



Understanding the Parsha B'midbar 1:1-4:20

We will Learn how to

- 1) **interpret the main theme** (subject) of a Parsha (weekly reading from the Torah),
- 2) **make thematic connections to that Parsha** (study the Scriptures related by a common theme [subject], line upon line and precept upon precept)
- 3) **learn how to gain greater understanding of the Parsha we are looking at through its thematic connections to other portions of Scripture.**

Understanding the importance of the Torah for Our Lives Today

Sometimes it's easy to read the Torah as if it were only written for the generation who lived out its events. In other words, we don't make connections from the events of the past to our lives in the present. In this lesson we will look at some fascinating thematic connections between the Torah and the book of Revelation. These thematic connections are taken from my notes during the Torah study cycle. I am presenting them to you so that you will appreciate 1) the importance of thematic analysis and 2) the timelessness of the Torah's prophetic message.

So far, we have studied the Exodus of Am Yisrael (the people of Israel) from Egypt. We are about to begin studying their journey through the wilderness to the Promised Land. While many view the Torah as past history, thematic analysis will teach you to view the Torah as a blueprint for life now! Does the Torah present a prophetic message for all generations? Yes it does. In particular, the Torah has its greatest message for the last generation! Let's suppose that we are the last generation. If so, then let's see what the Torah has to say specifically for us, the Last Generation.

Read I Corinthians 10:1-13. According to verse eleven, who does the stories of the Torah have their greatest importance?

To those living in the l g _____!
last generation

Paul specifically says that the stories of the Torah were written FOR the benefit of the generation upon whom the end of the ages had come!

Of all the people on the earth who have ever lived or who will ever live, who do you think the book of Revelation will have the most importance?

To the l g _____!
last generation

After all, the reason for writing the book was so that the last generation would understand the signs of the times and have hope.

Notice that we have just thematically linked the stories of the Torah to the book of Revelation, just by understanding to who both writings are most relevant — the last generation! Let's see if we can find more thematic connections between the Torah and the book of Revelation.

The story of the exodus of Am Yisrael from Egypt, their arrival, their winning the land in battles, and settlement in the land of Canaan, is a look into the future, of the exodus of the last generation of Adonai's people from the world into the millennial kingdom. Here's why.

In Hebrew, the word Pharaoh, פֶּרַעִי, is a combination of two words פֶּה, meaning mouth, and רָע, meaning bad. Together they mean "bad mouth." A quick look at most references referring to the anti-Messiah (whether the Tanakh or New Covenant Scriptures) shows that the main characteristic describing him is his boastful, blaspheming mouth. Knowing this fact do you see the thematic connection between Pharaoh of the Torah and the anti-Messiah of the book of Revelation? Read Revelation 13:5-6.

The theme of the first fifteen chapters of the book of Exodus is, let my people "go" out of Egypt. One of the major themes of the book of Revelation is for the people of Adonai to "come out" of Babylon, the false system of religious worship.

Do you see the thematic connection between the need for Adonai's people leaving the Egyptian "system" in the Torah and the world system of the book of Revelation? Write some of your ideas about this connection:



In Exodus, Adonai uses Moses and Aaron as His two witnesses. In the book of Revelation a major theme is that of the two witnesses.

Read Revelation 11:3-12 to learn about these two witnesses of YHVH

Read Matthew 17:3, who were the two witnesses that met with Yeshua, Kepha (Peter), Ya'aqob (Jacob) and Yohanan (John) on top of a high mountain?

M _____ and **E** _____
Moses Elijah

Did you know that Moses is like a SYMBOL for the Torah of YHVH and Elijah is like a SYMBOL for the Prophets? Together, they are the TWO WITNESSES of YHVH in the Scriptures and to the world!

Write any thematic connections you may see concerning these two witnesses on the mountain top and the two witnesses in Revelation

In Exodus, Adonai used plagues against Egypt to encourage the Egyptians to repent and know YHVH, God of the Hebrews. In Revelation Adonai uses plagues to encourage men to repent from their sins.

Read Revelation 9:18-21 (this is only a small portion of the description of the plaques, you may also read Rev. 16) What does the text say about those remaining after the plagues?

They did not **r** _____ of the works of their hands...
repent

How does this thematically remind you of Pharaoh?

Deuteronomy informs us that the journeys through the wilderness (which began in the book of Exodus) were a time of testing for Am Yisrael. Revelation informs us that the 3 1/2 year tribulation is a time of testing for the entire world (including Adonai's people).

In Exodus, Pharaoh tried to destroy the future deliverer of the nation of Israel by having all baby boys cast into the Nile. In Revelation 12:13-17, hasatan tries to destroy the manchild who was to rule the nations with a rod of iron. Look at the following similarities:

1. In Exodus, the one to be destroyed (Moses) was destined to rule and exercise authority. In Revelation 12 the manchild to be destroyed was destined to rule the nations with a rod of iron.
2. In Exodus, Pharaoh tried to destroy the future ruler at his birth. In Revelation 12 hasatan tries to destroy the manchild at birth!
3. In Exodus, the deliverer Moses is supernaturally preserved by Adonai. In Revelation, the manchild is supernaturally delivered from the hands of hasatan.

4. In Exodus, Pharaoh tries to use the waters of the Nile River to destroy the deliverer. In Revelation 12, hasatan tries to use water to destroy the remnant of the woman's seed. Are these mere coincidences?

5. Many believe that the manchild of Revelation 12 refers to Yeshua and that the catching up to God's throne refers to Yeshua's ascension. It more likely is teaching about **an end-time company of overcomers** for the following reasons:

a. **Read Revelation 2:26-27**, promises that those who C _____ will be allowed to rule with a rod of iron—exactly as stated in Revelation 12:5 concerning the manchild. **Read Mark 13:13**

b. **Read Revelation 1:19**, John is told to write the things which he has seen, the things which are, and the things which shall be hereafter. Revelation 1:1-19 matches the things which he had seen.

c. **Revelation 1:20-3:22** matches the things which are.

d. **Revelation 4:1-22:21** matches to the things which shall be hereafter, example., in the future. Revelation 4:1 specifically states, "...I will show you the things which must be hereafter."

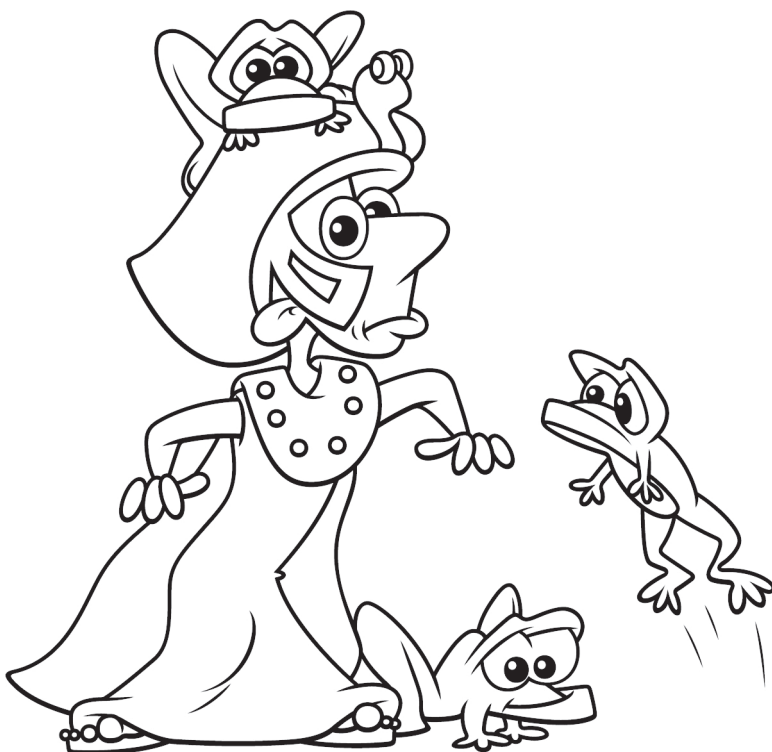
The catching of the manchild into heaven cannot be Yeshua's ascension, which was a past event.

Yeshua wasn't delivered from hasatan, like it teaches in Revelation 12 — **by being caught up to the throne**.

Lastly, Revelation 14:4 says that there are some who stand on Mount Tziyon (Rev. 14:1), who were redeemed from the earth (Rev. 14:4) as firstfruits, which is thematically connected to being caught up to God's throne (Rev. 12:5).

G. In Exodus, there is an incredible display of power from both kingdoms as Pharaoh's necromancers try to duplicate (and succeed to a point) the wonders of the God of Israel. In Revelation 13:13-18, there is an intense power struggle between the two kingdoms. Wonders are performed by the two witnesses as well as by the false prophet of the beast.

Read Matthew 24:24-25, and Mark 22-23. Write your ideas about the thematic connection to how the satan tries to copy YHVH's powers:



What is Yeshua telling us in these verses?

H. In Exodus, Adonai makes a separation between the children of Israel and Egypt. In Revelation there is a separation between those in Adonai's kingdom and those who aren't. Those within the kingdom of God are **sealed on their forehead**. Those within the kingdom of hasatan have the mark of the beast on their foreheads and hand.

Let's look at another thematic connection regarding the seal of YHVH and the mark of the satan. Read Deuteronomy 6:4-8, also Revelation 12:17 and 14:11-12.

What are we commanded to bind as a sign upon our hand and forehead in Deuteronomy 6:4-8?

The C _____ of YHVH!
Commandments

In the two verses in Revelation who are the ones that the dragon (satan) wants to fight?

Those who obey Elohim's C _____ and bear the W _____ of Yeshua!
commandments witness

So, from this thematic study, what do you think will be the "sign of the seal" of YHVH upon His people?

Those who are O _____ to His commands and those who are a W _____ to
obey witness

Yeshua! They will have the Shema!

I. Although Adonai supernaturally provided for the needs of the children of Israel, the wilderness journeys are referred to as a period of testing (Deut. 8:2). In Revelation, the tribulation is referred to as a time of trial and testing for the earth (Rev. 3:10).

J. In Exodus, this period of testing happened in the wilderness. In Revelation, the wilderness is the place to which the woman's seed flees from the presence of hasatan.

K. In Exodus, the period of supernatural preservation of Am Yisrael happened in the wilderness. In Revelation, the remnant of the woman's seed is given the wings of an eagle to care for them in the wilderness.

L. The Torah informs us that the children of Israel made 42 stops during their wilderness journeys before they arrived at the Promised Land. In Revelation, the period of time in the wilderness before the millennial kingdom is 42 months.

With so many thematic connections between the exodus story and the book of Revelation, we should immediately understand this:

· The story of the exodus of the children of Israel from Egypt, in their arrival, their battles and settlement in the land of Canaan, is a future picture of the exodus of the last generation of Adonai's people from the world into the millennial kingdom.

· The story of the exodus of the children of Israel is a **Torah foundation** for understanding the book of Revelation.

· Understanding the who, what, when, where, why and how of the exodus story will provide us valuable information for interpreting the book of Revelation.

Understanding that

1) the story of the exodus provides the foundation for understanding the final exodus of the people of Adonai out of this world into the millennial kingdom,

2) the book of Revelation is written to the last generation concerning the revelation of Yeshua and His Kingdom (the Millennial kingdom) and

3) I Corinthians 10 informs us that things written in the Torah were written for us upon whom the end of the world has come, we should immediately realize that Adonai intended for information in the Exodus story to help us in our exodus into the millennial kingdom!

N. Let's make the following critical thematic parallels:

· The exodus of the children of Israel out of Egypt and their journey through the wilderness is thematically equal to the final exodus of the body of Messiah out of the world system and their journey through the wilderness of the peoples.



· The possession of the children of Israel of the Promised Land, the land that flows with milk and honey, is thematically equivalent to the possession (at the end of the age) by the body of Messiah of the millennial kingdom, a land truly flowing with milk and honey.

Hopefully, these thematic connections have helped you see the importance of the Torah for the last generation. There are many more to be discovered. Hopefully, when you spend more time meditating on it, you'll receive more insight!

So what is the practical importance of those connections? Let's think about the pre-tribulation rapture doctrine. Those who believe in a pre-tribulation

rapture believe that they will be taken away from this earth to heaven without experiencing tribulation. This hope of going to heaven is based on the teaching that heaven is our possession in the after-life. But really what the Scriptures tell us is, our immediate possession will be that of the millennial kingdom (1,000 years) **followed** by the **eternal state** when Adonai **comes from heaven to live on earth** (Read Rev. 20-22, II Peter 3:10-13 and Matt. 5:5). Therefore, although many believers in the Church have been taught to hope for a final home in heaven, our final destination is actually a home on earth (once the new heavens and the new earth have been created).

Think about the following question. When the children of Israel left Israel where did they think they were going? Possibilities include...

1. Into the wilderness to worship Adonai
2. Directly to the promised land
3. Into the wilderness to worship Adonai followed by a quick trip to the promised land

A careful look at Exodus reveals that although Pharaoh thought Israel was only going out to the wilderness to worship Adonai (Exodus 3:18; 4:23; 5:1, 3; 7:16, 26; 8:4, 16, 21-25; 9:1, 13, 17, 28; 10:3, 7, 8-11, 24-26; 12:31-32 and 14:5), the Israelites expected to worship Adonai in the wilderness and then make a quick jaunt to the promised land (Exodus 3:7-12, 16-17; 6:6-8; and 13:5, 11).

If you read the above passages very carefully, you will notice that when Moshe speaks to Pharaoh, he always tells him to let Israel go on a short journey into the wilderness to worship/serve Adonai. He never tells Pharaoh to let the people go so that they can be free from slavery!!! The point made to Pharaoh seems more to be freedom of religion. In contrast, when he speaks to the children of Israel, he tells them that they'll worship in the wilderness and then go to Canaan. So, the children of Israel have freedom from slavery on their minds.

So what went wrong? The children of Israel took forty years to get to Canaan. For a lot of different reasons, Adonai said that the children of Israel get into the Promised Land only after a period of testing and endurance. And, they had to take the Promised land through warfare. Although the children of Israel thought they were going directly to the Promised Land, in actuality, they were just at the beginning of many years of testing in the wilderness.

What similarities can we make to the last generation? An understanding of the original exodus and the end-time exodus clearly shows us the following...

1. The children of Israel were promised a k _____ in the land of Canaan. The body of Messiah has been promised a kingdom, the millennial k _____.

2. The children of Israel made an e snpoxə from Egypt. The body of Messiah in the last generation will make an e snpoxə from this world.

3. The children of Israel expected to go from Egypt to the Promised Land without any period of wilderness † testɪŋ. When it is time for the body of Messiah to make an exodus from this world into the millennial kingdom, most expect to go there without any period of wilderness † testɪŋ (example: the teaching about a rapture of the church).

4. The children of Israel had to endure a period of testing and supernatural training in the W wɪldərnəs before they could inherit the Promised Land. The body of Messiah will undergo a period of testing and supernatural training in the W wɪldərnəs before they can inherit the millennial kingdom.

If you are able to understand the prophetic importance of the Exodus story you will immediately become aware of the same similarities between what Israelites expected to happen and what the average believer today expects. Just as the Israelites thought they were going straight to the Promised Land, so too, many believers today believe that the rapture is their ticket straight to the millennial kingdom.

It is important that you begin to understand the PROPHETIC message of the Torah. It is written to us to use, now! Well, just wanted to get you thinking. Hopefully, in the future, I will develop these notes more. Till then, why not put together some note of your own as you learn thematic analysis?

