

MISHPACHAH BEIT MIDRASH



—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 ...

◊—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.

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◊—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)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word *Nitzavim* at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://restorationoftorah.org/WeeklyParsha/MBMNitzavimVayeilekh.htm>

—Parashat HaShavuah—

(Double Portion)

נִצָּבִים

Nitzavim

(Standing)

Devarim 29:9-30:20

(Deuteronomy 29:9-30:20)

וַיֵּלֶךְ

Vayeilekh

(He Went)

Devarim 31:1-31:30

(Deuteronomy 31:1-31:30)

This Week's Parshiot For Parashat Nitzavim

- 1 Devarim 29:9-28 □
- 2 Devarim 30:1-10 □
- 3 Devarim 30:11-14 □
- 4 Devarim 30:15-20 ▣

This Week's Parshiot For Parashat Vayellekh

- 1 Devarim 31:1-6 □
- 2 Devarim 31:7-13 ▣
- 3 Devarim 31:14-30 ▣

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<http://home.att.net/~mbmyeshiva/wsb/MBMNitzavimVayeilekh.htm>

UNDERSTANDING THE BOOK OF DEVARIM

Objective—Understand the literary structure of the book of Devarim.

- I. In this week's lesson, we will see how this understanding will blossom into one of the most awesome revelations ever. But first, let's review some facts concerning the book of Devarim. The book of Devarim is 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)

And how do we know this book consists of four speeches? For the most part, the other books of the Torah are written in third person, or narrative style. However, Devarim is unique in that it is mainly written in first person! By simply reading the book and noting when the narrative switches between first and third person, one can determine that Moses actually gave four separate and distinct discourses. We have already seen many examples of this phenomenon. We are currently at the beginning of Moses' fourth and final speech. This last speech actually begins in Devarim 29:1, the last part of Parashat Ki Tavo. Since this speech only consists of five Parshiot, let's look at each one separately to see what we can learn.

- A. Read [Devarim 29:1-8](#) —Why does Devarim 29:1 seem to be chronologically incorrect?⁸
 Do you remember any other place in Devarim where Moses spoke to this second generation as if they had actually come out of Egypt?⁹ Read [Devarim 5:1-3](#). What is Moses assuming in this passage?¹⁰ The fact that Moses addresses them as if they were actually present at the Exodus is very intriguing. We'll have more to say about this later.

Comment: Moses is talking to the second generation, who for the most part, weren't alive during the Exodus! Remember, most of the generation that left Egypt died in the wilderness.

Comment: Yes, see Devarim 5:1-3.

Comment: He is assuming that the entire second generation was present at the original covenant ceremony at Mount Sinai!

In Devarim 29:1-7, Moses recounts three time periods in Am Yisrael's history. In Devarim 29:8 he tells them to obey the covenant so that they will succeed. What message is he trying to convey?¹¹

- B. Read [Devarim 29:9-28](#) ◻—What is the general topic of Devarim 29:9-14?¹² We've already seen in Devarim 29:1-8 that Moses spoke as if this generation had been at the original covenant ceremony. Now he states that Adonai is renewing the covenant. Doesn't this sound contradictory? To clear this up, read [Devarim 29:13-15](#). What does this passage teach us concerning Adonai's covenant with Am Yisrael?¹³ Do you see the importance of this teaching? The covenant of Mount Sinai is a covenant that binds EVERY FUTURE GENERATION OF ISRAELITES! In other words, every Israelite born until this day (the day you read this article) and every Israelite born after this day must obey the Mosaic covenant. Remember, Moses stated that the covenant was also with those who weren't standing there at that time. What does this teach us concerning the longevity of the Torah?¹⁴ The Torah is binding upon all generations; therefore, it could not have been abrogated or abolished by Yeshua! If this isn't enough proof for you, then please continue reading. Moses will make this point even more emphatic as we proceed.

1. In the remainder of this Parsha, Moses prophesies that Am Yisrael will eventually apostatize, resulting in their dispersion into all the nations of the earth. Remember, in last week's sidra (Torah portion), we learned that dispersion into all the nations of the world would be Am Yisrael's ultimate punishment if they forsook the covenant (Devarim 28:15-69).

- C. [Devarim 30:1-10](#) ◻—Pay very close attention to Devarim 30:1. Devarim 30:2-10 concerns events that will occur *AFTER* Devarim 30:1, i.e., after all of the blessings and curses. When did Am Yisrael experience their greatest extent of the blessings for obedience?¹⁵ When did Am Yisrael experience the greatest extent of the curses—including worldwide dispersion?¹⁶ One cannot help but realize that Devarim 28:15-69 has been an amazingly accurate picture of the history of Am Yisrael over the past 2,000 years. According to Devarim 30:1 (which is after Am Yisrael has experienced the blessings and curses of the Torah), what will happen while Am Yisrael is scattered in the nations?¹⁷ Therefore, their repentance will occur while they are scattered. According to Devarim 30:3, how will the Holy One respond to Am Yisrael's repentance?¹⁸ Let's look at what we now know.

- The curses of the covenant have been in effect for the past 2,000 years.
- The nation of Israel would one day repent while dispersed in all nations.
- Adonai would bring them back to the land.

We know that Am Yisrael was re-gathered from the nations and re-established as a nation in 1948 after 2,000 years of exile. Therefore, we can easily deduce the following.

- Obviously, Am Yisrael repented prior to 1948 while they were dispersed into the nations!
- The reestablishment of Israel as a nation was a direct (partial) fulfillment of Devarim 30:3!

Comment: He spoke of the Exodus to remind them that Adonai was faithful to the promises made to the Patriarchs (that He would deliver them from an impossible situation). He spoke of their wilderness journeys to remind them that Adonai is able to supply all of their physical needs. He spoke of the initial conquest of the Kings to remind them that He can and will deliver the remaining nations into Am Yisrael's hands. Devarim 29:8 is written at the conclusion of this Parsha, as if to say, "Seeing how the Holy One can do everything He's promised to you, make sure you obey the covenant so that your success will be guaranteed!"

Comment: Renewal of the Sinai covenant.

Comment: This passage teaches us that the covenant was not only with those present at that moment. The covenant was with all those present and those who were to be born in future generations!

Comment: As long as Israelites are born, the Torah is in effect.

Comment: During the reign of King Solomon when Am Yisrael was the superpower in the Middle East.

Comment: Over the past 2,000 years. Full force of the curses began in 70 CE when Rome destroyed Jerusalem. In 135 CE, Rome dispersed Am Yisrael into all the nations of the earth. For the past 2,000 years, Am Yisrael has suffered the full brunt of the curses of the covenant.

Comment: They will look back at their history—the blessings and curses—and they will do teshuvah (repent).

Comment: He will bring them back to the land!

D. So what does all of this teach us? It teaches us that Moses was prophesying of the days we live in right now!!! Do you see it??? Adonai responded to the repentance of those Israelites in exile by re-gathering them to form a nation in 1948, as a direct fulfillment of Moses' prophecy. This re-gathering continues to this very day! Adonai is in the process of re-gathering Am Yisrael to Eretz Yisrael (the land of Israel) at this very moment.

II. ***The (ongoing) fulfillment of Devarim 30:1-10 is occurring as you read this lesson.*** Now, here's the billion-dollar question. Was the Torah abolished after Yeshua's death and resurrection? Was the Torah only for the "Jews" until the time of the Messiah? Has the Torah been set aside because of the blood of Yeshua?

Read [Devarim 30:1-2](#). Also read [Devarim 4:27-30](#), another passage thematically connected to Devarim 30:1-2. As you can see, Devarim 4:27-30 is a prophecy of ***the latter days, the period of time in which we currently live.*** Let's key in on the phrase, "obey His voice," from both of these passages. It is important that we understand the idiom, "obey His voice." According to [Devarim 13:4; 26:17; 27:10; 28:1, 15; and 30:10](#), what does the idiom, "obey His voice," mean?¹⁹ In case you haven't noticed it, Moses prophesied that in the latter days—specifically the time we live in now—exiled Israelites would return to the Holy One in repentance and obey the Torah (obey His voice)! Could the Scriptures be any clearer? Some may still balk at this. Moses was very specific when he stated how Am Yisrael would return in the latter days. Read [Devarim 30:2](#). Which Torah will Am Yisrael obey in the latter days after the fulfillment of the blessings and curses? The Torah "*that I command you TODAY!*" Do you see that? Awesome!!! Moses prophesied that in the latter days, Israelites in all the nations of the world would return *to the same Torah he originally gave at Mount Sinai!* This answers anyone who would say the Torah was abolished after Yeshua's death and resurrection. Moses clearly stated that the Torah given to him would be the vehicle of Am Yisrael's return to Adonai in the last days—i.e., right now! Read Devarim 30:8 and 10! Two more times Moses states that people in our generation would obey the same Torah originally given to him!

Comment: It clearly and emphatically means to obey the words of Torah!

A. I don't have time to go into a discussion of the Two Houses of Israel; however, those of you familiar with that doctrine know that Moses was prophesying concerning both Houses of Israel, not just the House of Judah (Jews). Now you know why so many people (especially non-Jewish) are returning to the Torah ***in this generation.*** Now you know why you, as a non-Jewish believer, have been drawn to the Torah. The reason is simply this; Moses said you would. ☺ ☺ ☺

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) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

The Torah is More Than You May Think

I. I have made the following assertion many times throughout our study of Devarim. *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 20:11, 13, 21 and 25](#), and more! I'm sure after studying the next section, you will agree with that assertion 100%.

☺

II. Read [Devarim 30:15-20](#). This passage is the grand finale of Moses' teaching on the Torah. We have already seen that Moses has gone out of his way to teach Am Yisrael the primary function/purpose of the Torah. And what is that primary purpose/function according to Devarim 30:15-16?²⁰ During our study of Devarim, we have already studied and understood Moses' foundational teaching concerning the two functions of the Torah. It gives LIFE to those who obey it and it brings DEATH to those who disobey it. Let's see how Moses summarizes this concept.

Comment: The primary function/purpose of the Torah is to ensure/give/secure LIFE for Am Yisrael.

A. According to Devarim 30:15-16, what will happen to those who obey the Torah?²¹
According to Devarim 30:17-18, what will happen to those who disobey the Torah?²²
Devarim 30:19 is a summary of all we've learned. Moses called heaven and earth as witnesses against Am Yisrael. They are witnesses to two central facts; obedience to Torah leads to **LIFE**, while disobedience leads to **DEATH**.

Comment: They will have **LIFE**.

Comment: They will surely reap **DEATH**—"you will not lengthen your days upon the land."

III. Let's use thematic analysis to plumb the depths of this foundational teaching. Notice the words used in Devarim 30:19—life, death, good and evil. Can you think of another place in the Torah where someone was given a choice between life and death, good and evil—hint; think of the book of Genesis?²³ Note the thematic parallels between the choices given to Adam and Chava and Am Yisrael. Both were given the choice between life and death, good and evil. Through obedience, all would receive life. Through disobedience all would receive death. Therefore, we see that this central teaching of the Torah concerning its two functions is actually taught in Genesis 3.

Comment: Yes, Adam and Chava (Eve) in Genesis 3!

A. Do you see any other thematic connection between Devarim 30:15-20 and Genesis 1-3?²⁴
Just as the heavens and earth witnessed the fall of Adam and Chava, note how the heavens and earth are called upon to be witnesses against Am Yisrael should they disobey the Torah.

Comment: Yes, the heavens and the earth play a prominent role in both stories.

B. How is the Torah thematically linked to Gan Eden (the Garden of Eden)?²⁵ How awesome!!! Through thematic analysis, we see that the Torah is equated with the tree of life in Gan Eden! In case you doubted the validity of the thesis that the primary function/purpose of the Torah is to be a source of **LIFE** to all who obey it, do you now see how this concept has been strengthened? Torah = tree of life. ☺

Comment: Just as the Torah is a source of life to those who embraced it, so likewise, the tree of life was to be a source of life to Adam and Chava if they would partake of it (Proverbs 3:18).

C. How is Am Yisrael's ultimate punishment thematically related to the story of Genesis 3?²⁶ Wow! The thematic connections just keep on coming. How is Eretz Yisrael thematically connected to the story of Genesis 3?²⁷ This thematic connection is the basis for my belief that Gan Eden was originally in Eretz Yisrael, not Babylon as most suppose. IN fact, the sages of Israel also believed Gan Eden was in Eretz Yisrael.

Comment: Am Yisrael's ultimate punishment for forsaking the Torah would be exile from Eretz Yisrael. So likewise, Adam and Chava's ultimate punishment was banishment from Gan Eden!

III. In Parashat B'chukkotai, we saw numerous thematic connections between Gan Eden and the extent of blessing Adonai would shower upon Am Yisrael if they would walk in the ways of the Torah. Read [Leviticus 26:3-13](#). Note, these verses state that Am Yisrael would receive bountiful blessings if they obeyed the statutes (chukim) and commandments (mitzvot). In other words, obedience to Torah would lead to life and blessing. Leviticus 26:3-13 contains the first of a series of profound thematic connections to Gan Eden.

Comment: In our thematic correlations, Eretz Yisrael is equivalent to Gan Eden!

- A. Read [Leviticus 26:4](#). In what two ways will the earth respond to rain sent from Adonai?²⁸ Can you think of the earliest reference in Scripture that is thematically connected to these two specific entities?²⁹ That's right! This verse is clearly thematically connected to the creation account in Genesis. In Genesis, Adonai blessed the land so that it would produce vegetation. Furthermore, He blessed the trees to produce fruit. These will be the two primary sources of blessing for Am Yisrael, should they obey Adonai's statutes and judgments.
- B. Read [Leviticus 26:6-9](#). How is Leviticus 26:6 thematically related to Gan Eden?³⁰ It seems as if the Torah is trying to draw our attention to the peaceful relations that existed between man, God, the animals and the creation before the entrance of sin! The Torah is painting a picture of the possibilities for Am Yisrael. If they obey Adonai's statutes and judgments, their land will be similar to Gan Eden, where peace and harmony existed throughout the creation!
- C. How is [Leviticus 26:9](#) thematically connected to Gan Eden?³¹
- D. Read [Leviticus 26:12](#). How is this verse thematically connected to Gan Eden?³² Once again, the Torah alludes to Gan Eden by using the phrase, "I will walk among you."
- E. Read [Leviticus 26:6](#), especially noting the phrase concerning the sword. Moses warned Am Yisrael numerous times that they would experience curses for disobedience. One of the curses is that the sword will come after Am Yisrael (Leviticus 26:33). What is the thematic connection between the curse of the sword (for disobedience) and Gan Eden?³³ Wow!
- F. Concerning the cherubs, where else do we read of cherubs in the Torah?³⁴ What other significant article was placed in the ark near the cherubs?³⁵ We've seen numerous times that the Ten Commandments (mitzvot) are a picture of the entire Torah. Therefore, knowing that the cherubs in Genesis 3 brandished swords to protect the tree of life, what would you suggest was the function of the cherubs in the Holy of Holies?³⁶ So, as you can see, the strong thematic connection between the cherubs guarding the tree of life and the cherubs surrounding the Torah in the ark, further strengthens our revelation that the Torah is the tree of life!

Comment: The land will give of its produce and the trees will produce their fruit.

Comment: Yes! In Genesis 1:9-13, the first living things, plants that grow from the *earth/land*, and *trees* that produce fruit were created!

Comment: Adonai promises peace in Eretz Yisrael. This peace is between Am Yisrael and other nations and between Am Yisrael and the wild beasts. In Gan Eden, man enjoyed peaceful relations (Adam and Chava) and there was peace between man and the animals.

Comment: The phrase, "I will make you fruitful and increase you" is a clear reference back to the Garden when Adonai blessed the plants, animals and man.

Comment: In Genesis 3:8, it states that Adonai walked in Gan Eden!

Comment: After Adam and Chava (Eve) sinned, Adonai placed cherubs with flaming SWORDS at the east of Gan Eden to prevent man from returning to eat from the tree of life!

Comment: They are over the mercy seat and they cover the curtain separating the Holy Place from the Holy of Holies.

Comment: The Ten Commandments (mitzvot).

Comment: Considering we've already seen the thematic connection between the Torah and the Tree of Life, it seems that the cherubs over the mercy seat and on the curtain were placed there to guard the Torah!

In summary, we have seen numerous themes connecting Am Yisrael's obedience to Torah (in Eretz Yisrael) to the life in Gan Eden. These thematic connections are purposeful. They are given to teach us the following.

- The Holy One desired for Am Yisrael to experience the extent of blessing and life found in Gan Eden! Why?³⁷
- Obedience to the Torah is thematically equivalent to partaking of the tree of life.
- The story of Adam and Chava in Gan Eden (Genesis 3) is the story of Am Yisrael in Eretz Yisrael.

Comment: So that they would be His witnesses of the One and only True Elohim (God).

Now we can understand Proverbs 3:18, which states that wisdom (the Torah; see Proverbs 3:18) is a tree of life. Yes, the Torah is the tree of life! ☺

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.

Why Read the Torah Every Seven Years?

- I. Read [Devarim 31:7-13](#). Note that Moses commanded Am Yisrael to gather and listen to the Torah every seven years (the Shemittah cycle) during Succoth. Historically, the entire nation gathered at the Temple in Jerusalem to listen to the King read selected passages from the Torah. Why did Adonai command Am Yisrael to do this? In order to answer this question, we will use our proven thematic analysis tools. We will look words, phrases and themes that connect different passages together.
- A. Can you think of another event thematically linked to the concept of the entire nation of Israel gathering to hear the Torah?³⁸ That's right. In fact, there are other thematic connections between this Parsha and the giving of the Torah (Matan Torah). Note the phrase, "Gather together the people" in Devarim 31:12. How is this thematically related to Matan Torah?³⁹
- B. What is the goal of gathering the people to hear the Torah every seven years?⁴⁰ Is this thematically related to Matan Torah?⁴¹ Note the usage of the words learn and fear in Devarim 4:10, the passage describing Matan Torah! See the connection? Note that Devarim 4:36 states that Adonai purposed to *teach* Am Yisrael by causing them to hear His words. This is thematically related to the reading of the Torah every seven years where Am Yisrael are to gather to *learn* (Devarim 31:12). Also note the thematic connection concerning gathering the children also—compare Devarim 4:10 and 31:12. So far, we can see that the reading of the Torah every seven years is thematically related to the experience of Matan Torah, the original giving of the Torah!
- II. Now let's put on our thematic eyes and look at Parashat Vayeilekh as a whole and compare and contrast it to the giving of the Torah.
- A. Read [Devarim 31:1-8](#). What imminent event is about to occur which caused Moses to discuss the topics covered in these verses?⁴² How is this thematically related to Matan Torah?⁴³ When the people realized that Moses was "dead," they made gods so that they could "go before them." How is this thematically related to Devarim 31:1-8?⁴⁴ Do you think this connection exists on accident?
- B. Note the following linguistic parallels between Parashat Vayeilekh and Ki Tissa;
- Exodus 32:6—And they *rose up* to play. Devarim 31:16—And this nation will *rise up* and stray after gods.
 - Exodus 32:7-8—Your people...have become *corrupt*. They have *quickly strayed*. Devarim 31:29—You will surely act *corruptly* and you will *stray from the path*.
 - Exodus 32:10—Let my *anger burn* against them. Devarim 31:17—*My anger will burn* against them. In the account in Exodus, *Adonai separates Himself* from Am Yisrael. In Devarim, He said He would *hide His face* from them.

Comment: Yes, the giving of the Torah (Matan Torah) on Mount Sinai!

Comment: When the Torah was originally given, Moses was commanded by Adonai to "Gather the people to Me and I shall let them hear My words..."—Devarim 4:10.

Comment: According to Devarim 31:12-13, the purpose of gathering every seven years to hear the Torah is so that the people will learn and fear Adonai.

Comment: Yes! According to Devarim 4:10, when the Torah was originally given, Adonai stated that the people were to gather to hear His words so that "they shall *learn to fear* me."

Comment: He is about to die.

Comment: The people thought that Moses had died.

Comment: Moses encouraged the people that Adonai would "go before them."

Once again, we see amazing linguistic parallels connecting this week's sidra (Torah portion) to the events surrounding Matan Torah. As most of you may well know by now, this is not a coincidence. The Torah purposefully does this so that we will make the connections and learn from them.

In summary, Parashat Vayeilekh has many thematic connections to the original giving of the Torah. Most importantly, the reading of the Torah at each Shemittah (seven years) is thematically equivalent to Matan Torah. Why? The reading of the Torah every seven years is meant to enable every generation to experience the giving of the Torah even though they weren't there. Each generation must experience hearing the Holy One's voice at the mountain. This reading of the Torah each Shemittah facilitates this process. The people will gather, hear, learn and fear Adonai just as the original generation gathered, heard, learned and feared Adonai. This is also the reason why Adonai spoke to the second generation as if they had been at Mount Sinai! Each seven years Am Yisrael is given a chance to renew their dedication to the Torah as if they themselves were at Mount Sinai.

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 Haftara reading is found in [Isaiah 61:10-63:9](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading. Much of this Haftara reading is Messianic in nature; therefore, I will deal more extensively with it in the next section, *Messiah in the Parsha*.

- I. How is Isaiah 62:1-5 related to this week's sidra (Torah portion)?⁴⁵

Comment: This week's sidra (Torah portion) spoke of a time period when Am Yisrael would be scattered into the nations and Eretz Yisrael would be desolate. However, it also spoke of a time towards the end of the age when Am Yisrael would repent. At that time, Adonai would re-gather them to Eretz Yisrael and pour profound blessings upon them and the land. The Haftara passage is thematically related to this time period of blessing AFTER the period of desolation and exile.

MESSIAH IN THE PARSHA

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁴⁶. 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.

Yeshua in the Sidra

- I. Read [Devarim 30:1-4](#), especially verse four. We have already learned that this portion of Scripture occurs in the last days. Earlier, I stated that the gathering began in the twentieth century, culminating in the birth of the nation of Israel in 1948 after almost 2,000 years of exile. I was careful to state that the current gathering of Israelites to Israel is part of the continual fulfillment of Devarim 30:1-4. Why continual? Because, as with so many other prophecies, this passage has more than one level of fulfillment. Remember, all Scripture is prophecy. Therefore, it can have a literal historical fulfillment or it can have a midrashic fulfillment. It can have a prophetic-historical fulfillment and it can have a Messianic fulfillment. Nowadays, most believers are barely able to show specific references to Messiah Yeshua and His work of redemption from the Torah. This is mainly because they haven't been taught to study the Scriptures thematically. Thematic Analysis is the key to seeing pictures of Messiah Yeshua and His work of redemption in the Torah. Suppose I told you that this passage actually pertains to the second coming of Yeshua? Think that's far-fetched? Well, let's see.
- A. What word describes the action Adonai will perform on behalf of Am Yisrael in Devarim 30:4?⁴⁷ From where will He gather them? This is a trick question. You may immediately assume "from the nations where He has scattered them." However, only base your answer on Devarim 30:4. Again, from where will He gather them?⁴⁸ What? From the end of the *heavens*? Yes, the Hebrew uses the word *heavens*, not earth. Some translations replace the Hebrew word, *heavens* with *earth*.⁴⁹ In the minds of the translators, it doesn't make sense for Adonai to say He will gather dispersed Am Yisrael from the heavens. So, they try to smooth things out in the translation. The only problem is this: Moses meant what he said and said what he meant. As you'll see below, if you substitute the word *earth* for *heavens*, you'll miss Moses' teaching on one of the most awesome and longed-for doctrines of the B'rit Chadasha (New Covenant Scriptures). Now I ask you, what would people be doing in the heavens? Some of you may know where I'm going already. But for those of you who don't see it yet...do you realize this is a prophecy of the second coming of the Messiah when the dead in Messiah will be raised and we who remain will be changed? How do I know this is the correct interpretation?
- B. Read [Matthew 24:29-31](#), *especially verse thirty-one*. What one word describes the action the angels will perform on behalf of the righteous?⁵⁰ From where will the angels gather them?⁵¹ Guess what. Moses prophesied of the second coming of the Messiah in Devarim 30:4! Thematic analysis helps you to see it. Now we know why Moses stated that Adonai would gather Am Yisrael from the *heavens*. Why? If you think it's because Moses was prophesying concerning the second coming when the dead would be raised and those who remain would be changed, afterwards, both groups will be caught up in the sky (gathered, if you will), then **You've Got It!**
- C. Digging Deeper—Let's look at this translation issue a little closer. First, let me give you direct quotes from the Artscroll Chumash and the New King James Version of the Scriptures for comparison sake.

Comment: Gather.

Comment: From the end of the heavens.

Comment: Translations that do this include the New American Standard Bible, the New Living Translation, the Contemporary English Version, and the New International Version UK Edition (where it states, "most distant land under the heavens").

Comment: They will **GATHER** the righteous!

Comment: From the "four winds, from one end of heaven to the other"!!! ☺ ☺ ☺

Devarim 30:4 (Artscroll Chumash)—If your dispersed will be ***at the ends of heaven***, from there HASHEM, your God, will *gather* you in and from there He will take you.

Devarim 30:4 (NKJV)— If any of you are driven out to the farthest parts ***under heaven***, from there the LORD your God will *gather* you, and from there He will bring you.

In section IA of Messiah in the Parsha I told you that most English translations try to tidy up the Hebrew, which to them doesn't make sense, since it says that Adonai will gather Am Yisrael from the ***heavens*** instead of the ***earth***. Some translations replace the Hebrew word, ***heavens*** with ***earth***.

(Translations that do this include the New American Standard Bible, the New Living Translation, the Contemporary English Version, and the New International Version UK Edition (where it states, "most distant land under the heavens")).

Comment: Translations that do this include the New American Standard Bible, the New Living Translation, the Contemporary English Version, and the New International Version UK Edition (where it states, "most distant land under the heavens").

In the minds of the translators, it doesn't make sense for Adonai to say He will gather dispersed Am Yisrael *from the heavens* since the context of Devarim 30:4 is that they are scattered in the nations. So, they try to smooth things out in the translation. The only problem is this. Moses meant what he said and said what he meant.

Here's the revelation. When I read Devarim 30:4 in the NKJV, I noticed that it was different from the Artscroll Chumash. Notice that the NKJV uses the phrase *under the heavens*, whereas the Chumash uses the phrase *at the ends of heaven*. This makes a difference. If the translation is *under the heavens*, then my arguments wouldn't make any sense because under the heaven IS the earth. However, my argument that Moses was prophesying of the second coming and the resurrection does make sense since if it in fact says *at the ends of heaven*.

Well, guess what? I looked at the Hebrew in my Chumash and the Hebrew of that prepositional phrase is thus...

בְּקֵצֵה הַשָּׁמַיִם

The Hebrew word, **הַשָּׁמַיִם**, is literally *the heavens*. The Hebrew word for **בְּקֵצֵה**, is literally in/on the end/edge. The Hebrew word for end/edge is **קֵצֵה**. The **ב** in front is the preposition in. Therefore, that prepositional phrase is literally, ***in/on the end/edge of the heavens!!!*** So what does this mean? It means that even though the NKJV translators kept the word *heavens*, as it is in the Hebrew, they still didn't think it made sense, so they changed the prepositional phrase *in/on the end/edge*, to *under heaven*! As you can see, the Artscroll Chumash Got It Right!

Now, let's look at Matthew 24:31 again.

Matthew 24:29-31 (NKJV)—And He will send His angels with a great sound of a trumpet, and they will ***gather*** together His elect *from the four winds, from one end of heaven to the other.*

Now let's make thematic connections between Devarim 30:4 and Matthew 24:31.

- Both passages use the word gather.
- Both passages use the same prepositional phrase meaning from one end of the heavens to the other!

There you have it. Moses definitely prophesied of the second coming of the Messiah and the resurrection (what the church calls the rapture) all in one breath! As you can see, a little Hebrew goes a long way. ☺ ☺ ☺

Just as an aside, now we know that the literal Hebrew states ***in/on the end/edge of the heavens.*** Let's look at a few translations of Deuteronomy 30:4 and see how the translators grapple with the translation. Remember, why they are struggling. They don't understand how Adonai would gather the scattered people of Israel from heaven.

- ◆ NIV— under[wrong] the heavens
- ◆ NASB— at the ends of the earth[wrong]
- ◆ The Message— No matter how far away you end up[wrong]
- ◆ Amplified— in the uttermost parts of the heavens [Eureka!! They got it right]
- ◆ New Living Translation— at the ends of the earth[wrong]
- ◆ English Standard Version— in the uttermost parts of heaven [Eureka!! They got it right]
- ◆ Contemporary English Version—to the farthest countries on earth[wrong]
- ◆ NKJV—to the farthest parts under heaven[wrong]
- ◆ 21st Century NKJV—out unto the outmost parts of heaven [Eureka!! They got it right]
- ◆ ASV—in the uttermost parts of heaven [Eureka!! They got it right]
- ◆ Darby—out unto the end of the heavens [Eureka!! They got it right]
- ◆ NIV UK Version—to the most distant land under the heavens[wrong]

D. One of the main reasons the rapture doctrine is false is because it has no basis in the Torah. You see, the entire Tanakh speaks clearly of the re-gathering of Am Yisrael. The emphasis on all of the re-gathering Scriptures is clearly concerning the re-gathering of scattered Am Yisrael to the nation of Israel. We now know that the re-gathering is synonymous with the second coming of Messiah (along with the resurrection and changing in the twinkling of an eye). Therefore, the re-gathering (erroneously called the rapture) has nothing to do with the rapture of the “Church” while the “Jews” suffer through the tribulation. One of my goals in writing this series of lessons is to impress

upon you the necessity of basing all that you believe on the foundation of the Torah. If the Torah doesn't teach about a rapture of the "Church," then guess what? You shouldn't believe it. However, if the Torah teaches about the re-gathering of Am Yisrael from the nations into the heavens, then guess what? You can bank on that!

- II. Read [Devarim 31:10-11](#). As stated earlier, traditionally, the King read the Torah. Do you know what will be the first Holy Day to be celebrated when Yeshua returns?⁵² When Yeshua returns, what role will be fulfilling?⁵³ Based on 1) Devarim 30:10-11, the fact that Yeshua will be returning as King and 2) the fact that Succoth will be the first Holy Day we will celebrate in the Kingdom to come, what will Messiah Yeshua be doing on that Succoth?⁵⁴

Comment: Succoth.

Comment: The role of King.

Comment: Teaching us the Torah. For the Torah of the Lord will go forth from Tziyon!

Yeshua in the Haftara

- I. We have already seen that the Torah portion contains one of the most staggering prophecies concerning the second coming of Messiah Yeshua. Therefore, it shouldn't be surprising that the Haftara portion also contains Scriptures of Messianic significance.

- A. Read [Isaiah 61:10](#). How will Am Yisrael be dressed?⁵⁵ How does Isaiah portray Am Yisrael?⁵⁶ Can you thematically relate these two concepts to the second coming of Yeshua?⁵⁷

Comment: In robes of righteousness.

Comment: As a bride.

Comment: The robes of righteousness are the robes given to the saints in Revelation 6:11, 7:9, 13, 14; and **19:7-8**. Ephesians 5:22-33 teaches us that Yeshua will come back for a bride.

Comment: As a bridegroom rejoices over his bride.

1. Read [Isaiah 62:5](#). How does Adonai rejoice over Am Yisrael?⁵⁸ My point here is that all of the B'rit Chadasha doctrines concerning our robes of righteousness and the bride of the Messiah have their foundation in the Tanakh. Furthermore, these two doctrines are associated with the second coming of the Messiah.

Comment: Yes, Revelation 22:12, where Yeshua states that His reward is with Him.

Comment: Both passages speak of Deity meting out rewards and punishment.

- II. Read [Isaiah 62:10-11](#). Can you think of a verse from the B'rit Chadasha thematically related to this passage?⁵⁹ Do you see the connection?

- A. Read [Revelation 11:18](#). How is this verse thematically related to Isaiah 62:10-11?⁶⁰

- B. Isaiah 62:11 states, "your salvation has come." Yeshua's name in Hebrew is **יְשׁוּעַ**. The words, "your salvation," in the phrase "your salvation has come," are derived from the Hebrew word for *salvation*, and the suffix showing possession, as in *your* **יְשׁוּעֶךָ**. This verse is literally stating: Your salvation (Yeshua) is coming!

Comment: Yes, Revelation 19:7-21 speaks of Yeshua's return. This passage uses the same language as Isaiah's prophecy—a vesture dipped in blood, warfare against Am Yisrael's enemies and treading of the winepress of the wrath of Almighty Elohim.

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- III. Read [Isaiah 63:1-6](#). Let me share with you the commentary from the Artscroll Chumash concerning these verses. "Its closing passage *describes Adonai metaphorically* as a Warrior coming from battle, his garments splattered with the blood of Edom the offspring of Esau, ancestor of the Roman Empire, which brought about the current exile". As you can see, this passage does speak of YHVH as if He were a human being. Can you think of any passage thematically related to this one from the B'rit Chadasha?⁶¹ How awesome. As you can see, this is clearly a Messianic prophecy. Notice that the commentators of the Artscroll Chumash are sooo close to the truth when they interpret that Adonai is spoken of as a man. In fact, YHVH does return as a man, Yeshua HaMashiach! Note the thematic connections.

- In Isaiah 63:2-6, YHVH is pictured as returning in a bloodstained garment. In Revelation 19:13, Yeshua returns with a vesture dipped in blood.
- In Isaiah 63:2-6, YHVH is pictured as the one treading the winepress in wrath. In Revelation 19:15-17, Yeshua treads the winepress of the wrath of Almighty Elohim.

- Isaiah 63:8 states that YHVH became their **Savior**. The Hebrew word translated **Savior** is מְשִׁיעַ, which is very similar to the word for Mashiach (Messiah), מָשִׁיחַ. The word Mashiach means the *Anointed One*. We all know that Yeshua is the Savior of the world!
- Note that Isaiah 63:17 is a prayer for YHVH to **return**! This entire passage is a Messianic prophecy of the **return** of Yeshua.

A. The passages quoted above also teach the Divinity of Yeshua. *Many of the prophecies of the Tanakh concerning YHVH find their fulfillment in Yeshua because He is one (echad) with the Father.* He's not the Father. He is echad with the Father. This is a mystery.

B. Earlier we saw how Yeshua's second return in Revelation was thematically connected to Isaiah 63 through the garment dipped in blood. There are two figures in the Torah who are the most vivid pictures of Messiah Yeshua—Joseph and Moses. The thematic connections and allusions between Joseph and Messiah Yeshua are so bountiful that they are a topic in and of themselves. For example, note how the Torah uses Joseph's coat two times *as an object to identify him*. The first time is in Genesis 37:29-35 when, after dipping Joseph's coat in goat's blood, his brothers present the blood-stained coat to Jacob asking him, "see if it is your son's coat or not." Jacob immediately recognizes that the coat belongs to his son Joseph. The second time is in Genesis 39:7-18 when Potiphar's wife used Joseph's coat/garment to falsely identify him as one who had tried to rape her. Why does the Torah draw our attention to *Joseph's garments* by continually using them as a means of identifying him? I think the reason is to help us make the connection between Joseph and the Messiah. For we read in Revelation 19:13 that when Messiah Yeshua returns, He will be clothed "with a vesture dipped in blood." In other words, that which identified Joseph to His father will be that which will identify Yeshua to us—a vesture dipped in blood.

IV. Note how [Devarim 30:3](#) states that YHVH will **return** and gather us. Now we know that this is a prophecy of Yeshua's second advent, when He will **return**! Remember, YHVH and Yeshua are echad. In this manner, we see that many of the Torah's prophecies of YHVH find their fulfillment through Yeshua!

Miscellaneous Connections

- I. Read [Revelation 11:15-19](#), especially verses 18-19. Note, Revelation 11:18 states that it is time for Adonai to reward His saints and judge those who destroy the earth. The next verse states that the ark of the testimony could be seen. Why are these verses placed next to each other—hint, what's in the ark?⁶² This is thematically connected to [Matthew 5:17-21](#) where Yeshua plainly stated that our future standing in the Kingdom would depend on whether or not we obey and teach the Torah (Law). ☺
- II. Earlier we saw that the strongest correlation between the Torah and the tree of life was made in Devarim 30:15, the end of Moses' speeches. Amazing that the Torah would begin with a story concerning the tree of life and end in the same manner. So likewise, Revelation 22:2 (the end of the Scriptures) recaptures the image of the tree of life, bringing us back to Genesis.
- III. Lastly, note the thematic parallel between Moses and Yeshua, in that both of them gave prophecies concerning the second coming of the Messiah just before their deaths!

Comment: The topics of Revelation 11:18 are placed next to Revelation 11:19 because the Torah (which was in the ark) is the basis for judgment and reward. Remember, the Torah has not been abolished and it will be the basis of reward and punishment.

For Your Little Ones

[Hidden Message Word Search](#)—This is a word search for older children that contains a hidden message within it. After circling all of the words, begin using the un-circled letters to fill in the hidden message character spaces. All of the words (25-30) are taken from this week's sidra (portion). Important—*Adjust the text size of your browser so that the entire puzzle and hidden message prints on one page. The software at Discovery has a tendency to print the wrong number of character spaces (in the hidden message) when it needs to print on two pages.*

[Word Search for Little Ones](#)— This is a word search for younger children. All of the words (9-12) are taken from this week's sidra (portion).

[Calvary Chapel's Children's Site](#)—This site has pictures, word searches, criss-crosses, true-false question and answers, fill-in-the-blanks etc. It has all of these for some of the major stories of the Scriptures!

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 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 Moses is talking to the second generation, who for the most part, weren't alive during the Exodus! Remember, most of the generation that left Egypt died in the wilderness.

⁹ Yes, see Devarim 5:1-3.

¹⁰ He is assuming that the entire second generation was present at the original covenant ceremony at Mount Sinai!

¹¹ He spoke of the Exodus to remind them that Adonai was faithful to the promises made to the Patriarchs (that He would deliver them from an impossible situation). He spoke of their wilderness journeys to remind them that Adonai is able to supply all of their physical needs. He spoke of the initial conquest of the Kings to remind them that He can and will deliver the remaining nations into Am Yisrael's hands. Devarim 29:8 is written at the conclusion of this Parsha, as if to say, "Seeing how the Holy One can do everything He's promised to you, make sure you obey the covenant so that your success will be guaranteed!"

¹² Renewal of the Sinai covenant.

¹³ This passage teaches us that the covenant was not only with those present at that moment. The covenant was with all those present and those who were to be born in future generations!

¹⁴ As long as Israelites are born, the Torah is in effect.

¹⁵ During the reign of King Solomon when Am Yisrael was the superpower in the Middle East.

¹⁶ Over the past 2,000 years. Full force of the curses began in 70 CE when Rome destroyed Jerusalem. In 135 CE Rome dispersed Am Yisrael into all the nations of the earth. For the past 2,000 years, Am Yisrael has suffered the full brunt of the curses of the covenant.

¹⁷ They will look back at their history—the blessings and curses—and they will do teshuvah (repent).

¹⁸ He will bring them back to the land!

¹⁹ It clearly and emphatically means to obey the words of Torah!

²⁰ The primary function/purpose of the Torah is to ensure/give/secure LIFE for Am Yisrael.

²¹ They will have *LIFE*.

²² They will surely reap *DEATH*—"you will not lengthen your days upon the land."

²³ Yes, Adam and Chava (Eve) in Genesis 3!

²⁴ Yes, the heavens and the earth play a prominent role in both stories.

²⁵ Just as the Torah is a source of life to those who embraced it, so likewise, the tree of life was to be a source of life to Adam and Chava if they would partake of it (Proverbs 3:18).

²⁶ Am Yisrael's ultimate punishment for forsaking the Torah would be exile from Eretz Yisrael. So likewise, Adam and Chava's ultimate punishment was banishment from Gan Eden!

²⁷ In our thematic correlations, Eretz Yisrael is equivalent to Gan Eden!

²⁸ The land will give of its produce and the trees will produce their fruit.

²⁹ Yes! In Genesis 1:9-13, the first living things, plants that grow from the *earth/land*, and *trees* that produce fruit, were created!

³⁰ Adonai promises peace in Eretz Yisrael. This peace is between Am Yisrael and other nations and between Am Yisrael and the wild beasts. In Gan Eden, man enjoyed peaceful relations (Adam and Chava) and there was peace between man and the animals.

³¹ The phrase, "I will make you fruitful and increase you" is a clear reference back to the Garden when Adonai blessed the plants, animals and man, commanding them to be fruitful and multiply...

³² In Genesis 3:8, it states that Adonai walked in Gan Eden!

³³ After Adam and Chava (Eve) sinned, Adonai placed cherubs with flaming SWORDS at the east of Gan Eden to prevent man from returning to eat from the tree of life!

³⁴ They are over the mercy seat and they cover the curtain separating the Holy Place from the Holy of Holies.

³⁵ The Ten Commandments (mitzvot).

³⁶ Considering we've already seen the thematic connection between the Torah and the Tree of Life, it seems that the cherubs over the mercy seat and on the curtain were placed there to guard the Torah!

³⁷ So that they would be His witnesses of the One and only True Elohim (God).

³⁸ Yes, the giving of the Torah (Matan Torah) on Mount Sinai!

³⁹ When the Torah was originally given, Moses was commanded by Adonai to "Gather the people to Me and I shall let them hear My words..."—Devarim 4:10.

⁴⁰ According to Devarim 31:12-13, the purpose of gathering every seven years to hear the Torah is so that the people will learn and fear Adonai.

⁴¹ Yes! According to Devarim 4:10, when the Torah was originally given, Adonai stated that the people were to gather to hear His words so that "they shall *learn* to *fear* me."

⁴² He is about to die.

⁴³ The people thought that Moses had died.

⁴⁴ Moses encouraged the people that Adonai would "go before them."

⁴⁵ This week's sidra (Torah portion) spoke of a time period when Am Yisrael would be scattered into the nations and Eretz Yisrael would be desolate. However, it also spoke of a time towards the end of the age when Am Yisrael would repent. At that time, Adonai would re-gather them to Eretz Yisrael and pour profound blessings upon them and the land. The Haftara passage is thematically related to this time period of blessing AFTER the period of desolation and exile.

⁴⁶ 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.

⁴⁷ Gather.

⁴⁸ From the end of the heavens.

⁴⁹ Translations that do this include the New American Standard Bible, the New Living Translation, the Contemporary English Version, and the New International Version UK Edition (where it states, "most distant land under the heavens").

⁵⁰ They will **GATHER** the righteous!

⁵¹ From the "four winds, from one end of heaven to the other"!!! ☺ ☺ ☺

⁵² Succoth.

⁵³ The role of King.

⁵⁴ Teaching us the Torah. For the Torah of the Lord will go forth from Tziyon!

⁵⁵ In robes of righteousness.

⁵⁶ As a bride.

⁵⁷ The robes of righteousness are the robes given to the saints in Revelation 6:11, 7:9, 13, 14; and **19:7-8**. Ephesians 5:22-33 teaches us that Yeshua will come back for a bride.

⁵⁸ As a bridegroom rejoices over his bride.

⁵⁹ Yes, Revelation 22:12, where Yeshua states that His reward is with Him.

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