asherim with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name out of that place. Do not do so to יהוה your Elohim,<sup>5</sup> but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter."

Idolatry is like a contagious disease that must totally be eradicated or it will spread, contaminate and kill! Verse 4 tells us not to adopt pagan rituals or customs when worshipping ADONAI. Modern day Christianity is a far cry from what it started out as in the 1<sup>st</sup> century. Today it is rife with paganistic practices and customs that it picked up from Catholicism even after Luther's Reformation.

When it comes to the Name of ADONAI the Talmud in Malkkot 22a tells us to treat ADONAI's name with utter respect and not to remove His name from any monuments. So the custom is today, that we do not treat anything that has any of the sacred names on it (and example being this paper) with disrespect. We would not toss this in the garbage, because it has the sacred name on it. If a paper or text with the sacred name written on it is no longer usable, it is treated with respect and buried.

Verse 5, speaks of the Temple Mount and the altar there where He would one day put His Name. It is said to be the same place where David and Shlomo's (Solomon's) altar was, where Avraham and Yitzach's (Isaac's) altar was, where Noach's (Noah's) built his altar after the flood, where Kayin (Cain) and Avel (Abel) built their altar, and the exact spot where Adam was formed from the ground. -- Mishnah Torah, Laws of the Holy Temple 2:1-2

Did God break His own Torah by permitting the two Temples to be destroyed? No. First of all the two Temples were destroyed by pagans and God permitted this because Israel broke The Covenant. It was destroyed once on account of Idolatry, and the second one was destroyed because of lack of brotherly love and LaShone Hara (the evil tongue). The two Temples were destroyed as an act of improving the Temple. This is permitted. This is so the 3<sup>rd</sup> and final Temple could be built and descend from HaShamayim (Heaven).

**Devarim 12:5-14 but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter. <sup>6</sup>“And there you shall take your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock. <sup>7</sup>“And there you shall eat before יהוה your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which יהוה your Elohim has blessed you. <sup>8</sup>“Do not do as we are doing here today – each one doing whatever is right in his own eyes. <sup>9</sup>“Because you have not yet entered the rest and the inheritance which יהוה your Elohim is giving you.**

<sup>10</sup>“But you shall pass over the Yarden, and shall dwell in the land which יהוה your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety. <sup>11</sup>“And it shall be, that unto the place which יהוה your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to יהוה. <sup>12</sup>“And you shall rejoice before יהוה your Elohim, you and your sons and your daughters, and your male servants and your female servants, and the Lewite who is within your gates, since he has no portion nor inheritance with you. <sup>13</sup>“Guard yourself that you do not offer your burnt offerings in every place that you see, <sup>14</sup>except in the place which יהוה chooses, in one of your tribes, there you are to offer your burnt offerings, and there you are to do all that I command you.”

One cannot sacrifice to ADONAI just any ol' place. The Torah is very specific in how we are to worship the Creator. Rav Sha'ul (Apostle Paul) says we are to do so, “In decency and in order” We just can't come before God any old way we want. There is a prescribed manner in which to do so, with respectful fear, love and awe. Many Christians have an attitude that since they are “Free in Christ” and because the “Temple curtain has been ripped in twain granting us access to the Throne room” that we can come before ADONAI in any ol' way we see fit! The Proverbs says that there is way that “seems” right unto man, but the end result is death (Prov.14:12; 16:25). Some Christians are so casual with the Holy One that they call God their “buddy” and refer to Yeshua and His Talmidim (Disciples) as “J.C. and the Boyz”. ADONAI tells us that if we are casual with Him, He will be casual with us and not in a good way (Lev. 26:23 Stone's Edition of the Tanach)!

People who think the Torah is done away with feel that every decision concerning ones service and worship to G-d ought to be “Spirit Led”. While I'll agree of the importance of the Ruach Ha Kodesh (Holy Spirit) in matters of decrement, however, one is instructed in the Torah how, when and where to worship ADONAI in a proper manner. It's not on the day of the sun god, nor on Ishtar (Easter) or Christ's-mass (Christmas). Nor is it falling backwards and flopping on the floor. Did you know every instance of pagans encountering ADONAI fell backwards, and every true believer who encountered ADONAI fell forward? This is not what I see in Christian churches today. These Christians churches that run around mooing like cows and barking like dogs and call it worship is indeed led by a spirit, just not a holy one. Don't get me wrong, I believe in tongues, and in prophecy and in praising God with dance. I believe in all the gifts of the Spirit. However, I believe also in The Torah and the instructions there in on how worship and operating in the gifts is to be carried out, which is, “In decency and in order” (I

Cor. 14:40 HRV). Because let's face it, Ha Satan has a counterfeit for everything ADONAI has out there, and you better believe Ha Satan will try and has succeeded in infiltrating the Christian church with these fakes. Yochannon said we are to test the spirits to see whether they be of God or not (I John 4:1).

Sacrificing anywhere except the Temple Mount promotes paganism where you are the priest of your own cult. After all who would instruct you on the proper way to worship ADONAI? Who would regulate your practices? After all no one at that time had a copy of the Torah except the Kohanim (Levitical Priests). Judaism does not have a Frank Sinatra mentality, "I Did it MY Way", no, not MY way, Yah's way, or No way!

V.15-16 This passage begins with telling the people that whatever clean animal they desire to eat and that is not designated and brought as a sacrifice, everyone can eat whether they are in a state of cleanness or not.

**“What is the text speaking about? If [you think that] it [is speaking] about [non-sacrificial] meat eaten to satisfy the appetite, to permit it for them without offering up any sacrificial portions, [we already have a reference to this, for Scripture] says elsewhere: “When the Lord, your God, expands your boundary... and you say, 'I will eat meat... [you may eat meat...]'” (verse 20). So what is this [verse] speaking about? It is [referring to] animals designated for holy [sacrificial] purposes that had [subsequently] become blemished, that they are to be redeemed [that is, replaced by their equivalent value in money] and they may [then] be eaten anywhere. Now one might think that [this rule applies] even if the blemish is a temporary one. Therefore, Scripture says: קָרַן -“However” [lit., “only.” This limits the permission to that of a permanent blemish]. — [Sifrei]”**

Again as in portions of Leviticus the emphasis is on the sacredness and proper treatment and disposal of the blood of a non-sacrificial animal that is to be consumed by the people. The blood is to be poured out and as stated elsewhere in the Torah the blood is to be covered up with dirt. Scientifically we know that this staves of blood borne disease and keeps wild animals from being attracted to the camp, thus endangering the people.

V.17-19 Sacrificial meat and grains that a portion of which is permitted to be eaten by the ones bringing the sacrifice must consume it at a designated Holy Place. One may not take such meats off of holy ground and taken home to be consumed by others, especially those that are in a state of ritual uncleanness.

Many Jewish commentators say the meat was permitted to be eaten in the confines of the Holy city of Jerusalem and thus these verses address pilgrims who come and sacrifice unto ADONAI. Others feel it is only within the confines of the Holy Tabernacle or Temple with Levites present and participating.

V. 20-22 This proves that although a Veganistic diet, which is 100% Kosher, when done right is better for one's health, we are divinely permitted to, and some say due to the sacrifices at times commanded to eat clean kosher meats.

When one does not live near the Tabernacle/Temple and one desire meat to eat, one may slaughter their animals from the flock or herd, those not separated and designated for sacrifice and they may slaughter properly and properly dispose of the blood and eat it where they live, outside of Jerusalem.

V. 22 Says that hunted, clean non-domesticated animals such as deer may be hunted, properly killed and slaughtered and eaten. For this to be so, the implication is, hunting by trapping so the animal can be kosherly slaughtered (throat slit) and not killed by bow or other means which hunting in such a way could potentially cause the animal to become inedible by the blood saturating the meat and unable to be drawn out due to trauma of the wound. Properly hunted and slaughtered animals may be eaten by ritually clean and unclean alike.

**Devarim 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. <sup>24</sup>“Do not eat it, you pour it on the earth like water. <sup>25</sup>“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.”

This passage deals with the prohibition of consuming blood. Today pretending or claiming to be a Vampire is very trendy. Satanism or even claiming to be a pagan is also popular. This is just a revival of paganism, all modernized, Paganism 2.0 if you will. The Torah says that blood is very sacred, and that it represents the soul of a living being. Pagan's aforesaid would drink the blood of a sacrificed human or animal, and in doing so believing to absorb the life force of that being and adding it to their own, thus making one stronger physically and spiritually. You see the word for life in this passage is not “chai” but “nefesh” meaning soul. This adds meaning to Yeshua the Messiah's death on the tree. His soul was exchanged for ours!

This passage is also referring to the gradual consumption of an animal. Pagans would for example have a cow and could not slaughter and eat it all at once and had no proper way of storage or preservation of the meat and so they would cut off and consume an animal limb by limb, bit by bit. One day they would sever one leg and eat it, the next day another limb until the animal dies and is completely consumed. Thus the animal would unnecessarily suffer greatly and dies a slow and painful death. This is cruel and strictly prohibited by Torah. Thus we ADONAI is a God of animal rights and kindness to living creatures.

V. 26 Rashi says:

**“Although you are permitted to slaughter unconsecrated animals, I did not permit you to slaughter consecrated animals and eat them in your cities without offering [them] up [on the altar]; rather, you must bring them to the Temple.”**

V.27 Rashi further says:

**“If [your sacrifices] are burnt-offerings, place the flesh and the blood on the altar [as it says: מִזְבֵּחַ-הַבָּשָׂר וְהַדָּם עַל -“the flesh and the blood on the altar of the Lord,” with respect to burnt offerings]. But if they are peace-offerings, “the blood of your sacrifices shall be poured upon the altar” first, and afterwards “you shall eat the flesh.” Our Rabbis further deduced that [the words] “However, your holy offerings... [you shall carry]” (verse 26) come to instruct us regarding consecrated animals that are outside the Land [of Israel], as well as to instruct us regarding animals that have been exchanged for other consecrated animals, and regarding the offspring of consecrated animals, that [all of] these must [also] be offered up [in Jerusalem]. — [Sifrei; Bech. 14b]”**

V.28 means we must do all things Yah’s way and not our way. When we do we will be blessed and prosper. When we don’t we will suffer curses brought upon us by our own arrogant disobedience. We should be reminded of Aarons sons who tried to worship ADONAI their own way and were killed for it.

**Deut. 13:1-5(KJV) “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve**

**them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. ”**

I believe in Apostles and Prophets, however, I do not, and will not heed nor have any respect for, or fear the voice of a so called Apostle or Prophet that does not live by the Torah. I am commanded by Torah to do so. I can't tell you how many "personal prophecies" I have been given that has come to naught. Or "prophecies given to a congregation or the whole body of Messiah that was nothing but Torahless bunk! All it was wealth, health and prosperity, or you will do this, or I've called you to do that. All of which, 1) never came to pass, and 2) wasn't Scriptural but some vague fortune teller-ish, fortune cookie message. I'm not saying Prophets can't or don't give messages of comfort and encouragement to G-d's people, Yishiyahu (Isaiah) did. But the vast majority of the Prophets, including and especially Isaiah's, messages were of chastisement, and a plea to make teshuvah (repentance). Even "New Testament" Prophecies as in the messages to the congregations in Revelation, were a mix of Good news, bad news.

I am very leery of good news and "I wanna bless you" style prophets. I have also seen "prophets" prophecy message to a church whose content came across as very controlling and cultish. Again, "test the spirits" would be in order! If it isn't backed up by Scripture, especially the Torah, pitch it!

Onkelos renders this passage with the impression that we are not to be titillated by their words and therefore be attached to and inundated with their falsehood.

This should be especially applied to some so-called Christian "prophets" who bring new age-y and feel good messages of ecumenicalism which causes one to see ADONAI and Allah as the same deity or teach something contrary to the Torah all of which would make one serve another God that is not ADONAI, but one of one's own making.

We are also to note that we are not to inquire about and attempt to resurrect old, dead pagan religions which are what many “secret societies” are based on.

Rashi says;

**“Here [Scripture] teaches you that if it is customary to worship a particular idol by some other rite, such as defecating before [Baal] Peor or casting a stone at Mercurius, this is considered its worship, and [one who performs that form of worship] is liable [to the death penalty]. However, regarding slaughtering, causing to go up in smoke, libation, and prostration, even though it is not customary [for that idol], one is liable [to the death penalty]. — [Sanh. 60b]”**

So participating in traditions that have their origins in paganism such as Easter egg hunts, kissing under the mistletoe, or dancing around a Maypole is pawned off as holiday tradition and fun, but nonetheless it is actually covert worship of a pagan deity by default whether one realizes it or not.

**Deut. 13:6-8 (KJV) If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him...”**

Tolerate no family or friend who knows you follow Yeshua and live the Torah who will say, “Have a ham sandwich.” “Bring your daughter over for the Easter egg hunt.” “You’re in bondage to traditions of men by following that Jewish stuff!” “You’re under the Law!” And other Antinomian (Anti-Torah) nonsense such as that, in attempts to get you to forsake Yeshua the Jewish Messiah, and or Torah. I have lost many of friend and family members because of my faith, because I would not bend or budge concerning the Truth. I have come too far to turn back now.

Don’t even buy, “Well the Lord revealed to me that that has been done away with and so it is okay to do such and such.” If what is being said contradicts Torah don’t accept or listen to it. God would never reveal to someone to blatantly contradict the

Torah. In such cases it is clear that that person was either hearing from themselves of a lying spirit of HaSatan.

V.9-18 These verses obviously speak of such events taking place in an independent and free Israel and by those who belong to Israel with in the rule of a Torah obedient leader with the help of a national Sanhedrin and local Beyt Din. This does not apply to us who are living in the land of exile under goyish rulers who go by a law other than Torah.

**Deut. 13:17 (KJV) And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;**

This reminds me of Achan, keeping some goodies from the battle, even when he knew God said not to. And also King Saul who kept the livestock alive when God told him through the Prophet S ADONAI, and so to keep, hide and handle them you therefore have put a curse upon yourself. Achan and his whole family were stoned to death and the Kingdom was taken from Saul and given to David.

Deuteronomy 14

**Deut. 14:1-2 (KJV) Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.**

You are Children of ADONAI, we all have a Divine Spark and Spirit from Him. We are special, set apart, and we are not to look, act, eat, dress, or adopt rituals and or customs of pagans, so as not to even be mistaken as a pagan. God wants His people to stand out, why do you think he commanded us to wear tzitzit (fringes), and to have beards, and not to cut, or brand ourselves? And yet have you noticed people who claim to be His people do exactly what He told us not to? Some Catholic monks make a bald spot on the top of their head, prohibited according to Torah. They call their leaders “father” when the Messiah said not too, not to mention they keep days and festival which have pagan origins. Some Christian bands and groups get tattoos after their salvation. We are His Temple, and just as

the physical Temple had no marks from an iron tool on it (which would have profaned it) neither should we (example: tattoo needles). Granted, some of this is done in sheer ignorance, however, much of it is done because they think that the Torah is no longer binding upon them.

### V.3-21

I Timothy 4:4-5 creates a problem for most readers. We must remember when reading the Renewed Covenant that it was written under the assumption that the reader knew the basics of Torah. So when Rav Sha'ul says "every creature," he being a Torah observant Jew, a Pharisee no less, would not even remotely think of creatures outside of the ones approved by ADONAI in Leviticus 11. Verse 43 says that if you eat anything not designated as a food source that you become an abomination to ADONAI if you eat it! Every animal has its purpose in creation. Some are scavengers, ADONAI's garbage collectors (Carnivores and Omnivores), and these are the types we are forbidden to eat, and rightly so. For example, pigs do not have sweat glands; this is why pigs wallow in mud to keep cool. Since they do not have sweat glands, they cannot rid their body of toxins like we can, so the toxins stay in their meat, and we consume that if we eat pork! Also, shrimp is the sea equivalent to the cockroach, and the crab is the sea equivalent to spiders. I saw a documentary about some primitive tribal natives in some far off jungle where the narrator tried fried tarantulas, and he said it tastes like crab. Verse 5 of I Timothy chapter 4 does NOT mean that if you pray or bless unclean food that God will "magically" take the impurities away. The physical consequences of disobeying Torah still stand. Exodus 15:26 says that if Israel keeps Torah, God will not allow the diseases of the Egyptians to come upon them. Autopsies have been performed on many Egyptian mummies, and out of all the mummies autopsied, most died of one of three diseases. These are the same top three diseases that Americans die of today. These diseases are a direct result of not keeping a kosher diet. They are:

1. Diabetes
2. Heart disease
3. Cancer

Verse 3 of I Timothy 4 gives us a little context. Some were abstaining from meat altogether and becoming vegetarians for fear of not personally knowing the source of the meat, Jew or Pagan. If the meat was served by a Jew, whether it was originally bought or received from a pagan, the buyer would know if it was kosherly slaughtered or not. If kosher and blessed, it is "set apart" and dedicated to Elohim, and made holy, regardless if it was offered to an idol or not. Many people

say that Yeshua Himself declared “all things clean”. (Mk. 7:19) That phrase in the KJV is italicized which means the translators added it for confusion... I mean clarification. So, those are not Yeshua’s words, nor his intent. Nor was Kefa (Peter’s) vision in Acts 10 permission from Elohim to disregard the dietary laws of Lev. 11. Kefa even admitted the vision concerned the inclusion of Gentiles into faith in Yeshua Ha Moshiach. (Acts 10-11)

The only conceivable reason why ADONAI would change the dietary laws is that He is a liar and *does* change, contrary to Scripture, and that He no longer loves and cares about us.

It is so sad that people are so attached to such a thing as types of “food,” that they cannot give up something so insignificant in light of HaShem’s direct and loving commands. Besides, today there are enough substitutes that one should not even miss, or make not having certain “foods” easier to deal with. For example, they have turkey bacon, lamb and veggie sausage, veggie burgers, imitation crab made from fish, etc. However, Rav Sha’ul said in **Philippians 3:19 (CJB)**, “**They are headed for destruction! Their god is the belly; they are proud of what they ought to be ashamed of, since they are concerned about things of the world.**”

Our bodies are considered the Temple of Elohim. We do not want to put anything in it that will defile it. We Jews believe Elohim has given us the divine responsibility to do all to His glory. When we eat, we elevate everything we consume to a holy status, because it is put in the Temple of Elohim and used to do His will, fulfilling commandments, and doing His Torah!

Leviticus 11, like here in Deuteronomy 14, tells us what is kosher (fit and proper) to eat and what is not. In Messianic and Natsarim movements there have been arguments regarding Rabbinic kosher versus Biblical Kosher. I am here to set the record straight where I stand on this issue.

I will not discuss what is kosher to consume and what is not, that has clearly been defined and established in the Torah itself. However what I will discuss is what deems a kosher animal kosher for consumption. Especially if you do not live in a Jewish community where kosher goods are easy to come by.

I have seen disturbing undercover footage of improper slaughtering techniques in supposed “kosher” slaughter houses. I have seen cows throats pulled out of their neck and left to kick and fearfully writhe on the floor. The point of slitting the animal’s throat from ear to ear is to:

1. Allow the animal to die in as a painless manner as possible. When the throat is slit in one smooth continuous line from ear to ear with the sharpest blade possible the animal feels minimal pain and the rush of blood is so great and fast that the animal literally passes out, as if drifting off to sleep.
2. Drain as much blood from the animals body as possible so when consumed we will not violate the commandment of consuming blood (Gen. 9:4, Lev. 17:14).

I have heard disturbing stories of Shochets (and ordained kosher butcher) whose pockets are lined with green backs pulling up in a field of cattle laying his hand on one cow and slaughter it and that act suffices for the entire herd; which means that owners can slaughter them in any way they see fit.

This is why some believing Jews had become vegetarians because they couldn't be assured of how the animal was slaughtered (Rom. 14). Some may be able to hack vegetarianism, but I cannot to the fullest degree. I do not live in a Jewish community so I cannot guarantee my meat was properly slaughtered. But I do live in a community where many people slaughter their own cattle and they do it without really knowing it the proper way. By slitting the throat, hanging it upside down and allowing all the blood to drain out of it. Most big time Gentile slaughter houses run the cattle through a series of conveyer belts where the cow is shot in the head by a bolt, left to die on the floor so the blood has time to settle and congeal in the meat before it is chopped up.

I mostly stick with chicken or fish, because Gentiles slaughter fish and chicken pretty much the same way as us Jews do. But I stay away from beef unless I know where it comes from and can reasonably know it was slaughtered properly. Nonetheless I try to salt and soak the beef overnight so as to draw out any remaining blood in the meat. If I have been lied too or what have you in this respect, then the sin be upon the one who lied to me.

In regards to meat and dairy I have no problem mixing milk with meat. The verse in question that is used to base the Orthodox prohibition of mixing milk and meat together is found in (Exd. 23:19, 34:26, Deut. 14:21) and it is not grouped in with other kosher laws. This is contextually and historically speaking of literally boiling a kid in its mother's milk, which was a pagan ritual of that time to ensure successful cattle and crops. God deems this cruel and prohibits us from doing it. In Gen.18:8 we see Avraham offers G-d and the angelic visitors milk and meat together and they have no scruples about taking it. If there was problem with it, it

would have been a good time for G-d to correct Avraham in this area of Torah observance. For all Jews believe the Torah is eternal and was orally passed down until it was “set in stone” if you will at Sinai. Now if someone wants to observe this tradition I have no problem with it and I applaud them. For in truth there are good spiritual lessons and physical health benefits that can be derived from this practice. But I will not be dogmatic on this tradition or expect anyone to be with me concerning it. So yes, I believe is such a thing as a kosher cheese burger, I’ll take that with turkey bacon by the way!

It is a good practice that no matter what appropriate meats you consume to soak them in salt over night to assure the maximum amount of blood is removed.

If you are able and want to keep Rabbinically kosher, I have no problem with that, but realize that you are keeping Scripturally kosher, but in addition taking upon man’s interpretations and extra rules regarding a kosher diet and not to impose your choice upon others who cannot for various reason keep kosher to the standards that you choose to.

**Matt. 23:1-4 Then spake Jesus to the multitude, and to his disciples. Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers.**

In the document called “The Didache” supposedly written by the Nazarene Sanhedrin to the establish halacha said this in chapter six verse three, I believes speaks of regarding keeping Rabbinically Kosher:

“Concerning food, *bear what you can*. But especially abstain from food sacrificed to idols; this is a ministry to dead gods.”

Another quick word about the Sabbath and a kosher diet.

It has been asked, if I was on a deserted island and all there was to eat was wild boar, would I do it? My answer is, No, first I would see what was keeping the boar alive!

But it is true in a life or death situation (according to the Rabbi's and Sages of blessed memory, peace be upon them), we are permitted to eat unkosher foods to sustain life, even if it is on Yom Kippur! The main rule of thumb is life over law. You must live in order to keep the commandments. So sustaining life is of the utmost importance. Same principle if I was forced to clear debris after a disaster on Shabbat, it would be a sin NOT to work in this manner on Shabbat. Life over Law.

But in all honesty many of us will never be put in a circumstance such as these, but if we are we know what to do.

V. 22-29 These verses are speaking of the tithing of the grain and wine annually and trilinearly at the Tabernacle/Temple, as well as the sacrifice of the firstlings of the flock and herd.

**“From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year's crop for last year's].” — [Sifrei] – Chumash with Rashi**

**“Thou shalt truly tithe] Meaning the second tithe which themselves were to eat, ver. 23, for there was a first tithe that was given to the Levites, out of which they paid a tenth part to the priests, Num. xviii. 24-28; Neh. x. 37, 38. Then of that which remained, the owners separated a second tithe, which they ate before the Lord the first and second year; and in the third year it was given to the Levites and to the poor, ver. 28, 29. In the fourth and fifth years it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a Sabbath to the land, and then all things were common, Exodus xxiii. 10, 11, where see the notes, See "Exod. xxiii. 11", and see Ainsworth on this verse.**

**“The Israelite set aside the second tithe throughout the year and consumed it at the annual holy festivals of God for whatever his heart desired. This means that he spent the tithe on things that enhanced his glorifying of God or added joy to the feast.” – Martin G. Collins**

If one could not sacrifice at the Temple because the animals may die or the foodstuffs spoil in transit it was permitted to take the monetary valued equivalent established by the priests and use the money as tithes as well as to spend it on expenses in a celebration feast to ADONAI.

**Verse 26. Or for strong drink] What the sikera or strong drink of the Hebrews was, see in the note on "Lev. x. 9". This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people.” – Adam Clarke's Commentary**

It should be noted here that fermented drink is not a sin to consume, only getting drunk is where the sin lies and thus one must take great care in knowing their limitations. If one cannot do this it is best to abstain from alcoholic drinks altogether.

It was important to give the Levites their rightful G-d ordained share seeing as this was their inheritance, the service of Adonai and they had no land or wealth inheritance and was solely dependent on the sacrifices of Israel. This is precisely why the sacrifices have not been done away with, but only suspended due to the destruction of the Temple and will once again resume when Messiah returns, the Temple is rebuilt and the sacrificial services reinstated under the supervision of the Melchezideckian Priest of Messiah Yeshua.

## Deuteronomy 15

V.1-11 Speaks of sacrifices and the releasing debts among Israelites and converts during the Sabbatical (Shemita) and Jubilees years. The forgiveness of debts incurred by Gentiles is not required due to the fact they do not follow Hebraic Torah Law.

The main thrust here is to keep ones heart open, soft and receptive to fellow believer's plights and when we openly give when needed and forgive when needed, it will insure one's own prosperity and security.

A Son of Belial is a selfish, fleshing sort of person who has self-serving ulterior motives to whatever he does. We are commanded not to be like that.

**“Where are we in the Sabbatical and Jubilee Year Cycle???”**

### **The Sabbatical (Shmitta) Cycle**

**Rosh HaShonah will be upon us in about 3 weeks, and lately I've been asked - where are we in the Sabbatical cycle? We are presently in the 5th year of the 7 year cycle, and about to start a 6th year this Rosh HaShanah. How do we know this?**

**For one, Modern Jewish tradition teaches us this. History also bears witness to this from several sources. Josephus said Herod invaded Jerusalem during a Shabbat Year (Antiquities 14:16:2), and said his 7th years was the Battle of Actium (Ant 15:5:2, Wars 1:19:3). So that sounds like Tishri 38BC - 37BC, Tishri 31BC - 30BC, etc., were Sabbatical**

**Years, since a Sabbath Year was in progress when he attacked that spring, so 6 years later would have been the 6th year of the 7 year cycle in Spring of 31BC. Also, 1Maccabees 6:20,49 records one for the 150th Seleucid period (164-163 BC) which comes out to an integer multiple of 7 from the record by Josephus. So Maccabees and Joseph agree.**

**Translating this to modern times, we get...**

**164-163 BC was a Sabbatical year.**

**38-37BC was a Sabbatical year**

**So was....**

**31-30 AD**

**24-23 BC**

**17-16 BC**

**10-9 BC**

**3-2 BC**

**5-6 AD**

**12-13 AD**

**19-20 AD**

**26-27 AD**

**33-34 AD**

**....**

**68-69 AD**

**.....**

**1993-1994 AD**

**2000-2001 AD**

**2007-2008 AD will be a Sabbatical year, counting 7 years either from the book of Macabees or Josephus.**

**The Talmud (Gemara Taanis 29a) tells us the temple was destroyed the year after a Shmitta, which the majority of historians put at 70AD. This also lines up with Josephus and the book of Macabees. Se we have "checkpoints" in various places from....**

**164-163 BC from the book of Macabees**

**38-37 BC from Josephus**

**68-69 AD from the Talmud**

**And all of these line up in agreement on when the 7th year are celebrated. So what about the Jubilee Year???**

**The Jubilee (Yovel) Cycle**

**Unfortunately, history is a little hazier on this one. Multiple rabbinical sources disagree on when/how to count it, and even how to apply it. One thing that the rabbis are in agreement on is that the Jubilee Year cannot be celebrated unless all 12 tribes are in the Land - otherwise - the Land cannot be returned to the tribes, which is part of what the Jubilee requirements are all about.**

**So fuzzy problem #1 is how do you count the Jubilee year? Does the count suspend when the 12 tribes are not in the Land? Or does the count continue, but remains unobservable until they return? No one knows the correct interpretation to that question. So before I address the question of when was the last one and where is the count today, the other question is - Does it matter? Because G-d may not be going by the last count anyway. Would we start counting at year 1 if the 12 tribes were to return tomorrow? Or start counting at year 50? Or what? No one knows how G-d looks at this question.**

**And no one is quite sure of where we are in the count either. The last observed Jubilee was before the Assyrian invasion. In fact, maybe even since the death of Solomon, when the two kingdoms split for all we know.**

**Rabbenu Tam (a Tosafist) writes in Talmud Gittin page 36b that the Jubilee was observed during the Second Judean Commonwealth (ended 70 C.E.). Others disagree and say that the last Jubilee observed was near the end of the First Judean Commonwealth (around 440 B.C.E). Also, see Talmud Arachin page 32b and 33a. So no one really seems to know for sure when the last Jubilee really happened.**

**Rambam (Maimonides) narrows the Talmudic idea down further by saying that the destruction of the second temple happened in the 15th year of the 9th Jubilee (yovel) period. This would have meant that 55-56 AD was a Jubilee year, going by the reckoning that the Jubilee year is always the 1st year in a 49 year cycle - that is - that the 50th year is also the 1st year of another 7 year cycle. Some people think it is an extra added year - so there's another point of differing interpretations. Using the majority reckoning, we'd conclude that if Rambam was right, the next Jubilee year would be in Tishri 2015 to Tishri 2016. Using the minority reckoning, we'd conclude that 2005-2006 is a Jubilee year - and we are in one now, which is almost ready to pass.**

**Some claim Josephus mentions a Jubilee in 27-28 AD based on a footnote that appears in book 15 chapter 9 of the writings of Josephus as published by Whiston. However, upon close inspection, Josephus did not write the footnote - it was added by the editor. So the footnote does NOT carry the weight of Josephus' ancient authority. Others have theological reasons for concluding that the first year of the Messiah's ministry must have been a Jubilee year due to the wording of the quote He read of Isaiah at the start of His ministry. While it is possible that the wording was suggesting that the first year of His ministry was a Jubilee year, it may not have been. The ambiguity of the text makes that a possible, but not required way to interpret it. If that was a Jubilee year, it would put the next one at 2036-2037 using the majority reckoning, 2027-2028 using the minority reckoning.**

**But again, I have yet to see a conclusive whether the count is suspended when the tribes are absent or merely unobservable. So no one knows for sure, and the tabulation of the Jubilee year simply is not as easy as the tabulation of the Sabbatical year, based on historic evidence.” – Yoseph Viel, [www.MessiahAlive.net](http://www.MessiahAlive.net)**

**Devarim 15:7-11** If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the YHWH thy Elohim giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the YHWH against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the YHWH thy Elohim shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

This concerns the Mitzvah (Commandment) of Charity to the poor. As we reflect on this passage let us recall the words of the Messiah concerning doing this with the right motive and heart:

**Matthew 6:2-4 (KJV)** Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

“Everybody is obligated to give charity; even one who himself is dependant on charity should give to those less fortunate than themselves.” (Gittin 7a)

“Death is stronger than anything on earth, but charity delivers from death.” (Talmud, Shabbat 156b)

So we see that Judaism places a great deal of value on the act of charity.

Rashi says, “The poor of your own city takes precedence over the poor of a different city.”

Boy, if only the American government heeded this! I’m glad we do give food to 3<sup>rd</sup> world countries and build up countries after we blow them up, but not when we have children and families right in our own neighborhoods that are hungry,

homeless, jobless and cold. This sounds like the rule of thumb for evangelism too. Remember Acts 1:8:

**Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (KJV)**

Deuteronomy 15:12-18

Allow me to quote from my commentary on Exodus chapter 21 which is a parallel passage to this one:

**“The Parashah begins with laws some would say is obsolete. However they are not in effect only because we do not live in a Torah Observant Israel under rule of a Theocracy and because we do not practice slavery here nor in Israel. More than likely these verses are dealing with slavery to pay off a debt one incurred. Kind of like having to wash dishes at a restaurant to pay for your meal after your credit cards have been rejected and you forgot to bring cold hard cash. So it is not talking about the cruel kind of Pharaoh-like slavery with beatings and the cracking of whips one normally thinks of when the word slavery is comes up. Slave is an accurate term here and not Servant, because a servant gets paid, and a slave, in this context works for nothing or to pay of a debt. The verses are very self-explanatory.**

**V.2 Is talking about a Hebrew buying a Hebrew possibly to save him from being sold to a Gentile, or to pay off a debt he owes. He is treated more as a ranch hand or a butler and not as a slave as we think of a slave during the American Slave Trade era when slaves were treated as sub-human animals, like cattle.**

**Six Years represents Six days of Creation, Six days of labor. Six years was the maximum for a Hebrew to pay off a debt no matter how large.**

**The Seventh year he goes free, representing the Sabbath rest of Creation. He is treated as what he is; a human being, a fellow Hebrew, and one made in the image of G-d. G-d rested on the Sabbath, so should the Hebrew slave in the Seventh year.**

**V.3-4 He leaves what he came in with. To show that the debt was paid and that he owes him anything such as compensation.**

**V.5-6 This shows the Hebrew slave was treated at least like a hired hand and at the most a son and not as a work horse. This was to remind them of their common ancestry as**

**Egyptian slaves. This was to show the nations that they were more humane and civil and had higher standards in treating slaves.**

**For before Yitzchak (Isaac) came along all of Avraham's wealth would have gone to Eliazer of Damesek, his most loyal trusted servant. So trusted that he was given the task of arranging His masters son's (and future heir's) marriage, and took on the task with the greatest fear and sincerity (Gen. 15:1-2, Gen. 22:1-5, Gen.24).**

*And his master shall bore his ear through with an awl (21:6)*

**Why the ear? The ear that heard at Mount Sinai "For the children of Israel are My servants" -- -yet this person went and acquired a [human] master for himself -- -that ear should be pierced. -- Rashi**

**V. 6 Some traditions say that a leather strap, earring, or something similar was put through the ear to prevent the hole from closing. Kind of like with the youth culture today with plugs, stretchers and tunnels to keep large visible holes in their lobes.**

**By doing this (V.6) the slave would become a slave to his master for life because he loves his master so much, and his relationship with him went beyond slave and master, and he has it so good there. He has room and board, Job security, maybe even ran the estate like Yosef did for Potiphar, and Eleazar did Avraham. He has acquired a family being with his master, he now has a life. When before he may have been a vagabond of sorts or in debt about ready to be imprisoned or sold to a gentile, or he may have been the only one left of his family and had no one or nothing.**

**V.6 "Judges" the Strong's Concordance #460 translates Elohim, meaning God or Judges. So if this took place in a city the master would bring his slave before the elders of the city as witnesses to witness the legally binding ceremonial act. However in cases like Avraham, he was a Bedouin and lived in the desert, then he would perform this before God and have the household servants witness the act, to show the other servants this man's loyalty to his master. This is probably so because the Torah always required 2-3 witnesses in any ceremonial or civil legal act.**

**Even though this commandment doesn't address us literally, seeing as our society has outlawed slavery.**

**But we can also draw positive principles relevant to us today in our 21<sup>st</sup> century world, namely this principle can apply to fair treatment of Employees:**

**V. 1-6 Give a departing employee his due pay cheerfully without grudge or malice; part on good terms.**

**V.4 Let him leave with what is his, benefits, severance packages, perks, things won, etc. But if they are the companies or on loan by the employer, the departing employee must give back whatever belongs to the company such as car, computer, business cards, equipment, etc.**

**V. 5 If ones contract is up and wishes and has the opportunity to do so, and loves his company, employer, benefits etc. Let him sign on and stay.**

**V. 7-10 Insures provision and fair treatment of females slaves sold most likely in order to pay a debt. If she wasn't treated as the Torah commands she would be an outcast and not cared or provided for, she would be viewed as "Bad luck and or damaged goods".**

**V.8 suggests that there be a Kinsmen Redeemer; Let her father or a close relative buy her back. This mitzvah of redeeming a Hebrew handmaid is a positive (a Thou Shalt) commandment, to be performed by family or a willing Hebrew man. Sort of, but not exactly like Ruth and Boaz (Ruth 2:18-3:18). Because this commandment was preformed and obeyed, G-d graciously allowed a gentile Moabite woman into the lineage which brought about King David and Messiah Yeshua (Matt. 1:5-16, Jer. 34:8-22).**

**V. 9-11 Treat people fairly with respect their position deserves not showing favoritism."**

Deuteronomy 15:19-23

This passage is contained in the daily prayer siddur, although the prayer siddur sites the parallel passage of Exodus 13:11-16. This is still speaking of the annual offerings presented during the three pilgrimage festivals which one is not to appear before HaShem empty handed (Duet. 16:16). By this passage we are to give God a cut off the top, the first and the best of everything we have and dedicate it to Him and His service. It also reminds us that our best is to be shared and benefited by all. We are finally reminded of the sacredness of blood and the prohibition to consume it. That life is in the blood and all life is to return back to the earth and thus also to God to whence it came.

This concludes this week's Torah portion, the 16<sup>th</sup> Chapter will be dealt with in special holiday readings or supplemental readings, as always I hope and pray you learned something new and have something to chew on in the week to come.

Shabbat Shalom and Shavuah Tov!

– Yehudah ben Shomeyr

## **RaYBaSH's Haftarah Hashings**

**Parashah #47: Re'eh "See"**

**Isa. 54:11-55:5**

**By: Yehudah ben Shomeyr**

Here again is one of the Haftarah Portions dealing with comfort that we read from after the point of Tish B'Av. We discussed in our Torah portion this week about the Scriptural definition of a slavery and the particular circumstances slaves at times found themselves in, and that it was actually a blessing to be a Hebrew enslaved to a fellow Hebrew. The Torah has very specific rules of engagement if you will, regarding the proper treatment of a slave.

**Isa. 54:17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.**

This is a Scripture I pray every most morning, and I follow it up with:

**Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**

In others words, no matter what life throws at me, no matter what circumstance I find myself in, I know in my heart of hearts that it's going to be okay, that God has my back and that it will all work out, that there is a reason for all of this. A situation in my humanity I deem as "bad" may actually be for my best, if not so what I know my Sabbath release is coming! It will all work out in the end.

**Isaiah 55:1-3 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.**

One may ask, how can one do this!?! How can one buy, eat and drink with no money!?! Well, one way is when you are a slave. When you are a slave you have no money, you are (in a Scriptural context) a slave paying off a debt, yet you are provided for. As we have seen in our Torah Portion this week, being a Hebrew slave wasn't all that bad, in had the potential to be a very good thing.

When we totally surrender and become a slave to God, we can:

**“Eat ye that which is good, and let your soul delight itself in fatness.”**

And we can:

**“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.**

What is one of the “sure mercies of David”? Yeshua the Messiah! Our Rock and our Salvation! So being a slave to God ends up literally becoming our salvation!

Shabbat Shalom and Shavuah Tov!  
-- Yehudah ben Shomeyr

### **RaYBaSH's Brit Chadashah Connections**

**Parashah # 47: Re'eh “See”**

**James 2:14-17, Matthew 19:16-22**

**By: Yehudah ben Shomeyr**

I decided to combine the Torah and Brit Chadashah portion into one commentary because it seems that the Renewed Covenant has a lot to say on the subject at hand.

This Torah Portion specifically deals with the Sabbath year when debts were canceled and slaves were freed. It also goes into the 3 pilgrimage festivals that the men of Israel were required to go to the Temple in Jerusalem; Pesach (Passover), Shavu'ot (Pentecost / Feast of Weeks), and Sukkot (Feast of Tabernacles).

Re'eh, the name of our Torah portion this week means to SEE. What does Elohim want us to SEE this week? Indeed, we think we SEE a lot of things, and we think we SEE the solutions, but we end up being blind and selfish that we fail to truly SEE what He wants us to SEE.

Many times we cry and belly ache about society's ills. We gripe about what's wrong with this and what's wrong with that. How this needs to change. What "I" would do if "I" was in charge; how this or that needs to change, etc. We can keetch (complain) all day about government and how things should be. Any societal problem today has Torah solution. You name it; crime and punishment, war, banking, real-estate, welfare, etc. G-d in His infinite wisdom has devised the ground work and rules for a virtual utopian society if followed and obeyed correctly. But as we read in the Prophets, obeying is literally easier said than done. Again and again you here Israel say, "Yes ADONAI, we will obey your Commandments." And again and again we see the Prophets rebuking Israel for disobeying the Torah and "whoring" around on Elohim. But we know that one day, Yeshua Moshieynu will come and reign, and we will have a millennial theocratic utopian society under the rule of Torah via the Messiah from the Temple Mount.

**Deut. 15:4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:**

Wow! No needy among you, no need of a welfare system? How does Elohim pull that off?

**Deut. 15:1-4 At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:**

How can we be assured of this?

**Deut. 15:5-6 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.**

We are all human, we all make dumb mistakes and dumb decisions sometimes, but wouldn't be nice to be debt free every 7 years!? Of course not doing so in order to abuse and take advantage of this Divine debt and loan program. So we see here that the banks, the debts even get a Sabbath of sorts!

**Deut. 15:7-11 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.**

How many times we do we see an infomercial about needy children and we quickly change the channel? How many times do we see someone at the church or synagogue in need and we secretly think in our hearts, "Well, I know they are just mooching!"

ADONAI doesn't expect the government to take care of the people, He expects the people to take care of the people. The government has a broad vision, they may see the big picture but they can't see or have time to mess with the fine details. That is our job. The Government may not be able to see John Doe down on his luck, but Joe Blow who lives a few doors down to him does. Its Joe Blows responsibility to get off his tuchus (butt) and do what is within his power to help him.

Didn't Yeshua Himself back this up?

**Matt. 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.**

**Matt. 10:8b ...freely ye have received, freely give.**

**Matt. 19:16-22 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.**

I could go on and harp about and quote verses about giving even to our enemies:

**Rom. 12:20-21 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.**

But why when we haven't yet mastered giving to "our own kind" if I may use that expression!?

Yeshua's brother Ya'akov (James) said:

**James 2:14-17 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.**

Now sometimes back in the "Bible Days" one can get so hard up that they may have to sell themselves into slavery. Now slavery back then is not the same as the slavery we think of during the African slave trade in the America's. No, most

slaves in Biblical times were like indentured servants or butlers, etc. whips and torture were rarely if ever in the picture. So to insure fair treatment and religious freedoms etc., a Hebrew would want to be indebted to a fellow Hebrew because they were clear cut rules of engagement if you will. Most indentured servants had it much better as such. Look at Eliezar, Father Avraham's servant. He was a foreigner, and if Isaac didn't come along Avraham's estate and fortunes would have been his! Yoseph (Joseph), in Potifar's house was like a son to him until his conniving wife blamed him of rape! So we know the relationship between the indebted and the debtor went beyond a slave and master relationship, sometimes beyond a butler and master relationship, sometimes it went to an employer, employee relationship, and if one was lucky, it went to a father and son type of relationship. So much so that the servant wanted to be a servant for life! Now that's what I call having it good!

**Deut. 15:12-18** And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

Rav Shau'l (Apostle Paul) understood this concept quite well. He never hesitated to call himself a bondservant to the LORD:

**Rom. 1:1** Paul, a servant of Yeshua Messiah...

**Titus 1:1** Paul, a servant of God, and an apostle of Yeshua Messiah...

The whole letter of Philemon was written by Rav Sha'ul on behalf of a slave to his master!

Shouldn't we have the attitude toward ADONAI H that Rav Sha'ul had?

“O ADONAI, I love you so much! I was and had nothing without You! I was headed nowhere, then You found me, You gave me a meaningful job, a roof over my head, food, and clothing. Heck, You even gave me a family! How can I leave You now? You are like a Father to me, and You treat me like a son. I want to be Your slave for life! Take me to the doorpost and pierce my ear LORD!”

Rav Sha'ul's own Rabbi, Rabbi Gamliel use to say in regards to serving God in Perkei Avot 2:4 “Treat His will as if it were your own will, so that He will treat your will as if it were His will. Nullify your will before His will, so that He will nullify the will of others before your own will.”

**Prov. 30:10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.**

When you totally allow ADONAI to “own” you, He's got you back! You can count on it! You not only become a slave, but a son!

**Prov. 17:2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.**

**Prov. 29:21 He that delicately bringeth up his servant from a child shall have him become [his] son at the length.**

Today in our modern Western society the idea of slavery, submission, being a servant is so repulsive to us. We are so drunk and in a selfish stupor going on about our “individual rights” that we care nothing for the “other guy”.

Oh ADONAI, teach us what it means to submit to You, to be a slave to You! When we become a slave to ADONAI we end up seeing clearly the other guy.

**Deut. 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the YHWH thy Elohim redeemed thee: therefore I command thee this thing to day.**

ADONAI, Please allow this selfless message consume our hearts so that we take action and truly become your slave today, In Yeshua's name, Ameyn!

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr