

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah (Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Ha'azinu
(Give Ear)



BY TONY ROBINSON

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

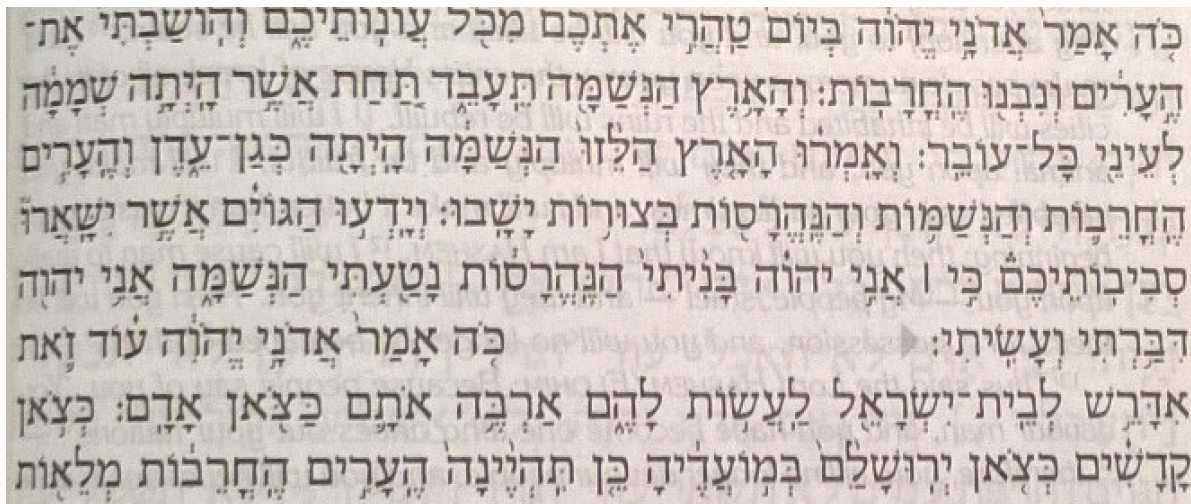
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule.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

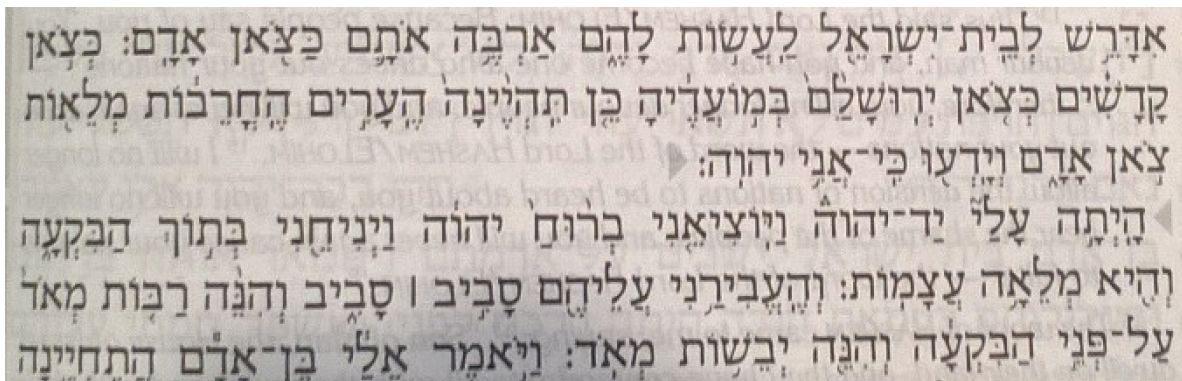
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book,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

הַאֲזִינוּ

Ha'azinu

(Give Ear)

Devarim 32:1-52

(Deuteronomy 32:1-52)

This Week's Parshiot

- 1 Devarim 32:1-43 ט⁸
- 2 Devarim 32:44-47 ט
- 3 Devarim 32:48-52 ט

Understanding Shira Ha'azinu and Its Prophetic Significance, Part I

Objective—Understand the literary structure of the song given to Moses to be a testimony against Am Yisrael (the people of Israel).

The Overall Literary Structure of Shira Ha'azinu

- I. This week's sidra (Torah portion) is primarily composed of a song (Shira⁹ Ha'azinu) given to Moses. Before we analyze this song thematically, let's look at its literary structure. Devarim 32:1-43, which comprises Shira Ha'azinu, is written with two phrases on each line of the Torah scroll, each phrase separated by a Parsha Stumah. An example of Deuteronomy 32:1-4 is shown below:

וּתְשַׁמַּע הָאָרֶץ אִמְרֵי פִי
 תִּזְלַל כָּטָל אִמְרֵי
 וּכְרַבִּיבִים עָלַי עֲשֵׂב
 הָבוּ גִדְלֵי לֹאֲלֹהֵינוּ
 כִּי כָל דַּרְכֵּינוּ מִשְׁפָּט
 צְדִיקָה וַיֵּשֶׁר הָיָה

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבַּרְהָ
 יַעֲרֹף כַּמֶּטֶר לִקְוֹזִי
 כַּשִּׁיעִירִם עָלַי דֶּשֶׁא
 כִּי עַם יְהוּדָה אֶקְרָא
 הַצֹּר תַּמִּים פַּעֲלֵנוּ
 אֵל אֲמוֹנָה וְאִין עֹלָ

We already know that each Parsha contains its own thematic message; therefore, we should expect that each phrase contains a thematic message. With this understanding, let's analyze Shira Ha'azinu. Before beginning the lesson, please read the following passage—[Judges 2:8-18](#). This is part of a test. I'll explain the significance later. For now, make a mental note of which thematic connections you can make to this passage.

A General Outline of Shira Ha'azinu

- I. Thematic analysis demands that we learn to see the *theme* or *general topic* of a passage. Let's do this for Shira Ha'azinu. As you go through the song, see if you can determine when the theme/topic changes. My outline of the thematic flow of the Shira Ha'azinu is printed below. Remember, my interpretation is not the standard. I'm learning, as are most of you. If your outline looks different, it's okay. The important point is that you make the effort. The more you practice, the better you'll get.

- Devarim 32:1-2—Introduction.
- Devarim 32:3-4—Greatness of the Holy One.
- Devarim 32:5-6—Corruption and lack of understanding of Am Yisrael.
- Devarim 32:7-9—A call to remember our history.
- Devarim 32:10-14—Adonai's care for Am Yisrael, bringing them from nothing to greatness.
- Devarim 32:15-18—Am Yisrael's rebellion against the Holy One.
- Devarim 32:19-21—Adonai's response to Am Yisrael's rebellion.
- Devarim 32:22-26—The Holy One's punishment of Am Yisrael.
- Devarim 32:27-31—The false notions of Am Yisrael's enemies concerning their punishment.
- Devarim 32:32-34—Source of Am Yisrael's suffering.
- Devarim 32:35-39—Adonai's measured response.
- Devarim 32:40-43—Punishment of Am Yisrael's enemies.

As you can see, the song follows a definite thematic flow. In fact, we can generalize even more. The basic flow of this song is *sin, judgment and deliverance*. Before going on, let's note that this song is thematically connected to last week's sidra (Torah portion).

- A. Can you think of another passage of Scripture in the Torah thematically related to Shira Ha'azinu?¹⁰ That's right. The last portion of Parashat Vayeilekh is definitely thematically related to Shira Ha'azinu. How many thematic connections do you see between these two passages?¹¹ Wow! As you can see, these passages have many

connections. Of course, we shouldn't be surprised that they are connected because Adonai commanded Moses to write Shira Ha'azinu (see Devarim 31:19, 22 and 30) precisely because this sequence of events would occur! Therefore, we can conclude that Devarim 31:14-30 and Shira Ha'azinu are essentially different accounts of the same events.

- B. Another way we can see the connections between Shira Ha'azinu and Devarim 31:14-30 is by using a Table. Let me summarize the thematic flow of Devarim 31:14-30 in Table I and Shira Ha'azinu in Table II below.

Table I

Thematic Flow of Devarim 31:14-30

Phase	Reference	Key Word(s)
Death of Strong Leader	Devarim 31:16a	Death, died
Am Yisrael Rebelled	Devarim 31:16b	Forsake, gods of the land, break covenant
Adonai's Response to Am Israel	Devarim 31:17a	Anger, flare/burn, forsake them, conceal my face
Consequences of Rebellion	Devarim 31:17b	Become prey, evils and distresses upon them

Table II

Thematic Flow From Shira Ha'azinu

Phase	Reference	Key Word(s)
Remembering History	Devarim 32:7-9	Death, died, forgot, didn't remember
Am Yisrael's Rebellion	Devarim 32:15-18	Grow fat, forsake, abominations, ignore, provoke, new gods
Adonai's Response to Am Israel	Devarim 32:19-22a	Conceal my face, fire, blaze
Consequences of Rebellion	Devarim 32:23-26	Sword, famine, dread, evils against them,
Adonai Refused to Totally Destroy Them	Devarim 32:35-39	Relent, compassion, their power is gone, none remains
Punishment of Am Yisrael's Enemies	Devarim 32:40-43	Sword, vengeance, judgment, enemies, blood, intoxicate

Notice the connections? They are especially obvious when we look at the key words used in each thematic portion. Note how many of the key words are found in both passages. Although they are not exactly equivalent, each passage is definitely speaking of the same sequence of events. We will use the information in the tables later in the lesson. For now, just note the similarities. Since the events of Devarim 31:14-30 and Shira Ha'azinu are equivalent, let's make a new table that incorporates the events and themes from Tables I and II.

Table III

Tables I & II Combined

Phase	Reference	Key Word(s)
Death of Strong Leader	Devarim 31:16a	Death, died
Remembering History	Devarim 32:7-9	Death, died, forgot, didn't remember
Am Yisrael's Rebellion	Devarim 32:15-18	Grow fat, forsake, abominations, ignore, provoke, new gods
Adonai's Response to Am Israel	Devarim 32:19-22	Conceal my face, fire, blaze
Consequences of Rebellion	Devarim 32:23-26	Sword, famine, dread, evils against them
Adonai Refused to Totally Destroy Them	Devarim 32:35-39	Relent, compassion, their power is gone, none remains
Punishment of Am Yisrael's Enemies	Devarim 32:40-43	Sword, vengeance, judgment, enemies, blood, intoxicate

Determining the Time Frame For the Events in Shira Ha'azinu

- I. Let's see if we can determine the timeframe for the fulfillment of Moses' prophecy in Shira Ha'azinu. Since we know that Devarim 31:14-30 and Shira Ha'azinu are one and the same (through thematic considerations), we can look to Devarim 31:14-30 as a source to answer our questions.
- A. Read [Devarim 31:14-30](#). Where do the events take place?¹² One might expect that these two passages would simply echo Moses' third speech, the Tochacha (Admonition), found in Devarim 27-28. Remember, in that speech, Moses prophesied that exile would be Am Yisrael's ultimate punishment. However, as Rabbi Elchanan Samet has so aptly noted, Devarim 31:14-30 and Shira Ha'azinu never mention the word exile!¹³ In fact, in his article he eloquently tries to demonstrate that the classical commentators (including the RAMBAN) were not correct in trying to see glimpses of exile and redemption in Shira Ha'azinu, as is so easily seen in the Tochacha.
- B. Rav Samet lists other reasons why Shira Ha'azinu does not refer to exile.
1. He notes that Shira Ha'azinu speaks of Am Yisrael's enemies having military victory over them. This, he states, implies that they are in the land, since in exile, Am Yisrael does not wage war, rather, they are already taken as captives.¹⁴
 2. He also notes that the theme of repentance, so clearly seen in Devarim 27-28, is totally lacking in Shira Ha'azinu.
 3. Lastly, there is no mention of re-gathering.¹⁵
- C. According to Rav Samet, Shira Ha'azinu is a prophecy referring to, "an historical process that is not far off, and which will commence immediately after Moshe's death."¹⁶ Furthermore, he writes, "Ha'azinu is not a review of a single historical process at all; rather, it sketches the outline of a historical reality that repeats itself over and over during many generations, with slight changes in tone and in emphasis."¹⁷ In other words, he believes that Shira Ha'azinu pertains to events that would come to pass soon after Moses'

death. Furthermore, he sees Shira Ha'azinu as having prophetic significance to many generations of Israelites, not just one. I will demonstrate how his reasoning is sound and simply excellent—a thematic work of art! For now, let us just summarize by stating that Shira Ha'azinu is a prophecy of events that would occur repeatedly in the lives of Am Yisrael beginning not too soon after Moses' death.

- II. Although I agree with Rav Samet, I also think there's another possibility. We have already seen how closely Devarim 31:14-30 and Shira Ha'azinu are thematically related. So much so, we know they are prophesies on the same sequence of events. In other words, they are parallel accounts of the same events from different perspectives. If you recall, Shira Ha'azinu does not mention a specific time in which its events would occur. Therefore, let's see if we can glean some information concerning *WHEN* the events of Shira Ha'azinu should occur from Devarim 31:14-30.
- A. Read [Devarim 31:29](#). According to this passage, when will the events of Devarim 31:14-30 take place?¹⁸ Hmm. The latter days? How do the Scriptures characterize the time period in which we are currently living?¹⁹ That's right. Therefore, because of the numerous thematic connections between Devarim 31:14-30 and Shira Ha'azinu, I conclude that since Devarim 31:14-30 is to occur in the latter days, then Shira Ha'azinu will also occur in the latter days.
- B. It seems this would contradict Rav Samet's conclusions, which envision these events occurring soon after Moses' death! So, who's right, Rav Samet or me? Will Devarim 31:14-30 and Shira Ha'azinu occur sooner or later? I suggest that *both time frames are correct!*
- Devarim 31:14-30 and Shira Ha'azinu are prophesies of events that will repeat themselves many times in numerous generations of Israelites beginning soon after Moses' death.
 - Devarim 31:14-30 and Shira Ha'azinu are prophesies of events that will specifically occur in the latter days.

As an aside, since we know that Shira Ha'azinu is a prophecy concerning Am Yisrael in the latter days—which obviously includes this current period of time—let's answer a couple of insightful questions. According to Shira Ha'azinu, why will Am Yisrael experience judgment?²⁰ How does one forsake/rebel against the Holy One?²¹ So, do you mean to tell me that judgment is in store for Am Yisrael in these latter days because we have forsaken the Torah? That's right. Now guess what that means? The Torah could not possibly have been abolished after Yeshua's death and resurrection. This was just another indirect proof that the Torah is for all generations. Moses, the great prophet, has once again prophesied of the days in which we currently live.

Why It Is True That Devarim 31:14-30 and Shira Ha'azinu Are Prophesies of Events Which Will Repeat Themselves Many Times in Numerous Generations of Israelites Beginning Soon After Moses' Death

- I. At this time, let's show very conclusively that Shira Ha'azinu was indeed a prophecy of events that would repeat themselves many times in numerous generations of Israelites beginning soon after Moses' death.
- A. Read [Judges 2:8-18](#). I asked you to read this passage earlier. Let me ask you a second time. What types of thematic connections can you make to this passage? If your answer pertains to connections to Shira Ha'azinu, then, [You've Got It!](#) If you didn't see any thematic connections to Shira Ha'azinu...don't worry. Keep trying! ☺
- B. As you may know, the book of Judges records Am Yisrael's history during the period after the death of Joshua. Let's write a general outline of the flow of this passage.
- Death of Joshua
 - Am Yisrael forgot their history
 - Did evil
 - Forsook Adonai
 - Provoked Him
 - His anger burned against them
 - Adonai gave them into the hands of their enemies
 - He was moved by pity not to destroy them
 - He sent a deliverer and delivered them

Let's see if we can see any semblance of fulfillment of Shira Ha'azinu. Let's make a new table that compares Judges 2:8-18 with Table III (the composite of Devarim 31:14-30 and Shira Ha'azinu).

Phase	Reference	Key Word(s)
Death of Strong Leader	Devarim 31:16a Judges 2:8-9	Death, died
Remembering History	Devarim 32:7-9 Judges 2:10	Death, died, forgot, didn't remember
Am Yisrael's Rebellion	Devarim 32:15-18 Judges 2:11-13 and 17	Grow fat, forsake, abominations, ignore, provoke, new gods
Adonai's Response to Am Israel	Devarim 32:19-22 Judges 2:14-15	Conceal my face, fire, blaze
Consequences of Rebellion	Devarim 32:23-26 Judges 2:15	Sword, famine, dread, evils against them
Adonai refused to Totally Destroy Them	Devarim 32:35-39 Judges 2:16 and 18	Relent, compassion, their power is gone, none remains
Punishment of Am Yisrael's Enemies	Devarim 32:40-43 Judges 2:18	Sword, vengeance, judgment, enemies, blood, intoxicate

Can you believe how closely this account in Judges parallels Shira Ha'azinu? In fact, there are numerous other places where these same high degrees of correlation exist

between a passage in the Tanakh and Shira Ha'azinu. For example, read [Judges 10:6-18](#)! We will come back to this Scripture later. Don't forget it!

- II. Now you can understand my test. Most of you may not have initially connected Judges 2:8-18 with Shira Ha'azinu. But after analyzing it thematically, you probably were able to see the connections the second time you read it. See how important is thematic analysis? Now why do you think these two stories contain the exact same thematic progression?²² That's right. Therefore, we conclude that Rav Samet was correct in his analysis. In fact, the language of Shira Ha'azinu is used throughout the Tanakh (commonly referred to as the Old Testament).
- A. Read [II Kings 14:26-27](#). How many phrases in this passage can you find that are thematically related to Shira Ha'azinu?²³ These phrases are thematically related to the following verses in Shira Ha'azinu—Devarim 32:26, 36 and 43. Also see [Isaiah 1:2](#).
- III. Therefore, I conclude that Rav Samet is correct. Shira Ha'azinu was indeed a prophecy of events, which would repeat themselves many times in numerous generations of Israelites beginning soon after Moses' death. In the next section I will demonstrate that Shira Ha'azinu was also a prophecy of the last days. Furthermore, I will show you how both interpretations can be true at the same time.

Understanding Shira Ha'azinu and its Prophetic Significance, Part II

Background Material for Understanding the Last Days Prophetic Significance of Shira Ha'azinu

- I. This connection is a little more difficult to prove. Therefore, let's review some information covered in the five introductory articles for this web page, starting with foreshadows.
- A. In foreshadows, an event of the past is a prophetic picture of the future. In other words, the stories of the Torah were not one-time events of the past with no practical relevance to future generations. The sages of Israel put it this way—events that occur in the lives of the forefathers will also occur in the lives of their descendants. This is probably one of the most important, yet least understood aspects of Hebraic thought. *Every event in the Torah has numerous levels of interpretation.* For the most part, each story of the Torah can be broken down into three levels of relevance:
- Historical
 - Prophetic
 - Messianic

- B. Historical—At the historical level, a story in the Torah is just that, history. It is simply an account of an actual event that occurred in the past. These are real events that occurred to real people (our forefathers). We may study these past events to gain understanding concerning how things happened back then.
 - C. Prophetic—At the prophetic level, a story in the Torah has prophetic significance. The event is not isolated in time and is the ultimate example of *Back to the Future*. The events in the lives of the Fathers are prophetic foreshadows of the future of their descendants. By studying the Torah, we actually study the blueprint for Adonai's dealings with man for all eternity. This is why Isaiah could say that Adonai is the one who tells the end from the beginning. Did you know that through the stories found in just the first five books of the Scriptures we are informed concerning 1) the destruction of both Temples, 2) most of the themes found in the book of Revelation, 3) the triune nature of Adonai, 4) the Assyrian and Babylonian captivities and 5) the separation of Israel into two houses? That's right. Through very simple analysis, according to Hebraic thought, you will clearly be able to see these things. When you see them you will be amazed at the wisdom of our Elohim (God).
 - D. Messianic—At the Messianic level, a story in the Torah has Messianic significance. The events that occurred in the lives of the Fathers actually tell the story of the person and work of Yeshua the Messiah. For example, the stories of the Torah describe 1) the virgin birth, 2) the resurrection of the Messiah on the third day, 3) His second coming and much more.
- II. Progressive Revelation—Many prophecies of Scripture will remain obscure until we understand the concept of ***Progressive Revelation***. The Scriptures teach that Adonai has revealed Himself and His plan of redemption *progressively, or in stages*. We must remember the Torah was a ***shadow and pattern*** of good things to come; therefore, the Tanakh contained many mysteries. The answers to some of those mysteries were not revealed until the coming of the Messiah. All concepts and doctrines developed in the New Covenant Scriptures are already revealed in the Torah, ***albeit only as a shadow***. That's why it's easy to miss them. *Sometimes the shadow doesn't look like the ultimate reality.*
- A. For example, the Torah goes into great detail to explain the significance of substitutionary blood atonement by using the Levitical sacrificial system as a teaching tool. However, it is not until reading the Renewed Covenant Scriptures that we understand that *the fullest manifestation of substitutionary blood atonement is found in the sacrifice of Yeshua, the sinless Son of God*.
 - B. You may not know this, but every time the Patriarchs built an altar it was a prophetic act teaching how Adonai would one day dwell with His people in a Sanctuary. So, one may ask, "If the Fathers were acting prophetically, why didn't they build a complete Sanctuary?" To answer this question, you must understand the concept of progressive revelation. The Scriptures teach that Adonai has revealed Himself and His plan of redemption progressively, or in stages. In all doctrines (e.g., a dwelling place for Him), He initially presents a little information (the altars of the Fathers), and then progressively reveals more (e.g., the Mishkan, then the Beit HaMikdash, then our bodies as the Temple of Elohim, etc.). The presence of an *altar* and the *presence of Adonai (His appearances)* are the basic and most important aspects of the House of Adonai as taught by the lives of the Fathers.

Using thematic analysis, let's see how one Scripture/promise may have many layers of application. As you become more familiar with the prophecy of Torah, you will begin to understand there are multiple layers of wisdom and understanding within every passage. Let's look at the promise Adonai gave to Am Yisrael when He entered into covenant with them at Mount Sinai.

- And let them make Me a sanctuary [Mishkan], that I may dwell among them (Exodus 25:8).
- I will dwell among the children of Israel and will be their God (Exodus 29:45).

In Exodus 29:45, we see that the result of His dwelling with Am Yisrael is that they will be His people and He will be their Elohim. Was this promise limited to the earthly Mishkan? No. Obviously, this applies to Solomon's temple also. Are there any other applications of this verse? Yes. *According to [II Corinthians 6:16](#), the promise of Exodus 25:8 and 29:45 also pertain to the Holy Spirit dwelling within the tabernacles of our bodies!* Are there any other applications of this verse? Yes. Does Revelation 21:3 look familiar?

³And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, **and He will dwell with them, and they shall be His people.** God Himself will be with them and be their God (Revelation 21:3).

Thematically, we can see that this one promise pertains unto Adonai dwelling with His people 1) in the earthly Mishkan, 2) in the Temple, 3) in our bodies and 4) in the eternal state! As we can see, this *one promise* has numerous fulfillments and manifestations. But what was the origin/foundation of this blossoming understanding? The Torah.

III. The main point of the previous discussions is that prophecies of Scripture have numerous levels of interpretation. Let's see how this works.

A. Type/Foreshadow on [Genesis 28:14](#)—And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your **seed** all the nations of the earth shall be blessed. Now compare Genesis 28:14 with Galatians 3:16—¹⁶"Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed, who is Christ." Here, we see that the promise of a physical heir to Isaac had a midrashic fulfillment in Yeshua. Paul is not denying the promise given to Isaac of a literal, physical heir to inherit the Abrahamic covenant blessings. He is simply using that promise to show how Adonai had another more significant fulfillment in mind. In this example, we see that the promise given to the Patriarch was also a promise concerning the Messiah. What are we to conclude? ***The Torah is teaching us that a prophecy of Scripture can have more than one fulfillment, on different levels (in this case historical versus Messianic), during totally different time frames!*** Apart from Paul's interpretation in Galatians 3:16, not many people would have known that the promise of Genesis 28:14 could be applied to the Messiah thousands of years later! The literal interpretation (Pashat) has to do with Abraham's physical seed, not Messiah Yeshua. What allows Paul to interpret this passage Messianically? Midrash and Thematic Analysis!!! Just as Isaac was the promised son to through whom Abraham and the world would receive many blessings, so likewise Yeshua is the promised Son

through whom the world has received the greatest of blessings—eternal life and the forgiveness of sin! You see? One Scripture, more than one valid interpretation. Both are right. Neither interpretation makes the other wrong. This is how prophecy works. One Scripture can be interpreted on more than one level.

- B. Type/Foreshadow on Genesis 3:15—¹⁵And I will put enmity between you and the woman, and between your seed *and her Seed*; he shall bruise your head, and you shall bruise His heel." Now compare Genesis 3:15 with Romans 16:20—"The God of peace will soon *crush Satan under your feet...*"—and Revelation 12:17—And the dragon was enraged with the woman, and he went to make war with *the rest of her offspring (seed)*, who keep the commandments of God and have the **testimony** of Jesus Christ. Here, we see that one midrashic interpretation of the prophecy in Genesis 3:15 concerns the end-time battle between the body of Messiah and hasatan and his hordes. Note the thematic connections. Both involved warfare between *the seed of the woman* and hasatan (and his seed). Note that the body of Messiah will crush hasatan's head under their foot (and be bruised on their heel in the process). Although most people think the prophecy in Genesis 3:15 is prophetic of Yeshua's victory over hasatan **on the execution stake**, we see that Scripture gives even stronger evidence that it pertains to the body of Messiah (He is the Head, we are the body) defeating hasatan at the end of the age. One prophetic utterance, more than one interpretation different in time and space.
- C. Type/Foreshadow on Hosea 11:1—"When Israel was a child, I loved him, and out of Egypt I called My son." Now compare this with Matthew 2:13-14—Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." ¹⁴When he arose, he took the young Child and His mother by night and departed for Egypt, ¹⁵and was there until the death of Herod, *that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."* Although Hosea made reference to the physical nation of Egypt coming out of Egypt in Hosea 11:1, Matthew uses a midrashic interpretation to show that *the prophecy also concerned calling the Messiah out of Egypt*. One prophetic utterance, more than one interpretation different in time and space. How can it apply to both. Thematic Analysis. Both pertain to Adonai's son (Israel or Messiah) leaving Egypt.
- D. Read [Devarim 18:15-20](#). This prophecy concerns the office of prophet. It appeared that Moses was making a general statement concerning prophets. However, this prophecy also applied to Messiah Yeshua, the ultimate prophet. That's why the Torah teachers asked John the Baptist if he was **that prophet** (John 1:22). One prophecy that applied to all prophets of Am Yisrael, but particularly to Yeshua.

In summary, these two concepts 1) Progressive Revelation and 2) Multiple Fulfillment of Prophecy, will help you understand how we were able to apply Devarim 30:4 to the second coming of the Messiah (see Parashat Nitzavim/Vayeilekh)! With this introduction, let's see the prophetic, last days application of Shira Ha'azinu.

Understanding How Shira Ha'azinu is a Prophecy of Events Which Will Occur in the Latter Days

- I. **Concerning Am Yisrael**—Read [Devarim 32:22-25](#). How is this passage thematically related to the last of the latter days?²⁴ Especially note the connections concerning the sword, beasts and famine. Where else in the Tanakh do we read about the sword, beasts, famine (and pestilence)?²⁵ Someone may object and say that this Scripture should only be applied to the siege against Jerusalem during the Babylonian captivity. Well, the fact that the sword, beasts and famine are used in both passages is the thematic evidence that Ezekiel 14:12-21 is also a prophecy of the last days. For proof of this concept, remember what we've learned about multiple fulfillment of prophecy. For example, note what Yeshua stated as He was about to be executed.

And a great multitude of the people followed Him, and women who also mourned and lamented Him.²⁸ But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.²⁹ For indeed the days are coming in which they will say, "Blessed are the barren, wombs that never bore, and breasts which never nursed!"³⁰ Then they will begin "to say to the mountains, "Fall on us!" and to the hills, "Cover us!"³¹ For if they do these things in the green wood, what will be done in the dry (Luke 23:27-31)?"

- A. Concerning Yeshua's statement, "For if they do these things in the green wood, what will be done in the dry,"—This statement was taken from a prophecy Ezekiel gave in Ezekiel 20:45-49. However, Yeshua also applied it to the righteous who would die along with the wicked when Jerusalem was destroyed in 70 CE. One prophecy, two fulfillments.
- B. Concerning Yeshua's statement, "Then they will begin to say to the mountains, 'Fall on us!'" —This statement was taken from a prophecy Hosea gave in Hosea 10:8 concerning the destruction of the House of Israel. Where else do we find this prophecy?²⁶ As you can see, we have *one prophecy and three fulfillments*, separated in time and space! In summary, we have seen our first thematic connection between Shira Ha'azinu and the book of Revelation! Let's list a few more.
- C. Read [Devarim 32:10-11](#). This passage describes Adonai's supernatural *protection* and *provision* for Am Yisrael during their journey through the wilderness for 40 years (see [Exodus 19:4](#)). How is this passage thematically related to the last of the latter days?²⁷ The metaphor, *wings of an eagle*, always speaks of supernatural deliverance and provision. Although many of the saints will be martyred during the tribulation, many will also be supernaturally preserved.
- D. How does Adonai refer to Am Yisrael in Devarim 32:32?²⁸ Is it a coincidence that the Holy City is referred to as Sodom in Revelation 11:8?
- E. We know that Shira Ha'azinu is a prophecy of judgment upon Am Yisrael. In other words, though we may not like it, Adonai is going to judge Am Yisrael (both the House of Judah and the House of Israel) during the tribulation period. Many of the righteous will die along with the unrighteous. This is not the first time this has happened. Earlier, we noted that Yeshua stated (by reason of metaphor) that many of the righteous were

going to be slaughtered during the siege of Jerusalem. I know this doesn't fit the rapture scenario espoused by many; however, Yeshua said it, and it will happen again during the tribulation. What proof do we have to suggest such?

1. Read [Devarim 32:35-36](#). These verses clearly state that Adonai will judge Am Yisrael so severely that it will seem as if all of them were going to be destroyed. Is there a thematic parallel found in the last days? Yes. Read [Daniel 7:25](#). This passage is a clear reference to the activities of hasatan (through the agent of the anti-messiah) who will slaughter many, many saints. Have you noticed how often the book of Revelation informs us that multitudes of saints are martyred? Read [Revelation 6:9-11, and 20:4](#). The tribulation will be a great time of tribulation for Am Yisrael (both houses).
2. Do you remember what happened in the wilderness when Adonai almost annihilated Am Yisrael after the sin of Korach's rebellion? A plague, which eventually took 14,700 Israelites, would have decimated the entire nation were it not for the swift action of Moses and Aaron. Aaron took fire from the altar on his censer amongst the people to provide atonement and keep Adonai from destroying them. Read [Revelation 8:1-6](#). This Scripture used to puzzle me until I made the thematic connection between it and what happened in the wilderness. Notice that these events are almost identical! The significance of the action of the angel hurling the fire to the earth is found in the story of Aaron's similar actions. Why did Aaron take his censer into the midst of Am Yisrael?²⁹ Considering that there will not be a pre-trib rapture, and considering that the saints will need to be purged in the fires of the tribulation wilderness just as Am Yisrael were purged in the wilderness, and considering that judgment begins in the house of Adonai, I think Revelation 8:5 has the following interpretation. Aaron had to take incense (protective prayers) from the altar out to the people to prevent Adonai from destroying them (potentially, the righteous with the wicked). So likewise, I believe that the hurling of the fire to the earth is to prevent Adonai from destroying all of the saints *during our judgment (mishpat)*. Revelation 8:5 is almost an exact picture of the story in Parashat Korach—fire from the altar needs to be transported somewhere. In the sidra, it needed to make it amongst Am Yisrael. In Revelation, it needs to make it from heaven to earth. Once again, this is thematically equivalent to what we learn in Shira Ha'azinu (Devarim 32:36). We will be *saved by the bell* so to speak—when it looks like there's no hope left. Maybe that's why Yeshua asked if He'd find any faith on the earth when He returned?

II. **Concerning Am Yisrael's Enemies**—In an almost seamless manner, Shira Ha'azinu switches from the judgment upon Am Yisrael to judgment upon their enemies! Devarim 32:40-43 concerns judgment upon Am Yisrael's enemies.

- A. Read [Devarim 32:41](#). How is this passage thematically related to the last of the latter days?³⁰ Wow! Can the thematic connection be any clearer? The sword will come out to devour the Holy One's enemies! This is exactly what happens at the second coming. Remember, Yeshua said that if the days of the tribulation weren't shortened, no one would have survived. Just as Shira Ha'azinu states, Yeshua will come at the last moment when it seems all hope is lost to save those who are His by defeating their enemies, which includes the demonic host!
- B. Note the word *vengeance*. This word is used to describe the Day of the Lord! *The Day of the Lord comes after the tribulation*. The Day of the Lord is equivalent to the wrath of

Elohim (God). Although we go through the tribulation, we will be delivered from His wrath on the Day of the Lord—but not His enemies. The Day of the Lord is the day He repays His enemies *with the sword*. See [Isaiah 34:8 and 61:2](#). Note how precisely Jeremiah ties in the themes of the sword, vengeance, and the Day of the Lord in Jeremiah 46:10.

For this is the day of the Lord GOD of hosts, a day of **vengeance**, that he may **avenge him of his adversaries**: and the **sword** shall devour, and it shall be satiate and made **drunk with their blood**: for the Lord GOD of hosts hath a **sacrifice** in the north country by the river Euphrates (Jeremiah 46:10).

Note how almost every word in this passage is mentioned in Devarim 32:40-43 and Revelation 19:11-21! ***Chaverim, Moses is prophesying about the Day of the Lord, when Yeshua comes and returns in vengeance!*** Apart from thematic analysis, you can easily miss the connection.

- C. Read [Devarim 32:43](#). Note the phrase *avenge the blood of His servants*. Now read [Revelation 19:2](#). See the connection. Moses is talking about the same time period as John! It's the time for avenging the blood of His servants—the Day of the Lord!
- D. Read [Devarim 32:43](#) again. Why should the nations rejoice and sing praises?³¹ Now read [Revelation 18:20](#). Why are Adonai's servants told to rejoice?³² Thematically perfect.
- E. Read [Devarim 32:16-17](#). What was Am Yisrael's great sin?³³ How is this thematically related to the book of Revelation?³⁴ Wow! See the connection. False worship is as alive today as ever. In fact, most of us are in the process of cleaning house now that we know how far we've strayed from the Torah. But what about all of our brothers, especially of the House of Israel, who are still serving false gods? Moses hit the nail on the head.

In summary, we have seen that Shira Ha'azinu is a prophecy of the tribulation and the Day of the Lord. When you read it alone, it doesn't seem like it's about either of those subjects. Why? Progressive Revelation. Adonai didn't reveal the full picture to Moses. Remember, the Torah is a shadow. However, when we begin to look at Shira Ha'azinu thematically, we see that it is clearly, clearly thematically related to the book of Revelation, the tribulation and the Day of the Lord. So what is the sum of our analysis? Shira Ha'azinu has painted a picture for us. The picture states that Am Yisrael would rebel against Adonai (all the backsliding of Am Yisrael for all generations including both Houses of Israel). At some point in the latter days, Adonai would judge Am Yisrael severely (the tribulation). Just when it looks as if all hope is lost, Adonai will have compassion on His people and destroy their enemies (the Day of the Lord).

- III. These thematic considerations are proof enough that Shira Ha'azinu is a prophecy of the tribulation and the Day of the Lord. However, I shall now give you more evidence. Remember our story in Judges 10:6-17? Am Yisrael is in a bad predicament right? They have just fulfilled part of Shira Ha'azinu. As of Judges 10:14, Am Yisrael is in deep trouble. Note what happens in Judges 10:15-16. They repent! But is it too late? According to Judges 10:17, Ammon is about to finish them off. So what do they do? They begin to search for someone to deliver them. Let's follow this story in Judges 11.

- IV. Read [Judges 11:1-3](#). What story is thematically related to these few verses?³⁵ That's right! Joseph was rejected by his brothers just as Jephthah's brothers rejected him! How does this rejection thematically relate to Messiah Yeshua?³⁶
- A. Notice that Jephthah's brothers "thrust out Jephthah." Joseph was also thrust out from his brothers when they threw him into the well. How does this picture Messiah Yeshua?³⁷
 - B. Note this. Joseph's mother was different than his brothers' mothers just as Jephthah's mother was different from his brothers'. If you are reading in the Artscroll Chumash, you will notice Judges 11:1 states that Jephthah was the son of a concubine. This is an incorrect translation. The Jewish translators are using the word *concubine* as a euphemism for *harlot*. In the Hebrew, the word they translate as *concubine* (הַזְנוּיָהּ) is derived from SEC # 2181, which means *harlot*. It is the same word used concerning Rachav (Rahab), the harlot in the story of the siege of Jericho. If you aren't familiar with Jewish sources, this may confuse you. They often try to "tidy up" the facts concerning some of their leaders by making substitutions as noted above. The fact is, Jephthah's mother was a harlot. Anyway, how does this fact relate to the Pharisee's perception of Yeshua's lineage?³⁸ If you read [John 8](#) you will notice that on a couple of occasions, the Pharisee's hint at the fact that some believed He was born illegitimately—see John 8:19, 41 and 48. Is this not another amazing thematic connection between Jephthah and the Messiah?
 - C. Read [Judges 11:3](#). What does it say concerning the type of men who gathered unto Jephthah?³⁹ Basically, he attracted a bunch of losers. Can you think of another passage thematically related to this one?⁴⁰ That's right! Now why does the Torah thematically link Jephthah to David as well as Joseph?⁴¹ How does this relate to the type of people who gather to the Messiah?⁴²
 - D. Read [Judges 11:4-11](#). Note the reference to **time** in this passage. How is this passage thematically related to Joseph's life?⁴³ That's right. Now, how else is this passage related to Joseph's return to his brothers?⁴⁴ See it? Simply amazing!!! Now, how does this relate to Messiah Yeshua?⁴⁵ That's right! This is a very important thematic connection. Taken together, these thematic connections are teaching us that the story of Jephthah is teaching us about the Messiah's second advent!!! That's right! Clearly, Jephthah's return is a picture of Messiah Yeshua's return to His brothers! In other words, this story which follows Judges 10:6-18 is also about **the latter days**. Hmmm. Maybe Judges 10:6-18 is also about the latter days? ☺ ☺ ☺
 - E. Note Jephthah's words in [Judges 11:7](#). He stated that his brothers hated him. How is this thematically related to Joseph's life?⁴⁶ Now how does this relate to Messiah Yeshua?⁴⁷
 - F. From which direction will Messiah Yeshua return to His brothers?⁴⁸ Also [read Matthew 24:27](#). Once again, we see that Yeshua will approach from the East. Did you realize that Jephthah approached Gilead from the land he had been living in, the land of Tob? Furthermore, did you know that Tob is north-**EAST** of Gilead? That's right. Jephthah approached His brothers from the East just as Yeshua will approach from the East to plant Himself on the Mount of Olives.
 - G. What will be occurring in Jerusalem immediately preceding Yeshua's return?⁴⁹ How is this thematically related to the Haftarah portion?⁵⁰ That's right. The scenario is clear. What is it that caused Jephthah's brothers to call him back?⁵¹ So you see, because of the threat of annihilation, Jephthah's brothers call out to him in the last moment to come and save them! Can you think of one Scripture that captures this theme and applies it to

Messiah's return? Read [Psalm 118:22-26](#) and [Matthew 23:39](#). We know that before Yeshua returns, Jerusalem will be under siege. According to Psalm 118:26, we also know that at that time, they will call out to Him. That's when He will come. How is this related to the Haftarah portion?⁵² Is it not interesting that the themes *of the stone the builders rejected* and *blessed are you who comes in the name of YHVH* both exist in the same Psalm and in the story concerning Jephthah?

- H. As if we couldn't see that this portion teaches us about the Messiah, Adonai gives us the sign of the Messiah and the number three. Read [Judges 11:26](#). In the retelling of Am Yisrael's history, Jephthah made it a point to relate to the Ammonites that for *three* hundred years, Balak and the Moabites did not attack them (*death*) but allowed them to *live* in peace.
- I. Lastly, as you read Judges 10:6-18, did you notice how its themes follow Shira Ha'azinu perfectly. Just compare it to Table II. Wow!!!

Now, why do you think all of these clear, strong thematic connections exist? Could it be the Ruach's way of letting us know that, perhaps, Jephthah's story is Messianic in significance? But, of course! By thematically linking Jephthah with Joseph and King David—both of whom we know are major Messianic figures—the Torah leads us to the inescapable conclusion that the story of Jephthah is a Midrash on the second coming of Messiah Yeshua!

As you can see, the time frame of Judges 11 is clearly the last of the last days. This story further supports my assertions that Shira Ha'azinu is also about the last days, as is Judges 10:6-18, which is so clearly thematically related to Shira Ha'azinu. Whew!

The Fundamental Function/Purpose of the Torah

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

The Torah is Your Life

- I. I have made the following assertion many times throughout our study of Devarim. *The fundamental function/purpose of the Torah (at the Pashat level) is to secure/ensure/give physical LIFE to those who keep it.* See also [Devarim 4:1, 4 and 10](#), [Devarim 5:33](#), [Devarim 6:24](#), [Devarim 8:1 and 3](#), [Devarim 30:19](#), [Leviticus 26:3-13](#), [Ezekiel 20:11, 13, 21 and 25](#), and more! Last week we saw excellent thematic evidence suggesting that the Torah is in all ways equivalent to the Tree of Life! In this week's sidra, Moses gives us another teaching concerning the Torah.
 - A. Read [Devarim 32:44-47](#). We have already seen that the book of Devarim is a collection of four speeches Moses delivered to Am Yisrael. As with any speech, we should expect the last few sentences to recap the main message of the speech. Note how Devarim 32:45-46 states that "Moses concluded speaking all these words," saying:

Set your hearts on all the [literally, all *these* words] words that I testify among you today, which you shall command your children to ***be careful to observe--all the words of this law.***⁴⁷ For it is not a futile thing for you, because ***it is your life,*** and by this word you shall prolong your days in the land, which you cross over the Jordan to possess (Devarim 32:47).

First, I'd like to make one internal thematic connection. Do you remember the first time you read a phrase similar to "all these words" in the book of Devarim?⁵³ As you can see, Moses' first and last words serve as bookends to his entire speech—*these are the words.*

- B. What two things does Moses exhort Am Yisrael to do in this last discourse to them?⁵⁴ This is a command (mitzvah) to all generations of Israelites. We are to set our hearts on the Torah **AND** teach them to our children.
- C. What reason does Moses give for obeying and teaching the Torah?⁵⁵ Prolong your days in the land is another way of saying, *live longer.* As we can see, Moses' last exhortation is a perfect summary of the primary function/purpose of the Torah. The Torah ensures/gives/secures physical LIFE for those who obey its precepts! This is the message of the Torah. In fact, Moses made a rather emphatic statement. He said that the Torah "is your life."
- D. Lastly, let's make an "external" thematic connection.

In summary, I would exhort everyone who reads this lesson to allow the Ruach (Spirit) to confirm to you that obedience to the Torah is a matter of LIFE. For the last time, I will set these statements before you.

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

I ask you for the last time. Did we learn any of the messages bulleted above from the Torah itself?⁵⁶ Therefore, beloved, I suggest that you not believe any of the assertions given in the bulleted list. Rather, I hope you will believe the testimony of Moses. The Torah is your LIFE!

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 [II Samuel 22:1-51](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading. Much of this Haftarah reading is Messianic in nature; therefore, I will deal more extensively with it in the next section, *Messiah in the Parsha*.

- I. I don't even need to help you see the thematic connections between Shira Ha'azinu and the Haftarah passage. Just read them both and you'll see what I mean. ☺

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him⁵⁷. 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.

- I. What is the one word that is repeated most often in Shira Ha'azinu?⁵⁸ Did you notice that the Haftarah reading continually repeated the word Rock also?
 - A. Read [Isaiah 8:12-15](#). Based on Isaiah 8:12-14, Shira Ha'azinu and the Haftarah portion, in the eyes of an Old Covenant saint, to whom did the Rock refer?⁵⁹ Read [I Corinthians 10:4](#). Who does Paul state is the Rock?⁶⁰ Once again, we see that terms set aside for YHVH Elohim (in the Torah) find their fulfillment in Yeshua. We have seen this many times. These are testimonies to the fact that Yeshua is Divine. He is YHVH. He's not the Father. He's the Son, yet He's YHVH. This is a mystery.

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 The entirety of Devarim 32:1-43 is written as a pattern in which each two phrases are written on one line, each separated by a Parsha Stumah. See the lesson for more information.

⁹ Shira is Hebrew for song.

¹⁰ Yes, Devarim 31:14-30

¹¹ Both passages speak of Am Yisrael going after strange gods. Both passages take place in Eretz Yisrael (the land of Israel). Both passages speak of Am Yisrael's rebellion against the Holy One. Both passages speak of Adonai's burning anger. Both passages speak of Adonai hiding His face from Am Yisrael. Both passages speak of the evils that will be visited upon Am Yisrael. Both passages speak of Am Yisrael growing fat.

¹² These passages consistently refer to events occurring in the land.

¹³ Samet, Rabbi Elchanan. "Song of the Future or Song of the Present." *The Israel Koschitzky Virtual Beit Midrash*. Yeshivat Har Etzion, 1997. <http://etzion.org.il/en/song-future-or-song-present>.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ In the latter days or (end of days).

¹⁹ The latter days.

²⁰ Because they forsook and rebelled against Adonai.

²¹ By forsaking His Torah.

²² They have the same thematic progression because they are thematically connected. They are thematically connected to show us that Judges 2:8-18 is a fulfillment of Shira Ha'azinu!

²³ 1) For the LORD saw that the affliction of Israel was very bitter... 2) whether bond or free, there was no helper for Israel... 3) And the LORD did not say that He would blot out the name of Israel from under heaven... and 4) He saved them by the hand of Jeroboam the son of Joash...

²⁴ This passage is thematically related to the first four seals of Revelation 6:2-8!

²⁵ Ezekiel 14:12-21, especially 21.

²⁶ Revelation 6:16.

²⁷ Revelation 12:14 informs us that the saints will be given wings of a great eagle to protect us from hasatan.

²⁸ As Sodom and Gomorrah.

²⁹ Aaron stopped a plague among Am Yisrael by taking fire in his censer and taking it out into the people, among whom a plague had started.

³⁰ Revelation 19:11-21, especially verses 15 and 21, use the same imagery of the sword of judgment (mishpat) against Adonai's enemies.

³¹ Because Adonai is finally avenging the blood of all of His servants.

³² Because their blood has been avenged!

³³ Spiritual adultery. They worshipped strangers, foreign gods and demons. They made abominations.

³⁴ According to Revelation 17-18, Adonai is trying to get His people out of Mystery Babylon, the false religion and mother of all harlots and abominations!

³⁵ This reminds me of the rivalry between Joseph and his brothers!

³⁶ Yeshua was rejected by His brothers, the Jewish nation. He was the stone the builders rejected ([Psalm 118:22](#)).

³⁷ Yeshua was thrust out by His brothers, the Jewish nation, when they took Him outside the city to execute Him.

³⁸ Remember, Miriam (Mary) conceived Yeshua before having relations with any man. At first, Joseph was going to divorce her, thinking that she had committed fornication. It's not hard to imagine that many may have accused Yeshua of being illegitimate.

³⁹ It states that they were vain, empty-handed and worthless.

⁴⁰ In I Samuel 22:1-2, it states that after David went to Gath, those who were in debt, distressed and discontent gathered around him.

⁴¹ Once again, the Torah is trying to show us that Jephthah is a Messianic figure. It does this by thematically connecting him to two people who are clearly types of the Messiah.

⁴² I Corinthians 1:26-29 states that those of us who have "gathered unto" and "attached" ourselves to the Messiah aren't the wise of the world, nor the mighty, neither the noble. In fact, the Scripture states that we are the foolish who have gathered unto Messiah Yeshua!

⁴³ It was after a long period of time that Jephthah was reunited with his brothers just as Joseph was reunited with his brothers after a long period of separation.

⁴⁴ When Joseph was reunited with his brothers after his long period of separation, he was their leader! So likewise, Jephthah became the leader of his brothers after his return.

⁴⁵ Yeshua has also been separated from His brothers for a long time after being rejected by them. We also know that when He returns, He will be their leader!

⁴⁶ We know that Joseph's brothers hated him (Genesis 37:5).

⁴⁷ In [John 15:25](#), Yeshua stated that the hatred of the Jewish leadership for Him was prophetically played out through the story of the hatred of Joseph's brothers for him!

⁴⁸ According to Zechariah 14:4, Yeshua will approach Jerusalem from the East and place his feet on the Mount of Olives.

⁴⁹ Jerusalem will be under siege from all the nations of the world.

⁵⁰ Immediately before Jephthah's return, Gilead was about to be attacked by Ammon.

⁵¹ They were afraid that they would be decimated by Ammon.

⁵² It was the threat of war that caused Am Yisrael to call out to Jephthah, the one whom they had hated and thrust away from them a long time ago.

⁵³ Yes, Devarim 1:1 begins with the phrase, "These are the words."

⁵⁴ He tells them to set their hearts on the words of the Torah and to teach them to their children.

⁵⁵ He stated that obedience to the words of the Torah would ensure that Am Yisrael prolonged their days in the land.

⁵⁶ Absolutely not.

⁵⁷ 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.

⁵⁸ Rock.

⁵⁹ YHVH Elohim (God).

⁶⁰ Yeshua Messiah.