

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah (Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

*Beha'alotkha
(When You Set Up)*



BY TONY ROBINSON

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

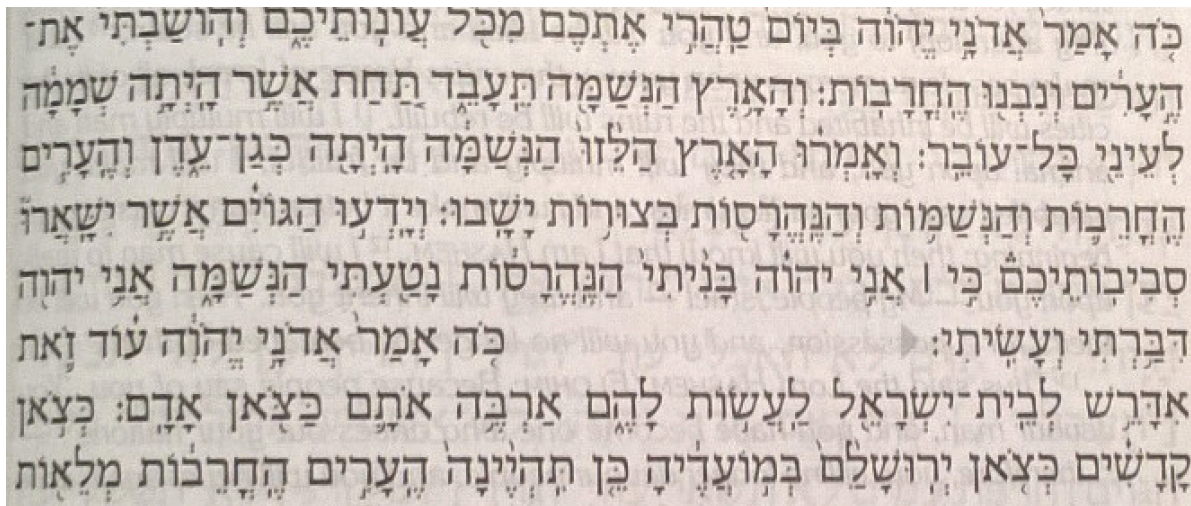
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule.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

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

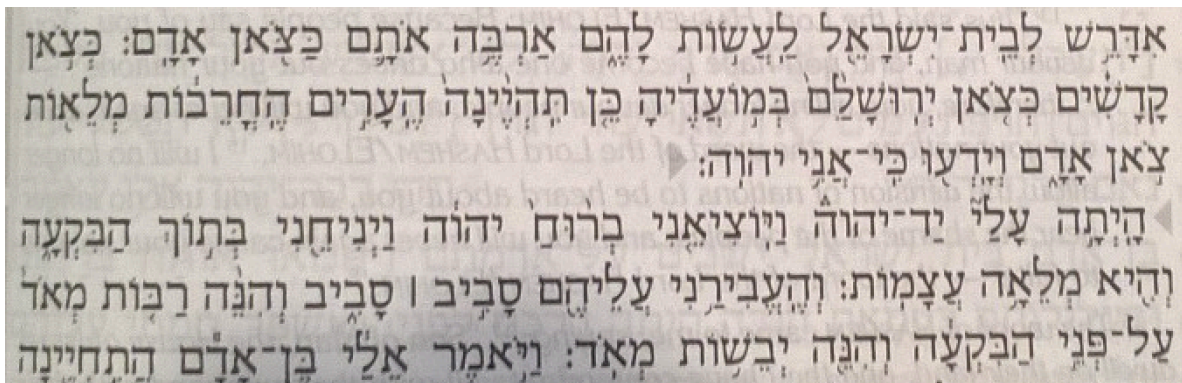
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book,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

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

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



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



—Parashat HaShavuah—

בְּהַ'אֲלֹטְכָּה

Beha'alotkha

(When You Set Up)

B'midbar 8:1-12:16

(Numbers 8:1-12:16)

This Week's Parshiot

- 1 Numbers 8:1-4 פ
- 2 Numbers 8:5-22 ט
- 3 Numbers 8:23-26 פ
- 4 Numbers 9:1-8 פ
- 5 Numbers 9:9-14 ט
- 6 Numbers 9:15-23 פ
- 7 Numbers 10:1-10 פ
- 8 Numbers 10:11-28 ט
- 9 Numbers 10:29-34 ט
- 10 פ Numbers 10:35-36 פ
- 11 Numbers 11:1-15 פ
- 12 Numbers 11:16-22 פ
- 13 Numbers 11:23-35 פ
- 14 Numbers 12:1-3 ט
- 15 Numbers 12:4-13 פ
- 16 Numbers 12:14-16 פ

Understanding the Parsha

Numbers 10:35-36

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.

Three Books in One?

I. Read [Numbers 10:35-36](#).

³⁵So it was, whenever the ark set out, that Moses said: "Rise up, O LORD! Let Your enemies be scattered, And let those who hate You flee before You." ³⁶And when it rested, he said: "Return, O LORD, To the many thousands of Israel (Numbers 10:35-36)."

This is a very unique passage in the Torah. You may not know this, but Hebrew essentially has no punctuation marks. For the most part, the text just continues to unfold, letter after letter, line after line. The only major interruptions are the Parsha breaks. Also, every once in a while some letters are unusually larger or smaller than the normal text. We know that every kosher Torah scroll has been copied perfectly since the first scroll penned by Moses; therefore, we surmise that Adonai intentionally placed these few anomalies within the text. We also surmise that they are present because of thematic considerations. Unfortunately, many non-Jewish believers in the God of Abraham, Isaac and Jacob have no appreciation for the beauty and wisdom of the Hebrew text.⁸

Numbers 10:35-36 is particularly unique because of a unique set of markers that set it apart from the rest of the text. If you have a Chumash, please look at the passage. You will notice that Numbers 10:35-36 is set apart from the rest of the text by *two inverted nuns* (the Hebrew letter nun ך is equivalent to our letter n). In the Hebrew text, it's impossible to miss it! But what do they mean? Why did Adonai inspire this section of text to be set apart from the rest of the text? Currently, the only answer I can give you is the answer proposed by the sages of Israel.

II. The Talmud⁹ refers to these two verses as a separate book! That's right. The sages of Israel felt that these two verses were set apart by Adonai to indicate that they have a complete message all by themselves! If this is true, then the book of Numbers would actually consist of three books.

- Numbers 1-10:34
- Numbers 10:35-36
- Numbers 11:1-36:13

This would make a total of seven books of the Torah instead of only five. Interesting, isn't it. How did they come to this conclusion? It's based on an application of [Proverbs 9:1](#). In this interpretation, the Torah is seen as the ultimate wisdom. Therefore, the Torah should have "seven pillars." By making Numbers 10:35-36 a book in itself, we arrive at seven total books

of the Torah. The sages of Israel felt that the many layered messages of Numbers 10:35-36 was so powerful that it deserved to be a book in its own right!

- A. [Numbers 10:35b](#)—What is the key event in this passage?¹⁰ We know the ark represents Adonai's throne where He dwells between the cherubim. Therefore, the lifting of the ark is a picture of Adonai lifting Himself to go before Am Yisrael. Where has the Torah mentioned Adonai going before Am Yisrael? Note the following passages, which state that Adonai will go before Am Yisrael—[Exodus 23:20](#), [Exodus 23:23](#), [Exodus 23:27](#), [Exodus 23:28](#), [Exodus 23:29](#), [Exodus 23:30](#). Most of these verses state that the reason Adonai went before them was to destroy their enemies. This is exactly what Moses prayed in Numbers 10:35b. In other words, the main theme is warfare.
- B. In Parashat Naso we introduced the theme of warfare. The Haftarah portion pertained to the life of Samson. What was one of the main ways Adonai **repeatedly** used Samson?¹¹ Thematically, Samson was used by Adonai as a warrior, defending Am Yisrael from their enemies. Let's go back to the garden. Remember the promise Adonai made to Adam and Chava (Eve) concerning her seed? In [Genesis 3:14-15](#) Adonai promised them that the seed of the woman would one day crush hasatan's head. In fact, we know that this aspect of warfare has been present throughout the covenants Adonai made with the Patriarchs and Am Yisrael. In [Genesis 22:17](#), Adonai promises to Abraham that his descendants will possess the gate of their enemies. And when was this to occur? It's about to happen now. Now it's time for Am Yisrael to enter a new phase of the covenant with Abraham—the sphere of warfare. In view of this new dimension of the covenant, Moses prays that Adonai would rise up, go before them and destroy their enemies, thus making good on the promise to Abraham (Genesis 22:17). Putting this all together, the theme captured by Numbers 10:35b is **warfare**! In order for Am Yisrael to be successful in warfare, they need Adonai to **RISE UP** and destroy their enemies!

III. Now let's look at [Numbers 10:36](#).

1. *And when it rested, he said: "Return, O LORD, To the many thousands of Israel.*
2. *And when it rested, he said: "Return, O LORD, the many thousands of Israel.*
3. *Rest O Lord amongst the myriads of Israel.*

Apparently, this verse is difficult to translate. Most English Bibles render it as in number one above, asking Adonai to return to Am Yisrael. According to commentator Nechama Leibowitz,¹² another accepted translation is that ***the myriads of Israel be returned to their place***—see number two. The word *return* is used in the sense of “bring back” as in “the Lord will *bring back* thy captivity” (Deuteronomy 30:3). Lastly, in number three, Adonai is asked to rest among Am Yisrael.

- A. The first interpretation (for Adonai to return) seems to focus on the wilderness experience. After Adonai has gone before Am Yisrael to destroy their enemies, Moses then called for Him to return to them.
- B. The second and third interpretations have been given a prophetic interpretation, such that they apply to all generations.

IV. We have seen that Numbers 10:35-36 reinforces the theme of warfare. Now let's see how significant is the placement of this passage within the book of Numbers.

- A. Read [Numbers 1:3](#). What seems to be the purpose for numbering Am Yisrael?¹³ Browse over [Numbers 2](#). What seems to be the purpose for the specification of the encampments of the tribes?¹⁴ As you can see, this theme of warfare has become a dominant theme.

Why? Because, Am Yisrael are about to march to the Promised Land to inherit it. However, there's one *small* problem. The inhabitants are still in the land! They will have to be destroyed before Am Yisrael can inherit the land. Although this has always been the plan ([Genesis 14:16](#)), it is only now that Am Yisrael are ready to go and possess the land.

B. Why were the priests numbered and assigned their tasks in Parashat Naso?¹⁵

C. Combining points A and B above, if we were to determine a theme for Numbers 1-10:34 it would probably be, *Preparation to Journey to the Promised Land*. The preparations included the establishment of an army and the establishment of responsibilities for transporting the Mishkan.

D. Read [Numbers 10:33-11:3](#). What major transition has occurred during these verses?¹⁶ That's right. Until this point, Am Yisrael have been encamped near Mount Sinai. Now, they have actually begun their journey to the Promised Land! This is a major thematic shift in the ongoing narrative of the redemption of the nation of Israel. If you were to read Numbers 11-26, you would see that it chronicles the journeys of the generation that left Egypt as they made their way towards the Promised Land.

E. Now we have a context within which to place Numbers 10:35-36. From Numbers 1-10:34 the general theme is *Preparation to Journey to the Promised Land*. From Numbers 11 on, the general theme is *The Journey to the Promised Land*. Therefore, Numbers 10:35-36 sits right in the middle of these two thematic shifts!

V. Looking Ahead—If you were to read Numbers 11-26 you would see that the narrative moves from one debacle to another. Beginning in Numbers 11, it's not difficult to notice that almost every event in Israel's journey is characterized by rebellion and calamity! Story after story reveal to us that Am Yisrael refused to do what was necessary to actually go in and take the Land. Although the nation made many mistakes during the periods of the Exodus and Matan Torah (the giving of the Torah), through Adonai's grace, and forbearance they were able to recover and fulfill His will. Until Numbers 11, Am Yisrael have 1) seen Adonai's mighty hand of deliverance, 2) received the Torah at Mount Sinai and 3) received the Shekhinah to dwell among them in the Mishkan. However, once it was time to actually go and take the Land by military conquest, the people faltered beyond recovery, ultimately doomed to perish in the wilderness. What happened? What went wrong? I will save that discussion for next week. For now, I want you to see the great transition that has occurred right at Numbers 10:35-36. Before that passage, Am Yisrael are riding high. Afterwards, they sink to the depths of rejection! These thematic considerations are the reasons why the sages of Israel place so much emphasis on Numbers 10:35-36. These verses form a buffer between two extremes found within the book of Numbers. Their strategic placement at this juncture, along with the unusual "punctuation" marks, speaks of their importance.

VI. So why is Numbers 10:35-36 so important? How is [Exodus 23:20-27](#) thematically connected to Numbers 10:35-36?¹⁷ The passage in Exodus 23 shows us what should have happened—Adonai's original plan. It represents the ideal scenario. Had Am Yisrael not rebelled, the invocation in Numbers 10:35-36 would have caused a realization of Exodus 23:20-27. Therefore, the two short verses in Numbers 10:35-36 **describe what could have been**. Conquest of the Promised Land should have been a piece of cake! Instead, Numbers 11 begins to describe the tragic reasons why that particular generation was doomed to die in the wilderness.

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 Amazing Turn of Events

- I. In our analysis of Numbers 10:35-36, we saw that those two verses came at a pivotal section of the narrative of the book of Numbers. Let's begin reading in Numbers 11, immediately after Numbers 10:35-36, to see how quickly matters deteriorated.
 - A. Numbers 11—What were the main events that occurred in Numbers 11 that created trouble for Am Yisrael?¹⁸ Was this really the issue—if not, what was?¹⁹ Many believe Adonai was extreme in His judgment. The argument goes like this. The people simply craved for food and He torched them. Well, from Adonai's own words, we see that the issue was much deeper. He knew the people had rejected Him. The complaint about the food was just a pretext. This is the view of Rashi. His commentary on Numbers 11:4 reads as follows:

"Complaining" means without cause, for *they sought a pretext* for drawing away from God, as for their cries to eat flesh, is it the case that they had none? The verse has already told us that "a great mixed multitude went out with them, also sheep and cattle, **VERY NUMEROUS HERDS**" (Shemot 12:38)! But perhaps they had already consumed them? (This cannot be for) at the time of their entry into the land, the verse states that "the tribes of Reuven and Gad had numerous flocks, very large." Rather, they only sought a pretext.
 - B. What negative thing happened in Numbers 12?²⁰ As we can see, Am Yisrael are spiraling out of control. As we continue to study the book of Numbers, we will continue to see more and more incidents like this one.
- II. Did you notice how Moses had been reacting in the book of Numbers? Thematically, a major change has also occurred in Moses' behavior.
 - A. Read Numbers 11:11-15. Doesn't this seem out of character for Moses? Do you realize that until this point, Moses has ALWAYS defended Am Yisrael? Remember in Exodus how he requested that his own name be erased from *the book* if Adonai wouldn't forgive Am Yisrael for the sin of the golden calf? In other words, Moses was willing to die for them. Now, he'd rather die because of them! Do you see how everything appears to be going downhill? Even Moses is succumbing to the pressure. This is all happening AFTER Numbers 10:35-36, which shows us what could have happened if Am Yisrael had not rejected Adonai. Once again, this points to the importance of Numbers 10:35-46 as a significant point in the developing story of the redemption of Am Yisrael.

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 [Zechariah 2:14 - 4:7](#). 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 Zechariah 2:15 thematically related to the Parashat HaShavuah reading?²¹
Remember, when Am Yisrael left Egypt, many people from Egypt and other nations joined with them. This is thematically related to Zechariah 2:15 which speaks of those from the nations who join themselves with Am Yisrael in the future.
- II. How is Zechariah 4:2 thematically related to the Parashat HaShavuah reading?²²
- III. How is Zechariah 4:6 thematically related to the Parashat HaShavuah reading?²³

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 Him²⁴. Since the Torah never even mentions the word *Messiah*, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

Moses' Life and Prophetic Anointing—Pictures of the Messiah

- I. As you read the Torah, anytime you see 1) pictures of *resurrection*, 2) pictures of renewed life as a result of deliverance from impending *death* and 3) pictures of victory and *renewed life* as a result of *death*, we know the Torah is about to give us a teaching concerning the

Messiah. I call these themes of *The Resurrection and the Life*, and they are especially strengthened when coupled in some manner with the number *three*.

- A. The first **LIVING** things (plants, grass, etc.) were created on day **THREE**! This is not strictly **LIFE** from the **DEAD**; however, the principle of **LIFE** coming from a state where there is no **LIFE** is clear.
- B. The Torah's picture of the **RESURRECTION** of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's **RESURRECTION** is the **THIRD** Holy Day, the Day of the Omer Wave Offering (Leviticus 23)! The offering of the barley sheaves on the day after the first Day of Unleavened Bread (the day after the Shabbat) is a prophetic picture of the resurrection of the Messiah.
- C. Jonah, who was in the belly of a great fish, should have been **DEAD**. But on the **THIRD** day he came forth **ALIVE**! Truly, **DEATH** was swallowed up in victory!
- D. The Akeida (binding of Isaac) found in Genesis 22—Abraham was supposed to offer Isaac as an olah (whole burnt offering). Although Adonai prevented him from actually sacrificing Isaac on the **THIRD** day, the manner in which the Torah relates the story hints that Isaac *died* and was **RESURRECTED**. That's why Hebrews 11:17-19 records that Abraham *received Isaac from the DEAD through RESURRECTION figuratively*!

II. So how do we really know that Moses is a picture of the Messiah? Read [Exodus 2:1-10](#).

- A. What was Pharaoh's decree concerning the birth of male babies?²⁵
- B. What was supposed to happen to Moses?²⁶
- C. How long did Moses' mother hide him?²⁷
- D. What did the daughter of Pharaoh do by taking Moses out of the Nile River?²⁸
- E. So we see the Torah has painted a picture of a child, Moses, who was supposed to *die*. His mother hid him for **THREE** months, then she obeyed Pharaoh's command by casting him into the water (in the basket). But Pharaoh's *death* sentence was cancelled when his daughter took Moses out of the river, and he was given **LIFE—life from the dead and the number three!!!** This is the Sign of the Messiah and it's a sure giveaway that Moses' life will teach us about the Messiah. This story teaches us that Moses' life will be a shadow of the Messiah.
- F. Moses approached Pharaoh with three supernatural signs; 1) turning his staff into a serpent, 2) making his hand "leprous," and 3) turning water into blood. Think of the sign of the Messiah and guess how all three of these signs are thematically related?²⁹ Moses demonstrated the power of **LIFE over DEATH**! Pictures of resurrection or life from the dead and the number three are the most important themes you should begin to look for as you read the Torah. If you are not convinced of this, please read [Parashat Metzora](#) where I demonstrate this principle extensively.

III. Read [Numbers 12:3](#). Can you think of a Scripture from the B'rit Chadasha (New Covenant Scriptures) thematically linked to this one?³⁰ One of the more outstanding qualities of Messiah Yeshua was his humility. In fact, [Philippians 2:5-11](#) states that Yeshua completely emptied himself of His divinity by humbling Himself to come as a servant!

- A. In Exodus, we noted that even though Moses is a Hebrew, his upbringing was totally different than that of his brethren. Is the Torah teaching us anything about the Messiah through this contrast?
- B. As a New Covenant believer, what do we know about the Torah's picture of the children of Israel in slavery to Egypt?³¹

- C. In order for Moses to lead the children of Israel out of Egyptian bondage, what status change did he need to make?³²
- D. What is the Torah trying to teach us about the Messiah through Moses? Considering the points above:

1. The fact that Moses did not participate in the Egyptian slavery is a picture of how Yeshua did not partake in our sin nature. Hebrew slavery was a Torah picture of man's slavery to sin. Yeshua did not participate in slavery to sin any more than Moses partook of the Hebrew slavery.
2. The fact that Moses had to **step down** from his princely position and identify with his brethren, the Hebrews, is a picture of how Yeshua **emptied Himself** of His divinity so that He could identify with us and be obedient unto death. In other words, Moses' departure from his princely status to identify with the Hebrew slaves is a picture of the Philippians 2:5-8 experience of Yeshua where He emptied Himself of His princely divinity to become a man of flesh and blood! The Torah's pictures are perfect!

- IV. Read [Numbers 12:4-8](#). Note the phrase, "he is faithful in all my house." Can you think of a Scripture from the B'rit Chadasha (New Covenant Scriptures) thematically linked to this one?³³ Note how Paul specifically uses the phrase, "faithful in all his house." He obviously had Numbers 12:4-8 in mind as he wrote Hebrews 3:1-6! He knew that Moses was a picture of the Messiah. Now we know how he knew this—Life from the Dead and the number three!



- A. Notice the type of revelation Moses receives—[Numbers 12:4-8](#). Could this be teaching us something about Yeshua? Read [John 5:20](#). How is the passage in John thematically related to the passage in Numbers?³⁴ As you can see, the high level of prophecy reached by Moses was a picture of the high level of prophecy of the Messiah.
- B. Read [Deuteronomy 18:18-19](#). This is a clear Messianic prophecy of Yeshua. He would be one raised up from among Israel who spoke Adonai's words. How is this passage thematically related to Numbers 12:4-8?³⁵ As you can see, Moses' prophetic anointing was a picture of the Messiah's anointing.

Moses' Prophetic "Wish"—The Work of the Messiah

- I. Sometimes we can understand Adonai's plan by looking at the dreams and aspirations of those who understand His plan. Read [Numbers 11:24-30](#). What great event occurred in this passage?³⁶ Please note the wording. He put some of the Spirit **that was on Moses** and put it onto the elders. Note Moses' response to Joshua's complaint about the two elders who prophesied in the camp.

²⁹Then Moses said to him, "Are you zealous for my sake? Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!"

This is what I call Moses' prophetic "wish." It turns out that this was actually the plan and heart of Adonai all along! What great prophecy of the Tanakh is thematically connected to Moses' prophetic "wish"? That's right, Joel ([Joel 2:28-32](#)) prophesied of the day Adonai would pour His Ruach (Spirit) on all flesh! This occurred in Acts 2. Now remember, part of

the Ruach on Moses was poured forth onto the Israelites gathered for the Shavuot celebration. Where did the Ruach come from—hint, see [John 14:16](#) and [Acts 2:33](#)?³⁷ Now we can see that the pouring forth of the Ruach that was on Moses was a picture of how Messiah Yeshua would one day pour forth the Ruach (on Him) onto the nations.

- A. Here is a Sod level goodie for you. Judaism teaches us that Adonai originally created seventy nations of the world.³⁸ Therefore, when you see the number seventy, it usually contains within it a Sod level teaching concerning all of the nations of the world. With that in mind, how many elders were filled with the Ruach?³⁹ At the Sod level we know that this may have something to do with all of the nations of the world. I stated earlier that the pouring forth of the Ruach on Shavuot in Acts two was a prophetic fulfillment of Moses' "wish." Now, can you think of a thematic connection between the number seventy (the number of elders) and the pouring forth of the Ruach to all nations of the world (hint: read Acts 2)?⁴⁰ Did you see it? This is another confirmation that the pouring forth of the Ruach in Acts 2 is a prophetic fulfillment of the pouring forth of the Ruach onto the seventy elders in Numbers 11. At the Sod level, the seventy elders represent Israelites **from every nation under heaven!** Furthermore, it is also confirmation that Moses' was acting as a prophetic picture of Messiah Yeshua. Yeshua poured forth the Ruach upon Him onto "all flesh" just as Moses wished. I bet someone from each of the seventy nations was part of that 3,000 firstfruits.
- B. As an aside, what was the event that led Adonai to pour forth His Ruach onto the seventy elders?⁴¹ Moses was so frustrated with Am Yisrael that he fell into despair, asking Adonai to either help him or kill him! Instead of just asking Adonai to provide them with another source of food, the Israelites murmured and complained. To help Moses, Adonai commissioned seventy elders. Then He filled them with the Ruach. Note how the Ruach has been connected to Am Yisrael's complaints for food. Can you think of a Scripture from the B'rit Chadasha (New Covenant Scriptures) thematically linked to this point?⁴² That's right! Luke 11:11-13 conveys the same message. Yeshua tells his talmidim (disciples) that Adonai will surely provide *food* for them **if they would just ask for it**. Then, He states that Adonai will give **the Ruach** to those who ask for it! See how this parallels with the account in Numbers? Just thought that was interesting.

The Real Reason for the Power of Numbers 10:35-36

- I. Numbers 10:35—Earlier, we stated that Numbers 10:35-36 was viewed as an entire book! The sages of Israel saw within that passage a message so powerful that it could stand alone as its own book of the Torah. Let's see the real reason why its message is so powerful. Please read and think about these particular words—"Arise Oh Lord."
 - A. First, let me ask you up front. Do you see any prophetic message in these words pertaining to Messiah Yeshua?
 - B. Couldn't guess? Okay, let me help you out. Think of the sign of the Messiah. Think of the main point in the message of Acts 2. Now do you see it?⁴³ The main point of Peter's sermon in Acts 2 was the resurrection of Messiah Yeshua. Arise Oh Lord! And He surely had! Can you believe it. This shows you how Judaism is sooooo close, and yet so far from the truth. The sages of Israel had the wisdom to see the power in those two tiny verses. Yet, they refuse to see that the real reason for its majesty is its thematic connection to the great work of the Messiah Yeshua.

- C. Also note the thematic connection between the phrase, “Arise, Oh Lord,” and the phrase, “Let Your enemies be scattered, and let those who hate You flee before You!” Do you see the connection? The scattering of Am Yisrael’s enemies is thematically connected to the Lord arising! We’ve seen this before. Remember the Akeida (binding of Isaac). After Abraham was willing to offer Isaac as an olah (whole burnt offering), Adonai promised him that his seed would possess the gates of his enemies. In other words, the Torah thematically connected the event of the Akeida with the promise of Am Yisrael ruling over their enemies (possessing their gates). We know that the Akeida was a prophetic picture of the death and RESURRECTION of the Messiah. Therefore, Numbers 10:35 teaches us that ***Yeshua will gain victory over His enemies (possessing their gates) through His RESURRECTION!*** This is not the last time the Torah will make this connection. We know this is true because of Colossians 2:15 and Hebrews 2:14-15:

Colossians 2:15—¹⁵Having disarmed principalities and powers, He made a public spectacle of them, ***triumphing over them in it*** (the execution stake).

Hebrews 2:14-15—¹⁴Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that ***through death He might destroy him who had the power of death***, that is, the devil,¹⁵ and release those who through fear of death were all their lifetime subject to bondage.

- D. Pray with me that Adonai will continue to open the eyes of Y'hudah (the Jewish people), so that they can see these wonderful truths concerning the redemption in Messiah Yeshua.

II. Numbers 10:36—We gave three possible interpretations of Numbers 10:36. Once again, let's try to see the real reason (Sod level interpretation) for the power of these words. I will list each of the three possible translations and show their Messianic significance.

- A. And when it rested, he said: "Return, O LORD, to the many thousands of Israel— First, let me ask you up front. Do you see any prophetic message in these words pertaining to Messiah Yeshua? Here's another hint. The deeper (Sod level) meaning of Numbers 10:35 was fulfilled at Yeshua's first advent. Numbers 10:36 pertains to His second advent! Okay, make the connection?⁴⁴ Oh my!!! How awesome! Excuse me while I get excited. The power of Numbers 10:36 is that it pertains to Yeshua's second advent. It is a plea for Him to return. The third interpretation also has this Sod level understanding.
- B. And when it rested, he said: "Return, O LORD, the many thousands of Israel—As we stated earlier, this translation is a plea for Adonai to return Am Yisrael to Him. If this is the translation you prefer, has the Messianic message been lost? No, no. So what is the power of this verse? Well, what other event occurs along with His second advent?⁴⁵ That's right. This is when Am Yisrael will be resurrected and ***returned*** to the Land. You know, the great regathering of ***ALL*** Israel, in the sky, from one end of heaven to the other. You know, I Corinthians 15! This is the great event many erroneously refer to as the rapture. Scripturally, this is the regathering of ***ALL*** Israel. You know, ***BOTH HOUSES!*** It will occur in the sky when Yeshua returns. First the dead in Messiah will be raised, then those who remain will be changed, caught up to meet Him and taken to the Land.

In summary, these are the real reasons for the power of Numbers 10:35-36. Both events pertain to *the greatest works of the Messiah*, His resurrection and ours. That's the power of Adonai! By the way, a good commentary on the "book" of Numbers 10:35-36 is the Gospel of John. ☺

Fun For the Whole Family!

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

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

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

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

³ Holy Spirit.

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

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

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

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

⁸ Please join me in prayer that more will have their eyes opened.

⁹ Shabbos 115b-116a.

¹⁰ The key event in this passage is the going forth of the ark.

¹¹ He repeatedly used Samson as His instrument of wrath against the enemies of Am Yisrael (the people of Israel), specifically the Philistines.

¹² Leibowitz, Nechama. "When the Ark Set Forth." *The Jewish Agency for Israel*. 5 September, 2005.
<http://www.jewishagency.org/nechama-leibowitz/content/23946>.

¹³ They are establishing an army.

¹⁴ They are positioning themselves in marshal array in the manner of an army.

¹⁵ They were given responsibilities for how to transport the Mishkan (Tabernacle).

¹⁶ Am Yisrael have started the journey from Mount Sinai to the Promised Land!

¹⁷ Exodus 23:20-27 records the promise of how Adonai will bring Am Yisrael into the land. Numbers 10:35-36 records how that promise was supposed to be fulfilled.

¹⁸ First, they began to complain, then they began to lust after meat.

¹⁹ According to Adonai (Numbers 11:20), the real issue was that Am Yisrael had rejected Adonai.

²⁰ Moses' own family, Aaron and Miriam, opposed him!

²¹ In Numbers 11:3 it states that the mixed multitude began to lust after food.

²² The first Parsha, Numbers 8:1-4, pertains to the menorah.

²³ In Numbers 11, Adonai fills the seventy elders with His Ruach (Spirit) so that they can lead Am Yisrael, not by human might or power but by the power of His Ruach.

²⁴ 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.

²⁵ All male babies were to be thrown to their death into the Nile River.

²⁶ He was supposed to die.

²⁷ Three months.

²⁸ She took one who was supposed to die and gave him LIFE.

²⁹ All three signs demonstrate that Moses had the power over life and death in his hand. He brought a dead object (the staff) to life as a serpent. Although his hand became "leprous" (a symbol of death), he was able to restore it (life). He took water (symbol of life) and turned it into blood (normally a symbol of life, but in this context it is death).

³⁰ Matthew 11:28-29. Yeshua says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; **for I am meek and lowly in heart**, and ye shall find rest unto your souls.

³¹ The Egyptian slavery of the children of Israel is a picture of the slavery of all mankind to sin! Just as the children of Israel could not deliver themselves from Egyptian bondage, neither can mankind deliver itself from the bondage of sin (Romans 6-8).

³² He was born and raised as a prince in Egypt. Acts 7:22-23 states that as an Egyptian, Moses was mighty in word and deed. However, before he became the leader of Israel, he had to leave his high princely Egyptian position and become like his brethren, a Hebrew. When he went before Pharaoh, he did so as a lowly Hebrew, not a prince of Egypt.

³³ Yes, Hebrews 3:1-6! This passage explicitly states that Moses was a picture of the Messiah!

³⁴ It appears that Yeshua received direct unhindered revelation from the Father just as Moses did.

³⁵ Adonai expected everyone to carefully heed Moses' words; so likewise, Adonai will hold everyone responsible for acting upon the words of the Messiah!

³⁶ Adonai took some of the Spirit on Moses and put it on the seventy elders.

³⁷ The Ruach given to the Israelites came from Yeshua!

³⁸ If you have an Artscroll Stone Edition of the Chumash, read the commentary and see how the seventy nations were formed by viewing the charts associated with Genesis 10.

³⁹ Seventy.

⁴⁰ Yes, yes!! In Acts 2:5 it states that there were Jews in Jerusalem from "every nation under heaven."

⁴¹ The people were lusting after food.

⁴² Luke 11:11-13.

⁴³ Yes!!! This verse is asking Adonai to arise, which is exactly what Yeshua did! He arose from the dead!

⁴⁴ Yes!!! "Return, Oh Lord," is a plea for Yeshua to return for the second coming!

⁴⁵ The resurrection of the righteous!