

Parashah #46

(Updated for 8.20.11)

Ekev ~ עקב ~ Because

Torah: D'varim/Deuteronomy 7:12~11:25

Haftarah: Yesha'yahu/Isaiah 49:14~51:3

B'rit Hadashah: Mattit'yahu/Matthew 4:1-11;

Luke 4:1-13; Ya'akov/James 5:7-11

Our Torah portion this week, (eh-kehv) *Ekev*, meaning *because*, also means *heel*. My first thought was, “Weird!!!” because my mind went to the back part of my foot, the heel, and it just didn’t seem to fit. When I started contemplating the word “because” and how it might tie in with “heel”, it began to fit. When something happens “because of” a situation, it could have happened as “a result of” a situation or “on the heel of” a situation. So now I can make some sense of it meaning “heel” also. Hope I didn’t make this as clear as mud to you!

This Parashah is a continuation of Moshe encouraging (Ahm Yis-rah-el) *Am Yisra'el/people of Israel* to not only keep Torah in their hearts but to obey the mitzvot which Yehovah, their God gave to them.

CHAPTER 7

Verse 12 says “Because you are listening to these rulings, keeping and obeying them” or “. . . if you harken . . . observe and perform them” (depending on your translation). The word “harken”, as most of us know, comes from the Hebrew word *Shema*, which means *to hear, to listen, to obey*. It isn’t enough for us to just hear them. We **must** also **listen** to them and we **must** also **obey** them.

The word *keep* is from the Hebrew word (show-mehr) *shomer*, which means *to keep, to guard*. We should **guard** these instructions and **keep** them from being profaned. These are not merely regulations for the Hebrews, but are directives for **all** peoples from our Heavenly Father and should be considered holy and treated as such. Remember, a mixed multitude came out of (Mitz-rah-yeem) *Mitzrayim/Egypt*! For that matter, **Revelation 7:9** indicates there will be a huge crowd, too large for anyone to count, from every nation, tribe, people and language. Sounds like a mixed multitude in the last days as well! Also, **Yirme'yahu/Jeremiah 16:14-15** tells us there will be a Greater Exodus in the last days. According to Adonai, the day will come when people will no longer talk about the exodus from Egypt but will, instead, expound on those who will be going to The Promised Land, in the End Times.

One more Hebrew lesson: the word *do* is from the Hebrew word (ah-**sah**) *asah*, which means *to do, to keep, to observe, to perform*. These (mish-pah-**teem**) *mishpatim/regulations* must become part of our daily lives, ingrained in us so they are inseparable from any part of our lives as much as breathing or eating or sleeping.

In **verses 13-15** listen to these promises, Moshe says will come from HaShem in the Promised Land!!!

- He will love you
- . . . bless you
- . . . increase your numbers
- . . . bless the fruit of your body
- . . . bless the fruit of your ground
 - Grain
 - Wine
 - Olive Oil
 - Cattle
 - Sheep
- . . . blessed more than all other peoples
- . . . no sterile male or female among you
- . . . the same with your livestock
- . . . will remove all illness from you
- . . . will not afflict with any of Egypt's dreadful diseases
- . . . will lay them on those who hate you

As I read over those, I thought of Gush Katif in the Gaza Strip. Families moved there when it was little more than a dry and barren land. Because of their obedience, The Almighty greatly blessed them and made the land productive. And now, after the expulsion in 2005, the land is no longer productive. HmMMM, imagine that!!!

Gosh! Could the above blessings be prophetic as well as historic? Yehovah tells us through **Yasha'yahu/Isaiah 46:10** "At the beginning I announce the end, proclaim in advance things not yet done." and **Sha'ul/Paul** concurs in **1st Corinthian 10:11** "These things happened to them as prefigurative historical events, and they were written down as a warning to us who are living in the (ah-kha-reet hah-yah-meem) *acharit-hayamim/the end of the days*" (the last days).

Very implicit instructions are given to **B'nei Israel/Children of Israel** in **verse 16**.

- "You are to devour all the peoples Yehovah your God hands over to you . . .
- Show them no pity
- And do not serve their gods, because that will become a trap for you." (ya mean like sun worship day, easter, christmas, and other pagan holidays???)

Verse 22 says "Yehovah your God will expel those nations ahead of you little by little; you can't put an end to them all at once, or the wild animals will become too numerous for you." I derive a lot of peace from this verse. This spoke very loudly to me. The Holy One doesn't always defeat our enemies all at once but little by little. Our challenges will be taken care of gradually so the aftermath won't be so overwhelming.

Reading the commentary in my Chumash, in part it says “. . . if all the nations were to be routed or flee immediately, vast stretches of The Land would be unpopulated and open to uncontrolled habitation by wild beasts, many of them dangerous.”

Oh my goodness!!! Do you remember last week when we talked about idols and the Buddha in my friend’s house? I even said I was sure it wasn’t worshiped but it made me uncomfortable anyway. The next couple of verses certainly address the matter!

Moshe tells *B’nei Isra’el/the children of Israel* after they have destroyed their enemy they are to burn up **completely** the carved statues of the enemy’s gods. Furthermore, don’t be greedy for the silver and gold on them, don’t take it with you, you will be trapped by it. (verse 25). Chapter 7 ends with very explicit instructions concerning those idols (verse 26).

- Don’t bring something abhorrent into your house
- You will be cursed if you do
- Detest it completely
- Loathe it utterly
- It is set apart for destruction

While all of these verses (12-26) are historic, for those who are Torah Pursuant today, they are prophetic as well. I believe The Holy One will do the same for His Torah Pursuant children as He did for the children of Israel **IF** (that’s such a big, little word . . . pun intended) we are obedient to His Torah. If we are not willing to live by His commands, then He will see us as stiffnecked rebels and we will not inherit what He has for us.

CHAPTER 8

Here is yet another reminder in verse 1 to obey all the mitzvot so you will . . .

*Live

*Increase in numbers

*Enter & possess The Land

Then verse 2 indicates the forty-year experience *B’midbar/in the Wilderness* proves The Holy One supplies all the needs of those who follow Him and are obedient to Him and His Torah.

Here we find some very familiar words. We heard *Yeshua Ha Mashiach/Jesus the Messiah* use them when He was tempted by (Ha Sah-tahn) *HaSatan/Satan* in **Mattit’yahu/Matthew 4:4** and **Luke 4:4**. These were first given here in **verse 3**. It is important for us to know Yeshua overcame the enemy by quoting scripture to him AND the only scripture available was TORAH!!! In fact, Yeshua quoted *D’varim/Deuteronomy* more than any other book of Torah.

One commentary explains this (verse 3) to be a messianic application. “Yeshua is the Bread from Heaven, the Divine Word which proceeds from the Father. We do not live by the sustenance of this world alone, but by Messiah, the Bread of Life.”

Apparently a lot of teachers think the only thing women do is shop, so they give women a hard time concerning verse 4. “Your garment did not wear out and your feet did not swell, these forty years.” It was quite miraculous for clothing to last 40 years without wearing out. Just think about it, in the desert, perspiration and harsh use. Beyond that, think about it! The children’s clothes grew as they grew, as well as their shoes! What a blessing!!!

Verse 8 lists the seven foods The Land is praised for:

- Wheat
- Barley
- Grapes
- Figs
- Pomegranates
- olive oil and
- honey

The word used here for “honey” was actually date-honey. When dates are left in the sun, the juice oozes from them and resembles honey. “Honey” refers not only to bees’ honey but every manner of very sweet food.

The assurance of abundant food is covered in verse 9 as well as mention of natural minerals . . . “a land where stones contain iron and the hills can be mined for copper.”

Verse 10 is one of my favorite verses: “. . . you will eat, and be satisfied and bless Yehovah, your God”. We are commanded to recite the grace **after** meals. Why not thank Him after you are full? In Christian homes it is traditional to offer a prayer of thanksgiving before meals. It is traditional to bless God for the food He has provided before partaking of it. We can read about Yeshua keeping this tradition several times in the Gospels. Sometimes Christians refer to this as “blessing the food” but according to scripture the food is not blessed, our Abba Father is blessed for providing the food. Besides, if you are eating according to The Almighty’s plan, it is already blessed and if you’re not eating according to His plan, it doesn’t do any good to ask Him to bless it because He won’t! What He has declared “not food” is **NOT** food (Vayikra / Leviticus 11) I don’t care how hard you pray over it!!!

I really like verses 11-17. It is an admonition most would do well to remember. What we have attained in our lives is a blessing from HaShem. As verse 18 says “. . . it is He who is giving you the power to get wealth . . .” I remember the first time I heard this quoted. It was in a prosperity message. Not one word was mentioned about confirming The Holy One’s covenant nor was anything said about obeying His mitzvot. I am SO blessed to be learning the entire truth of Torah!!! Remember, text taken out of context is pretext.

Again, I believe the above verses (11-17) are both prophetic and historic. During these latter days, I believe our Heavenly Father will bring us out of the land where we have been slaves to

this world's system. He will lead us through a vast and fearsome land, with poisonous snakes, scorpions and waterless, thirsty ground. He will bring us water out of flint rock and will feed us manna in the desert, humbling and testing us (refining us) for His kingdom. Never will we be able to say we did this of ourselves but only by the outstretched arm of Yehovah. Oh, by the way, **Yirme'yahu/Jeremiah 16:14-16** confirms this prophecy.

The closing admonition in **verses 19-20** is very clear! **This admonition is as relevant today as it was then.** “If you forget Yehovah your God, follow other gods and serve and worship them, I am warning you in advance today you will certainly perish. You will perish just like the nations Yehovah is causing to perish ahead of you, because you will not have heeded the voice of Yehovah your God.” W ☺ W!!!! Let us have ears to hear what the voice of The Almighty is saying!!!!

CHAPTER 9

Again, in **verse 1**, Moshe reminds Israel to cross the *Yarden/Jordan* and dispossess nations greater and stronger than they. He continues to encourage them saying The Almighty will go ahead of them “as a devouring fire (**verse 3**); He will destroy them and bring them down before you.”

“Don't think to yourself, after your God has pushed them out ahead of you, ‘It is to reward my righteousness Yehovah has brought me in to take possession of this land . . . It is not because of your righteousness or because your heart is so upright. You go in to take possession of their land, . . . to punish the wickedness of these nations . . . and also to confirm the word which Yehovah swore to your ancestors, Avraham, Yitz'chak and Ya'akov’.” (**Verses 4 & 5**)

Moshe earnestly warns Israel against feeling self-righteous. He warns them not to attribute their successes to themselves. He tells them, “it is not because of your righteousness that Yehovah your God is giving you this good land to possess, for you are a stubborn people” (**verse 6**). Were it not for Moshe's intercession and atonement on their behalf, Israel would not have survived the journey from *Mitzrayim/Egypt*. They had Moshe to thank for their deliverance. Furthermore, Moshe reminded them The Almighty was giving them the land of Canaan to fulfill His covenant obligations to the Patriarchs. In the same way, if Yeshua were not interceding on our behalf, we would not survive this journey either!

We need to consider this same warning. There are always blessings for obedience and consequences and/or punishments for disobedience. It would be **stupid** for us to assume our righteousness amounts to anything.

It is important to remember, Yeshua said He and the Father are One (**Yochanan/John 10:30**) and **NOTHING** the Father commanded has been done away with. As a matter of fact, *Ya'akov / James*, Yeshua's half-brother said in **Ya'akov/James 4:12**, “There is but one Giver of Torah; He is also the Judge, with the power to deliver (save) and to destroy.” It is time for us to stop

rebelling and learn to obey His mitzvot. Also, *Ya'akov/James* said in **Ya'akov/James 2:10**, if you break one commandment (like #4) you become guilty of breaking them all. **Yochanan Alef/1st John 3:4** defines sin for us. "Everyone who keeps sinning is violating Torah – indeed, sin is violation of Torah." There are some who think the magic words they said once upon a time, whether at an altar or elsewhere, give them a license to sin. Again, **Yirme'yahu/Jeremiah 16:19** speaks to us . . . "Our fathers have inherited lies . . ." It is time to get serious! The days are drawing short!!!

The remainder of Chapter 9 is the double admonition "Remember, don't forget"; the positive and negative, concerning their experiences of . . .

- The Tablets
- The Golden Calf
- Tav'erah
- Massah
- Kivrot-HaTa'avah
- Kadesh-Barnea

"You've been rebelling against Yehovah from the day I first knew you!" (**verse 24**)

CHAPTER 10

Verse 5 says Moshe descended from the mountain and placed the Tablets in the Ark, which he had made and they remained there. I found some really interesting commentary available in the Stone Edition of the Artscroll Chumash:

- At the end of the 40 days of prayer, Moshe was instructed by HaShem to prepare new tablets on which He would inscribe the Ten Declarations again. This commentary says God had Moshe make a wooden Ark to hold these tablets as well as the shards of the broken ones and this Ark would be used until the permanent Ark of the Tabernacle was built.
- One of the Sages cited one view that after the permanent Ark was made, the broken Tablets were left in this wooden Ark, and it was the one which accompanied the nation into battle. However, another one noted the majority opinion is the two Arks were never in simultaneous use. Both the whole and the broken Tablets were kept in the wooden Ark; after the Tabernacle was ready, both sets of Tablets were transferred to the permanent Ark and the wooden Ark was hidden."

As I have said before, Rabbinical commentary is interesting but I can find no scripture to back up the statements about "shards of the broken ones".

Verses 12 & 13 tell us AGAIN, all The Holy One asks from us is . . .

- To fear Yehovah
- Follow all His ways
- Love Him
- Serve Him with all your heart

- Serve Him with all your being
- Obey, for your own good, His mitzvot and rulings

Verse 15 is SO powerful! “Only Yehovah took enough pleasure in your ancestors to love them and choose their descendants after them – yourselves – above all peoples, as He still does today.” “Therefore, (**verse 16**), circumcise the foreskin of your heart and don’t be stiffnecked any longer!”

Moshe told the *B’nei Isra’el/Children of Israel* to circumcise their hearts. That’s a strange image! Circumcision refers to removal of the foreskin. What does it mean to “circumcise your heart”? In verse 16 Moshe compared an uncircumcised heart with a stiff neck. A stiff neck is a biblical idiom which refers to pride and stubbornness. A person with a stiff neck is not flexible. He does not make his will suppliant to The Almighty’s instruction.

Yirme’yahu/Jeremiah 4:3-4 says an uncircumcised heart is compared to hard, fallow soil which cannot be cultivated because it has not been plowed. “Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to Yehovah and remove the foreskins of your heart.” This passage from Yirme’yahu/Jeremiah can be compared to the Master’s parable of the sower who cast seed on four different types of soil. The seed which fell on the unplowed soil did not take root. The seed which fell among the thorns was choked out. In scripture, the heart represents the seat of one’s will. The Word of God cannot bear fruit or even take root in that heart.

A person with an uncircumcised heart is a person whose flesh (physical inclinations) dictates his will. A person with a circumcised heart is one whose flesh has been removed from his will, allowing the Spirit of The Holy One to direct the will. Circumcise your heart” is a phrase usually attributed to *Sha’ul/Paul* in the *B’rit Hadashah / New Testament* but here it is in the Original Covenant confirming again the B’rit Hadashah is a **Renewed Covenant** NOT a new one.

“Therefore, you are to love the foreigner, since you were foreigners in the land of Egypt (**verse 19**). The Artscroll Chumash had an interesting commentary on this verse. The word “convert” is used instead of foreigner but I believe we can appreciate what this has to say anyway.

- “Although a convert is included in the commandment to love one’s fellow Jews, God’s love for the convert is especially great because he voluntarily accepted upon himself the yoke of the commandments. Because of this, the Torah added a new commandment – to love a convert (*Ramban, Sefer HaMitzvot Asseh 207*)”. [NOTE: This is a quote taken from the ORAL Torah not the WRITTEN Torah. The difference between the two is another teaching in and of itself!!!!]
- Another one of the Sages broadens this commandment to include all strangers, such as a newcomer to a neighborhood, a new student in a school, or a new employee.

In **verse 20** Moshe says “You shall fear Yehovah your God; you shall serve Him and cling to Him . . .” The word “cling” used here is the same word used in **B’resheet/Genesis 2:24** when it says “a man shall leave his father and his mother, and shall “cleave” to his wife, and they shall become on flesh.” In Hebrew, the word is (dah-**bahk**) *dabak*, which means to **cling, cleave, stick to, be joined together, follow closely**.

Hassidic Judaism believes by “clinging” to one’s “rebbe” (a familiar term for rabbi or spiritual leader), one is brought into union with the rebbe. Because the rebbe is in union with The Holy One, the disciple is also elevated into union with The Almighty by virtue of their connection. In the same way, our Rebbe, Yeshua, taught us to cling to Yehovah. We must cling to Yeshua (**Yochanan/John 15:1-7**) and by clinging to Him, we cling to God. “When that day comes, you will know that I am united with My Father and you with Me, and I with you.” (**Yochanan/John 14:20**) In the Messianic interpretation, the *mitzvah/commandment* to “cling to God” can be fulfilled by clinging to *Yeshua HaMashiach/Jesus the Messiah*.

Verse 21 says “He is your praise and He is your G~d, who has done for you these great and awesome things . . .” HaShem should be the sole recipient of our praise! According to the commentary in the Stone Edition Chumash, to other nations, He is the Master of the heavenly forces and controls their destinies. However He is a personal God to Israel, for He hears their prayers and even shares their suffering. (**Psalms 91:15**)

CHAPTER 11

“ . . .you are to love Yehovah your God . . .” (**verse 1**) This isn’t the first time Moshe has told Israel this. He told them the very same thing in **D’varim/Deuteronomy 6:5**. But he repeated it often (**D’varim/Deuteronomy 11:13; 11:22; 13:3**) because love and fear are the foundational pillars of a relationship with Him.

Continuing in **verse 1**, “. . . and always obey His . . .

- Commission
- Regulations
- Rulings
- Mitzvot”

As I see it, obedience to The Almighty’s commissions, regulations, rulings and mitzvot is what gave them the . . .

- Strength to go in
- Ability to cross over
- Power to take possession
- Power to conquer

. . . AND it is the same for us today! Obedience to our Abba Father’s directions will give us the strength, ability and power to achieve His purposes for our lives! Especially with the approaching (ah-kha-reet hah-yah-meem) *acharit hayamim/last days*!

According to **verse 10**, *HaAretz/The Land* was nothing like *Mitzrayim/Egypt*. Even though Goshen was the choicest part of Egypt, it depended entirely on the overflow of the Nile River, which only irrigated the low lying areas. The rest of the farmland, especially the vegetable gardens had to be irrigated by hand (i.e. people had to bring water on foot). Whereas, HaShem provides water for the crops by raining on the mountains and the valleys, which is very clearly under God's control. "It is a land Yehovah your God cares for. The eyes of Yehovah your God are always on it, from the beginning of the year to the end of the year" (**verse 12**).

The Sages believe **verses 18-21** are the second passage of the "*Shema*" and they should be recited together in the morning and at night.

- **Verse 18** gives instructions for wearing the phylactery and tefillin.
- **Verse 19** gives the instructions about **how** and **when** we are to teach these words to our children.
- In **verse 20** we have the instructions for **where** the Mezuzah is to be placed on the door-frames and on the gates of our home.
- **Verse 21** tells "**why**" . . . "so you and your children will live long in the land Yehovah swore to your ancestors He would give them for as long as there is sky above the earth."

Both **verses 20 & 21** are written on the parchment which is placed inside the Mezuzah. Additionally, on the outside of the Mezuzah there is, almost always, the Hebrew letter (sheen) *Shin*, which looks something like an English "W". The *Shin* represents one of the names of God, Shaddai. The Hebrew letters which spell this name are *Shin* (sh-שׁ), *Dalet* (d-ד) and *Yod* (y-י)" and are an acronym for (show-mehr, d'lah-tay, Ishra-el) *Shomer D'latei Yisrael*, which means *Guardian of the Gates of Israel*.

Our Parashah ends with **verses 24 & 25** and I want to address **verse 24**. "Wherever the sole of your foot steps will be yours; your territory will extend from the desert to the L'vanon and from the Euphrates River to the Western Sea." The commentary in the Chumash states the borders given in **B'midbar/Numbers 34:1-12** were nowhere near the Euphrates River. Those were the borders of the generation who entered The Land and here, Moshe is looking ahead to the coming of *HaMashiach/the Messiah*, when the Euphrates will be the border of the Land. Additionally, the western sea (literally "the rear") refers to the Mediterranean Sea. However, in the Tanakh, the directions are visualized as if one is facing to the east. Therefore . . .

- The north is often called "left"
- The south is called "right"
- The east is "front"

- The west, the direction of the Mediterranean Sea, is the “rear”.

Somehow, this made a lot of sense to me. When outside of the Land, we face the East when we are praying for Israel. We also know Yeshua will “split the **Eastern** sky” when He returns. Therefore, the East has precedence over the other directions!

Ekev ~ עקב ~ Because

Haftarah: Yesha'yahu/Isaiah 49:14~51:3

Yesha'yahu/Isaiah 49:14 reads, “But Tziyon says, ‘Yehovah has abandoned me, Yehovah has forgotten me.’” I’m sure there are many in Israel today who feel/believe they have been abandoned, especially those . . .

- deported from Gaza in 2005 (and were still living in stucco card-board houses when we were there in November 2008)
- removed from their “Peace House” in Hebron in 2008
- and those who have been evicted from their homes in 2009
- as well as the many settlements which are being uprooted now!
- (I’m sure there are more . . . these are the ones which stick out in my mind!!!)

Unfortunately, according to scripture, these deportations will continue throughout Judah and even from half of Jerusalem. This is supposed to be the “Roadmap for Peace”, for crying out loud! In my opinion, it is straight from the pit of hell. BUT our Abba Father will use it to fulfill His promises to all Israel.

This Haftarah is from selected verses in *Yesha'yahu/Isaiah* which includes the phrase “light to the nations”, the privileged position The Holy One chose for Israel and made them His emissary to mankind. As we know, the Israelites would fall from their spiritual pinnacle and would be exiled among the nations, where they would wonder if all was lost and whether their destiny had been discarded in the trash-can of history.

The Haftarah begins with Israel grieving. The exile seems to prove The Holy One has abandoned her and the covenant of Sinai has been annulled. Yehovah responds to this quite lovingly and movingly. Zion (Israel) and Jerusalem will adorn themselves again with their scattered children. (It is happening this very day, as hundreds are making (ah-lee-**ah**) *aliyah/return to Israel!*) Abba goes on to say exile alone does not break the bond between Him and Israel. Where is your document of divorce? Where is the bill of sale attesting He sold you to some creditor? (**50:1**) He goes on to say they brought these things on themselves through sin!

Yesha'yahu says he does not feel despair regardless of the blows and humiliations, for he knows the Heavenly Father will not let him be destroyed and the redemption will come to pass. So he pleads with his fellow countrymen, his neighbors, to remember they are the children of Abraham and Sarah, and The Holy One will comfort them. His goal is their return and we see his goal met when they begin listening to him and quit rebelling (50:5).

Our Haftarah ends with one of the great lyrical verses in Scripture and the assurance that wasteland will turn to Eden and mourning into joyous song! (51:3-4)

Ekev ~ עָקַב ~ Because

**B'rit Hadashah: Mattit'yahu/Matthew 4:1-11;
Luke 4:1-13; Ya'akov/James 5:7-11**

Mattit'yahu/Matthew 4:1-11 Yeshua, led by the *Ruach HaKodesh/Holy Spirit* into the wilderness for forty days and nights, is tempted by HaSatan. Yeshua answers with quotes from the Torah, **D'varim/Deuteronomy 8:3**, “Man does not live on bread alone, but on every word that comes from the mouth of Yehovah.” Then HaSatan uses scripture from **Psalms 91** to tempt Yeshua further, to which Yeshua replies, **from D'varim/Deuteronomy 6:3** “Worship Yehovah your God and serve only Him.” (That one is from last week’s Torah Portion, remember?)

The Jewish New Testament Commentary by David H. Stern has some interesting notes concerning these passages.

In **verse 4**, most translations use “Scripture” or “it is written” where the Complete Jewish Bible and the Hebrew Bible uses “The (Tah-nahk) Tanakh”. This word is an acronym formed from the first letters of the three parts of the Hebrew Bible ~ TNK:

1. Torah (Toe-rah ~ Teaching)
 - The Five Books of *Moshe/Moses*, also known as the Pentateuch . . .
 1. Genesis/B'reshet
 2. Exodus/Sh'mot
 3. Leviticus/Vayikra
 4. Numbers/B'midbar
 5. D'varim/Deuteronomy
2. N'vi'im (N've-eem ~ Prophets)
 - The historical books (Nevi'im Rishonim/Early Prophets)
 - Y'hoshua/Joshua
 - Shof'tim/Judges
 - Sh'mu'el/Samuel
 - Sh'mu'el Alef/1st Samuel
 - Sh'mu'el Bet/2nd Samuel

- M'lakhim/Kings
 - M'lakhim Alef/1st Kings
 - M'lakhim Bet/2nd Kings
 - The three Major Prophets (Nevi'im Acharonim/Later Prophets)
 1. Yesha'yahu/Isaiah
 2. Yirmeyahu/Jeremiah
 3. Yechezk'el/Ezekiel
 - The twelve Minor Prophets (Shneim-'Asar/The Twelve)
 1. Hoshea/Hosea
 2. Yo'el/Joel
 3. 'Amos/Amos
 4. 'Ovadya/Obadiah
 5. Yonah/Jonah
 6. Mikhah/Micah
 7. Nachum/Nahum
 8. Havakuk/Habakkuk
 9. Tz'fanyah/Zephaniah
 10. Hagai/Haggai
 11. Z'kharyah/Zechariah
 12. Mal'akhi/Malachi
3. K'tuvim (K'too-veem ~ Writings)
- Tehillim/Psalms
 - Mishlei/Proverbs
 - Iyov/Job
 - The Five Megillot/scrolls
 1. Shir-HaShirim/Song of Songs – Song of Solomon
 2. Rut/Ruth
 3. Eikhah/Lamentations
 4. Kohelet/Ecclesiastes
 5. Ester/Esther
 - Dani'el/Daniel
 - 'Ezra/Ezra
 - Nechemyah/Nehemiah
 - Divrei-HaYamim/Chronicles
 - Divrei-HaYamim Alef/1st Chronicles
 - Divrei-HaYamim Bet/2nd Chronicles

It is said when HaSatan tempted Yeshua in the wilderness, he tempted Him in three categories of temptation. (1st John2:15-17):

1. The desires of the old nature
2. The desires of the eyes

3. and the pretensions of life.

Satan had already used these same three kinds of temptations in (Gahn Eh-dehn) *Gan Eden / Garden of Eden*.

1. “When the woman saw the tree was good for food” (desires of the flesh)
2. “And it was a delight to the eyes” (desires of the eyes)
3. “And a tree to be desired to make one wise” (pretensions of life) “she took of the fruit and ate” (**Genesis 3:6**)

The difference is “the first man” did not resist (Hah-Sah-tahn) *HaSatan/Satan/the Adversary* but “the last man” did. Yeshua, showing the power of the Word of God, in resisting HaSatan quotes the Torah in answer to all three temptations . . .

- **D’varim/Deuteronomy 8:3** (desires of the flesh)
- **D’varim/Deuteronomy 6:16** (desires of the eyes)
- **D’varim/Deuteronomy 6:13** (pretensions of life)

But HaSatan, “the inventor of the lie” (**Yochanan/John 8:44**) can misuse Scripture to deceive – **Psalm 91:11-12**.

Luke 4:1-13 Essentially, these verses are Luke’s version of what we read in **Matthew 4:1-11**.

Ya’akov/James 5:7-11 *Ya’akov/James* has a message for the Ten Tribes which have been scattered and encourages them to be patient for the Lord’s return much like a farmer is patient for the “fruit of the earth” until it receives “the fall and spring rains” which is a parallel to **D’varim/Deuteronomy 11:14**.

This “fruit of the earth” quotation is taken from the *b’rakhah/blessing* said before eating berries or vegetables. “Blessed are you, Yehovah our God, King of the universe, Creator of the fruit of the earth.” “The fall and spring rains”, are called in the Hebrew Bible, respectively, (yo-reh) *yoreh* and (mahl-kosh) *malkosh*. This reference is to the pattern of climate in Israel, where the bulk of the rainfall comes between November and March. Substantial rains in October (the *yoreh/fall*) and April (the *malkosh/spring*) are rare, but they are of great benefit to the crops.

The designated Psalm for this Torah portion is: Psalm 75

Next week's lesson: Parashah #47

Re'eh ~ ראה ~ See/Look at/Behold/Perceive/Consider

Torah: D'varim/Deuteronomy 11:26~16:17

Haftarah: Yesha'yahu/Isaiah 54:11~55:5

B'rit Hadashah: 1st Corinthians 5:9-13; Yochanan Aleph/1st John 4:1-6

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim

The giving of Torah happened at one specific time, but the receiving of Torah happens all the time, in every generation.

Meir Alter, the Gerer Rebbe

Organize yourselves into classes for the study of Torah, since it can best be acquired in association with others.

Talmud: Berkot 63b

Shavuah tov (have a good week)!!!