

# Mishpachah Beit Midrash

## An Introduction to the Parashat HaShavuah (Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

*B'chukkotai*  
(Follow)



BY TONY ROBINSON

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

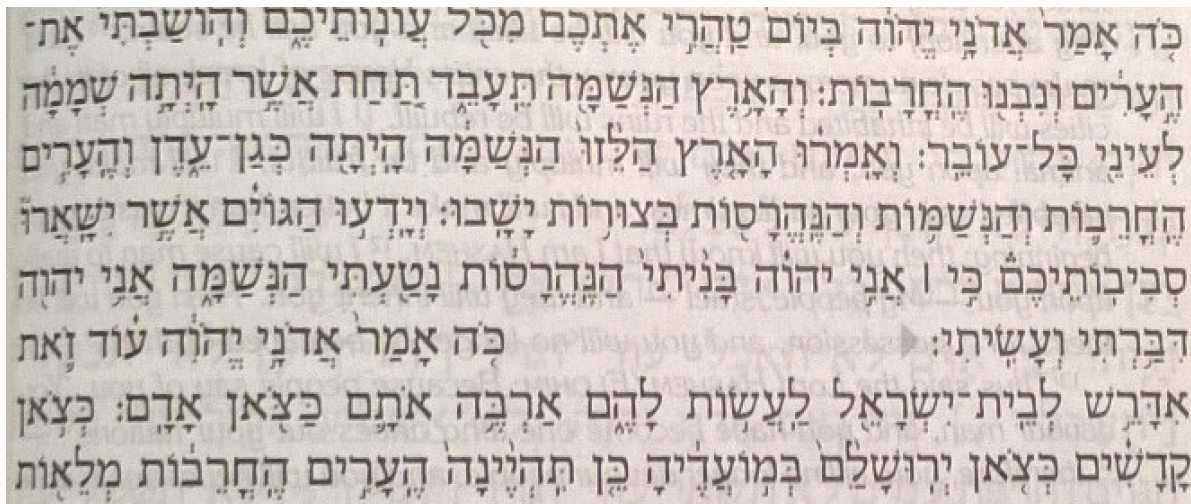
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat<sup>1</sup> we gather in our home and study the Scriptures, specifically the Torah.<sup>2</sup> It's a fun time of receiving revelation from the Ruach HaKodesh<sup>3</sup>. Everyone joins in—adults and children—as we follow the Parashat HaShavuah<sup>4</sup> 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 Tanakh<sup>5</sup> and the Brit Chadasha.<sup>6</sup> 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.

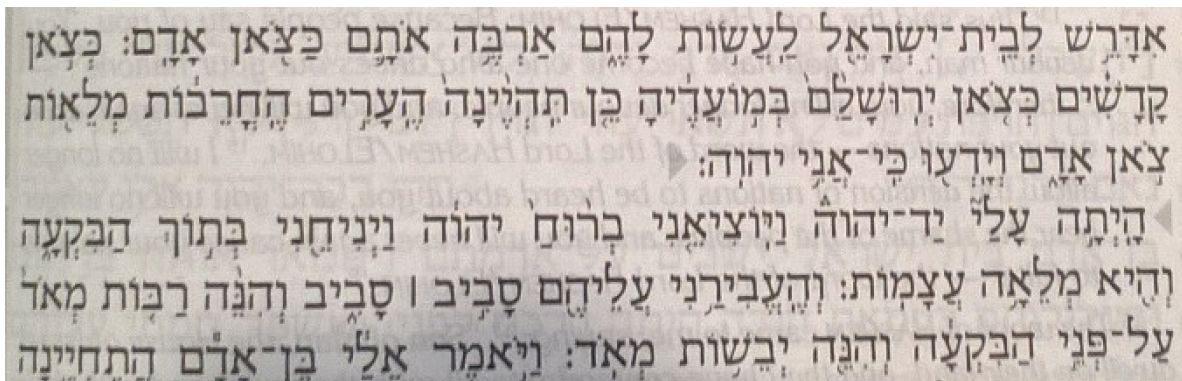
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions<sup>7</sup> 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—

בְּחֻקֹּתַי

## B'chukkotai

(Follow)

*Vayikra 26:3-27:34*

(Leviticus 26:3-27:34)

### **This Week's Parshiot**

- 1 Leviticus 26:3-13 ם
- 2 Leviticus 26:14-26 ם
- 3 Leviticus 26:27-46 ם
- 4 Leviticus 27:1-8 ם
- 5 Leviticus 27:9-34 ם

### *Understanding the Parsha*

[Leviticus 26:3-13](#)

---

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

- I. Normally, Parashat Behar and B'chukkotai are read together as one sidra (portion). However, in leap years—where an extra month has been added—these two portions are read separately. Therefore, we should expect these two sidras to be closely related. This week, we will analyze the first Parsha P'tuchah by making many thematic connections. The sum of these connections will allow us to gain a deeper understanding of this Parsha and the sidra as a whole. If you are new to Mishpachah Beit Midrash (MBM), this lesson will give you a fresh look at Thematic Analysis in action. By making thematic connections to other portions of Scripture, we can receive fresh revelation from a passage that will seemingly blossom in hidden wisdom.
- II. Leviticus 26:3 contains the first of a series of profound thematic connections to another specific portion of Scripture.

- A. Read [Leviticus 26:4](#). In what two ways will the earth respond to rain sent from Adonai?<sup>8</sup> Can you think of the earliest reference in Scripture that is thematically connected to these two specific entities?<sup>9</sup> 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 (the Garden of Eden)?<sup>10</sup> 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 ultimate potential of Am Yisrael. If they obey Adonai's statutes and judgments, their society will be one similar to Gan Eden, where peace and harmony existed throughout the creation!
  - C. How is [Leviticus 26:9](#) thematically connected to Gan Eden?<sup>11</sup>
  - D. Read [Leviticus 26:12](#). How is this verse thematically connected to Gan Eden?<sup>12</sup> 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. This first Parsha P'tuchah is a promise of blessing for obedience. If you read further in the sidra, you will see that curses are promised 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?<sup>13</sup>
- III. We have seen numerous themes connecting this Parsha to the Genesis account of creation. The Torah obviously intends for us to see this (there are even more connections to Genesis in the remainder of the sidra). Therefore, we know that the story of the creation will help us interpret the true/full purpose of this sidra, especially this first Parsha. Let's return to [Leviticus 26:3](#), focusing on the first half of the verse. Since most of this Parsha is thematically related to Adam and Chava in Gan Eden, how should we connect Leviticus 26:3 to the events in Gan Eden?<sup>14</sup>
- IV. In Summary—In Parashat Yitro, we stated that [Exodus 6:6-8](#)<sup>15</sup> contained an overview of Adonai's plan for fulfilling the promises to the Patriarchs. We are currently at the fourth *I Will—I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians*. Once we start the book of Numbers we will be at the fifth *I Will—And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob*. At this stage in Am Yisrael's redemption, they have received the instructions that will make them a Holy Nation—Adonai's People—and they are about to journey to the Promised Land to fulfill their Divine destiny. The Torah uses many themes connecting Am Yisrael's calling to the calling of Adam, the first man. Just as Adam was the **first man**, called to obedience and called to set an example for his progeny, so likewise, Am Yisrael have been called to obedience as the **first nation** to be called the people of Adonai. In other words, thematically, the Scripture teaches us Adonai dwelled with man until sin entered the world (*Genesis 1-3*). Adonai tried to encourage mankind to seek Him for restoration; however, mankind continually failed to reach out to Him (Cain, the generation of the flood, and the tower of Babel, *Genesis 4-11*). Realizing that mankind—as a whole—would not seek restoration with Adonai, He chose Abraham and His descendants to be a model nation so that they could be a witness of the one and only true God, leading the nations to repentance and faith in Adonai (Genesis 12). With

this as a background, we can now understand that Adonai is commissioning Am Yisrael just as He commissioned Adam in Genesis! The thematic connections teach the following analogies:

1. Adam  $\equiv$  Am Yisrael
2. Gan Eden  $\equiv$  Eretz Yisrael (the Land of Israel)
3. The choice between the Tree of Life and the Tree of the Knowledge of Good and Evil  $\equiv$  Am Yisrael's choice whether or not to obey the statutes and commandments

To further strengthen the thematic connection between Adam and Am Yisrael, read [Hosea 6:7](#)<sup>16</sup> where Adonai EXPLICITLY likens Am Yisrael to Adam!

Could you imagine what would have happened if Am Yisrael had fully obeyed Adonai in these matters? Stop and think of the awesome, supernatural testimony Am Yisrael would have had to the nations. The Shekhinah presence of Adonai would have rested upon the Temple for all to see. The nations of the world would have been able to see a replica of Gan Eden whenever they traveled to Eretz Yisrael! Imagine an agrarian society where the people don't work every seventh year, yet the land produces enough for them to easily survive for three years! Imagine the testimony to the nations every Yovel (Year of Jubilee) when the nation would have not worked for two complete years (the Shemittah of the 49<sup>th</sup> year and the Yovel of the 50<sup>th</sup> year)! Truly, Am Yisrael would have been able to represent Adonai to the nations with power and strength. Although this did not happen, we know it will happen one day when Messiah comes. During His reign Am Yisrael **WILL** fulfill their prophetic destiny to be a light to the nations!

## ***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.

### ***The Reason for Exile***

- I. The Church Fathers<sup>17</sup> saw the destruction of the Temple in 70 CE as proof of Adonai's disfavor with Judaism. In addition, they felt that the worldwide dispersion of the Jewish nation in 135 CE was proof that Adonai had rejected them as a people. For example, Justin Martyr understood that the burning of Jewish cities, the fall of Jerusalem, and the exile of the Jews from Jerusalem, were fitting judgments upon them because of their rejection of Yeshua and the Christian good news.<sup>18</sup> Furthermore, the Church Fathers felt that the destruction of Jerusalem was caused by "those [sins of the Jews] that were committed against our Jesus."<sup>19</sup> Is this true? Was exile solely the direct result of the rejection of Yeshua? Was it the result of breaking the Torah in general, or a specific set of commandments? In other words, let's see



if Parashat B'chukkotai gives us any thematic clues explaining possible causes for Am Yisrael to go into exile. To do this, we will closely examine the text of the remainder of Leviticus 26, which contains the warnings of exile. Please read [Leviticus 26:14-46](#) to get an overview of the curses.

A. Read [Leviticus 26:3-13](#). How is Leviticus 26:3 thematically related to Parashat Behar?<sup>20</sup> This is the first clear connection to Parashat Behar. Remember, Parashat Behar primarily focused on instructing Am Yisrael (the people of Israel) of the importance of observing Shemittah (seventh-year rest for the land) and Yovel (year of Jubilee every fifty years).

B. Note the following thematic connections between B'chukkotai and Behar.

1. Compare [Leviticus 25:18](#) from Parashat Behar with [Leviticus 26:3](#) from Parashat B'chukkotai. What is the common phrase?<sup>21</sup>
2. Compare [Leviticus 25:19](#) from Parashat Behar with [Leviticus 26:5](#) from Parashat B'chukkotai. What is the common phrase?<sup>22</sup>
3. Compare [Leviticus 25:19](#) from Parashat Behar with [Leviticus 26:4-5](#) from Parashat B'chukkotai. What is another common phrase?<sup>23</sup>
4. Compare [Leviticus 25:22](#) from Parashat Behar with [Leviticus 26:10](#) from Parashat B'chukkotai. What is the common phrase?<sup>24</sup>

As you can see, these two sidras share many common themes. However, the most important point is this. The passages of blessing in Parashat B'chukkotai are thematically related to the passages of blessing in Behar, and *the passages of blessing in Parashat Behar occur within the context of Shemittah and Yovel*. In other words, these common themes teach us that the ultimate blessing of the land, trees, people, and animals of Eretz Yisrael occur within the context of Am Yisrael serving Adonai especially with regard to the instructions of **Shemittah and Yovel**! Could the reason for exile in Parashat B'chukkotai have something to do with the commandments in Parashat Behar?

C. How are Leviticus 25:7 (Behar) and Leviticus 26:6 and 22 thematically connected?<sup>25</sup> But notice the following. In the verses describing Am Yisrael's blessings because of obedience, the animals are at peace with Am Yisrael. When Am Yisrael is disobedient, they are not in harmony with the animals.

D. Read Leviticus 25:1 (Behar) and Leviticus 26:46 (B'chukkotai). How is the Torah thematically connecting these two portions of Scripture?<sup>26</sup>

II. Thus far we have seen that the thematic presentation of Behar and B'chukkotai suggests that there is a relationship between the blessing secured by obedience to Shemittah and Yovel and the curses gained by disobedience. Now read [Leviticus 26:33-41](#).

A. What are some of the phrases Adonai uses to describe Am Yisrael's potential rebellion?

1. If you do not listen to me and will not perform all of these commandments . . . if you consider my statutes loathsome. . . if your being rejects My commandments . . . if you do not heed Me . . . if you behave casually with me.

When Adonai states "all of these commandments," does He mean every one given since Am Yisrael entered the covenant at Mount Sinai? Or does He have specific ones in mind?

B. In Leviticus 26:18-30, what phrase is repeated?<sup>27</sup> How is this phrase thematically connected to Parashat Behar?<sup>28</sup> Again, we see a connection between Shemittah/Yovel and the punishments for disobedience through usage of the number seven.

C. What will be Am Yisrael's ultimate punishment for not obeying Adonai?<sup>29</sup> Thus, we see that exile will be the greatest punishment for Am Yisrael. Now, how does [Leviticus](#)

[26:34](#) support the thematic arguments I made above for a connection between Shemittah/Yovel and punishment for disobedience?<sup>30</sup> In other words, when Adonai stated that He would punish Am Yisrael for not obeying “all of these commandments,” He had the specific commandments of Shemittah and Yovel in mind! How does the specific punishment of exile (as opposed to some other punishment that would allow Am Yisrael to stay in Eretz Yisrael) prove that Am Yisrael would be dispersed into the nations specifically for not obeying Shemittah and Yovel?<sup>31</sup> As an example, how long was the Babylonian captivity of the House of Judah?<sup>32</sup> Why was it seventy years—hint Read [II Chronicles 36:15-21](#)?<sup>33</sup>

- D. How is Am Yisrael's dispersion into the nations thematically connected with the account of Adam and Chava?<sup>34</sup> Just as Adam and Chava were banished from a place/land of blessing, so likewise, Am Yisrael will be banished from a place/land of blessing! Just as the cherubs prevented their return with the flaming sword, so likewise, Am Yisrael will have to suffer the sword in the land of their enemies. The thematic connection between Am Yisrael in Eretz Yisrael and Adam and Chava in Gan Eden is strengthened even further when you consider the following. The Shemittah (seven-year rest cycle for the land) and the Yovel (year of Jubilee) were times when Am Yisrael was **NOT** supposed to plant or sow anything. Furthermore, if anyone (the rightful owner of a field, a stranger, a poor person, an animal, etc.) wanted to eat anything, ***all they had to do was go and pick something to eat just like Adam and Chava in Gan Eden.*** *The Shemittah and Yovel are reflections of the garden of Eden of the past!* The connection between how one obtained food during those times and how Adam and Chava obtained their food is straightforward. Leviticus 25:19-22 states that Adonai's blessing would be so great that they would be able to eat from the sixth year's produce for THREE years until the eighth year's harvest was available in the ninth year. That's **LIFE** just like in the garden if ever I've seen it! I'm sure there are more themes to strengthen the connection between Gan Eden-Shemittah-Yovel-Millennial Kingdom.
- E. As you can see, the thematic connections are almost overwhelming! Lastly, many of the stories of Genesis share this common theme of sin, judgment and punishment by banishment.
- Adam was separated/scattered from the blessings of the garden of Eden.
  - Cain was separated from the blessings of the fruit of the earth.
  - The generation of the flood was separated from the blessing of life on earth.
  - The generation of the tower of Babel was separated/scattered from each other.
  - Levi and Simeon were scattered within the nation of Israel instead of possessing a unique physical inheritance.

As you can see, Yovel and Shemittah were very important. Furthermore, we now know the true reason why Am Yisrael was exiled. It was not a direct result of rejecting Yeshua. It occurred because they neglected Shemittah and Yovel. This is not to say that their rejection of Yeshua wasn't punishable in some manner. It is simply to counter the notion put forth by the Church Fathers that Am Yisrael went into exile **solely** because they rejected Yeshua.



## ***The Real Reason for the Importance of Shemittah and Yovel***

- I. It seems that Shemittah and Yovel are very important to Adonai. After all, Am Yisrael's greatest judgments came as a result of not observing them. But why Shemittah and Yovel? Why not some other commandment? I think the reason has to do with its connection to another commandment!
  - A. What other commandment are you reminded of when you think of Shemittah?<sup>35</sup> That's right. In fact, read [Exodus 20:8-11](#) and [Leviticus 25:3-7](#). The language is almost identical. The major difference is between seven days versus seven years! We know the Shabbat is important because of all of the commandments, Shabbat is said to be the sign between Adonai and Am Yisrael—[Exodus 31:13](#).
  - B. To understand why Shabbat is so important, read [Exodus 20:11](#). This verse states that Adonai made the heavens and the earth in six days and rested on the seventh. Therefore, when Am Yisrael observe the Shabbat, she is giving testimony that she is serving the Elohim (God) of Creation! There is none other! Father YHVH is the Elohim of creation.
  - C. There are two important themes associated with the observance of Shabbat.
    - 1. When Am Yisrael observes Shabbat, she is saying that she recognizes Adonai's ownership of the earth! After all, shouldn't He own what He created? By resting on the seventh day, Am Yisrael is paying respect to the one who *created and owns* everything. The important theme here is **OWNERSHIP**. Adonai owns the earth!
    - 2. Read [Exodus 20:8-11](#). Who receives the benefits of Shabbat?<sup>36</sup> The important theme here is **BENEFICIARY**. People, their servants and their livestock benefit from Adonai's ownership!
  - D. How is either of the two themes above thematically connected to Shemittah?<sup>37</sup> How is either of the two themes above thematically connected to Yovel?<sup>38</sup> Now you should clearly see how Shemittah and Yovel are thematically connected to Shabbat. Each command is related to one of the two themes stemming from Shabbat! In other words, Shemittah and Yovel are essentially a type of Shabbat. Remember, the Shabbat is a sign between Am Yisrael and Adonai.

## ***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 [Jeremiah 16:19-17:14](#). 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 Jeremiah 17:1-4 thematically connected to this week's Torah portion?<sup>39</sup>

- II. Using thematic connections to Gan Eden, show how [Jeremiah 17:5-9](#) is thematically connected to the Torah portion.<sup>40</sup>
- III. How is [Jeremiah 17:11](#) thematically related to the Torah portion?<sup>41</sup>

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

## ***Messiah in the Parsha***

---

**Objective**—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him<sup>42</sup>. 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.

### ***Shemittah, Yovel and the Messiah***

- I. In thematic analysis, it is very profitable to catalogue themes and words associated with those themes. This is especially important when trying to connect the Torah to the B'rit Chadashah (New Covenant Scriptures). In this section, we will see how the laws/instructions of Yovel teach us about the work of the Messiah.
- A. Read Leviticus 25:8-55 and list some of the major themes associated with Yovel.
- Peaceful Relations Between Mankind and between Man and Beast
  - Blessings of Fruitfulness Upon the Land
  - Shofar
  - Yom Kippur
  - Freedom
  - Return to Ancestral Land
  - Rest
  - Redemption of People
  - Redemption of Land
  - Clearance of Debt
- Let's take some time to see if we can see the Messiah in some of these terms.
- II. ***Peaceful Relations Between Mankind and Between Man and Beast***—By thematically connecting the blessings of Parashat B'chukkotai to the instructions of Shemittah and Yovel, we saw that 1) the Shemittah and Yovel would be periods of unparalleled blessing upon the Eretz Yisrael and 2) there would be unparalleled peace and harmony in Eretz Yisrael

between man and beast. In fact, we stated that Shemittah and Yovel were reflections of Gan Eden. But that was only half of the story. Not only are they reflections of Gan Eden, they are foreshadows of the future Millennial Kingdom of Messiah Yeshua!

A. Read [Luke 4:16-21](#). What was Yeshua claiming by stating that the passage from Isaiah had been fulfilled that day?<sup>43</sup> Can you think of another passage from Isaiah that is thematically linked to [Isaiah 61:1-3](#), which also gives information concerning the Kingdom of the Messiah?<sup>44</sup> How is the prophecy of [Isaiah 11:1-10](#) thematically linked to peace between man and beast?<sup>45</sup> Now we can see that Yovel and Shemittah are not only pictures of Gan Eden, they are pictures of the future Messianic Kingdom which will restore the conditions of Gan Eden to the earth! The important point I wish to make is that we should clearly understand that this teaching has its roots in the Torah, specifically the commands of Yovel and Shemittah!

III. ***Blessings of Fruitfulness Upon the Land***—In *Understanding the Parsha*, we saw that observance of Shemittah and Yovel would bring a re-creation of Gan Eden conditions on the earth. Plants and trees would burst forth into newness of life because of the blessing Adonai originally spoke, when He said, "be fruitful and multiply." Not only is this a reflection of Gan Eden, it is a foreshadow of the future Millennial Kingdom of Messiah Yeshua!

A. Read [Romans 8:18-23](#). This passage refers to the Millennial Kingdom. How is it thematically related to Adonai's promise of blessings and fruitfulness if Shemittah and Yovel are observed?<sup>46</sup> The bountiful fruitfulness of Eretz Yisrael which was promised to them if they observed Shemittah and Yovel is not just a reflection of Gan Eden, it is a foreshadow of the future Millennial Kingdom of Messiah Yeshua! When He sets up His Kingdom, He will restore the creation to its Gan Eden conditions, the same conditions of which Am Yisrael could have partaken in Eretz Yisrael, had they observed Shemittah and Yovel.

IV. ***Freedom***—In the Torah, there are two Hebrew words translated freedom. The first is hofesh, חופשׁ. The other is deror, דרור. Some scholars believe that hofesh denotes the type of freedom obtained during the Shemittah, whereas deror denotes the freedom associated with Yovel. In other words, hofesh is a temporary freedom, whereas deror is permanent! The word deror is found in Parashat Behar when speaking of the Yovel.

A. Read [Isaiah 61:1-3](#). This is clearly a Messianic prophecy, for we have already seen that Messiah Yeshua said it spoke of Him. In verse one, the word *liberty* in the phrase, "to proclaim *liberty* to the captives," is the Hebrew word deror! Therefore, we see a thematic connection between the work of the Messiah in Isaiah 61 and the Yovel through the word deror! The passage in Luke 4 describes how Yeshua went on to heal the sick and preach the gospel to the poor. Amazingly, the prophecy of Isaiah 61 had its foundation in the Yovel! Furthermore, He will bring everlasting freedom when He sets up His Kingdom on earth.

B. This freedom also pertains to our bodies. According to [Romans 8:18-23](#), we will be set free from the bondage of our earthly bodies when the creation is set free from bondage!

V. ***The Shofar, Yom Kippur and Clearance of Debt***—Did you know that the word Yovel means *ram's horn*? That's right. Why is this significant? On which day did the Yovel year begin?<sup>47</sup> According to Leviticus 25:8-12, the Yovel was signaled by a blowing of the ram's horn on the Day of Atonement. What significant event occurred on the Day of Atonement?<sup>48</sup> How is this thematically related to the work of the Messiah Yeshua? We already know that

Yeshua's sacrifice is the ultimate Day of Atonement offering. Is it not Yeshua who has brought forgiveness of sin through His blood atonement?

A. According to [Colossians 2:13-14](#), Yeshua has forgiven the certificate of debt against us. Although many try to use this verse to prove that the Torah has been abrogated, please note the following. Most English versions of the Bible do a poor job of translating this verse. As written, it seems to imply that the “written code, with its regulations,” refers to the Law (Torah). Strong’s Exhaustive Concordance shows that the Greek term translated as handwriting is *cheirographon*, which means something handwritten, especially a legal document or *bond*. This legal bond is actually **a certificate of debt!** Isn’t that what the New Covenant teaches, that all have sinned (Rom. 3:23), and that before we come into union with Messiah, we owe a sin debt to Yahweh? To further substantiate this as the proper interpretation of the words “written code,” note the following. When a prisoner was executed it was customary to nail a list of his crimes on the stake. A perfect example of this was the sign placed above Yeshua’s stake, which read, “Yeshua of Nazareth, the King of the Jews” (John 19:19-24). Was that not the “crime” of which Yeshua was accused? Clearly, this verse could not literally mean that the Law (Torah), which is Holy, good, perfect, and eternal, was nailed to Yeshua’s stake. It was our certificate of debt, or our bond, that was nailed to His stake. The important point I want you to remember is that this important B'rit Chadasha doctrine has its foundation in the instructions of Yovel!

- VI. ***Return to Ancestral Land***—We have already seen that the spring and fall Mo'edim (Appointed Times or Festivals) are prophetic shadows of the first and second comings of our Messiah Yeshua. Yeshua fulfilled each of the Spring Mo'edim to the day and hour. We currently await the fulfillment of the Fall Mo'edim. In the previous section we have clearly thematically linked Yovel to the Day of Atonement! Now let's see how the Yovel contains within it one of the most spectacular events of all history.
- A. During each fifty-year cycle, the people would sometimes move from their ancestral plot of land. This may have been done willingly or unwillingly. The point, however, is this: the Yovel was a time when those displaced from their ancestral plot of land could return to it.
- B. What did Moses say Am Yisrael's ultimate punishment would be?<sup>49</sup> We learned in *Understanding the Parsha* that this would occur because Am Yisrael would refuse to observe Shemittah and Yovel. We know that Am Yisrael disobeyed Adonai. Furthermore, we know for a fact that Am Yisrael will be dispersed throughout the nations when Messiah Yeshua returns.
- C. Now, understanding points A and B above, can you use thematic analysis and tell me what great event of Yeshua's second coming is clearly taught?<sup>50</sup> Did you see it? The important point? The great regathering of Israel into Eretz Yisrael is pictured for us in the Yovel!

### ***Yeshua, the Ultimate Fulfillment of Israel***

- I. Earlier, we showed how Am Yisrael was likened to Adam. Am Yisrael was supposed to be a light to the nations. As you well know, Am Yisrael failed, as did Adam. So, will the light of Adonai's glory ever shine to the nations? Well, although it may seem as though His plans

will never materialize, we need not look any further than Yeshua to find the solution. Let's see how Messiah Yeshua will take the light of the Glory of Adonai to the nations.

- A. Read [1 Corinthians 15:42-45](#). Note that Yeshua is likened unto Adam! We've seen how Am Yisrael has been likened unto Adam. Now we see that Yeshua is likened unto Adam. Since, if  $A = B$  and  $B = C$ , should not  $A = C$ ? In other words, is it possible that Am Yisrael is equated with Yeshua? Yes. We noted in a previous lesson that Isaiah 42-53 is a prophecy of the Servant of the Lord. We discovered that sometimes the servant of the Lord was clearly Israel—backslidden, and unrepentant. However, other times we saw that the Servant of the Lord had to be Messiah Yeshua—e.g., Isaiah 53. Well, these Servant of the Lord passages found in Isaiah 42-53 clearly link Messiah Yeshua with Am Yisrael. In other words, it is through Yeshua that Am Yisrael will fulfill its ultimate destiny as a light to the nations! Remember, Paul stated that salvation comes from the Jews. What the nation of Israel could not do because of its sins, Yeshua will do because of His righteousness!
- B. Lastly, it is Messiah Yeshua, as the last Adam, who will restore creation to its Gan Eden conditions!

***May Abba Father bless your Torah study!!!***

## ***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](http://www.restorationoftorah.org). Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

As we state at the end of each book of the Torah...

**חֲזַק! חֲזַק! וְנִתְחַזַּק!**

***Be Strong! Be Strong! And May We Be Strengthened!***

## ***Shabbat Shalom!***

---

<sup>1</sup> Shabbat is Hebrew for Sabbath.

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

<sup>3</sup> Holy Spirit.

<sup>4</sup> 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.

<sup>5</sup> 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).

<sup>6</sup> Brit Chadasha is commonly known as the New Testament Scriptures.

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

<sup>8</sup> The land will give of its produce and the trees will produce their fruit.

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

<sup>10</sup> 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.

<sup>11</sup> 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...

<sup>12</sup> In Genesis 3:8, it states that Adonai walked in Gan Eden!

<sup>13</sup> 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!

<sup>14</sup> The thematic connections are so numerous, we can see that Adonai's offer ("If you will follow My statutes and observe My commandments and perform them") to Am Yisrael is similar to His offer to Adam and Chava in Gan Eden when He set before them the choice of Life (Tree of Life) and Death (Tree of the Knowledge of Good and Evil)!

<sup>15</sup> <sup>6</sup>Therefore say to the children of Israel: "I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. <sup>7</sup>I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. <sup>8</sup>And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD."

<sup>16</sup> Hosea 6:7—But like Adam they transgressed the covenant; There they dealt treacherously with Me.



---

<sup>17</sup> See my article entitled, *Why and How non-Jewish Believers Left Their Hebraic Roots*, for a four-part, well-documented study of the devastating influence of the early Church Fathers ([www.restorationofthorah.org](http://www.restorationofthorah.org), under *Resources, Articles & Thematic Studies*).

<sup>18</sup> Martyr, Justin. *Dialogue with Trypho*. Chapter 16.

<sup>19</sup> Origen, *Against Celsus*, 2.8.

<sup>20</sup> Leviticus 25:18 essentially states the same promise.

<sup>21</sup> Walking in Adonai's statutes.

<sup>22</sup> The land will yield its fruit.

<sup>23</sup> You shall be satisfied after eating.

<sup>24</sup> You will eat the harvest of previous years because it was so plentiful.

<sup>25</sup> All passages speak of the relationship between Am Yisrael and the animal kingdom.

<sup>26</sup> They are thematically connected because Moses stated that they were both given on Mount Sinai.

<sup>27</sup> Seven times.

<sup>28</sup> Parashat Behar also uses the number seven many times, most prominently to describe Shemittah and Yovel!

<sup>29</sup> They will be dispersed into exile among the nations of the earth!

<sup>30</sup> This verse states explicitly that Am Yisrael will be dispersed into exile so that the land can have the Sabbatical rests it was supposed to have had Am Yisrael observed the instructions for Shemittah and Yovel!

<sup>31</sup> Exile is the proper punishment for Am Yisrael should they refuse to allow the land to have its Sabbatical rests during Shemittah and Yovel! If Am Yisrael were to remain in the land, it would not be able to have its Sabbatical rests. However, by exiling Am Yisrael, the land will get its proper rests.

<sup>32</sup> Seventy years.

<sup>33</sup> Because Am Yisrael had not observed Shemittah for 490 years. 490 years divided by 7 (7 years for each cycle of Shemittah) = 70.

<sup>34</sup> If Am Yisrael disobeys the covenant they will be dispersed into the nations. This is thematically connected to Adam and Chava's banishment from Gan Eden.

<sup>35</sup> Shabbat!

<sup>36</sup> Man, his family and anyone who works for him, including animals.

<sup>37</sup> During Shemittah, a person, his servants and his animals are supposed to BENEFIT from a year's rest!

<sup>38</sup> In Leviticus 25:23, which pertains to instructions stemming from keeping the Yovel, Adonai states that the land cannot be sold forever because He OWNS the land.

<sup>39</sup> They are connected through the theme of exile.

---

<sup>40</sup> The picture of a tree planted by streams of water are reminiscent of Gan Eden, a garden that was lush with trees, rivers and a mist of water that came up to water it. This will typify life in Eretz Yisrael if Am Yisrael keeps Shemittah and Yovel!

<sup>41</sup> Jeremiah refers to those who "amass wealth without justice." This is a reference to those who disregard Shemittah and Yovel by not allowing their servants rest!

<sup>42</sup> 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.

<sup>43</sup> He was stating that He was the one who had come in fulfillment of the prophecy of Isaiah 61:1-3. In other words, He was saying that He is the Messiah. At that time, everyone agreed upon a Messianic interpretation of that verse.

<sup>44</sup> Yes, Isaiah 11:1-10.

<sup>45</sup> This passage clearly states that the kingdom of Messiah Yeshua will be characterized by peace between the animals and between man and beast.

<sup>46</sup> The curse pronounced upon the creation will be removed when Yeshua Messiah sets up His Kingdom.

<sup>47</sup> On the Day of Atonement!

<sup>48</sup> Am Yisrael received forgiveness for sins.

<sup>49</sup> Dispersion and exile into the nations of the world.

<sup>50</sup> Hallelujah! The return of Am Yisrael to their ancestral plot of land in Eretz Yisrael is a prophetic picture of the ultimate Day of Atonement when Yeshua our Messiah gathers all Am Yisrael and returns us to Eretz Yisrael!