

# Mishpachah Beit Midrash



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

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat<sup>1</sup> we gather in our home and study the Scriptures, specifically the Torah.<sup>2</sup> It's a fun time of receiving revelation from the Ruach HaKodesh<sup>3</sup>. Everyone joins in—adults and children—as we follow the Parashat HaShavuah<sup>4</sup> schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh<sup>5</sup> and the Brit Chadasha.<sup>6</sup> Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

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

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions<sup>7</sup> interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

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

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

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

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

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

<http://restorationoftorah.org/>

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

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

<http://www.restorationoftorah.org/images/torahportions/english/Noach.pdf>

—Parashat HaShavuah—

נֹחַ

**Noach**

*(Noah)*

***Bereishit 6:9-11:32***

*(Genesis 6:9-11:32)*

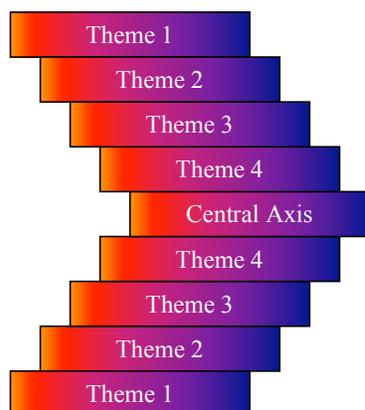
- 1 Genesis 6:9-12 ם
- 2 Genesis 6:13-8:14 ם
- 3 Genesis 8:15-9:7 ם
- 4 Genesis 9:8-9:17 ם
- 5 Genesis 9:18-29 ם
- 6 Genesis 10:1-14 ם
- 7 Genesis 10:15-20 ם
- 8 Genesis 10:21-32 ם
- 9 Genesis 11:1-9 ם
- 10 Genesis 11:10-11 ם
- 11 Genesis 11:12-13 ם
- 12 Genesis 11:14-15 ם
- 13 Genesis 11:16-17 ם
- 14 Genesis 11:18-19 ם
- 15 Genesis 11:20-21 ם
- 16 Genesis 11:22-23 ם
- 17 Genesis 11:24-25 ם
- 18 Genesis 11:26-32 ם

## *Understanding the Parsha* *Genesis 11:1-9*

**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 Tower of Babel*

- I. Many Bible critics think the Scriptures are simply a hodge-podge of stories hooked together. However, they couldn't be further from the truth. The Scriptures (and the Torah in particular) are a highly organized and structured document. In fact, it's so well organized that once you understand how to *uncover* its organization principles you will definitely fall on your knees and give glory to Adonai, knowing that only an all knowing, all powerful Elohim (God) could have developed such highly structured stories. In Parashat Bereishit we saw that we must endeavor to understand *the literary techniques of the Torah* if we want to get the most from it. Therefore, let's learn about a new literary unit called a **chiastic structure**. A chiastic structure is essentially a **thematic method of organizing the narratives** of the Torah. A chiastic structure is a pattern organized as follows—a story is divided into two halves and the themes of the first half of the story are repeated in the second half of the story *in reverse order*. Furthermore, both halves of the story point to the central axis, the most important element in the narrative.



This will be more easily understood once you see a picture of the chiastic structure in Genesis 11:1-9.

- A. Read [Genesis 11:1-9](#). Let's begin by writing a general outline of the flow of events in these verses.
- ◆ Genesis 11:1—Unity of language
  - ◆ Genesis 11:2—Migration of humanity to one place

- ◆ Genesis 11:3-4b—The plan for and the building of the city and tower
- ◆ Genesis 11:5-7—Adonai’s response toward the building of the city and tower
- ◆ Genesis 11:8—Dispersion of humanity throughout the earth
- ◆ Genesis 11:9—Confusion of the language

Can you see any pattern as you analyze this outline? Note how the themes of the first half of the outline seem to be repeated in the second half in reverse order! For example, the first bullet speaks of the unity of language, whereas the last bullet describes the confusion of the languages. This outline has allowed us to see that this passage is chiasmically related. Please note the elements of the chiasmic structure below.

- A) Genesis 11:1—Unity of language and purpose of humanity
- B) Genesis 11:2—Migration of humanity to one geographical location
- C) Genesis 11:3—The plan to build a city and tower
- D) Genesis 11:4a—Construction of the city and a tower
- E) Genesis 11:4b—Purpose for building the city and tower (*Central Axis*)
- D1) Genesis 11:5-6—The Holy One examines the City and Tower
- C1) Genesis 11:7—Adonai’s descent to foil the plans for the city and tower
- B1) Genesis 11:8—Dispersion of humanity throughout the earth
- A1) Genesis 11:9—Confusion of humanity with multiple languages

B. In order to see the chiasmic structure, we only need to compare and contrast the two halves of the story.

1. How does A compare to A1?<sup>8</sup>
2. How does B compare to B1?<sup>9</sup>
3. How does C compare to C1?<sup>10</sup>
4. How does D compare to D1?<sup>11</sup>
5. What is the central axis?<sup>12</sup>

C. As you can see, the chiasmic structure is a thematic piece of art. These structures literally appear everywhere in the Scriptures!

II. Let’s see if we can determine any other themes in these nine verses.

- A. Do you see any key words that repeat themselves in this passage?<sup>13</sup> This is important because many times you can find “headers” and “footers” that mark the beginning and ending of a literary unit. In other words, in thematic analysis, you want to divide

Noach

**Comment [1]:** In A, the world has *one language* and is *unified in purpose*. In A1, the world has *multiple languages* and is *disorganized*.

Noach

**Comment [2]:** In B, the people of the world *gathered to one geographical location*. In B1, Adonai *dispersed* the people of the world *into many locations*.

Noach

**Comment [3]:** In C, the *people consort* with each other to plan *how to build the city and tower*. In C1, Adonai *consorts (Let Us!)* on how *to prevent construction of the city and tower*.

Noach

**Comment [4]:** In D, they *begin construction* of the city and tower to reach the *heavens*. In D1, Adonai descends (*from heaven*) to *see the construction* of the city and the tower.

Noach

**Comment [5]:** The plan for mankind to make a name for themselves and prevent dispersion.

Noach

**Comment [6]:** Yes, Genesis 11:1 vs. 11:9. Both verses use the words, “whole earth.”

passages of Scripture into meaningful, thematic units. The Torah often repeats words and phrases at the beginning and ending of a literary unit. For example, Genesis 1:1 begins, “In the beginning God *created the heavens and the earth.*” Genesis 2:1 states, “Thus *the heaven and the earth were finished,* and all their array.” Therefore, we know that we can view Genesis 1:1 – 2:1 as a literary unit (even though it has other Parsha breaks between them).

B. How is each element of the chiasmic structure thematically related to each other?<sup>14</sup>

Obviously, there are many lessons worth learning in this story. One can analyze this story in many different ways. However, I do believe that there is one central theme or message. The chiasmic structure helps us discover the central thematic issue. This story has two main points.

- It is a story about how mankind wants to *make a name for themselves.*
- It is a story about how mankind wants to *remain located in one particular area.*

C. Remember, in a chiasmic structure, the two halves of the story “point” to the central axis, which contains the most important theme of the passage. In the next section we will thematically examine the last two bullets in greater detail.

## ***Searching the Parshiot***

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**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.

### ***Making a Name For Ourselves, Part I***

I. Let’s continue analyzing Genesis 11:1-9; however, in this section, let’s make thematic connections to other portions of Scripture. We already know this story is primarily about how mankind wants to 1) make a name for themselves and 2) remain located in one particular area. Obviously, Adonai does not want this to happen. But why? Is there some other message hidden within the primary theme of this story? What’s wrong with someone wanting to make a **name** for themselves? In order to see the problem, you need to understand two things about thematic analysis.

A. ***First, many seemingly unrelated stories are actually thematically connected quite extensively***—So far, we have primarily studied four very different stories in the Torah.

- Adam and Chava in Gan Eden (the Garden of Eden)
- Cain and Abel
- The generation of the flood
- The Tower of Babel

You may not have noticed this, but each of these stories is thematically related by a common, general theme. What is it?<sup>15</sup> Note the following thematic connections between these stories.

Noach

**Comment [7]:** It seems that the second half of the story is always in opposition to events in the first half.

Noach

**Comment [8]:** Each one of these stories pertains to the theme of sin and judgment.

- Adam and Chava sinned and were punished by the Holy One
- Cain sinned and was punished by the Holy One
- The generation of the flood sinned and was punished by the Holy One
- The generations of the Tower of Babel apparently sinned and were punished by the Holy One.

So, as you can see, when we analyze Scripture thematically, we begin to see numerous patterns. Although each of these stories is totally different in particulars, each shares many common connections. For example, how is each story thematically related concerning the judgment meted out in response to the sin?<sup>16</sup>

- Adam and Chava were banished/exiled from Gan Eden.
- Cain was figuratively banished (see the wording in Genesis 4:13!) from the face of the earth because it no longer produced a harvest for him.
- The generation of the flood was literally banished from the face of the earth when they were taken away by the flood.
- The generation of the Tower of Babel was banished/scattered/exiled from Shinar.

B. ***Secondly, the Torah uses the genealogical lists as a “running Table of Contents” to divide the book into related sections.***— Have you noticed the phrase, “these are the generations of”? Note the following usages in the first eleven chapters alone.

- Genesis 2:4—These are the generations of the heavens and the earth.
- Genesis 5:1—These are the generations of Adam.
- Genesis 10:32—These are the families of Noah’s descendants according to their generations.

This pattern will repeat itself throughout the book of Genesis!

II. Now let’s see how understanding these two aspects of thematic analysis will help us see the real significance as to why Adonai did not want man to “make a ***name*** for himself.” Let’s divide the first eleven chapters of Genesis into three literary units based on genealogical lists.

- Genesis 2:1-4:26—Man in and out of Gan Eden
- Genesis 5:1-9:29—From Adam to Noah
- Genesis 10:1-11:9—From Noah to the Tower of Babel

Now let’s read a few selected passages that occur near the end of these three portions of Scripture.

A. Read [Genesis 4:26](#). Note that this Scripture occurs near the end of the first literary unit based on genealogies. How is it thematically connected to the word ***name***?<sup>17</sup> ***This is important because it shows us that Adonai wanted men to call upon His Name.*** If you do not have a Chumash (Jewish translation of the Torah with commentary from the sages of Israel) you will also have missed something else concerning the first few chapters of Genesis. If you read the Hebrew in your Chumash, you will notice that Genesis 1:1-31

Noach

**Comment [9]:** Each judgment involved some type of scattering/banishing/exile.

Noach

**Comment [10]:** After the birth of Seth, men began to call upon the Name of YHVH!

only uses the word God (Elohim, אֱלֹהִים) when referring to the Holy One. In stark contrast, Genesis 2:4-4:26 almost always uses the actual four letter (Tetragrammaton) Name for the Holy One in combination with the word for God (YHVH Elohim, יהוה אֱלֹהִים)! We know that YHVH (יהוה) is the actual four letter Name of the Holy One. Therefore, the Torah has purposefully only used the Name (יהוה) during this second portion of the creation account. Later, you will learn why אֱלֹהִים is used from Genesis 1:1-31 and why יהוה is used in Genesis 2:4-4:26.<sup>18</sup> So what's the point? The point is this: by restricting its usage, the Torah is teaching us that the Name is important. Furthermore, the first literary unit ends with *men calling out on the Name יהוה*.

- B. Read [Genesis 9:26](#). How is this Scripture thematically connected to the word *name*?<sup>19</sup> I don't think it's a coincidence that Noah named his son Shem (Name). In fact, to this day, Jewish people never actually say the Holy One's Name, יהוה (pronounced Yahweh). Do you know what they say? Instead of speaking the name Yahweh, they say HaShem (literally, the Name)! Could righteous Noah have named Shem (Name) in hopes that his descendants would call out in the Holy One's Name as men had after the birth of Seth? I think so. Note the placement of this verse, towards the end of this literary unit just as Genesis 4:26 occurred near the end of its literary unit.
- C. Now read [Genesis 11:3-4](#). How is this passage thematically related to the word *name*?<sup>20</sup> If we contrast the theme of this usage of the word, "*name*" with the previous themes, we can see an interesting picture. The previous usage's of the word *name*, pertained to the Name of the Holy One. Note especially Genesis 4:26, where the theme centers around man calling out on the Name of YHVH! In contrast, the generation of the Tower of Babel are trying to make a great *name* for themselves! Thematically, we can see that instead of uniting to magnify the Name of the one and only true Elohim, they are united to magnify the *name* of man.
- D. Our conclusions are strengthened when you consider the following. In the next genealogical story, Adonai chose Abram and one of the first things he did was to call upon the Name of the Holy One—Genesis 12:8! As you can see, with the calling of Abram, Adonai's plan is back on track. But wait, there's more. ☺

III. Read [Genesis 11:2](#). Let's see what we can learn about the generation of the Tower of Babel from their travels.

- A. Notice the direction mankind migrated from? The East. Who does the Torah tell us migrated to the East?<sup>21</sup> Thus, we see that the generation of the flood is thematically connected to Cain—see Genesis 4:16! Note also that the Tree of Life was towards the East of Gan Eden. In Genesis 11:2, we are told that the generation of the Tower of Babel had migrated *from the East—that is, away from the Tree of Life in Gan Eden*! Could we say that this generation is purposefully running away from the source of eternal life?
- B. Note the word Shinar. Who else was from Shinar?<sup>22</sup> Read [Genesis 10:8-9](#). How is Nimrod thematically connected to the theme of "making a name for ourselves"?<sup>23</sup> Remember, last week we saw that the generation of the flood and Nimrod were thematically connected to the fallen lineage of Cain. Cain's lineage had also made a name for themselves, unlike the descendants of Adam through Seth. As you can see, the Torah is painting a picture for us. Through the associations with the descendants of Cain,

Noach

**Comment [11]:** It pertains to how the Holy One has revealed Himself through His Name and other designations.

Noach

**Comment [12]:** Noah actually named his son Shem, which is the Hebrew word for *name*!

Noach

**Comment [13]:** This passage states that mankind wanted to make a name *for himself*!

Noach

**Comment [14]:** Cain.

Noach

**Comment [15]:** Nimrod.

Noach

**Comment [16]:** Obviously, Nimrod had made a name for himself. His reputation is still known until this day.

the Torah is teaching us that the generation of the Tower of Babel and Nimrod are just as corrupt as the root from which they sprang—Cain.

In summary, we can see why the motivation to "make a name for ourselves" was so evil. Through thematic analysis, we see that "making a name for ourselves" is all about creating a man-centered society that rejects the idea of glorifying the Name of the Holy One. Instead, this society wanted nothing to do with Adonai, the true source of Life.

### *Let Us...Lest We Be Dispersed*

- I. Now let's look at the second main reason why the story of the generation of the flood was told. They did not want to be dispersed. Is this so bad? Why not settle in one area and build a great society? We will answer this question by using one of our most powerful thematic analysis tools—connecting similar words and phrases thematically.
  - A. Do you remember the first time the Torah used the words, let us?<sup>24</sup> In Genesis 1:26, the Holy One said, "**Let Us** make man in **Our** Image." Now, the generation of the Tower of Babel is using the same phraseology! Do you remember what the serpent said would happen if mankind partook of the fruit of the Tree of Knowledge of Good and Evil?<sup>25</sup> As you can see, this temptation was too great for the generation of the Tower of Babel and they succumbed. Their usage of the phrase, "let us," is thematically connected to its usage by Adonai in Genesis 1:26 to teach that the generation of the Tower of Babel had been seduced into thinking they were like gods! They think they are so much like the Holy One that they even try to talk like him—let us!
  - B. Furthermore, we see that they are trying their hand at creation just as Adonai created the **heavens and the earth**. They state that they are trying to build a city and a tower that will connect the **earth to the heavens**! Once again, we see that man is glorifying himself to the point that he believes he's like the Holy One. As you can see, the error of the generation of the Tower of Babel has begun to take on a religious flavor. They are essentially trying to mix the things of heaven (Adonai's ways) and earth (man's ways) together. This is further strengthened because the name Babylon means mixture.
- II. Lest we be dispersed—What was the original command (mitzvah) given to mankind?<sup>26</sup> If this is so, then we know the Holy One wants humanity to spread out over the entire earth, right? Of course. Therefore, we see that the generation of the Tower of Babel acted in willful disobedience to the Divine plan of filling up the earth! Once again, thematic analysis has really opened our eyes to see how evil this generation was.

In summary, we see that the actions of the generation of the Tower of Babel were full-scale, willful mutiny/rebellion! But wait, there's more. ☺

### *Making a Name For Ourselves Part II*

- I. We have seen that the main objectives of the generation of the Tower of Babel could be summarized as follows.
  - Build a city

Noach

**Comment [17]:** Yes, the Holy One used this terminology during the creation of the universe!

Noach

**Comment [18]:** Yes. He told Chava (Eve) that mankind could be like God! See Genesis 3:4-5!

Noach

**Comment [19]:** Fill the earth—Genesis 1:28!

- Build a tower
- Make a name for themselves in one geographical location

Again, one may ask, "What's so bad about these ideals?" Let's find out.

A. We know that a city is just a place where people live and interact with each other. Most of us probably already know that the tower surely had religious connotations. For example, we know that the ancients used to build towers to enable them to worship the stars. But why would they want to make a **name** for themselves in **one place**?

B. Put on your thematic thinking caps. ☺ ☺ ☺ Can you think of any other Scriptures thematically related to a city, with a tower (religious center), and a name in one place?<sup>27</sup> Chaverim (friends), we've hit pay dirt! Now we can see another aspect of the true motivations of the generation of the Tower of Babel. Remember, we already know they think they are gods, similar to the Holy One. But this is just too much. Yet it is true. Follow along.

1. Read [Deuteronomy 12:11; 14:23; 16:6 and 11; and 26:2](#). The phrase, *the place*, is translated from the Hebrew word, HaMaqom (הַמָּקוֹם). Although Jerusalem is never mentioned by name in the Torah, we now know that HaMaqom prophetically refers to it. What are the major themes associated with HaMaqom?<sup>28</sup> Do you see how these themes perfectly match the objectives of the generation of the Tower of Babel? Yes, to the letter! A thematic match if ever I've seen one! Now why do you think the Torah thematically links the objectives of the generation of the Tower of Babel with the objectives of the Holy One?<sup>29</sup>

2. Read [Isaiah 2:1-4](#). Note how this passage is thematically related to Genesis 11:1-9.

- The generation of the Tower of Babel gathered in a **valley**. Adonai will gather all nations to His **mountain**.
- There is a city with a religious center in both places.
- Note, in both passages, the people use the phrase, "let us." However, the generation of the Tower of Babel speaks from a man-centered point of view, whereas those in Isaiah's prophecy want to glorify the Holy One.
- Both passages speak of the inhabitants of the earth **gathering to one city**.
- Adonai's house will be in the top of the mountains (close to the heavens) which is where the generation of the Tower of Babel wanted their tower (house) to be (reaching the heavens).

3. Read [Zephaniah 3:9](#). How does this passage relate thematically to the generation of the Tower of Babel?<sup>30</sup> How does this passage support my assertions and conclusions in the section entitled, *Making a Name For Ourselves Part I*, sections II A-D, concerning Adonai's intent that mankind call upon His Name?<sup>31</sup>

4. It should now be increasingly evident that the unholy purpose of this generation was the establishment and propagation of a counterfeit religious system. Have you ever heard of Mystery Babylon! It was the ultimate deification of man. In this counterfeit system, man could behave as if he were the Holy One, glorifying himself as god. Obviously, Adonai wanted to thwart this evil plan. Mankind tried to fulfill Adonai's plan on their own—establish one place, in one city (Shinar/Babylon), with one

Noach

**Comment [20]:** Oh my! Of course!!! The plan of the Holy One was to choose one place (city) where He would build a temple and cause His Name to dwell!!!

Re'eh

**Comment [21]:** It is the one place where the Holy One will cause His Name to dwell. It is in a particular city and it will have a Temple for worship of the Holy One.

Noach

**Comment [22]:** To teach us that the generation of the flood thought they were like Him; you know...just as hasatan said...you'll be like gods.

Noach

**Comment [23]:** The generation of the Tower of Babel originally spoke one language. However, Adonai gave them multiple languages. In this passage we learn that Adonai will one day give the nations one language again.

Noach

**Comment [24]:** Our original conclusion was that thus—Thematically, we can see that instead of uniting to magnify the Name of the one and only true Elohim, they are united to magnify the name of man. Zephaniah states that a pure language will be returned to humanity specifically so that they can call upon the Name of YHVH!

religious house of worship (the tower), where mankind could make a name for themselves (instead of calling upon the Name of YHVH) with one language.

## ***Making the Connection Between the Parashat HaShavuah and the Haftara***

**Objective**—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftara reading is found in [Isaiah 54:1-55:5](#). 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 Isaiah 54:9 related to this week's Torah portion?<sup>32</sup>

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

### **Restoration of Torah Ministries' Haftarah Connections - Noach**

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsNoach.pdf>

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

**Objective**—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him<sup>33</sup>. Since the Torah never even mentions the word *Messiah*, this section will help you see the *Messiah in the Torah*. This is primarily done using thematic analysis and midrash.

### ***Parashat Noah and the Last Days***

- I. The Torah is the foundational revelation about the nature of the Holy One and His redemptive dealings with mankind. Therefore, we should expect the Torah to address *every essential doctrine* (II Tim 3:16). There is not one subject pertaining to our faith that doesn't have its foundation in the Torah. There is one catch, though. Since the Holy One chose to reveal His plan *progressively*, the Torah does not present each doctrine in clear, concise, and complete detail. The Torah uses types, shadows and pictures to teach a majority of its important lessons. Furthermore, the details of these doctrines are presented piecemeal, in a seemingly random order—here a little, there a little ([Isaiah 28:9-10](#)). For example, although

Noach

**Comment [25]:** This is obvious and I won't comment further.

the account of the fall of mankind into sin (Genesis 3) revealed to us the necessity for substitutionary blood atonement<sup>34</sup>, the Torah did not tell us (in Genesis 3) that the fullest manifestation of substitutionary blood atonement would be found four thousand years later in the sacrifice of Yeshua, the sinless Son of God who was born in Bethlehem to a virgin mother. Various prophets supplied these and many other details at different times over a period of thousands of years ([Hebrews 1:1](#)). Progressive revelation involves the Holy One's gradual revelation/disclosure of knowledge and understanding over time. We must remember the Torah was a **shadow and pattern** of good things to come. It was written in this manner so that the Holy One could reveal its mysteries on His timetable (Ephesians 3:1-11). Therefore, when we look to the Torah, we must be aware of a few its subtleties:

1. The Torah will reveal its doctrines using its own prophetic methods, of which we must become aware.
2. Many of these doctrines are hidden within the stories/narrative of the Torah.
3. Our ability to see the hidden revelations within the narratives of the Torah will be increased if we learn how to study the Scriptures **thematically**.

Expanding on the concept that the Torah is a shadow, you can determine a few things about me from my shadow. You can tell I'm tall, thin, that I have short hair and long arms. However, there are *many* important details you cannot see from my shadow. You can't tell the color of my eyes, skin or hair. However, when you actually see my body, you will see many details my shadow couldn't reveal. You don't know the sound of my voice or the fact that I have a short beard. So likewise, the Torah/Tanakh is like a shadow. It presents a perfect thematic shadow of Yeshua and all the doctrines that are fully developed in the B'rit Chadasha (New Covenant Scriptures). Most people who don't understand this concept tend to view the Torah's shadow of the Messiah as something different from the fullness of the B'rit Chadasha's truth of Messiah. They don't understand that the Torah is trying to paint a black and white (and often cryptic) picture of the Messiah and His work of redemption. This was done so that Adonai could reveal the fullness of His plan at His appointed time ([Ephesians 3:1-11](#)). If you first view the fullness of the Messiah in color—through the B'rit Chadasha—it will be very easy for you to not understand and even reject the Messiah in His black and white shadow from the Torah. This will be especially true **if you don't have this shadow as the foundation**. Therefore, our goal is to discover the “black and white shadow” of Messiah and all other doctrines in the Torah. And believe me, they are all there. We just need to focus our thematic lenses.

Lastly, we must remember that the Torah is a prophetic book. It speaks to all generations. We must begin to understand that the narratives of the Torah are not isolated historical events, cut off in time from the future. To the contrary, the greatest wisdom of these stories pertains to their prophetic and Messianic significance. Therefore, it is imperative for us to understand that the Torah's narratives have more to do with the *future* than the past!

- II. Read [Matthew 24:36-41](#). Note how Messiah Yeshua makes a reference to “the days of Noah.” Now read [II Peter 2:1-9](#). How are Matthew 24:36-41 and II Peter 2:1-9 thematically related?<sup>35</sup> We know that these two passages are speaking of events to occur in the last days. So, why do they both refer back to Noah?

#### Noach

**Comment [26]:** Through Remez (hint) interpretation, we realize that an innocent animal was slain to provide skins to cover the guilt and shame that resulted from Adam and Chava's sin.

#### Noach

**Comment [27]:** They both mention Noah and they both pertain to the events which will occur during the last days immediately preceding Yeshua's return. Note: The subject of II Peter is the Day of the Lord.

- A. Give me a basic sentence summarizing what the story of Noah is all about?<sup>36</sup> Remember, your answer may be slightly different than mine; however, we should agree on the basics. It's a story about sin and judgment, punishment and reward.
- B. In your opinion, what future event do you think Noah's flood pictures and why?<sup>37</sup>
- C. Now read [Matthew 24:36-41](#) and [II Peter 2:1-9](#) again. Also read [I Peter 3:20](#), which also makes reference to Parashat Noah. See if you can make any thematic connections between the three passages above and the story of Noah.

- All three texts refer to the destruction of the ungodly.
- In [Matthew 24:36-41](#), Yeshua speaks of the ungodly who were "taken away" by the flood waters.
- [II Peter 2:1-9](#) and the story of Noah both speak of the certainty that judgment will come, even though it may have taken a long time in coming.
- I Peter 3:20 speaks of Adonai's longsuffering and patience before the flood. We know that Yeshua waits in hope that more sinners repent before He comes in judgment.

As you can see, when Yeshua and Peter refer to the story of Noah, they always mention the judgment and destruction of the ungodly. Why? Because, it gives us a picture of the future judgment when Yeshua returns on the Day of the Lord. But we must also remember that it is a story about the salvation of the righteous—as stated in II Peter 2.

In summary, the story of Noah's flood is a picture of the Day of the Lord, when the Holy One will return to destroy the ungodly. He will wipe them off the face of the earth as He did using the flood. This story teaches us two things. The ungodly will be destroyed. The righteous will be delivered through the judgment, not taken away before it comes.

### *How is the Flood a Picture of the Day of the Lord*

- I. Now that we have thematically associated the story of the flood with the Day of the Lord, let's determine exactly which aspect of Messiah's mission this sidra (Torah portion) pictures.
- A. Read [Matthew 24:36](#). Which aspect of Yeshua's ministry does He say the Days of Noah picture?<sup>38</sup> In what manner were the days of Noah a picture of Yeshua's second coming—see [Matthew 24:36-39](#)?<sup>39</sup> Note how Yeshua thematically connects the total destruction of the generation of the flood with His second coming! The key words are, "and took them all away." What does this phrase mean?<sup>40</sup> As you can see, Yeshua is clearly stating that when He comes, people will be destroyed, just as in the days of Noah.
- B. How is [Matthew 24:40-41](#) thematically connected to [Matthew 24:39](#)?<sup>41</sup> Did you see that? Just as the generation of the flood continued to live as if life would never end **until the flood came, and took them all away**, so likewise, 1) one in the field shall be **taken** and 2) one grinding at the mill will be **taken** while the other is left. I'm sure some of you may have thought that those taken were taken up in the rapture. Well, as you can see, those taken are taken in judgment as were those of Noah's day. The rapture doctrine is full of holes. Many people try to use [Matthew 24:40-41](#) as a rapture proof text, but that is faulty exegesis.

#### Noah

**Comment [28]:** The story of Noah is about how the Holy One condemned the world to die because of its sins, yet saved an entire family because of the righteousness of one man.

#### Noah

**Comment [29]:** I think it pictures the final judgment of the world—the Day of the Lord. Why? Because, just as everyone on the entire earth was destroyed during the flood, so likewise, everyone will be destroyed on the Day of the Lord.

#### Noah

**Comment [30]:** His second coming.

#### Noah

**Comment [31]:** In the days of Noah, people were living their lives unaware of fact that the world was about to be destroyed. In this manner, the days of Noah are a picture of Messiah Yeshua's coming.

#### Noah

**Comment [32]:** It means they were killed! That's what happened to everyone once Noah entered the Ark. The flood waters came and destroyed every person and every breathing animal not in the ark.

#### Noah

**Comment [33]:** They are thematically connected through the common predicate, *take away*.

- C. Context—The context of Matt 24:40-41 does not suggest Yeshua is talking about a "rapture". The context is one in which we find Yeshua talking about the **judgment of the ungodly**. This theme of **judgment of the ungodly** is the reason Yeshua connects it to the flood!
- D. Parallel Passage—Luke also records the same utterances from Yeshua, albeit with extra insight. Read [Luke 17:34-37](#). In this passage, the disciples ask where will those who are **taken**, be **taken**? In Luke 17:37, those **taken** are **taken** to a place of judgment/destruction (a place of carcasses and vultures). Note how both passages give the same message: people **taken, as in the day of Noah**, into judgment/destruction. Clearly, this place is not one someone wants to be "raptured" to.
- E. The parable of the weeds—Read [Matthew 13:40-43](#). How is this passage thematically connected to Luke 17:34-47 and Matthew 24:36-41?<sup>42</sup> Note, when He comes, He will send forth the angels to **take** all the unsaved into judgment/destruction. Again, this passage matches up perfectly with Luke 17:34-47 and Matthew 24:36-41. When He returns, He will destroy the unsaved by taking them to a place of judgment/destruction.
- F. A question of timing—Both Luke 17:34-47 and Matthew 24:36-41 give the timing of the **taking away**. It's **AFTER** the "tribulation of those days". So even if it did refer to the rapture (which it obviously doesn't), it wouldn't occur until after the tribulation, not before. Both of those passages clearly describe an event after the tribulation.
- G. Read [Revelation 19:17](#). How is this passage thematically related to Luke 17:34-47 and Matthew 24:36-41?<sup>43</sup> When Yeshua returns, an angel will call the *birds/vultures* (remember Luke 17) of the earth to prepare for a feast on the flesh of people.
- H. It is a mistake to apply the above Scriptures to the rapture because 1) NONE of them say anything about BELIEVERS being RAPTURED to MEET YESHUA in the AIR to be with HIM FOREVER, and 2) none of the parallel passages teach anything about BELIEVERS being RAPTURED to MEET YESHUA in the AIR to be with HIM FOREVER. As you can see, the parallel passages do not support (in any stretch of the imagination) a secret pre-trib rapture of the "church." This is very important. Please read the passages again. They don't make any of the above statements concerning a pre-trib "rapture" as is so popularly taught.
- I. The Biblical Understanding of Being "Taken Away"—*Understanding that Torah is a FOUNDATION for understanding the B'rit Chadasha*, we can go to the Torah and quickly learn that the phrase "**take away**" was a **Hebrew idiom** which meant to *destroy/kill something/someone*. When Yeshua spoke of some people being **taken** and some left, He was simply using this idiom to say that those **taken** were **taken** for destruction. Here are only a few verses (from the Tanakh) of the many, which clearly teach that to be **TAKEN AWAY** is to be taken to destruction.
- Isaiah 57:13 When **taken away**: the people still sacrificed and burnt incense in the high places thou criest, let thy companies deliver thee; but the wind shall **carry them all away**; vanity **shall take them**: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;
  - Isaiah 57:1 The righteous **perisheth**, and no man layeth it to heart: and merciful men **are taken away**, none considering that the righteous **is taken away** from the evil to come.

Noach

**Comment [34]:** All three passages pertain to Yeshua's return.

Noach

**Comment [35]:** This passage also pertains to Yeshua's return.

- Isaiah 40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and **they shall wither**, and the whirlwind shall **take them away** as stubble.
- Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have **taken us away**.
- Ezekiel 30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when **the slain shall fall** in Egypt, and they shall **take away** her multitude, and her foundations shall be broken down.
- Ezekiel 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the **sword come, and take him away**, his blood shall be upon his own head.
- Daniel 11:12 And when he hath **taken away the multitude**, his heart shall be lifted up; and he shall **cast down many ten thousands**: but he shall not be strengthened by it.
- Hosea 1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for **I will no more have mercy upon the house of Israel**; but I will utterly **take them away**.
- Matthew 22:13 Then said the king to the servants, Bind him hand and foot, **and take him away**, and **cast him into outer darkness**, there shall be weeping and gnashing of teeth.
- 2 Kings 12:3 But the high places were not **taken away**.

In lieu of the proper analysis of Yeshua's statements and understanding of "**TAKEN AWAY**" as a Hebrew idiom for destruction, I don't think the passage in Matthew 24 is a proof text for the "rapture". In the context of Matthew 24, I think I'd rather be...

## ***Left Behind!!!***

- II. We have already seen how Parashat Noah teaches us about the destruction of the ungodly on the Day of the Lord. However, Noah and his family were delivered. What does this teach us? Before answering that question, let's get the timing issue nailed down. Parashat Noah teaches us about the Day of the Lord. This is when Adonai will destroy the wicked from the face of the earth right? Okay, when does this occur? In Revelation 19! The Day of the Lord occurs at the end of the tribulation when the Holy One's wrath is poured out on all mankind. Remember, Yeshua said, "after the tribulation of those days." Therefore, Parashat Noah is *not a lesson on survival during the tribulation*. It's a lesson **about survival on the Day of the Lord** while He wipes out (or shall I say, **takes away**) the ungodly! This is yet another reason why anyone who tries to use the scenario of the flood as a picture of a pre-trib "rapture" is not rightly dividing the Word. The timing of a pre-trib rapture is a thematic mismatch—concerning timing—with the story and lessons of the flood.
- A. Read [Genesis 7:4](#). As you can see, you wouldn't have wanted to be on the face of the earth during the flood. Can you think of a verse thematically related to this verse that

pertains to the Day of the Lord?<sup>44</sup> That's right. In fact, the entire book of Zephaniah is about the Day of the Lord. Once again, we see clear and concise thematic equivalence between the flood of Noah and the Day of the Lord. It is a day when all persons on the face of the earth will be *taken away*.

B. In lieu of the facts in A above, why wasn't Noah destroyed?<sup>45</sup> That's right. He was in the ark. And where was the ark?<sup>46</sup> How high up?<sup>47</sup> Have you ever been on a mountain during thick cloud cover? You can actually find yourself in a cloud on a tall mountain. Therefore, we can easily surmise that Noah was taken up into the sky, right? Now, put on your thematic thinking caps. What great event is foreshadowed through the picture of the ark rising into the sky saving Noah and his family?<sup>48</sup> Chaverim, the picture of the ark rising into the sky carrying Noah and his family is a picture of our gathering to meet Messiah in the sky! Remember, [I Thessalonians 4:14-17](#)?

C. Revelation 19 records for us Yeshua's return. As you can see, it is the Day of the Lord when the Holy One returns to judge the ungodly. Note how Revelation 19:17-18 speak of gathering the fowl of the earth for a feast upon the flesh of those slain and connect it to Luke 17:34-47. I Thessalonians 4:14-17 occurs at this time also. It's the "coming of the Lord." He returns with the resurrected dead and those who were caught up in the clouds. And why were they caught up? They were caught up in the clouds so that they could escape the punishment of the ungodly down on the earth, just as Noah and his family were taken up into the clouds via the ark to escape the judgment of the ungodly on the face of the earth.

III. Lastly, I will leave it to you to begin thinking about the thematic connections between the false religion established by the generation of the Tower of Babel and Mystery Babylon found in Revelation 17-18.

## *Fun For the Whole Family!*

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The **Word Search For Adults** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The **Cross Word Puzzle** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a **Word Search for the little guys!** And of course, I've included the answer key for the cross word puzzle : )

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults. <http://www.restorationoftorah.org/images/torahportions/puzzles/NoachAdultXWP.pdf>
- Crossword Puzzle Answers – This contains answers for the cross word puzzle <http://www.restorationoftorah.org/images/torahportions/puzzles/NoachAdultXWPAnswers.pdf>
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Noach

**Comment [36]:** Yes. Zephaniah 1:1-3.

Noach

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Noach

**Comment [38]:** It was taken up with the rising flood waters.

Noach

**Comment [39]:** Genesis 7:20 states that the waters covered the mountains! Therefore, the ark was as high as the mountains.

Noach

**Comment [40]:** Kinda sounds like being caught up in the clouds to me ☺ ☺ ☺!

## *Shabbat Shalom!*

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

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

<sup>3</sup> Holy Spirit.

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

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

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

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

<sup>8</sup> In A, the world has *one language* and is *unified in purpose*. In A1, the world *has multiple languages* and is *disorganized*.

<sup>9</sup> In B, the people of the world *gathered to one geographical location*. In B1, Adonai *dispersed* the people of the world *into many locations*.

<sup>10</sup> In C, the *people consort* with each other to plan *how to build the city and tower*. In C1, *Adonai consorts (Let Us!)* on how *to prevent construction of the city and tower*.

<sup>11</sup> In D, they *begin construction* of the city and tower to reach the *heavens*. In D1, Adonai descends (*from heaven*) to *see the construction* of the city and the tower.

<sup>12</sup> The plan for mankind to make a name for themselves and prevent dispersion.

<sup>13</sup> Yes. Genesis 11:1 vs. 11:9. Both verses use the words, “whole earth.”

<sup>14</sup> It seems that the second half of the story is always in opposition to events in the first half.

<sup>15</sup> Each one of these stories pertains to the theme of sin and judgment.

<sup>16</sup> Each judgment involved some type of scattering/banishing/exile.

<sup>17</sup> After the birth of Seth, men began to call upon the Name of YHVH!

<sup>18</sup> It pertains to how the Holy One has revealed Himself through His Name and other designations.

<sup>19</sup> Noah actually named his son Shem, which is the Hebrew word for *name*!

<sup>20</sup> This passage states that mankind wanted to make a name *for himself*!

<sup>21</sup> Cain.

<sup>22</sup> Nimrod.

<sup>23</sup> Obviously, Nimrod had made a name for himself. His reputation is still known until this day.

<sup>24</sup> Yes, the Holy One used this terminology during the creation of the universe!

<sup>25</sup> Yes. He told Chava (Eve) that mankind could be like God! See Genesis 3:4-5!

<sup>26</sup> Fill the earth—Genesis 1:28!

<sup>27</sup> Oh my! Of course!!! The plan of the Holy One was to choose one place (city) where He would build a temple and cause His Name to dwell!!!

<sup>28</sup> It is the one place where the Holy One will cause His Name to dwell. It is in a particular city and it will have a Temple for worship of the Holy One.

<sup>29</sup> To teach us that the generation of the flood thought they were like Him; you know...just as hasatan said...you'll be like gods.

<sup>30</sup> The generation of the Tower of Babel originally spoke one language. However, Adonai gave them multiple languages. In this passage we learn that Adonai will one day give the nations one language again.

<sup>31</sup> Our original conclusion was this—Thematically, we can see that instead of uniting to magnify the Name of the one and only true Elohim, they are united to magnify the name of man. Zephaniah states that a pure language will be returned to humanity specifically so that they can call upon the Name of YHVH!

<sup>32</sup> This is obvious and I won't comment further.

<sup>33</sup> Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

<sup>34</sup> Through Remez (hint) interpretation, we realize that an innocent animal was slain to provide skins to cover the guilt and shame that resulted from Adam and Chava's sin.

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