

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah (Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Va'etchannan
(And I Besought)



BY TONY ROBINSON

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

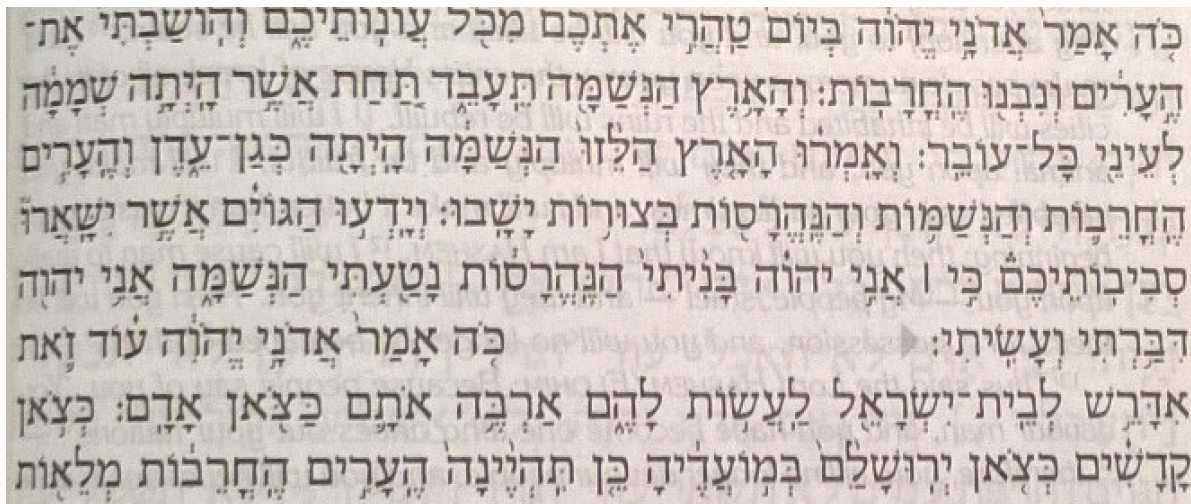
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. 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.

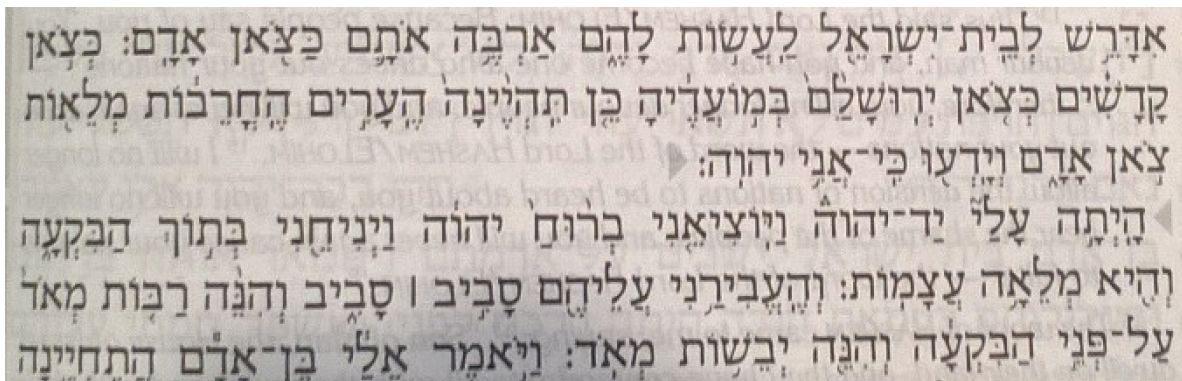
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, 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—

וַאֲנִי בִשְׁוֹעַתִּי

Va'etchannan

(And I Besought)

Devarim 3:23-7:11

(Deuteronomy 3:23-7:11)

This Week's Parshiot

- 1 Devarim 3:23-29 פ
- 2 Devarim 4:1-24 פ
- 3 Devarim 4:25-40 פ
- 4 Devarim 4:41-49 פ
- 5 Devarim 5:1-5 ט
- 6 Devarim 5:6-18⁸ ט
- 7 Devarim 5:19-6:3 פ
- 8 Devarim 6:4-9 ט
- 9 Devarim 6:10-15 ט
- 10 Devarim 6:16-19 ט
- 11 Devarim 6:20-25 ט
- 12 Devarim 7:1-11 ט

Understanding the Book of Devarim

Objective—Understand the literary structure of the book of Devarim. Note: Chapters and verses are according to the New King James Version.

- I. Last week, we stated that the book of Devarim was a collection of four speeches Moses gave to Am Yisrael (the people of Israel) during the last five weeks of his life. The basic outline of the book is as follows:

<i>Scripture Reference</i>	<i>Topic</i>
Devarim 1-4	Introductory Speech
Devarim 5-26	Main Speech
Devarim 27-28	Tochacha (Admonition)
Devarim 29-30	Teshuvah (Repentance)

This week we will expand on this basic structure. The first speech is contained in Devarim 1:6-4:40. In Parashat Devarim, we stopped at a midpoint of the speech, Devarim 3:22. Therefore, this week's study will finish off the first speech and begin a small portion of the second speech, which lasts until Devarim 26! Due to its length, the second speech is referred to as the main speech.

- II. In [Devarim 1:6-3:29](#), Moses reminds Am Yisrael **WHY** they spent forty years in the wilderness and he exhorts them—through various literary allusions—to fulfill their calling of possessing the Promised Land. His main purpose was to show them that there was no reason they could not and should not be able to take the land. If they were willing to follow the Holy One's Torah, they would be able to do what their forefathers could not. Now, in Devarim 4:1, Moses begins to introduce us to the topic of the main speech.

Why the Book of Devarim Is Critical to Understanding The Purpose and Scope of the Torah

- I. Devarim 1:5 states that “Moses began explaining this Torah (Law) saying.” The reason why the book of Devarim is so critical to understanding the purpose and scope of the Torah is because Moses explicitly stated that he would **explain** it. In other words, he's going to help us understand it. He will tell us the Who, What, When, Where, Why and How of the Torah. Therefore, we should expect Devarim to be a gold mine of treasures pertaining to the Torah. First, let's define some terms.
- A. There are some very important words used throughout Devarim that you must be able to follow. First, let's define the word Torah. The Hebrew word Torah, תּוֹרָה, has different meanings, depending on the context.
1. *Torah* literally means **teaching, instructions or doctrine**. This is its meaning in [Devarim 1:5 and 4:44](#).
 2. The Torah may mean the Law, as in the first five books of Moses.

3. The Torah may also mean the entirety of the Tanakh⁹.
 4. Sometimes Torah means *procedure*. For example, in Leviticus 6:9, Torah means *procedure*, as in “This is the procedure (Torah) of the burnt offering.”
- B. Read [Devarim 4:1](#).

Now, O Israel, listen to the **statutes** and the **judgments** which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you (Devarim 4:1, NKJV).

Pay particular attention to the words *statutes* and *judgments*. Although we glance over these words in English as if their meanings are the same, they have very precise and different meanings in Hebrew. The word *statutes*, is translated from the Hebrew word, *chukim* (חֻקִּים)—the singular is *chok*. Some versions of the Bible translate this word as statutes, or decrees. I will always refer to *chukim* as statutes. What are *chukim*? *Chukim* are laws from the Holy One that are *constant and never change*. Read [Jeremiah 31:35-36](#). The word *ordinances* is actually derived from the Hebrew word *chok*. These verses capture the true essence of *chukim*. *Chukim* are statutes that will never pass away. They are constant and as predictable as the laws of nature governing the movement of the heavenly bodies. Did you know that the Holy Days—Mo'edim—are referred to as *chukim* in [Leviticus 23](#)? Now that you know the Scriptural definition of a *chok*, if someone said to you, “The Biblical Holy Days were only valid until the death and resurrection of Yeshua,” what should your response be?¹⁰

- C. The word *judgments* is translated from the Hebrew word, *mishpatim* (מִשְׁפָּטִים). Some versions of the Bible translate this word as judgments, ordinances or laws. I will always refer to *mishpatim* as judgments. What are judgments (*mishpatim*)? A judgment (*mishpat*) is a decision/judgment that must be made between two claims. Do you know where judgments (*mishpatim*) were first introduced in the Torah?¹¹ We will return to these later.
- D. The word *commandments*, is translated from the Hebrew word, *mitzvot* (מִצְוֹת)—the singular is *mitzvah* (מִצְוָה).

II. One of the most common tools of thematic analysis pertains to repetition of words and phrases. As you read this sidra (Torah portion), did you notice three words that were mentioned numerous times?¹² These are the most important words in the book. Let's see why. I will now begin to walk you through the remainder of the sidra, paying close attention to these words.

- A. Read [Devarim 4:1](#). What is Moses admonishing the people to listen to?¹³ What are the two reasons why the people need to listen to the statutes (*chukim*) and judgments (*mishpatim*)?¹⁴
- B. Read [Devarim 4:5](#). What did Moses say he had **already** taught them?¹⁵ Where did Moses say the people were to perform the commandments (*mitzvot*) he had **already** taught them?¹⁶ Now let's ask the obvious question. If, according to Devarim 4:5, Moses has already taught Am Yisrael statutes (*chukim*) and judgments (*mishpatim*), then why, according to Devarim 4:1, does he tell them to listen to them again? Secondly, when did he teach them these statutes (*chukim*) and judgments (*mishpatim*) the first time? Let's

keep reading and see if he tells us when he taught Am Yisrael statutes (chukim) and judgments (mishpatim) the first time.

- C. Read [Devarim 4:10-14](#). At this point Moses recounts the Matan Torah (the giving of the Torah), when the Holy One spoke His words to the people. Notice in Devarim 4:14 how Moses states that Adonai commanded him *at that time* (i.e., the giving of the Torah) to teach Am Yisrael *statutes (chukim) and judgments (mishpatim)*! Also note how Moses stated that they were to be performed in the Land, just as he stated in Devarim 4:1 that he was about to give them statutes (chukim) and judgments (mishpatim) to perform *in the Land*. Therefore, we should conclude that the statutes (chukim) and judgments (mishpatim) Moses wants Am Yisrael to listen to—Devarim 4:1—are the same ones He originally gave them back in Exodus at Matan Torah (the giving of the Torah)! Let's see if we can continue to gain support for this line of reasoning.
- D. From [Devarim 4:15-49](#), Moses digresses from the main story of Matan Torah. Note how many times he refers to statutes (chukim) and judgments (mishpatim) during Devarim 4:14-49—Devarim 4:14, 40, and 44. But note how he picks up the story of Matan Torah again in Devarim 5:1! Moses recounts the giving of the Ten Commandments in Devarim 5:1-23.
- E. Now read [Devarim 5:24-31](#). Pay very close attention to Devarim 5:30-31. Why was Am Yisrael told to return to their tents in Devarim 5:30 while Adonai continued to give revelation to Moses?¹⁷ In summary, there is a new plan now. Adonai was going to speak the entire covenant directly to the people; however, because of their fear, he will now tell Moses the remaining words of the covenant and Moses will relay them to Am Yisrael.
- F. Read [Devarim 5:31](#) and note the special construction of the sentence using the words commandments (mitzvot), statutes (chukim), and judgments (mishpatim).

But as for you, stand here with Me and I shall speak to you ***the entire commandment, and the decrees [statutes], and the ordinances [judgments]*** that you shall teach them and they shall perform in the Land that I give them, to possess it.¹⁸

What is it that the Holy One is about to speak to Moses?¹⁹ What is Moses supposed to do with these statutes (chukim) and judgments (mishpatim)?²⁰ Remember, had Am Yisrael not grown fearful, Adonai would have spoken these words directly to them. When did Moses teach Am Yisrael the statutes (chukim) and judgments (mishpatim)?

- The judgments (mishpatim) were taught to Am Yisrael in Parashat Mishpatim—Exodus 21:1-24:18. Exodus 21:1 states, "Now these are the judgments (mishpatim) which you shall set before them..."
- Many statutes (chukim) and judgments (mishpatim) were taught in Parashat Acharei Mot, K'doshim and Emor. Leviticus 18:5 states, "You shall observe My statutes (chukim) and My judgments (mishpatim), which man shall carry out and by which he shall live—I am YHVH." Leviticus 18:26 states, "But you shall safeguard My statutes (chukim) and My judgments (mishpatim) and not commit any of these abominations..." Leviticus 20:22 states, "You shall observe all My statutes (chukim) and all My judgments (mishpatim) and perform them..."

Now we see **WHEN** the statutes (chukim) and judgments (mishpatim) were originally given. They were given directly to Moses *after* the Ten Commandments. They were given at that time because had Am Yisrael not sinned (the golden calf), they would have marched straight to Canaan to possess the Land. Remember how often Moses stressed that these commandments (mitzvot) were supposed to be performed **in the Land!** Thematically, Am Yisrael is at the same point they were forty years ago. They are poised to enter the Land; therefore, Moses is reviewing the statutes (chukim) and judgments (mishpatim) originally given at Mount Sinai they must perform in the Land. This explains **WHY** Moses told Am Yisrael to listen to statutes (chukim) and judgments (mishpatim, Devarim 4:1) that He had already given them (Devarim 4:5).

Continuing Our Outline of the Speeches

- I. Moses' main speech begin in Devarim 5:1. We know this because Devarim 4:41-49 is in third person singular (narrative mode), whereas Devarim 5:1 is in first person singular ("speech" mode). Note the familiar phrase in Devarim 6:1:

. . . the commandment, and the decrees (statutes), and the ordinances (judgments) . . .

Once again, Moses is zeroing in on his main topic for his speech. He wants to talk to them about three things: 1) the commandment (note that it is in the singular), 2) the statutes (chukim) and 3) the judgments (mishpatim). Devarim 6:1 is like an introductory remark to his main topic. It's as if he's giving us the general outline of what he intends to say. This little introductory remark continues until Devarim 6:3. Then he begins with his first main topic, which is a particular commandment—the Shema, [Devarim 6:4](#)!

- II. The Outline For The Main Speech—Remember, Moses stated that his main topic would concern three subjects: the commandment, and the decrees (statutes), and the ordinances (judgments). Let's see how these three subjects form the outline for this main speech.
 - A. What is the commandment?²¹ Remember, the first subject is supposed to be **The Commandment** (singular). Therefore, in Devarim 6:1, **The Commandment** is none other than the greatest commandment—to love the Holy One with all of your heart! This is an appropriate "Header" beginning "**The Commandment**" portion of Moses' speech. Can we find an appropriate "Footer" which will close out this portion of his speech?²² Can you pick out two clear thematic connections connecting Devarim 11:22 as the end of the first portion of Moses' speech dealing with **The Commandment**?²³ That's right. This portion of Moses' speech began with **The Commandment**, which was none other than the commandment to love Father YHVH with all of our heart. Clearly, Devarim 11:22-25 is the "Footer," or end of the "The Commandment" section.
 - B. According to Moses' outline in Devarim 6:1, he should now talk about statutes (chukim) and judgments (mishpatim). Can you find an appropriate "Header" for the next section?²⁴ Sure enough, in Devarim 12:1, Moses begins talking about statutes (chukim) and judgments (mishpatim)! Now, can you find an appropriate "Footer" or passage that would serve as the conclusion to the **statutes (chukim) and judgments (mishpatim)** section?²⁵ As you can see, Devarim 26:16-19 serves as an appropriate concluding statement for the second portion of Moses' speech involving the statutes (chukim) and

judgments (mishpatim)! Note how Devarim 27:1 goes back to third person singular, or narrative mode. Therefore, Devarim 26:19 is the official end of the second speech. ☺

The Fundamental Function/Purpose of the Torah

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

I. In last week's study, I made the following statement:

The fundamental function/purpose of the Torah (at the Pashat level) is to secure/ensure/give physical LIFE to those who keep it!

See also [Devarim 4:1, 4 and 10](#), [Devarim 5:33](#), [Devarim 6:24](#), [Devarim 8:1 and 3](#), [Devarim 30:19](#), [Leviticus 26:3-13](#), [Ezekiel 20:10-11, and 13](#), and more! Throughout the remainder of this last book of the Torah, I plan to expand on this topic. Why? Because it is a fundamental issue of primary importance in these last days! Many voices have gone out over the centuries concerning the *purpose* of the Torah. Most of these voices echo the same erroneous views over and over. Then, just when you think you've heard it all, a new erroneous view of the Torah pops up. The reason so many non-Jewish believers don't understand the Torah is because they don't seriously study it! Most believers today think they understand the "Old Testament." They think they know why the "Law" was given. But in reality, they don't, because 1) they don't study it from the proper sources and 2) the information they are fed from their leaders is quite often wrong. Hopefully, over the next few weeks, we will discover answers to the following questions:

- To whom was the Torah given?
- What is the fundamental purpose/function of the Torah?
- When is the Torah a valid form of expression for faith and practice?
- Where is the Torah applicable?

II. Let me help you understand how I propose to determine the fundamental function/purpose of the Torah (at the Pashat level). Suppose I gave you a series of commandments and each one helped you enjoy the beauty of a rainbow. For example, a few of the commandments may look like this:

- Thou shalt stop working whenever it rains.
- Thou shalt look out of thy window to see if the sun breaks through the clouds near the end of a period of rain.
- Thou shalt search the skies, north, south, east and west looking for a rainbow.
- Thou shalt enjoy the sight of the rainbow, etc.

Then, suppose I gave you this overall commandment. Obey *all* of my commandments *so that* you can enjoy the beauty of the rainbow. One of the easiest questions to answer is this, “Why should someone obey my commandments?”²⁶ That’s right. It’s so obvious anyone can understand. Now, if I were to ask you, “What is the fundamental purpose/function of my commandments,” you would have to say, “The fundamental purpose/function of Tony’s commandments is to help you see the beauty of a rainbow.” We will use the same strategy to determine the fundamental purpose/function of the Torah. First, we will determine why Am Yisrael was commanded to obey the Torah. Then we will simply conclude that the fundamental purpose/function of the Torah is equivalent to the reason *WHY* the Holy One commanded Am Yisrael to obey it. Why should there be any other primary function of the Torah other than the intended purpose realized by those who follow it?

- III. Read [Devarim 4:1-4](#). Note the familiar phrase, *statutes and judgments*. Why does Moses state he is giving them statutes and judgments—hint, note the important phrase, *so that you may*?²⁷ Here we see the fundamental purpose/function of the Torah. This verse informs us *WHY* Moses gave them the Torah—*so that they may LIVE*! Therefore, obedience to Torah is a matter of physical *Life* and *Death*! It is so important, Moses tells them in Devarim 4:2 that they are not to add or take away from the Torah.
 - A. Moses is now going to give them an object lesson in [Devarim 4:3-4](#). An object lesson is given to teach the hearers something. Why does Moses give the example of Baal Peor, stating that those who *clung* to YHVH are *ALIVE*, whereas those who followed Baal Peor were *DESTROYED*?²⁸ Chaverim (friends), I don’t want to sound pessimistic, sarcastic or condescending, but I don’t think it can get any simpler than this. First, Moses gives the fundamental purpose of the Torah—to provide *LIFE* to those who obey it. Then, because this is a very important matter, a matter of LIFE and *DEATH*, he states that the commandments of the Torah aren’t to be changed. Then he gives a real life example of how those who obeyed the Torah in a particular incident received *LIFE*, whereas those who disobeyed the Torah received *DEATH*.
 - B. Read [Devarim 5:31](#). Moses stated that he was giving Am Yisrael the entire commandment, statutes and judgments. Why were they given?²⁹ Let me ask you a question. Can you possess the land if you are dead? Of course not. This is just another way of saying, “I’m giving you the Torah so that you will be able to *POSSESS* or *LIVE* on that piece of earth.”
 - C. Read [Devarim 5:33](#). Why should Am Yisrael walk in the way of the Holy One’s commandments?³⁰
 - D. Read [Devarim 6:1-2](#). Moses is about to actually give them the commandment, the statutes and judgments. How is Devarim 6:1 thematically related to Devarim 1:5?³¹ In other words, Moses is now getting to the meat of what Adonai commanded Him to teach/explain—the commandment, the statutes and judgments. What is the purpose for keeping the Torah in the land—hint, note the phrase, *so that*?³² Should this surprise us? No.
 - E. Read [Devarim 6:17-19](#). Why must Am Yisrael keep the commandments, statutes and judgments?³³
 - F. Read [Devarim 6:24-25](#). What is the purpose of the Torah?³⁴ Some may say that Devarim 6:25 teaches righteousness through the keeping of the Torah. This is not so. The Artscroll Chumash translates it as “it will be a merit for us...”

G. In summary, we have seen that Adonai told Am Yisrael the reason **WHY** they should obey the Torah. The primary reason was so that they would have **LIFE** and possess the land! Since the Holy One gave Am Yisrael the Torah we should easily conclude that its purpose/function was to be a source of **LIFE** for those who obeyed it. It was given as a gift from the Holy One to the people He chose and loved. It's as simple as that. The Torah's primary purpose/function is to be a source of blessing, life, reward, goodness, etc. Moses has been (and will continue to be) very forthright and explicit in explaining **WHY** Am Yisrael should obey the Torah. At the literal or Pashat level of interpretation, it's a matter of physical **LIFE** and **DEATH**! It is a source of blessing. After studying these passages, can anyone honestly interpret that the Torah was given to Am Yisrael as a source of bondage? I think not. Did He ever say He gave them statutes and judgments to save them? Did He ever say He gave them statutes and judgments so that they would be in bondage? Did He ever say He gave them statutes and judgments so that they would see how utterly sinful they were? Did He ever say He gave them statutes and judgments so that they would see that they could never keep His "Laws"? No, no, no! He gave Am Yisrael the Torah so that they could experience physical **LIFE**, especially in Eretz Yisrael! As we continue through the book of Devarim, you will simply be shocked at how often Moses tries to get Am Yisrael to understand this fundamental purpose/function of the Torah. More importantly, you will be shocked that so many believers today don't understand this simple concept. Once you fully understand the fundamental function/purpose of the Torah, then you will realize why statements such as the following are erroneous:

- The Torah is bondage.
- The Torah was done away with after Yeshua's death and resurrection.
- The Torah was only for the Jews.
- The Jews were saved by keeping the Torah.
- The Torah is temporary.
- The Torah was given to the Jews to curse them.
- The Torah was abolished.
- The Torah was nailed to the "cross."
- We only need to obey the spirit of the Torah.
- The letter of the Torah has been done away with.
- The Torah brought death to those who obeyed it.
- We are 1) free from, 2) dead to and 3) delivered from the Torah as a standard of right behavior.
- Obeying the Torah today is legalism.
- Yeshua fulfilled the Torah, therefore it's no longer necessary to obey it . . . on and on and on and!

Furthermore, you will be able to add your hearty amen to everything David said about the Torah in [Psalm 119](#)!

Searching the Parshiot

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

When is the Torah a valid form of expression for faith and practice?

- I. Let's look at the Parsha P'tuchah, [Devarim 4:25-40](#), and determine what it can teach us. How does Devarim 4:25-27 teach us that the primary function/purpose of the Torah is to give life to those who obey?³⁵
- II. There are many voices in the world today that say the Torah was abolished, abrogated or done away with after Yeshua's death and resurrection. Is this true? Read [Devarim 4:27-30](#). What time period is Moses talking about in this prophecy?³⁶ In fact, he's specifically talking about the day you and I live in right now. Pertaining to the location of Am Yisrael in this world, what is one of the main characteristics of the last days?³⁷ When did the last days begin? According to [Hebrews 1:1](#), the last days began when Yeshua began His ministry! Forty years after His resurrection, the **complete** scattering of Am Yisrael into the nations **began** as the House of Judah was sent into exile by the Romans.³⁸ The full scattering of the nation of Israel was **completed** in 135 CE by Hadrian, and Am Yisrael did not exist as a nation in the land of Israel for another 2,000 years—until 1948! Therefore, we are obviously in the last days now!!! According to Devarim 4:30, in the last days Am Yisrael (Israelites from both Houses) will "return to YHVH and listen to (obey) His voice." What does the Torah teach us that the expression, "listen to [obey] His voice" means? The phrase "obey His voice" is a Hebrew idiom meaning *obey the commandments of Torah*! See ([Devarim 30:10](#); [13:4](#); [26:17](#); [27:10](#); [28:1, 15](#)). With this understanding, Moses was clearly stating that in the last days—specifically the time period we're living in now—Am Yisrael (from all twelve tribes) would turn from their transgressions (breaking Torah) and begin to obey the Torah of Moses. For, to obey His voice means to obey 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 [Isaiah 40:1-26](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is [Isaiah 40:1-2](#) thematically related to the Torah portion?³⁹ How else are these two passages thematically related?⁴⁰

- II. How is Isaiah 40:9-11 thematically related to the sidra (Torah portion), with respect to time?⁴¹
- III. How is Isaiah 40:25 thematically related to the Torah portion?⁴²

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁴³. 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.

Moses, A Picture of Yeshua

- I. Moses was clearly a type of the Messiah Yeshua. Let's see how this week's sidra (Torah portion) teaches us about Yeshua.
 - A. I have stated that the book of Devarim is a collection of four speeches Moses made during the five weeks prior to his death. Therefore, we know he wants to impart his most important wisdom to the nation. Earlier, we saw that the first topic of his main speech was The Commandment. We saw that The Commandment was none other than the commandment to love Adonai with all of our hearts. In other words, Moses, realizing that he would soon die, taught Am Yisrael that the most important thing they could do was to love Father YHVH with all of their hearts. How is this thematically related to Yeshua before His death?⁴⁴ In fact, can you tell me at least two ways John 14-15 is clearly thematically related to this week's sidra?⁴⁵ As we can see, Yeshua also focuses on what's most important, our love for the Father.
 - B. As an aside, now we have specific textual evidence why Yeshua stated (Mark 12:29-30) that the greatest commandment was to love Father YHVH with all of our hearts. Remember, the first subject of Moses' main speech begins in [Devarim 6:4-5](#). In Devarim 6:1-2, Moses stated that he would talk about "... the commandment, and the decrees (statutes), and the ordinances (judgments) ...". If you read Devarim 6:4-11:25 (the first portion of the main speech), you will notice that he gave many commandments (mitzvot). Nonetheless, he stated that he was about to teach them ***The Commandment***, singular. Therefore, we conclude that the commandment in Devarim 6:5 to love Adonai is ***The Commandment***—as in the greatest commandment.
- II. Moses also began to prophesy concerning events of the last days. How is this thematically connected with Yeshua's words before He was killed and resurrected?⁴⁶ See [Luke 21](#) and [Matthew 24](#).
- III. Take another look at [Isaiah 40:9-11](#) from the Haftarah reading. Do you know of what these verses prophesy?⁴⁷ Let me explain why this is a Messianic prophecy. Note the following thematic connections. Compare [Isaiah 40:9-11](#) with [Revelation 19:11-16 and 22:12](#).
 - Both involve the Lord *coming* to the earth.
 - Both speak of the Lord ruling and reigning.

- Both mention that His reward is with Him.

Furthermore, we know that Yeshua is the good Shepherd who will fulfill the role spoken of in Isaiah 40:11.

IV. Let's take notice of **WHEN** Moses made his four speeches. These speeches were made just before Am Yisrael actually entered the Promised Land. This is a prophetic pattern for the beginning of the Millennial Kingdom. In Parashat Bemidbar, I made the following thematic analogies concerning the Exodus of Am Yisrael from Egypt and the exodus of the last generation out of this present earth into the Millennial Kingdom.

- The exodus of the children of Israel out of Egypt and their journey through the wilderness is thematically equivalent to the final exodus of the body of Messiah coming out of the world system and their journey through the wilderness of the peoples.
- The possession of the children of Israel of the Promised Land, the land that flows with milk and honey, is thematically equivalent to the possession (at the end of the age) by the body of Messiah of the millennial kingdom, a land truly flowing with milk and honey.

We know that Messiah Yeshua will return in the fall and set up His Millennial Kingdom. Which Holy Day will be the first Mo'edim celebrated in the Millennial Kingdom?⁴⁸ What event concerning the Torah occurs during Succoth—hint, read [Devarim 31:9-13](#)?⁴⁹ Therefore, Messiah Yeshua will teach us the Torah during Succoth, the first Holy Day we will celebrate in the Millennial Kingdom, just as Moses taught Am Yisrael before they inherited the Promised Land.

V. In previous lessons, we have seen that Moses' life foreshadowed Yeshua's in many ways. In this week's sidra, Moses explained how he literally stood between Adonai and the people to relate the words of the Holy One to the people—[Devarim 5:5](#). He went on to state ([Devarim 5:24-31](#)) that after the people heard the Ten Words, he alone received the remaining commandments *directly from the Holy One* and later relayed them to Am Yisrael. We saw in Parashat Yitro, that Moses was fulfilling the role of a mediator between Adonai and Am Yisrael. Do you see a foreshadow of the work of Messiah Yeshua and Moses' role in receiving the Torah and relating it to the people?⁵⁰ Once again, Moses' life points us to the work of the Messiah. It is the Messiah Yeshua who came from heaven, "the Mountain," and delivered to us the very words of Adonai, just as Moses did for Am Yisrael. In [Devarim 5:25](#), the Holy One stated that Am Yisrael's suggestion that Moses act as mediator—by receiving the words and relaying the words to them—was a good one! This change in plans was made to draw our attention to the fact that this is the plan Adonai will use when He sends the Messiah.

A. Can you think of another passage in the book of Devarim that is thematically related to our current discussion?⁵¹ Read [Devarim 18:15-19](#). Note how this passage is thematically connected to Devarim 5:25.

- Both passages speak of the special arrangement whereby someone else would speak Adonai's words to the people.
- Both passages state that this function will be the role of a prophet.

Now, pay close attention to the fact that the Holy One states He will yet raise another prophet like Moses who will speak very important words to Am Yisrael. These words are so important that whomever does not heed them will have to answer to Adonai! And who is the person raised from among the Israelites to speak words of eternal consequences? Yeshua. Yeshua is that prophet. Truly Moses' life is a prophecy of the life of Messiah Yeshua!

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 Each commandment is separated by a Parsha Stumah.

⁹ What we know as the Old Testament. We get the word Scriptures from the word Tanakh. In Hebrew, the consonants in the word Tanakh actually form an acronym. The Tanakh is divided into what is called the Torah, Prophets (Nevi'im), and Writings (Khetuvim).

¹⁰ That is not true. The Mo'edim are instructions defined in the Torah as Chukim, which are statutes that will never pass away. They are constant and as predictable as the laws of nature governing the movement of heavenly bodies. Therefore, the Mo'edim could not have passed away with the death and resurrection of Yeshua.

¹¹ Yes, in Parashat Mishpatim—Exodus 21:1-24:18.

¹² Yes, the words statutes (chukim), judgments (mishpatim) and commandments (mitzvot).

¹³ The statutes (chukim) and judgments (mishpatim) he is about to give them.

¹⁴ So that they will have **LIFE** and possess the land.

¹⁵ Statutes (chukim) and judgments (mishpatim).

¹⁶ In Eretz Yisrael (the Land of Israel).

¹⁷ Am Yisrael thought they would die if they heard any more words directly from the Holy One. Therefore, they asked that Moses receive the remaining words of the covenant so that he could relay them to Am Yisrael.

¹⁸ Scherman, Rabbi Nosson. *The Chumash*. Stone Edition, The Artscroll Series. Brooklyn: Mesorah Publications, Ltd., 2000, p. 973. The Chumash translation is used here because it follows the Hebrew better.

¹⁹ The commandment (singular), statutes (chukim) and judgments (mishpatim).

²⁰ Teach them to Am Yisrael.

²¹ It is the Shema, followed by the greatest commandment to love the Holy One with all of your heart.

²² Yes. See Devarim 11:22-25.

²³ Yes 1) the words, this entire commandment and 2) the concept of loving Adonai.

²⁴ Yes! See Devarim 12:1!

²⁵ Yes, see Devarim 26:16-19!

²⁶ So that you can enjoy the beauty of a rainbow.

²⁷ **SO THAT YOU MAY LIVE AND POSSESS THE LAND.**

²⁸ To prove to them that those who obey the Torah receive **LIFE**.

²⁹ So that Am Yisrael could possess the Land.

³⁰ So that they will live long and so that it will go well with them.

³¹ Devarim says, “Moses began explaining/teaching this Torah...” In Devarim 6:1, Moses states that the Holy One commanded him to teach Am Yisrael the commandment and the statutes and the judgments. The commandment, statutes and the judgments are the Torah Moses was commanded to teach/explain.

³² The purpose for keeping the commandments in the land is so that Am Yisrael will prolong their days (i.e., LIVE A LONG LIFE) in Eretz Yisrael (the land of Israel).

³³ So that it will go well with them (i.e., you'll have a good LIFE) and so that they'll possess the land.

³⁴ Through obedience to its commandments, Am Yisrael will have LIFE!

³⁵ We have already seen quite conclusively that those who obey the Torah will have LIFE. Therefore, the opposite should be true, i.e., those who disobey the Torah should perish. Right? And this is exactly what these verses teach.

³⁶ The last days.

³⁷ According to Devarim 4:27, Am Yisrael will be scattered into all of the nations.

³⁸ The northern Kingdom of Israel was scattered into the nations in 722 BCE.

³⁹ Isaiah 40:1-2 speaks to Am Yisrael when they are in exile from the Land. Devarim 4:25-40 speaks of how the nation will one day go into exile.

⁴⁰ Isaiah 40:1-2 states that the time of Am Yisrael's exile is over. Devarim 4:29-31 states that Adonai will not leave Am Yisrael in exile!

⁴¹ Isaiah 40:9-11 speaks of the end of the age when Adonai will return in vengeance to repay His enemies for their evil deeds. Devarim 4:25-30 (especially verse 30) specifically state that certain events will occur to Am Yisrael in the last days. This is the same time period of Isaiah 40:9-11.

⁴² In Isaiah 40:25, the Holy One asks the question, "And to whom can you liken Me? And [to whom] shall I be equal—says the Holy One." In Devarim 4:32-35, Moses recounts the great acts of the Holy One in order to prove that there is no God besides Him!

⁴³ 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.

⁴⁴ Before His death, Yeshua taught His talmidim (disciples) that they are to love Him.

⁴⁵ Yes. John 14-15, which is Yeshua's "speech before His departure," records how Yeshua primarily talked about two subjects: 1) love for Him and 2) obedience to the commandments (mitzvot). This is clearly related to Moses' message of love for Adonai and obedience to the commandments (statutes and judgments).

⁴⁶ Yeshua also spent a significant amount of time telling His talmidim about events that would occur in the last days.

⁴⁷ Yes, the second coming of the Messiah!

⁴⁸ Succoth, or the Feast of Tabernacles.

⁴⁹ The Torah will be read/taught.

⁵⁰ Yes, Moses went to the mountain to receive the words of the Covenant to present to Am Yisrael. So Likewise, Yeshua has come from heaven to give us the words of the Father for the B'rit Chadasha (Renewed Covenant).

⁵¹ Yes, [Devarim 18:15-19](#).