

MISHPACHAH BEIT MIDRASH

An Introduction to the Parashat HaShavuah

(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

K'doshim

(You Shall Be Holy)



By Tony Robinson

—THE FAMILY HOUSE OF STUDY— EXAMINING THE PARASHAT HASHAVUAH BY THEMATIC ANALYSIS

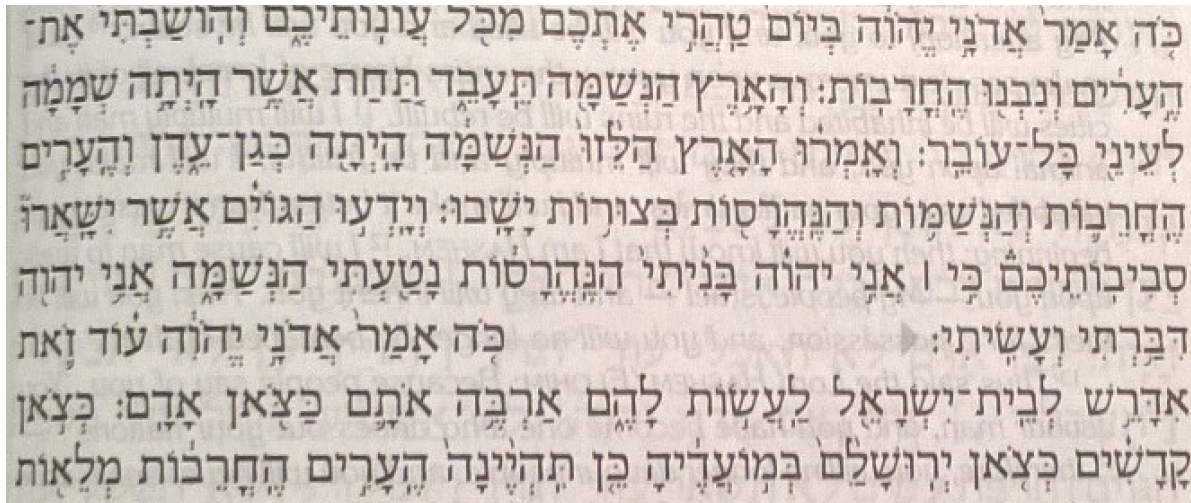
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

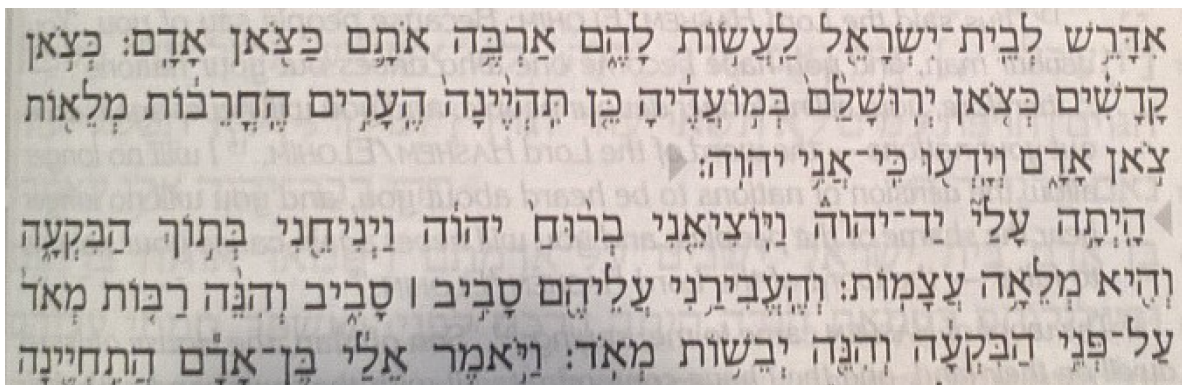
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are *VERY* important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately *SEE* that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



—Parashat HaShavuah—

קדושים

K'doshim

(You Shall Be Holy)

Vayikra 19:1-20:27

(Leviticus 19:1-20:27)

This Week's Parshiot

- 1 Leviticus 19:1-22 פ
- 2 Leviticus 19:23-32 ט
- 3 Leviticus 19:33-37 פ
- 4 Leviticus 20:1-27 פ

UNDERSTANDING THE PARSHA

[Leviticus 19:1-37](#)

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

- I. Let's start by looking at the first Parsha P'tuchah in this sidra (portion).
- A. Read [Leviticus 19:1-22](#). What phrases are repeated many times?⁸ Do you see any pattern pertaining to the usage of these terms?⁹ Therefore, it seems as if the first eighteen verses divide into two groups based on the usage of the phrases mentioned above. Read through the commandments in Leviticus 19:1-11. Is there some theme that relates these verses as far as the type of relationship they are describing? In other words, a particular type of relationship is being addressed here. Who are the individuals involved?¹⁰ Most of the commandments in this section, 1) observe the Shabbat, 2) turn from idols, 3) proper offerings and 4) using Adonai's name in vain, deal with the vertical relationship between Adonai and man. Thematically, who are the individuals involved in the

commandments of Leviticus 19:11-22?¹¹ Most of the commandments in this section, 1) do not steal, 2) lying, 3) cheating, 4) compensation, and stumbling blocks, etc., deal with the horizontal relationships between men. Now put on your thinking caps. Can you think of another passage of Scripture that is thematically related to Leviticus 19:1-18? Let me help you. The first half of the commandments pertain to the relationship between Adonai and man, the second half of the commandments pertain to the relationships between men. Ring any bell?¹² Thematically, we can see that Moses used the Ten Commandments as a basis or template for this discourse. We can find a parallel to every one of the Ten Commandments! Remember, the first five of the Ten Commandments basically deal with the relationship between Adonai and man, whereas the second five deal primarily with the relationships between men! This is not the last time that this will happen. So keep your thematic eyes open as we continue through the Torah!

- B. We have stated that Leviticus 19:1-11 primarily deals with commandments between Adonai and man. We've seen that the phrase, *I am YHVH your God*, is neatly divided between these two sections. Now read [Leviticus 19:9-10](#). Why are these commandments, which deal with the relationships between men (feeding the poor and the proselyte), listed in the first half, which primarily contain commandments regarding the relationship between Adonai and man? To answer this question, we need to compare and contrast the actual type of the relationships described here. Leviticus 19:11-18 describes our normal day-to-day dealings with people. The implication is that these people are equal to us in status. However, Leviticus 19:9-10 refers to the relationship between an Israelite and two specific groups of people—the poor and the convert. Can you guess why these commandments concerning the poor and the convert are listed in the section primarily dealing with commands between Adonai and man?¹³
- C. Notice that the last *I am YHVH* occurs in Leviticus 19:18. Read Leviticus 19:19-22. Do you notice a transition here? The Torah switches from commandments directly related to the Ten Commandments (Leviticus 19:1-18) to two commandments pertaining to mixtures (Leviticus 19:19-22). Leviticus 19:19 deals with forbidden mixtures among animals, agriculture and clothing. Leviticus 19:20-22 is difficult to understand and explain.¹⁴
 1. Since the topic changes between Leviticus 19:18-19, verse 18 should be very important. It is the closing “bookend” on the subject of commandments regulating the relationships between Adonai and man and between men. Based on the preceding analysis, I propose to you that the phrase “you shall love your neighbor as yourself,” is a summary statement of Leviticus 19:11-18.
 2. What general theme do you think Leviticus 19:19-22 teaches?¹⁵

In Summary

Remember, one of our primary goals in thematic analysis is to determine the unique theme associated with each Parsha. So how do we determine one unique theme for this Parsha P'tuchah (Leviticus 19:1-22)? It must take into account the transition from Leviticus 19:1-18 (where the topic is thematically linked to the Ten Commandments) to Leviticus 19:19-22 (where the topic appears to be the theme of separation). Before reading my answer, try to come up with a theme of your own which captures both parts of this Parsha ([answer](#)).¹⁶ This Parsha P'tuchah serves as an excellent example of how

the Torah thematically links two concepts. Once you understand that *each Parsha has one unique theme*, then you know the various topics within the Parsha should be thematically related to each other—even though they may appear to be divergent topics! In this example, the law of forbidden mixtures is clearly and definitely thematically connected to keeping the Ten Commandments.

SEARCHING THE PARSHIOT

Objective—Learn how to 1) uncover the theme of a passage, 2) relate them to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

The Law of Kil'ayim (Forbidden Mixtures)

- I. Let's discuss Leviticus 19:19-22 again, paying particular attention to Leviticus 19:19. Basically, the Torah commands us that certain items not be mixed. We have already seen above that the law of forbidden mixtures is thematically related to keeping Adonai's commandments. Why is this so, and what is the deeper meaning behind this teaching?
 - A. Taken at its most basic level of understanding, the law of forbidden mixtures is thematically related to *separation*. That's right. It's about keeping certain things separate (no mixing) from others. Do you know what Hebrew word captures this thought of separation?¹⁷ Do you see any thematic connection between this theme and the book of Leviticus?¹⁸ With this understanding, we can more easily see the connection between these somewhat obscure verses and the rest of the thematic message of the book of Leviticus. Now, in which book of the Torah is the theme of separation (*kadosh*) first developed?¹⁹ Where, you may ask? Read Genesis 1. It is full of examples of the theme of separation. Can you list some of the actions that are thematically related to separation/*kadosh*?²⁰ Wow! It seems as though each step of creation was purposefully marked by acts of **SEPARATION**! You may not realize it yet, but this thematic connection will help you realize that the important concept of personal holiness is first taught in the creation account. In Section IV, *Messiah in the Parsha*, I will try to make this easier for you to see. For now, just notice that the act of creation is thematically linked with the theme of separation.
 - B. Now, read [Leviticus 19:19](#). How is the prohibition of not mating animals of different species thematically related to the creation of living things in Genesis 1?²¹ This thematic connection is important because it takes us back to the creation. The connection seems to emphasize the point that Adonai is the creator and that man dare not try to improve on His wisdom in creation by mixing species.²² These thematic connections have shown us that the law of forbidden mixtures is a teaching on holiness/separateness. Note the general theme—certain things should not be mixed. Now let's take this understanding to another level.
 - C. Where in the Torah will we find the **FIRST** example of a mixture of two things that shouldn't have been mixed?²³ Read [Genesis 3:1-7](#). Can you see the first mixture in this

story?²⁴ We all know that hasatan deceived Chava (Eve); however, do you realize that only 25% of what he said to her was error, while 75% of it was the truth?

1. Lie/Error—You shall not surely die.
2. Truth—Your eyes will be opened.
3. Truth—You will be like God.
4. Truth—You will know good from evil.

As you can see, after initially telling Chava a lie, hasatan finished his deception with good old truth. What's most important is that truth was mixed with error and the consequences were cataclysmic, touching the lives of every person ever born. The deeper teaching (Sod) behind the law of forbidden mixtures pertains to holiness and the necessity of guarding the truth from error. Surely, those of you who have begun to discover your Hebraic roots have seen the extent to which our enemy has mixed error with truth. Secondly, this account of the first forbidden mixture shows us that we should not mix error with Adonai's commandments (which are the very definition of truth). This is exactly what we learned thematically in the previous section—that the law of forbidden mixtures (Leviticus 19:19-22) is thematically linked to the keeping of Adonai's commandments (Leviticus 19:1-18). Hasatan caused Chava and Adam to mix error with His original commandment concerning the trees in the garden. May Adonai continue to open our eyes to His truth!

Seeing the Big Picture in the Book of Leviticus

- I. Make a brief perusal of Leviticus 1-17 or peruse through your lessons from the last six Parashat lessons noting the general theme of the discussion. Concerning which sphere of life does the bulk of the commandments in Leviticus 1-17 pertain?²⁵ Thematically, one cannot help but notice that the focal point of Leviticus 1-17 is the Mishkan. Note the following general topics:

- Leviticus 1-5—Offerings of the individual at the Mishkan, voluntary and mandatory.
- Leviticus 6-7—Instructions for the priests on how to make the offerings in the Mishkan.
- Leviticus 8-10—Dedication of the Mishkan.
- Leviticus 11-15—Tamei (Ritual uncleanness) and tahor (ritual cleanness) and who may enter the Mishkan.
- Leviticus 16—The High Priest and the Yom Kippur ceremony in the Mishkan.
- Leviticus 17—Offerings forbidden except at the Mishkan.

Now consider Leviticus 18-20. How has the subject matter **abruptly** shifted? In other words, what seems to be the thematic focus now?²⁶ In fact, the remainder of the book of Leviticus will focus on life outside of the Mishkan. Wow, what a thematic shift! Let's see if we can understand this phenomenon better.

- A. In the past, we've seen the thematic importance of paying particular attention to the repetition of phrases and words. After reading Leviticus 18-20 over the past week or so, what new phrase or expression recurs repeatedly in these chapters that was hardly

mentioned in Leviticus 1-17?²⁷ Where does this phrase make its appearance as a new topic pointer?²⁸

- B. Read [Leviticus 18:1-5](#). It just so happens that these five verses form a good *header* for the new emphasis of the remainder of Leviticus. Note that Leviticus 18:1-5 is a Parsha Stumah. This means that this passage carries its own unique theme. Let's try to see what it is.
1. What phrase is repeated three times in this passage?²⁹
 2. Note the symmetry of the usage of these phrases. *I am YHVH your God* encloses some commands, while *I am YHVH* occurs at the end of a command. What commandment is enclosed by the phrase *I am YHVH your God*?³⁰ How is this admonition thematically related to the law of forbidden mixtures?³¹ Therefore, we can conclude that the statement enclosed by the phrase *I am YHVH your God* is a statement thematically related to being Holy/Kadosh. It is another example of the theme of separation! Am Yisrael was to separate itself from all pagan practices.
 3. What is the command that occurs before the phrase *I am YHVH*?³²

Putting this all together, we see that the phrase, I am YHVH your God is thematically linked with rejection of all pagan culture/practices. In other words, this phrase is synonymous with the statement "be separate"! The phrase, I am YHVH, is thematically related to obedience to the commandments. Therefore, taken together, these phrases are synonymous with a clarion call for Am Yisrael to be HOLY separate from the world and devoted in obedience to Adonai!

- II. In this Torah series I've tried to emphasize that Adonai is in the process of *making Himself known* to the Am Yisrael through His name YHVH. This began in [Exodus 3:1-6](#) when Moses tried to approach the burning bush, but was told by Adonai not to draw near without first taking off his shoes! He is trying to make known to them that He is a Holy, Holy God. He is perfect and totally separate from sin. This aspect of His character had not been revealed to the Patriarchs. When did he ever say to Abraham, "Don't come near to me?" Yet, beginning in Exodus 3, He is constantly reminding Am Yisrael that they had better keep their distance. We have already seen numerous ways that Leviticus 1-17 teaches the Holiness of Adonai. The first five verses of Leviticus 18 teach us that the Holiness of Adonai must also be present in His people! Because He is Holy, Am Yisrael must be holy. This explains the reason why the book of Leviticus seems to make an abrupt change in focus. Leviticus 1-17 taught us about the Holiness of Adonai. The remainder of the book will teach us how Am Yisrael can partake of His Holiness through obedience to the commandments. Therefore, as we continue to study Leviticus, let us do so with the understanding that Adonai is concerned that Am Yisrael partake in His Holiness. To ensure that they accomplish this goal, He gave them a special set of laws—the Torah.

MAKING THE CONNECTION BETWEEN THE PARASHAT HASHAVUAH AND THE HAFTARAH

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading is found in [Ezekiel 22:1-16](#) and [Ezekiel 20:2-20](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. Read [Ezekiel 22:4](#). How is the first half of this passage thematically connected to this week's Torah portion?³³
- II. Read [Ezekiel 22:4](#). How is the second half of this passage, "you brought your days near and reached the limit of your years," thematically connected to this week's Torah portion?³⁴
- III. Read [Ezekiel 22:7-8](#). How is this passage thematically connected to this week's Torah portion?³⁵
- IV. Read [Ezekiel 22:10-11](#). How is this passage thematically connected to this week's Torah portion?³⁶
- V. Read [Ezekiel 22:15](#). How is this passage thematically connected to this week's Torah portion?³⁷
- VI. Read [Ezekiel 20:2-20](#). Pay particular attention to verse seven. Here is where I'd like to illustrate the thematic principle of here a little, there a little. I have taught you that the first step in thematic analysis of the books of the Torah is to find the theme of each parsha. This is done by making thematic connections within the parsha. However, sometimes, we need to make thematic connections *to other Parshiot* in order to understand the parsha under examination. A basis for understanding thematic analysis of Scripture is found in Isaiah 28:9-10:

*⁹"Whom will he **teach knowledge**? And whom will he make **to understand the message**? Those just weaned from milk? Those just drawn from the breasts? ¹⁰**For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.**"*

This simple passage tells us two things; 1) *how* Adonai wants to teach us knowledge and 2) *how* He wants to help us understand the message [of Torah]. I'm sure you've noticed that the Scriptures are not written as most theological works of man, where each subject/doctrine (the doctrine of sin, the doctrine of justification, the doctrine of imputation of righteousness, the doctrine of last things, the doctrine of substitutionary blood atonement, etc.) is taught separately and thoroughly. In fact, many view the Bible as a hodgepodge of unrelated stories. This passage however, tells us that we 1) gain Adonai's knowledge and 2) understand the message [of Torah] as we examine the entirety of Scripture precept upon precept, line upon line, ***here a little, there a little***. In other words, we must take the Scriptures and stack them one upon another. If we do this with Scriptures that are thematically related and compare and contrast them, looking for the obvious and subtle similarities, His knowledge will unfold in a unique fashion. In this manner we will gain an understanding *based on the entirety of Scripture* instead of a few isolated "proof" texts taken out of context. This passage in Ezekiel tells us something that was never mentioned in the entirety of the book of Exodus. According to Ezekiel 20:7, when Adonai sent Moses to

Israel in Egypt He commanded the Israelites to 1) reject the Egyptian culture, 2) cast away their idols and 3) stop defiling themselves. In other words, before Adonai redeemed them, He had called on them to do proper teshuvah (repent). The Ezekiel passage goes on to relate that they **NEVER** performed teshuvah! In fact, He states that they never performed proper teshuvah in the wilderness either. We know that it was Adonai's original intent for Am Yisrael to possess the Promised Land immediately after receiving the Torah; however, because of their sins (they had never done teshuvah) they had to spend forty years in the wilderness! Well, when Adonai first commanded Pharaoh to allow Am Yisrael to leave, He said that they would go on a three-day journey into the wilderness to worship Him on Mount Sinai. However, the book of Exodus informs us that Am Yisrael didn't reach Mount Sinai until approximately seven weeks after leaving Egypt! Furthermore, during that time they had to experience many stressful situations including lack of food, lack of water, and an attack by the Amalekites. In other words just as the journey from Mount Sinai took forty trial-filled-years instead of a much shorter time, so likewise the journey from Egypt to Mount Sinai took seven trial-filled-weeks instead of 3 days! The passage in Ezekiel helps us understand why Adonai's original plans didn't occur as He had planned them. The people had not repented; therefore, He had to keep dealing with them through trials and tribulations in order to move them to teshuvah! This is an excellent example of how thematic connections may span the entirety of Scripture (from Exodus to Ezekiel) and why thematic connections are so important and useful.

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

MESSIAH IN THE PARSHA

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³⁸. Since the Torah never even mentions the word *Messiah*, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

The Torah's Presentation of the Kingdom of God

- I. I am convinced that the New Covenant Scriptures are simply a commentary on the Tanakh. Contrary to the conventional wisdom found within Christianity, the Torah (Law) was not done away with. People think it was abolished for various reasons, but the two main reasons are because, 1) they don't know what the Torah actually says since they don't seriously study it [after all, it was done away with when Yeshua died—they say], and 2) they don't understand how to study the Scriptures thematically. Thematic analysis is a must, otherwise you will think that the New Covenant Scriptures are different from the Torah. I'd like to begin to show you how the commandments in the Torah are actually the basis/foundation for

all of the teachings in the New Covenant Scriptures concerning the Kingdom of God. Let's start with the law of forbidden mixtures.

- A. Read [Deuteronomy 22:9-11](#). Note how it is another reference to forbidden mixtures. If someone were to sow two different types of seed in their vineyard, the fruit/harvest of the vineyard would become defiled! Therefore, the yield of this mixture could not be used. According to Jewish custom, the field was burned!
 - B. Read [Matthew 13:24-30 and 36-43](#). How is the parable of the tares thematically related to the law of forbidden mixtures?³⁹ In this parable, Yeshua clearly has the law of forbidden mixtures in mind as the foundation for His parable. Wheat is often a Torah picture of the children of light. Now we can begin to see a second Sod level teaching concerning the law of forbidden mixtures. Not only does it apply to not mixing error with Adonai's word, it applies to the prohibition of mixing the children of light with the children of darkness in close relationships! Read [II Corinthians 6:11-16](#). How is this verse thematically connected to the law of forbidden mixtures?⁴⁰ As you can now see, the law of forbidden mixtures is the basis for many New Covenant Scripture concepts. Let's look at one more.
 - C. Do you remember the Jewish tradition concerning the field with the fruit that had been sown with two different types of seed? That's right, they burned the field with the fruit. How is this thematically related to the parable of the wheat and the tares?⁴¹ Now isn't that amazing. The thematic connections are so overwhelming! In the example of the parable of the wheat and the tares, the law of forbidden mixtures is actually the basis/foundation for events associated with the second coming of the Messiah!!! This thematic connection is a Sod level teaching. Therefore, according to Yeshua, the law of forbidden mixtures has just as much to do with the "New Testament" as it did the "Old Testament".
- II. Yeshua and the Torah—In [Matthew 5:17-19](#), Yeshua stated that He came not to destroy the Torah (Law), but to fulfill it. The Greek word translated fulfill is "pleroo," which could be translated "to complete." Literally it is "to cram, level up or make full." Figuratively, it is "to furnish, satisfy, execute (an office), or finish (a task). Concerning the literal meaning, Yeshua came "to make full" the meaning of the Torah! Isn't that what He did in Matthew 13 concerning the parable of the wheat and tares? Didn't he fill the law of forbidden mixtures with meaning (Sod level) by showing how it applied to His second coming? He brought out the higher spiritual meaning of the Laws. Truly, He gave them deeper meaning by filling up, leveling up or cramming them with Adonai's deeper truth. Furthermore, He brought out those deeper meanings so that we could live them more fully, thus, fulfilling His will in our lives.

The Law of Forbidden Mixtures and the Rapture

- I. Many today believe that there will be a "rapture" of believers ***before the great tribulation***. Let me say this up front, this is a false doctrine of demons. Okay, now you know where I stand on the issue. It is wrong—false! I would like to look at one passage used by pre-tribulationists to "prove" that believers will be "raptured" ***before the tribulation***. Please read [Matthew 24:40-41](#).

Many Christians apply Matt 24:40-41 as a proof text for the rapture. Could it actually be teaching something else? I ask this question because—let's be honest—does Matthew 24:40-41 say anything about Jesus **RETURNING** and **APPEARING IN THE AIR** to **RAPTURE** the "church" out of the earth **BEFORE THE TRIBULATION** so that they can be **TRANSFORMED/GIVEN NEW BODIES** to live with **HIM** forever???

- A. Context—The context of Matt 24:40-41 does not suggest Yeshua is talking about a "rapture" or any type of deliverance for the saints. The context is one in which we find Yeshua talking about *the judgment of the ungodly*. See verses 37-39, which establishes the context of verses 40-41. Note, Yeshua says that the flood "**TOOK** them all **AWAY**," meaning that they were **TAKEN**/killed in destruction. Verses 40-41 use the same wording, "one will be **TAKEN**."
- B. Parallel Passage—Luke also records the same utterances from Yeshua, albeit with extra insight. In [Luke 17:34-37](#), the disciples ask where will those who are **TAKEN** be **TAKEN**? In verse 37, those who are **TAKEN** are **TAKEN** to a place of destruction (a place of carcasses/bodies and vultures). Note how both passages give the same message. People **TAKEN** as in the day of Noah, into destruction. Clearly the place is not one someone wants to be "raptured" to.
- C. The Parable of the wheat and the tares—In the parable of the weeds Yeshua also talks about the end of the age when He returns ([Matt 13:40-43](#)). Note, when He comes He will send forth the angels to **TAKE** all the unsaved into judgment/destruction. Again, this passage matches up perfectly with the two references above. When He returns, He will first destroy the unsaved by taking them to a place of judgment/destruction, whereupon they will be burned. *Therefore, we see that the law of forbidden mixtures actually helps us interpret events concerning the second coming of the Messiah!!! The thematic connections are obvious and strong. Those taken are taken to be burned. The law of forbidden mixtures demands that they be burned.*
- D. A question of timing—Both the Matthew passage and the Luke passage give the timing of the **TAKING AWAY**. It's **AFTER** the "tribulation of those days." So even if it did refer to the rapture (which it obviously doesn't) it wouldn't occur until after the tribulation, not before. Both of those passages clearly describe an event after the tribulation.
- E. In Revelation 19:17, when Yeshua returns, an angel calls the birds/vultures of the earth to prepare for a feast on the flesh of people. Verse 21 states that when Yeshua returns the remnant (of evildoers, i.e., the tares of Mt 13) will be killed by Yeshua and the fowl will eat their flesh. These scriptures match perfectly with those found in Mt 13, 24 and Luke 17. Some may say that one passage states death by burning whereas the other states death by being fed to the birds, to which I would reply: both will happen.
- F. It is a mistake to apply the above Scriptures to the rapture because, 1) **NONE** of them say anything about **BELIEVERS** being **RAPTURED** to **MEET YESHUA** in the **AIR** to be with **HIM FOREVER**, and 2) none of the parallel passages teach anything about **BELIEVERS** being **RAPTURED** to **MEET YESHUA** in the **AIR** to be with **HIM FOREVER**. As you can see, the parallel passages do not support (in any stretch of the imagination) a secret rapture of the "church."

With the knowledge that Torah is a foundation for understanding the New Covenant Scriptures, we can go to the Torah and quickly learn that *the phrase, "take away," was a Hebrew idiom which meant to destroy/kill something/someone*. When Yeshua spoke of some people being taken and some left, He was simply using this idiom to say that those taken were taken for destruction. Here are only a few verses of many more which clearly teach the following—to be taken away is *to be taken to destruction*:

- Isaiah 57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;
- Isaiah 57:1 The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.
- Isaiah 40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.
- Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
- Ezekiel 30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.
- Ezekiel 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
- Daniel 11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.
- Hosea 1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.
- Matthew 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.
- 2 Kings 12:3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

In light of the overwhelming evidence that Mt 24:40-41 corresponds to unbelieving tares being shuttled off to divine judgment, I prefer to be **LEFT BEHIND**.

Fun For the Whole Family

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a ***word search for the little guys!*** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ I am YHVH or I am YHVH your God.

⁹ Yes. The first four times the phrase ***I am YHVH your God*** is used (Lev 19:1-10). Then ***I am YHVH*** is used in Leviticus 19:11-18.

¹⁰ These commandments seem to deal with the relationship between Adonai and man.

¹¹ These commandments deal primarily with the horizontal relationships between men.

¹² Yes! These verses are thematically related to the Ten Commandments!

¹³ I think these two verses thematically link serving the poor and the convert with serving Adonai! If we serve the poor and the convert, it is as if we served Him! Remember, Yeshua said, "Whatsoever you do to the least of these, you have done to me."

¹⁴ The Stone Edition of the Chumash states in the commentary that due to the unusual circumstances, the slave woman was half Israelite and half slave. Scherman, Rabbi Nossan. *The Chumash*. Stone Edition, The Artscroll Series. Brooklyn: Mesorah Publications, Ltd., 2000, p. 663.

¹⁵ Leviticus 19:19-22 teaches us that there are certain boundaries across which we should not cross.

¹⁶ In Leviticus 19:1-18 Adonai gave commandments defining the proper way to serve Him and our fellow man. In Leviticus 19:19-22 Adonai stated that certain things could not be mixed together. These two concepts were placed in the same Parsha P'tuchah and must be related. Therefore, I think that the lessons of Leviticus 19:19-22 applies to

the Ten Commandments. It teaches us that there are acceptable ways to serve Adonai and man, and that there are unacceptable ways. We should never mix the two together! We must serve Adonai and man according to His pattern found in the Ten Commandments without ever mixing in other ways (like, for example, the practices of the pagan, non-believing nations).

¹⁷ Kadosh, which means separate or sanctify.

¹⁸ Absolutely, this entire book of Leviticus was written to teach us how to live kadosh or separate lives!

¹⁹ Genesis 1!

²⁰ Yes! In Genesis 1:4 and 14-19, 1) Adonai SEPARATED the light from the darkness, 2) SEPARATED the waters above and below with a firmament, 3) SEPARATED the seas with dry land, and 4) created luminaries in the sky to SEPARATE the day and night.

²¹ In Genesis 1, the phrase "after its kind" is used over and over with reference to created things, whether plant or animal. The emphasis is on the fact that 1) Adonai made each species SEPARATE and distinct, and 2) He wanted each to remain so and to produce only its kind!

²² I'm sure there is an entire teaching here on why certain types of activities related to genetic engineering and cloning should definitely NOT BE DONE.

²³ Genesis 3.

²⁴ Yes! In this story truth is mixed with error/lies.

²⁵ Most of them pertain to issues associated with the Mishkan (Tabernacle).

²⁶ The Torah seems to be emphasizing commandments dealing with everyday life *away from the Mishkan*.

²⁷ I am YHVH. It may be translated as I am the LORD in your Bible, but in the Hebrew it is the Name of Adonai, YHVH.

²⁸ In Leviticus 18, immediately at the point where we noticed that the general theme of the book changed from issues related to the Mishkan to those related to everyday life away from the Mishkan.

²⁹ I am YHVH your God and/or I am YHVH.

³⁰ A commandment to reject Egyptian and Canaanite culture and practices.

³¹ Just as the law of forbidden mixtures requires that we not mix certain things, so likewise, by rejecting Egyptian and Canaanite culture, these admonitions should prevent Am Yisrael (the people of Israel) from mixing Adonai's commandments with pagan philosophies.

³² The command to keep His commandments.

³³ It is thematically linked to Leviticus 19:4 which prohibits Am Yisrael from making idols.

³⁴ Leviticus 20:22-24 states that the land will vomit Am Yisrael out of the land if they practice the sins of the previous nations. The statement in Ezekiel concerns the limit of Am Yisrael's stay in the land before dispersion.

³⁵ Leviticus 19:9-10 commands that Am Yisrael give to the poor. Leviticus 19:30 commands that Am Yisrael observe the Shabbat and respect Holy things (the Mishkan). These are all sins listed in the passage in Ezekiel.

³⁶ The sins listed in Ezekiel are taken from this sidra—sexual sins (Leviticus 20:10-21).

³⁷ Leviticus 20:22-24 declares that expulsion from the land will occur if Am Yisrael performs the sins listed by Ezekiel.

³⁸ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

³⁹ The law of forbidden mixtures prohibits the mixing of two different species of seeds. In the parable of the tares, Yeshua thematically links the wheat to the sons of the Kingdom and the tares to the sons of hasatan. When the enemy sowed the tares with the wheat he created a forbidden mixture.

⁴⁰ This verse informs us that the righteous believer is not to have fellowship with (be mixed) with the unbelieving unrighteous just as the law of forbidden mixtures proscribes.

⁴¹ Yeshua stated that the tares are the sons of hasatan who will be burned at His second coming. This is thematically related to the fate of the field since it too, was burned.