

Parshat Re'eh ראה

"See"

Torah Portion:

Torah Deut.11:26 - 16:17

Haftarah Portion:

Haftarah - Isaiah 54:11 - 55:5

We also read the portions found "missing" within Eikev-Re'eh-Shoftim-Ke Teizei : **Isaiah 51:4-11 and Isaiah 52:13 - 53:12**

Brit Chadashah Portion:

John 7:37-52

(We also read 1John ch4)

We often read surrounding N.T. scripture because it is such a blessing to do so.

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Deuteronomy 11:26 "Behold [ראה], I set before you this day a blessing and a curse:"

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Note that there is a "missing"* Haftarah portion between Parashat Eikev and Parashat Re'eh:

Rabbinical Judaism leaves this out because **Isaiah 53** so clearly speaks of Messiah Yeshua/Jesus Christ. In other words, they choose not to see. However, even this "choosing" *may* indeed be a part of the blindness that YHVH has placed on them (see Romans ch.11). At any rate...we -through God's grace- don't skip this portion.

"Missing" blessing: **Haftarah portion:**

[Isaiah 51:4 - 54:10](#) (Isa. 51.12 - 52:12 is the Haftarah for next week's Parashat Shoftim.

"Missing" blessing **Brit Chadashah Portion:**

1 John 4

* On "missing" portions:

Eikev Haftarah Portion: Isaiah 49:14 - 51:3

"Missing" Haftarah **between Eikev and Re'eh:** Isa. 51:4 - 54:10*

Re'eh Haftarah Portion: Isaiah 54:11 - 55:5

Shoftim Haftarah portion: Isaiah 51:12-52:12

"Missing" Haftarah **between Shoftim and Ke Teitzei:** Isa. 52:13 - 53:12

Ke Teitzei Haftarah portion: Isaiah 54:1 - 10

*Shoftim covers Isa. 51:12 - 52:12, Ke Teitzei covers Isa. 54:1-10, leaving only **51:4-11** ("missing" between Eikev and Ke Teitzei) and **Isa.52:13-15, 53:1-12** "missing" overall between these portions. "Omitted" is probably more correct than "missing". **Why do the Rabbis omit these portions, particularly Isaiah chapter 53? Why do "Messianics" follow the Rabbis?**

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**John Parsons @ [www.hebrew4christians.com](http://www.hebrew4christians.com)** explains that the Sanctuary is in the heart of the believer: [http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Re\\_ah/re\\_ah.html](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Re_ah/re_ah.html)

This aligns with:

**Matthew 4:17** From then the Jesus began to-be-preaching and to-be-saying, YOU-be-repenting; for the kingdom of-the heavens has-drawn-near-and-is-still-near.

**For context:**

**Matthew 4:11** Then the devil is-letting him be, and behold, angels came-near and were-ministering to-him.

v12 But **the Jesus** having-heard that John was-given-over, he-retired into the Galilee:

v13 And having-left-behind the Nazareth, having-come he-resided with-reference-to Capernaum, the (one) beside-the-sea, in territories of-Zebulon and Naphtali,

v14 In-order-that the-(thing) having-been-said through Isaiah the prophet might-be-fulfilled, saying,

v15 Land of-Zebulon, and land of-Naphtali, way of-sea across of-the Jordan, **Galilee of-the Gentiles,**

v16 The people namely-the (one) sitting in darkness saw great light, and to-the (ones) sitting in country and shadow of-death, Light rose to-them.

v17 From then **the Jesus** began to-be-preaching and to-be-saying, YOU-be-repenting; for the kingdom of-the heavens has-drawn-near-and-is-still-near.

"Seeing" through the "dark glass/mirrors"; The Temple (HIERON), and Sanctuary (NAOS), are distinct in the Greek....The Sanctuary (NAOS) is the "heart part" of the entire Temple (HIERON)....

**The sanctuary is the Holy Place and the Holy of Holies, AND the Sanctuary of the God, YHVH, has *moved or changed* through and in four locations;**

1. on the "Mercy Seat" in the Holy of Holies in the Wilderness Tabernacle (Leviticus 16:2)
2. on the "Mercy Seat" in the Holy of Holies in the 1st Temple (2 Chronicles 7:1-2, 1Kings 9:3)
3. in Jesus (John 2:21, John.10:30, Colossians 2:9, John1:14)
4. in believers (Matt.27:51, Hebrews 4:3, Hebrews 10:20, **1Cor.3:16**, John 14:23, Eph.5:30-32)

**Torah Portion: Deut.11:26 - 16:11**

*See: A blessing and a curse...*

We are to choose the blessing...

But note **Deuteronomy 12:9** "for ye are not as yet come to the rest and to the inheritance, which Jehovah thy God giveth thee.

vs10 "But when ye go over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety,

vs11 "then it shall come to pass that to the place which Jehovah your God shall choose, to cause his name to dwell there (your heart!) , thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto Jehovah.

NOW see/hear/shema - that at this time, since Yeshua "*began to-be-preaching and to-be-saying, YOU-be-repenting; for the kingdom of-the heavens has-drawn-near-and-is-still-near*", this rest is NEAR you...just trust to cross the Jordan...

**Hebrews 4:3** For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet-of-the works having-been-come-to-pass from casting-down-of-(a)-world.

Cont. **Deuteronomy 12:12** "And ye shall rejoice before Jehovah your God, ye, and your sons, and your daughters, and your menservants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you."

Perhaps this speaks of "the first shall be last, the last shall be first" and in that speaks of His Grace going both ways. Don't be high minded...Romans 11:12, 25,26 "**How much more their fullness**"

vs11 "choose" again shows YHVH's lovingkindness; It is His Choice that prevails, not ours. We are a fickle lot, God is not. Jesus said that he personally chose Judas, and Jesus said he had lost none that God had given him...

**It is God's choice to "to cause his name to dwell there" ( this is in your heart!)**

**John 14:23** The Jesus answered and said to-him, If anyone might-be-cherishing me, he-will-keep my word, and my Father will-cherish him, and we-will-come to him, and we-shall-make abode beside him.

"he-will-keep"

- again we see this statement of fact....If you love Jesus, you WILL in fact keep His Word.

GRACEFULLY – Within 1 Jn.2:1 we read: "if someone might-sin, we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one)."

Isaiah 16:2 & 5 shows that a singular sacrifice would (future) suffice for the Passover, conforming with Exodus 12:6b "And the whole assembly of the congregation of Israel shall kill IT at even". This points to the "**redemption-back**" (Romans 3:25-26) found in the shed blood of the Lamb of God, Yeshua the Messiah.

Consider ~ lovingkindness~

**Zechariah 9:11** As for thee also, because of **the blood of thy covenant** I have set free thy prisoners from the pit wherein is no water.

So again, at the Jordan crossing....

It appears from Zech. 9:11 that - possibly - those separated from Abraham's bosom by a vast gulf, such as the rich man was separated from Lazarus, have been "set free", i.e. they can cross the Jordan (that vast gulf, or better chasm, of trust. See Apol.39 pp19-20. Note that scripture does not say the rich man was in "hell".). However, it is ONLY through Jesus that a person can come into the presence of YHVH, hence the souls under the altar (*In John's day @Rev 6:9*) are not in "sight" of the throne as those who washed their stoles in the blood of the Lamb (Rev.7:14).

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**What does YHVH not see?** The Haftarah portion illustrates...

**Haftarah** - Isaiah 54:11 - 55:5

**Jesus is King of Kings..**

**Stage Set 1:**

**Isaiah 54:5**

*For thy Maker is thy husband;*

*Jehovah of hosts is his name:*

*and the Holy One of Israel is thy Redeemer;*

*the God of the whole earth shall he be called.*

*Amen.*

**Set 2:**

**Isaiah 54:11** O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires.

vs12 And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

vs13 And all thy children shall be taught of Jehovah; and great shall be the peace of thy children.

vs14 **In righteousness shalt thou be established:** thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

**"In righteousness shalt thou be established"** - This also points to the future righteousness of YHVH Yeshua, not a self-righteousness (that is, not from "doing" works of the Law).

We don't have to **look** far to **see** this: ← aha! "look" and "see" in a single use, in context. *Note that there is a difference...*

**Revelation 1:12** And I-turned-around to-be-**looking**-at the voice, one-who was-speaking with me; and having-turned-around I-**saw** seven lampstands made-of-gold,  
"to-be-looking-at" - βλέπειν *blepein* G991 - **to look, observe**  
"I-saw" - εἶδον *eidon* G1492 – **to perceive, understand**

**Matthew 13:14** And upon them is-being-filled-up the prophecy of-Isaiah, namely-the- (one) saying, In-hearing YOU-will-hear, and by-no-means might-YOU-perceive; and **looking** [βλέποντες G991] YOU-will-**look** [βλέψετε G991], and by-no-means might-YOU-**see** [ιδέτε | ἴδητε | aor act subj 2 pl. G1492].

**Matthew 13:17** For amen I-am-saying to-YOU, that many prophets and just-(ones) desired to-**see** [ιδεῖν G1492] what-(things) YOU-are-**looking-at** [βλέπετε G991], and they-**saw** [εἶδον G1492] not; and to-hear what-(things) YOU-are-hearing, and they-heard not.

**Isaiah 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 Jehovah, and **their righteousness which is of me, saith Jehovah.**

Isaiah 55:1 invites us to drink of the springs of Yeshua (@Havdalah we read @Isa.12:2-3)

**Isaiah 55:1** 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.

vs2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

vs3 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.

vs4 Behold, **I have given him for a witness to the peoples, a leader and commander to the peoples.**

vs5 Behold, **thou shalt call a nation that thou knowest not;** and a **nation** that knew not thee shall run unto thee, because **of Jehovah thy God,** and for **the Holy One of Israel;** for he hath glorified thee. ("nation" from singular גֹּיִם goy H1471 not from אֲרָצוֹת pl. *goyim*)

vs6 Seek ye Jehovah while he may be found; call ye upon him while he is near:

"thou shalt call a nation that thou knowest not" - as Jesus knows ALL nations, this may not refer to him. This may be speaking of King David; witness, leader, commander. However, certainly both Jesus and David know Israel, so this may also speak of the *singular* nation/tribe of Christians. (?)

**See? Re'eh See!**

**Yeshua is King of Kings...**

**Next, the New Testament "portion"...**

**Brit Chadashah - John 7:37-52; 1John 4**

**John 7:37** But in the last day namely-the great (one) of-the feast **the Jesus** had-stood, and **he-cried saying**, If someone might-be-thirsting, let-him-be-coming to me and let-him-be-drinking. This is saying that the spiritual water comes from Jesus.

v38 **The (one) trusting with-reference-to me**, according-as the scripture said, rivers of-living water **will-flow** out-of his belly.

**Understand that this is speaking of a scripture, where in the scripture said of Jesus in a Messianic prophecy, that "rivers of-living water will-flow out-of his, (i.e. the Messiah's) belly." This is not saying that living water flows out of believers. It is saying that the spiritual water comes from Jesus (vs37).** There is some debate as to which scripture vs38 refers to...

**Isaiah 44:1 (ASV)** Yet now hear, O Jacob my servant, and Israel, who I have chosen: 2 **Thus saith Jehovah that made thee**, and formed thee from the womb [LXX: κοιλίας *koilias*, "belly"], who will help thee: Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen.

3 **For I will pour water upon him (i.e. the Messiah) that is thirsty, and** streams upon the dry ground (i.e. Israel); **I will pour my Spirit upon thy seed (i.e. the Messiah), and** my blessing upon thine offspring (i.e. Israel): 4 **and** they (?) shall spring up among the grass, as willows by the watercourses. 5 One shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel.

6 **Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God.**

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, let them declare. 8 Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any.

**Isaiah 55:1** 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**.

**Proverbs 4:23 (RSV)** Keep your **heart** with all vigilance; for from it **flow the springs of life**.

**1 Corinthians 3:9** For we-are fellow-workers of God; (a) farm of-God, **YOU-are (a) building of-God**.

**1 Corinthians 3:16** "Are YOU not knowing absolutely that **YOU are the sanctuary** [ναός – *naos*] of the God, and the spirit of God is dwelling [οἰκεῖ – *oikei*] **in YOU?**"

**2 Corinthians 1:21** But the (one) making us firm with **YOU with-reference-to Messiah and having-consecrated us (is) God**,

v22 The (one) also having-sealed us for-himself and **having-given the down-payment of-the Spirit in our hearts**.

Thanks to a [brother Ray](https://hermeneutics.stackexchange.com/a/315) for this explanation: <https://hermeneutics.stackexchange.com/a/315>

*"A few points to make here.*

*As you noted, the Greek here is a bit slightly ambiguous and could go either way. For the purpose of your question, we are assuming a particular reading, so I will avoid that discussion here.*

*But let's back up a bit, and see the whole quote:*

*On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" (John 7:37-38 ESV)*

*Consider that ancient Greek has no punctuation, and take this quote as a whole. Parsing it differently, you can see this rendered*

*"If anyone thirsts, let him come to me and drink, whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'"*

*That is, "whoever" is referring to him who thirsts ("if anyone thirsts, let him come"), and the water is coming from Jesus ("let him come to me and drink"). Then the Scripture is not saying water will come from the believer but instead from Jesus.*

*And, indeed this seems more plausible. Several passages teach similarly, but before looking at them more closely, it's necessary to take a step back further yet.*

*Verse 37 refers to a feast, but one has to go all the way back to verse 2 to see that this is referring to the Feast of Booths (a.k.a Feast of Tabernacles). Though this feast was instituted in Leviticus, it was more often than not honored in the breach. One instance when it was celebrated, however, was during the rebuilding of Jerusalem under Ezra and Nehemiah.*

*Beginning in Nehemiah 8:13 and continuing through Nehemiah 9, we see the Feast of Booths celebration taking place, and those present honored God by remembering what he had done for them. Several times in this prayer, the priests remembered God's provision for them from the rock that Moses struck to brought forth water (see Exodus 17:6):*

*You gave them bread from heaven for their hunger and brought water for them out of the rock for their thirst, and you told them to go in to possess the land that you had sworn to give them. (Nehemiah 9:15 ESV)*

*So then, flowing water has been connected to the Feast of Booths before; and this is not the last word that Scripture says about this rock from which water sprang either--in 1 Cor. 10:4, Paul explains it always was from Christ that the water sprung:*

*For they drank from the spiritual Rock that followed them, and the Rock was Christ.*

*So then, Christ to be the source of water flowing for the thirsty is no new thing at all--he was the source for Israelites in the Exodus as he is for all who believe in him.*

*This theme of water flows throughout the Bible, including those passages mentioned by @Richard. He has already dealt with those, so I will not rehash that specifically, except to note that (as Richard did) these verses refer to the source of living water as God, which is more consistent with understanding the source in John 7:38 to be Christ rather than the believer.*

*Additionally, as @JackDouglas has pointed out, Ezekiel 47 refers to water flowing from within the temple, which would be at least awkward if the source of water is the believer. Again, consider Jesus. If the temple is the meeting place between God and man, Jesus is the ultimate meeting place between God and man--the temple par excellence. It is natural for him to be equated with the temple, and the source of water in Ezekiel 47."*

Another Web Gem:

**Jesus, the Source of Living Water, Extends an Invitation to All Who Thirst**

*"despite the claims of some contemporary ministers, believers do not mediate the Spirit to others"*

<https://www.biblegateway.com/resources/commentaries/IVP-NT/John/Jesus-Source-Living-Water-All>

**Cont. John 7:39** But this he-said concerning the Spirit which the (ones) trusting with-reference-to him were-being-**about to-be-taking**; for (the) Holy Spirit not-yet, because the Jesus was not-as-yet glorified.

The "waters out of his belly" is the Holy Spirit which was not given yet - not till Pentecost.

v40 Many therefore out-of the crowd, having-heard the word, were-saying, This (one) is truly the prophet.

v41 Others were-saying, **This (one) is the Messiah**. But others were-saying, For out-of the Galilee is the Messiah coming?

v42 Said NOT the scripture, that out-of the seed of-David, and from Bethlehem of-the village where-in-which David was, the Messiah is-coming?

v43 Therefore there-came-to-be (a) split in the crowd because-of him.

So this split shows that they did not yet have the Holy Spirit to discern even who Jesus was- they were not yet drinking from the living waters of Jesus...

v44 But some out-of them were-willing to-arrest him, BUT not-one cast-on the hands upon him.

v45 The officers therefore went to the chief-priests and Pharisees, and those said to-them, Because-of-what led-YOU him not?

v46 The officers answered, Never (a) MAN spoke thus as this MAN.

v47 The Pharisees therefore answered to-them, Have-YOU yourselves also been-led-astray-and-are-still-being-led-astray?

v48 Has anyone out-of the rulers trusted with-reference-to him, or out-of the Pharisees?

v49 BUT this crowd namely-the one-not coming-to-know the law are (ones)-thoroughly-cursed-against.

v50 Nicodemus is-saying to-them, the (one) having-come to-him of-night, being one out-of them,

v51 Is our law judging the MAN, unless it (might) formerly heard from him, and it-might-come-to-know what he-is-doing?

v52 They answered and said to-him, Are-you yourself also out-of the Galilee? You-search and note, that (a) prophet has not been-raised-and-is-still-(not)-raised out-of the Galilee.

#### 1John 4

v1 Cherished (ones), **YOU-be not trusting every spirit, BUT YOU-be-proving the spirits** if they-are out-of the God, because many false-prophets have-gone-out-and-still-go-out into the world.

v2 In this YOU-be-coming-to-know the Spirit of-the God: **Every spirit which is-confessing Jesus Messiah having-come-and-is-come in flesh is out-of the God,**



v3 And **every spirit which is not confessing the Jesus Messiah having-come-and-is-come in flesh is not out-of the God, and this is the (spirit) of-the antichrist, which YOU-have-heard-and-still-hear that it-is-coming, and now is already in the world.**

v4 YOU yourselves-are out-of the God, little-children, and YOU-have-had-and-still-have-victory-over them, because **greater is the (one) in YOU** than the (one) in the world.

v5 They themselves-are out-of the world; because-of this they-are-speaking out-of the world and the world is-hearing of-them.

v6 We ourselves are out-of the God; the (one) coming-to-know the God is hearing of-us, (one) who is not out-of the God is not hearing of-us. Out-of this we-are-coming-to-know the Spirit of-the truth and the spirit of-the leading- astray.

v7 Cherished (ones), let-us-be-cherishing one-another, because **the charity is out-of the God**, and every (one) cherishing has-been-and-is-begotten out-of the God and he-is-coming-to-know the God.

v8 The (one) not cherishing did not come-to-know the God, because the God is charity.

v9 In this the charity of-the God was-manifested in us, because **the God has-dispatched-and-is (completing?)-the-dispatch of-his son namely-the only-begotten into the world in-order-that we-might-live through him.**

v10 In this is **the charity**, not that we ourselves-cherished the God, BUT that he himself-cherished us and he-dispatched his son (a) propitiation concerning our sins.

v11 Cherished (ones), if thus the God cherished us, we ourselves also are-being-indebted to-be-cherishing one-another.

v12 And-not-one at-any-time has-beheld-and-still-beholds God; if we-might-be-cherishing one-another, the God is-remaining in us and his charity is having-been-and-is-still-made-perfect in us.

v13 in this we-are-coming-to-know that **we-are-remaining in him and he in us**, because he-has-given-and-still-is-giving to-us out-of his Spirit.

v14 And we ourselves have-beheld-and-still-behold and we-are-bearing-witness that **the Father has-dispatched-and-is (completing?)-the-dispatch-of the son savior of-the world.**

Note the color coding here: a **saved world** and an **unsaved world**. The difference is **Jesus in your world**.

v15 **Who if he-might-confess that Jesus is the son of-the God, the God is-remaining in him and he in the God.**

v16 And we ourselves-have-come-to-know-and-still-know and **we-have-trusted-and-still-trust** the charity which the God is-having in us. The God is charity, and the (one) remaining in the charity he-is-remaining in the God and the God is-remaining in him.

v17 in this the charity has-been-and-still-is-made-perfect with us, in-order-that we-might-be-having **boldness-of-speech in the day of-the judgement**, because according-as that-(one) is even we ourselves are in this world.

v18 Fear is not in the charity, BUT the perfect charity is-casting the fear without, because **the fear is-having punishment**, but the (one) **fearing-for-himself has-not-been-and-is-not-made-perfect in the charity.**

**For the love of God...**

cont. 1John 4:19 **We ourselves-are-cherishing, because he himself first cherished us.**

Not because of anything we did or do...

v20 If someone might-say, that I-am-cherishing the God, and he-might-be-hating his brother, he-is (a) liar; for the (one) not cherishing his brother whom he-has-seen-and-still-sees, he-is not being-able to-be-cherishing the God whom he-has not seen-and-still-does not see..

v21 **And we-are-having this commandment from him, in-order-that the (one) cherishing the God he-is also cherishing his brother.**

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### **Remembering what Moses said:**

**Deuteronomy 12:32** What thing soever I command you, that shall ye observe to do: **thou shalt not add thereto, nor diminish from it.**

**Deuteronomy 18:** Jehovah thy God **will raise up** unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye **shall** (future) hearken;

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**Psalm 69:4** They that hate me **\*without a cause** are more than the hairs of my head: They that would cut me off, being mine enemies wrongfully, are mighty: That which I took not away I have to restore.

*\*without a cause-* חִנָּאָם *chinnâm*, khin-nawm'; from H2580; gratis, i.e. devoid of cost, reason or advantage:—without a cause (cost, wages), causeless, to cost nothing, free(-ly), innocent, for nothing (nought), in vain. - *gratuitously*

## Missing Haftarah

### With Hatred, Historically Hidden from Jews by Rabbinical Judaism

**Isaiah 51:4** Attend unto me, O my people; and give ear unto me, O my nation: for **a law shall go forth from me** [i.e. the law of the New Covenant], and I will establish **my justice** for a light of the peoples.

**Jeremiah 31:31** Behold, **the days come**, saith **Jehovah**, that **I will make a new covenant** (ברית חדשה:) **with the house of Israel, and with the house of Judah:**

vs32 **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which **my covenant** they brake, although **I was a husband** unto them, saith **Jehovah**.

vs33 But this is **the covenant** that **I will make** with the house of Israel **after those days**, saith **Jehovah**: **I will put my law in their inward parts, and in their heart will I write it;** and **I will be their God**, and they shall be **my people**:

vs34 and **they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me**, from *the least* of them unto *the greatest* of them, saith **Jehovah**: for **I will forgive their iniquity, and their sin will I remember no more**.

Cont. **Isaiah 51:5** My righteousness is near, **my salvation** [יְשׁוּעָה? H3468] **is gone forth**, and **mine arms** [זְרֹעַי H2220 *singular - arm*] shall judge the peoples; **the isles** shall wait for me, and **on mine arm** [זְרֹעַי H2220] **shall they trust**.

[Gentile Christians trust in **Yeshua - the arm of YHVH**].

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but **my salvation** [יְשׁוּעָתִי H3444] shall be for ever, and **my righteousness shall not be abolished**.

7 Harken unto me, ye that know righteousness, **the people in whose heart is my law**; fear ye not the reproach of men, neither be ye dismayed at their revilings. 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool; but **my righteousness** shall be for ever, and my **salvation** [יְשׁוּעָתִי H3444] unto all generations.

9 Awake, awake, put on strength, **O arm of Jehovah** (the arm of YHVH is the Messiah); awake, as in the days of old, the generations of ancient times. Is it not **thou** that didst cut Rahab in pieces, that didst pierce the monster? 10 Is it not **thou** that driedst up the sea, the waters of the great deep; that madest the depths of the sea a way for the redeemed to pass over? 11 And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away.

**Isaiah 52:13** Behold [הִנֵּה *hinneh* H2009], **my servant** shall deal wisely, **he** shall be exalted and lifted up, and shall be very high.

14 Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men),

15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see [רָאָה from רָאָה *ra'ah* H7200]; and that which they had not heard [שָׁמְעוּ from שָׁמַע *shama* H8085] shall they understand.

**Isaiah 53:1-12 ASV** - 1 **Who hath believed our message? and to whom hath the arm of Jehovah been revealed?**

Jump to: [The Arm of Jehovah](#) *link on this scroll* ↓

[www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#the\\_Arm\\_of\\_Jehovah](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#the_Arm_of_Jehovah)

**Yeshua/Jesus is the Arm of Jehovah.**

2 For **he** grew up before **him** as a tender plant, and as a **root** out of a dry ground: **he** hath no form nor comeliness; and when we see **him**, there is no beauty that we should desire **him**.

Jesus is the Savior, *the life giving root* and kindred of David (Rev.22:16).

3 **He** was despised, and rejected of men; **a man** of sorrows, and acquainted with grief: and as one from whom men hide their face **he** was despised; and we esteemed **him** not. 4 **Surely he hath borne our griefs, and carried our sorrows;** yet we did esteem **him** stricken, smitten of God, and afflicted. 5 But **he** was wounded for our transgressions, **he** was bruised for our iniquities; the chastisement of our peace was upon **him**; and with **his** stripes we are healed. 6 **All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.** 7 **He** was oppressed, yet when **he** was afflicted **he** opened not **his** mouth; **as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.** 8 By oppression and judgment **he** was taken away; and as for **his** generation, who among them considered that **he** was cut off out of the land of the living for the transgression of my people to whom the stroke was due? 9 And they made **his** grave with the wicked, and with a rich man in **his** death; although **he** had done no violence, neither was any deceit in **his** mouth. 10 Yet it pleased Jehovah to bruise **him**; **he** hath put **him** to grief: when thou shalt make **his** soul an offering for sin, **he** shall see **his** seed, **he** shall prolong **his** days, and the pleasure of Jehovah shall prosper in **his** hand. 11 **He** shall see of the travail of **his** soul, and shall be satisfied: by the knowledge of **himself** shall my righteous servant justify **many**; and **he** shall bear their iniquities. 12 Therefore will **I** divide **him** a portion with the great, and **he** shall divide the spoil with the strong; because **he** poured out **his** soul unto death, and was numbered with the transgressors: yet **he** bare the sin of many, and made intercession for the transgressors.

This totals about **46 masculine pronouns referring to both Jehovah the Son and Jehovah the Father.** While there are different ways of looking at whether the “he/his/him” refers to the Father or to The Son, but **understand that Jesus said “I and the Father are one” @Jn.10:30.**

Of a certainty, then, the Jews are looking at HIM-HE-HIMSELF-HIS, they are not seeing HIM. (Yet! But just wait for Romans ch 11!)

~~~~~  
Re'eh

Put to the Death to the Torah/Law???

<http://www.haemet.org/downloads/styled-36/index.html>

good read if the links are still functional

<https://www.facebook.com/#!/notes/haemet-ministries/can-you-take-torah-too-far/665340916829278>

Sha'ul tried to teach the importance of becoming the spiritual man, but he is constantly maligned and accused of being a lawbreaker and teaching against Torah. It IS difficult for people to get past their flesh and think in a spiritual way...very difficult.

Romans 7:4-6

4 So my brothers, you also were put to death to the Torah through the body of Messiah, for you to become another's, the One who was raised from the dead, that we should bear fruit to Elohim. 5 For when we were in the flesh, the passions of sins, through the Torah, were working in our members to bear fruit to death. 6 But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.

*Does this mean that we are released from Torah? Of course not! It means **Torah becomes a part of us. It is written on our hearts and in our minds** so that obedience to the Word of YHVH is a natural occurrence.*

Of necessity **to define and understand what spiritual adultery is**, Romans 7:1-6

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.

v3 So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.

v4 So-that, my brothers, YOU yourselves also were-put-to-death to-the law through the body of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;

v6 But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness-of-spirit and not in-oldness of-letter.

& see *Devarim portion*

Torah Portion

Deuteronomy 15:4 Howbeit there shall be no poor with thee (for Jehovah will (future) surely bless thee in the land which Jehovah thy God giveth thee for an inheritance to possess it), 5 **if** only thou diligently hearken unto **the voice of Jehovah thy God**, to observe to do all this commandment which I command thee this day. 6 For Jehovah thy God **will** bless thee, as he promised thee: and thou **shalt** lend unto many nations, but thou **shalt** not borrow; and thou **shalt** rule over many nations, but they **shall** not rule over thee.

7 **If there be with thee a poor man, one of thy brethren**, within any of thy gates in thy land which Jehovah thy God giveth thee, **thou shalt not harden thy heart, nor shut thy hand from thy poor brother**; 8 but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. 9 **Beware that there be not a base thought in thy heart**, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto Jehovah against thee, and it be sin unto thee. 10 Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing Jehovah thy God will bless thee in all thy work, and in all that thou putteth thy hand unto. 11 **For the poor will never cease out of the land: therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land.**

12 If thy brother, a **Hebrew** man, or a **Hebrew** woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

*

The blood is the soul.

Deuteronomy 12:23 Only be sure that thou eat not the blood: for the blood is the life [הַנֶּפֶשׁ ha-naphesh – *the soul*]; and thou shalt not eat **the life** [הַנֶּפֶשׁ ha-nepesh - *the soul*] with **the flesh** [הַבָּשָׂר].

God breathed LIVES into Adam, and he became a living soul...

Genesis 2:7 And Jehovah God formed man [הָאָדָם ha-adam; LXX: τὸν ἄνθρωπον *ton-anthrōpon*, the mankind] of the dust of the ground, and breathed [וַיִּפְתַּח] into his nostrils the breath [וַיְנַשְׁמַת] of **life lives** [חַיִּים, CHAIM, *plural*]; and man [הָאָדָם ha-adam; LXX: ὁ ἄνθρωπος *ho anthrōpos*, the mankind] became a living [חַיָּה CHAIYAH, H2416] soul [נֶפֶשׁ H3515].

All life began/begins in Adam...

a bookmark!

front:



tell
me
again
about
His
Love



"But I myself am-living no-more, but Messiah is-living in me; but which I-am now living in flesh, I-am-living in trust, the (trust) of-the son of-the God namely-the (one) having-cherished me and having-given-over himself in-behalf-of me. I-am not disre-garding the favor of-the God; for if righteousness (is) through law so Messiah died-off gratuitously."

back:

And he-made us (a) kingdom, **priests to his God** and Father, **to-him the glory** and the might with-reference-to the ages-of-the ages: Amen.

Rev.1:6

Are-YOU not know-ing-absolutely that **YOU-are (the) sanctuary of-God and the Spirit of-the God is-dwelling in YOU?**

1Cor.3:16

Or read-YOU not **in the law**, that on-the sabbaths the priests in the temple are-profaning the sabbath, and they-are guiltless?

Matt.12:5

For the son of-the man **is Jehovah** also of-the sabbath.

Matt.12:8

For we, the (ones) having-trusted, **are-going-in into the rest**, according-as he-has-said-and-still-says: As I-swore in my wrath; **if they-will-go-in into my rest**; and-yet **of-the works** having-been-come-to-pass from casting-down of-(a)-world.

Heb.4:3

Shabbat Shalom!

These should print out in MS-Publisher, although you will need to adjust the page set-up:

click - File -Page Setup -

Printer & Paper - select horizontal

Layout - select Custom

Change Copies Per Sheet -

select Print Multiple Copies Per Sheet,
side margin .7 (then change the back to .8)

top margin .5

horizontal gap .4

vertical gap .5

Print side one, change side margin, print side two...
prints 6 bookmarks front and back, you cut out with scissors
then laminate with packaging tape!

~~~~~

On any given day, Antipas ("against-all") may show up.

If he is "against-all", then nobody likes Antipas. (i.e. not a fun job)

*So you want to dance the night away?*

That is, even if it makes you feel really-really good, is your dancing really from the Light?

Do you really want to be the dancing queen?

[Dance Fever](#)

by R.H. Mount

*There certainly can be a good spiritual aspect to a physical dance...*

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