An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)
Understanding the Torah From a Thematic Perspective

Re’eh
(See)

RESTORATION OF
TORAH MINISTRIES

BY TONY ROBINSON

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Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat we gather in our home and study the Scriptures, specifically the Torah. It’s a fun time of receiving revelation from the Ruach HaKodesh. Everyone joins in—adults and children—as we follow the Parashat HaShavuah 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 and the Brit Chadasha. 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 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.

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)
Deuteronomy 11:26-16:17
(Deuteronomy 11:26-16:17)
Understanding the Book of Devarim

**Objective**—Understand the literary structure of the book of Devarim.

I. Earlier, we discovered that the book of Devarim was a collection of four speeches Moses gave to Am Yisrael (the people of Israel) during the last five weeks of his life. The basic outline of the book is as follows:

<table>
<thead>
<tr>
<th>Scripture Reference</th>
<th>Topic</th>
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<tbody>
<tr>
<td>Devarim 1-4</td>
<td>Introductory Speech</td>
</tr>
<tr>
<td>Devarim 5-26</td>
<td>Main Speech</td>
</tr>
<tr>
<td>Devarim 27-28</td>
<td>Tochachah (Admonition)</td>
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<tr>
<td>Devarim 29-30</td>
<td>Teshuvah (Repentance)</td>
</tr>
</tbody>
</table>

II. We are currently studying Moses’ main speech, Devarim 5-26. In last week’s lesson, we learned that this main speech is divided into two main subjects. Last week, we finished the first subject of this main speech entitled, **The Commandment** (singular), which begins in Devarim 6:1 and lasts until Devarim 11:25. Therefore, we should expect this week’s speech to introduce us to the statutes (chukim) and judgments (mishpatim).

A. Let’s review the basic Hebraic understanding of some of the key words of Moses’ speech. First, let’s define the word Torah. The Hebrew word Torah, הָרְאָת, has different meanings, depending on the context.

1. The Hebrew word Torah literally means **teaching, instructions or doctrine**. This is its meaning in Devarim 1:5 and 4:44.
2. The Torah may mean the Law, as in the first five books of Moses.
3. The Torah may also mean the entirety of the Tanakh.
4. Sometimes, Torah means **procedure**. For example, in Leviticus 6:9, Torah means procedure, as in “This is the procedure (Torah) of the burnt offering.”

B. Read Devarim 4:1.

Now, O Israel, listen to the **statutes** and the **judgments** which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you (Devarim 4:1, NKJV).

Pay particular attention to the words **statutes** and **judgments**. Although we glance over these words in English as if their meanings are the same, they have very precise and different meanings in Hebrew. The word **statutes** is translated from the Hebrew word, **chukim** (חוקים)—the singular is **chok**. Some versions of the Bible translate this word as statutes, or decrees. I will always refer to chukim as statutes. What are statutes (chukim)? Statutes are laws from the Holy One that are constant and never change. Read Jeremiah 31:35-36. The word **ordinances** is actually derived from the Hebrew word chok. These verses capture the true essence of chukim. Chukim are statutes that will never pass away. They are constant and as predictable as the laws of nature governing the movement of the heavenly bodies. Did you know that the Holy Days—Mo'edim—are referred to as chukim in Leviticus 23? Now that you know the Scriptural...
definition of a chok, if someone said to you, "The Biblical Holy Days were only valid until the death and resurrection of Yeshua," what should your response be?9

C. The word judgments is translated from the Hebrew word mishpatim (מִשָּׁפָּת). Some versions of the Bible translate this word as judgments, ordinances or laws. I will always refer to mishpatim as judgments. What are judgments (mishpatim)? A judgment (mishpat) is a decision/judgment that must be made between two claims. Do you know where judgments (mishpatim) were first introduced in the Torah?10 We will return to these later.

D. The word commandments is translated from the Hebrew word mitzvot (מִצְוָה). The singular is mitzvah (מִצָּוָה).

III. Read Devarim 11:26-32. What is the main theme of this Parsha Stumah?11 We have already seen that the primary function/purpose of the Torah is to bring LIFE to those who obey it. We also saw that those who disobey the Torah will receive DEATH. This verse continues that theme. Obedience or lack of obedience to the Torah is a matter of LIFE AND DEATH!

A. What momentous event will soon occur in the lives of Am Yisrael?12 What does Moses admonish Am Yisrael to do in preparation for that event?13 Until this point, Moses has been preparing Am Yisrael for the second subject of the main speech. Devarim 11:26-32 can be seen as a mini-introduction to the second subject of the main speech. In fact, I’m sure you’ve noticed that each speech has had some introductory verses, and key opening and closing verses—what you may call headers and footers.

B. Now read Devarim 12:1. In lieu of our discussion of introductory verses, headers and footers, what role does Devarim 12:1 fulfill?14 That’s right! This verse is the header for the second subject. Note how it perfectly summarizes the subject Moses is about to cover, the statutes (chukim) and judgments (mishpatim). The remainder of the first speech will focus on these.

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**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.

**These are the Signs of Life**

I. Let’s continue with our study of the primary function/purpose of the Torah. We have learned the following: 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! It is obvious that the Holy One gave Am Yisrael the Torah for a purpose. It only makes sense that we would be able to get a glimpse of that purpose by examining those passages that describe the ideal state where Am Yisrael are fully obeying the commandments (mitzvot).
A. Read Devarim 11:26-32. What will happen to those who obey the commandments (mitzvot)? By contrast, what will happen to those who do not obey it? As you can see, Moses continues to press the point that the Torah was given for a unique purpose or function in the lives of those who obey it. It was given so that they would receive blessing and LIFE! I don’t want to sound like a broken record, but Moses is being very thorough. Every time we turn around he is showing us that obedience to the Torah brings blessing and life.

B. Read Devarim 12:28. Why should Am Yisrael safeguard the words of the Torah? We have seen this phrase, “so that it will go well with you,” before. It’s simply another way of saying, “so that you will be blessed and experience an abundance of LIFE.”

II. Read Devarim 12:20-25. What is the subject? Note how Adonai warns them not to eat blood. When most Western New Covenant believers read the prohibition against eating blood, they think this command prohibits the drinking of blood. Let’s read Leviticus 17:10-16 to see what the prohibition of eating blood is all about.

A. Read Leviticus 17:10 and 12. What is the negative commandment given? Notice, it says not to eat any blood. These verses say nothing about drinking blood. Therefore, the drinking of blood is not the issue.

B. Now the Torah will define, in explicit terms, what one must do in order not to eat blood! Read Leviticus 17:13-14. According to the Torah, what action must be performed in order to not eat blood? What are we talking about here? We’re talking about eating meat—food! Why must you pour the blood out and cover it? Note how many times the Torah uses the phrase consume/eat blood in Leviticus 17:10-16! In other words, when the Torah says don’t eat blood, it means don’t eat meat that has not had the blood properly vacated from the body.

C. Now here is a key phrase in this portion of Scripture. Look at Leviticus 17:13.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth ANY BEAST OR FOWL THAT MAY BE EATEN; he shall even pour out the blood thereof, and cover it with dust (Leviticus 17:13).

What does the Torah mean by the phrase, “any beast or fowl that may be eaten?” Are there some beasts and fowl that may not be eaten? Furthermore, which beasts and fowl may be eaten? The answer is given in Leviticus 11:1-47 where the Torah lists the clean/tahor/pure animals that may be eaten! That’s right. We’re talking about the kosher requirements that make food fit and proper to eat. There are basically two requirements. First, the animal must be a kosher animal; second, the blood must be properly vacated. The Torah is very plain in its definition of not eating blood. It means that you must only eat a kosher animal whose blood has been properly drained. Remember, the Torah says “any beast or fowl THAT MAY BE EATEN.”

D. Can you think of another prohibition pertaining to kosher meat? Animal fat is also forbidden. Now pay close attention to Devarim 12:24-25. We know that not eating blood pertains to eating only a kosher animal whose blood has been properly drained. We also know that the phrase, “so that it will go well with you,” is simply another way of saying, “so that you will be blessed and experience an abundance of physical LIFE.” Therefore, Devarim 12:24-25 is stating that by obeying the kosher dietary requirements,
you will ensure *LIFE* for yourself. Once again, Moses is stating that obeying the commandments (mitzvot) will lead to life. This time, however, he singled out the dietary commandments (mitzvot) as a practical example of how following them will lead to life.

E. As an aside, do you see the health benefits of the dietary commandments (mitzvot)? Most believers reject these commandments (mitzvot) today, stating that they aren’t a matter of salvation. No, they aren’t a matter of salvation; however, they are a matter of *LIFE* and *DEATH*. It’s not a coincidence that many of today’s sicknesses and diseases are medically related to eating Biblically unclean foods like pork and shellfish. It’s also not a coincidence that most of the leading illnesses in America (diabetes, heart attack, stroke, high blood pressure, etc.) are medically proven to be related to too much saturated fat and cholesterol (obtained from animal fat).

In summary, Moses continues to show Am Yisrael that obedience to the Torah produces LIFE, whereas disobedience produces death. The Holy One has a grand purpose for Am Yisrael, His chosen people whom He loves. Therefore, we know that it is His intent that the primary function/purpose of the Torah is to be a source of blessing and *LIFE* to those who obey its precepts. It’s question time again. Did any of the passages in this week’s sidra teach any of the following?

- The Torah is bondage.
- The Torah would one day be done away with.
- The Torah was only for the “Jews.”
- The “Jews” were saved by keeping the Torah.
- The Torah is temporary.
- The Torah was given to the “Jews” to curse them.
- The Torah was abolished.
- The Torah is a curse.
- 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.

If not, then we shouldn’t accept any of the propositions above as reality. After all, they are only the doctrines of men.

*Understanding the Parsha*

*Devarim 12:1-19*
Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

I. Understanding the Parsha breaks—In the introductory teachings you learned that the Torah was written with two paragraph-like divisions called Parshiot (Parsha, singular). Although each Parsha represents one complete thematic subject, there is a significant difference in understanding between the two. In general, a Parsha P’tuchah is used to signal a major change in theme/topic/subject, whereas a Parsha Stumah is used to signal a lesser change in theme/topic/subject.

A. Read Devarim 11:26-13:2. Pay close attention to the Parsha breaks (listed at the beginning of this lesson) and the subject changes. Note the following thematic flow:

- Devarim 11:26-32—Introduction and/or header for the beginning of the second subject of the main speech.
- Devarim 12:1-19—Worshipping the Holy One in the manner and in the place He chooses.
- Devarim 12:20-31—Concluding admonition against worshiping the Holy One in the manner of the nations.
- Devarim 13:1-2—Devarim 13:1 is a header/introduction to the next topic that begins in Devarim 13:2. The new subject is dealing with false prophets.

Please note that although there are two Parsha Stumot between Devarim 12:26-12:28, the subject/theme/topic is quite constant throughout the divisions, i.e., worshiping the Holy One in the manner and in the place He chooses. However, the subject drastically changes after the Parsha P’tuchah since it no longer pertains to negative influences from outside the nation to negative influences within the nation (false prophets).

II. Read Devarim 12:1-19. Remembering that one of the primary ways the Torah teaches us its lessons and themes is through repetition, what words seem to be repeated many times in this Parsha?23 Now let’s go through this Parsha noting its flow as we are cognizant of the primary words.

A. Read Devarim 12:1-7. Let’s create a general outline.

- Devarim 12:1—Introductory statement.
- Devarim 12:2-3—Destroying the places where the nations worshiped their gods.
- Devarim 12:4-7—Worshipping at the place Adonai chooses.

Do you see how the key word, place, links the topics of Devarim 12:2-3 and Devarim 12:4-7 in our outline?

B. These two passages are thematically linked by another word. Do you know which one it is?24 That’s right! On the one hand, the Holy One commands Am Yisrael to destroy the names of the previous gods in every place they find it. On the other hand, He says that He will establish His Name in a certain place. As you can see, of all the key words in this passage, it seems as though place is the key word. Now, how would you summarize...
Devarim 12:2-7?25 Remember, your summary may not be the same as mine. Don’t worry; I’m not necessarily the best summarizer.

C. Further contrasts—Devarim 12:4 sits midway between the two passages we are investigating. It is a bridge verse. It bridges or connects the two themes presented in Devarim 12:2-3 and Devarim 12:5-7. Basically it is stating that Am Yisrael cannot worship the Holy One in the manner the nations worshiped their gods. We’ve already seen the deeper spiritual teaching concerning the Law of K’l’ayim (Forbidden Mixtures) in Parashat Kedoshim. The deeper teaching (Sod) behind the law of forbidden mixtures pertains to holiness and the necessity of guarding the truth from error. In other words, the law of forbidden mixtures (Leviticus 19:19-22) is thematically linked to properly keeping Adonai’s commandments (Leviticus 19:1-18). This can only be done within the context of safeguarding His words from those of competing philosophies. Devarim 12:1-7 is simply a practical application of forbidding a mixture of evil (the ways of the nations) with good (the commandments [mitzvot]) principle. Note how this theme reappears in the closing verses of this Parsha P’tuchah!26

D. We can gain a bountiful amount of knowledge, understanding and wisdom when we study thematically by comparing and contrasting themes. For example, if we compare and contrast how the nations worship their gods with worship of the Holy One in Devarim 12:1-7, we will immediately see that the nations have multiple places of worship (on hills, mountains and under every leafy tree), whereas the Holy One has one unique place in mind. Do you see a thematic connection between the places where the nations worshiped and their idea of “god”?27 In fact, the single location, of the place where YHVH your Elohim (God) will choose to cause His Name to dwell, becomes a dominant theme throughout the remainder of this Parsha.

E. Read Devarim 12:8-14. Although this passage pertains to private altars, how is it thematically linked to the first seven verses?28

F. Read Devarim 12:15-19. Although this passage pertains to eating meat that was consecrated, how is it thematically linked to the first seven verses?29

G. Read Devarim 12:20-28. Although this passage pertains to eating unconsecrated meat and other general commandments (mitzvot), how is it thematically linked to the first seven verses?30

H. We have already seen how Devarim 12:21-31 relates to Devarim 12:1-7. All of these verses emphasize worship according to the commandments (mitzvot) at the place where YHVH chooses to cause His Name to dwell.

How would you summarize the theme of these Parshiot—remember to be brief?31 Remember, you don’t have to have the same answer as me. ☺
Searching the Parshiot

**Objective**—Learn how to 1) uncover the theme of a passage, 2) relate it to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

**The Place (HaMaqom)**

I. Note how many times the phrase, *the place where YHVH your Elohim (God) will choose to cause His Name to dwell*, is used in this Parsha alone. If you read throughout the remainder of the sidra, you will notice that the phrase, *the place where YHVH your Elohim (God) will choose to cause His Name to dwell*, is used many more times. This phrase has been introduced for the first time in this sidra and seems to be very important. Let’s look into it.

II. The phrase, *the place*, is translated from the Hebrew word, HaMaqom (יהוה). We now know that HaMaqom prophetically referred to Jerusalem. One of the ways the Torah tries to communicate important messages is through the use of particular words or phrases. Quite often the Torah will use a word many times within a few short verses (as in our example). This is done to draw your attention to that word and an important prophetic concept related to it.

A. Read Devarim 12:1-31 and Devarim 12:11; 14:23; 16:6 and 11; and 26:2. What other themes are associated with HaMaqom? As you can see, HaMaqom is a very important theme. However, why does the Torah choose to not mention the actual name of HaMaqom (the place)? This question begs to be answered and thematic analysis will help you find the answer. One of the first questions we should ask is, “Does the Torah use this word elsewhere in contexts where one would wonder, ‘what place’?”

B. Has this word, HaMaqom, been used elsewhere? In Genesis 22:1-14, we see the same phenomenon. The word HaMaqom is used as if we should know where it is. Where is this place the Torah hints we should know about?

C. Wow! The Torah teaches us through thematic connections that HaMaqom is none other than the site where Avraham was willing to offer Isaac, his only beloved son. Furthermore, it is the site of the future Temple.

D. The significance of HaMaqom—If you have studied with Mishpachah Beit Midrash for a while, you should understand that the events in Genesis 22 and 28 are prophetic foreshadows of future events in the lives of Am Yisrael. These two stories are very
important because they are examples demonstrating that events in the lives of the Patriarchs were prophetic shadows of future events in the lives of their children, especially the Messiah! The parallels between the story of Genesis 22, the substitutionary death of Yeshua and the story of the Exodus are too numerous to be purely coincidental (see info in Messiah in the Parsha). 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!

The Wells Isaac Built

I. One of the key words we discovered in Devarim 12 that was thematically related to HaMaqom is rest or shalom. HaMaqom will be a place of rest/peace. Let’s see how a narrative in the life of our Father Isaac was a prophetic shadow of future events.

A. Read Genesis 26:1-33, which is one entire Parsha Stumah. What does this fact mean? How does Genesis 26:1-19 describe the relationship between Isaac and his neighbors? How do the events in verses 19-21 demonstrate the cause of the bad relationship? Compare and contrast the stories of the wells in Genesis 26:19-22.

B. After obtaining peace with his neighbors (symbolized by lack of strife at a well), what significant event happened to Isaac—Genesis 26:23-25? What significant event occurs between Isaac and Abimelech after building the altar to Adonai—Genesis 26:26-33? Does there seem to be a connection between the building of the altar (and calling out to Adonai) and the covenant with Abimelech? We learned earlier that “calling out” in the Name of YHVH refers to making the Name of YHVH known to others! The Ramban expressed this understanding in his comments on Genesis 12:8, where Abraham is said to have called out in the Name of YHVH—"...and Avraham would call out there in front of the altar and make known God's existence to all mankind..." Remember that this is the ultimate purpose for Am Yisrael. They are to be a model nation leading all other nations to worship the one and only true God!

C. This week’s sidra teaches us that the Holy One will eventually cause His Name to dwell in a particular place, HaMaqom. This is the place where Am Yisrael will worship Him through offerings. We know this will be the Temple in Jerusalem. Therefore, let’s fast forward to the time when the Temple was eventually built. Read I Kings 5:26-6:13. How is I Kings 5:26 thematically related to the story of Isaac’s wells? Why did Solomon build the Temple? The thematic connections between I Kings 5-6 and Devarim 12 are strong and clear. Now, with the story of Jacob’s wells in mind, read Devarim 12:10 and relate how this verse is thematically related to those wells. What’s the connection?

D. Why has the Torah spent this time relating to us the stories of fighting over these wells? Do you see the prophetic significance of Isaac’s three wells? The story of Isaac’s wells is a prophetic foreshadowing of events in the future of the lives of his descendants. The sages of Israel teach that the story of the wells is the story of the three Temples. Just as the first two wells were built amidst strife and conflict with Isaac’s neighbors, Israel’s neighbors eventually destroyed the first two Temples! The third well, which was characterized by peace between Isaac and his neighbors, is similar to the third Temple,
which will be built when Messiah comes. It will be built at a time when Israel is at peace with her neighbors and it will not be destroyed. As you can see, thematic analysis helps us to see how Adonai tells us the end from the beginning. 😊

In summary, the story of the wells of Isaac teaches us that before Israel can be a light to the nations and teach them about Adonai, they must achieve peaceful relations with their neighbors! This makes sense. How can Israel lead the nations to repentance and acknowledgment of the one true Elohim if she is at war with her neighbors and if they despise her? Peace with Israel’s neighbors is the prerequisite. That’s why David wasn’t allowed to build the Temple.

**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.

1. The Haftarah reading is found in Isaiah 54:11-55:5. I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.
   A. Read Isaiah 54:11-13. How do we know that Isaiah is making a Messianic prophecy?
   B. How is Isaiah 54:15-17 thematically related to our discussion of the erection of the third Temple and the story of Isaac’s wells?
   C. How is Isaiah 55:1 thematically related to our discussion of Isaac’s wells?
   D. Do you see any other connections?

**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. 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.

**Eating Blood in Messianic Times**

1. As most of you are aware, one of the four requirements listed in Acts 15 for non-Jewish believers includes the prohibition of eating blood.
A. Do you have any idea why the Jerusalem council chose those particular four requirements in Acts 15:28-29? Do you have any idea WHERE the Jerusalem council obtained these requirements? Read Acts 15:28-29. Thematically, what are the topics being discussed? Can you think of any passage from the Torah thematically related to these three topics? Look at the order of the topics listed in Acts 15:28-29 and Leviticus 17-18. Now compare them to the order of topics taken from Leviticus 17-18:

<table>
<thead>
<tr>
<th>Torah Passage</th>
<th>Subject</th>
<th>Acts Passage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leviticus 17:1-9</td>
<td>Proper Worship</td>
<td>Acts 15:29 (1st phrase)</td>
</tr>
<tr>
<td>Leviticus 17:10-15</td>
<td>Proper Diet</td>
<td>Acts 15:29 (2nd &amp; 3rd phrases)</td>
</tr>
<tr>
<td>Leviticus 18:1-30</td>
<td>Proper Sexual Relations</td>
<td>Acts 15:29 (4th phrase)</td>
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Do you see it? How do we know beyond a shadow of a doubt that Acts 15:29 is thematically related to Leviticus 17-18? Because, Acts 15:29 is a summary of Leviticus 17-18. Even the order is the same! The requirements placed on the Gentiles in Acts 15:29 are the same Torah commandments listed in Leviticus 17-18! So much for the Torah being abolished. The Jerusalem council simply gave the new Gentile converts Torah commandments (which were still valid, even for non-Jews). How can anyone miss it? Well, it’s easy. It’s as simple as this—if you don’t study the Torah, you won’t know what it says!

B. So let’s take inventory. We know what the Torah means when it says that one should not eat blood. It’s talking about obeying all of the kosher requirements. We also know, beyond a shadow of a doubt, that the Jerusalem council gave the same Torah commands in Parashat Acharei Mot to the Gentiles. Therefore, when the Jerusalem council commanded the Gentiles to not eat blood, they were commanding the Gentiles to observe all kosher requirements! It had nothing to do with commanding them not to drink blood (even though it’s obvious that drinking blood also is a violation of Torah). The reason why most New Covenant Western believers don’t understand the four requirements of Acts 15 is because they don’t study the Torah seriously, or they just plain don’t study it. I’m sorry if this sounds negative or harsh. But, I really think it’s a true assessment of the situation. These verses have been here for centuries. They’re easy to interpret once you realize that they’re simply a shortened version of the commandments listed in Leviticus 17-18. Some of you may ask, “Do you mean that as a non-Jewish believer, I am only supposed to eat kosher food?” To which I answer, yes! You are only supposed to eat kosher food. Can the Bible be any clearer? If you’ve been confused, it’s partly because you didn’t know the Biblical definition of “eating blood.” It has everything to do with eating a Biblically kosher diet! And guess what? Your LIFE will be better if you obey the mitzvot. ☺

II. Kosher For Gentiles—Did you notice who was commanded not to eat blood in Leviticus 17:10-16? Was the command given to Israelites only? Now here’s where our translations hurt us again. If you use the NIV or the NASB, you will see that the “alien living among you” is also commanded to abstain from blood. If you are using the KJV or NKJV, you will see that the “strangers” who live among you are also commanded to abstain from blood. So, who are these aliens and strangers? Well...the Hebrew word translated variously as alien or stranger (ger—גֵּר), is best translated by the word proselyte, as is the case in the Artscroll
Stone Edition of the Chumash. We all know what a proselyte is. A proselyte is a non-Israelite who joins himself to the God of Abraham, Isaac and Jacob. With this understanding, we know the Torah teaches that a Gentile who repents and converts must also eat a kosher diet! Now look at Acts 15 again. What have the Gentiles done? They have repented and converted, by believing in the salvation given by the God of Abraham, Isaac and Jacob. Therefore, it only stands to reason that Gentiles would have to eat a kosher diet. The reason why the Apostles (Acts 15) required the Gentiles to eat a kosher diet (a Biblically kosher animal that has had its blood properly vacated) is because the Torah commanded (Leviticus 17) that proselytes eat a Biblically kosher diet.

A. If you have struggled with wondering if you should eat kosher or not, struggle no more. You will be blessed as you eat only of those animals that are ritually pure. Remember, obedience to the commandments leads to life, not death.

B. Some say that obedience to the Torah commandments is legalism. As I’ve heard from Rabbi Monte Judah, “Legalism is obedience to man’s commandments. Obedience to Adonai’s commandments is called obedience!” You see, it’s man who says that the Torah has been abolished. It’s man who says that we need not eat a kosher diet. But is that what Adonai’s word says? May Father YHVH bless you in your Torah study!!!

**HaMaqom**

I. We have seen that the word, HaMaqom, refers to Jerusalem, but where in Jerusalem?

   A. Read Genesis 22. How is the fact that Isaac carries the wood for the offering thematically related to Yeshua’s death on the stake?  

   B. How is the fact that a ram was caught in a thicket (by its horns [on its head, hint]) related to Yeshua’s death on the stake?  

   C. Finally, note that after Isaac willingly offers himself, Adonai made a specific promise to Avraham. See Genesis 22:17. Knowing that he made this promise after Isaac willingly offered himself, thematically explain how this speaks of the work of the Messiah.

   D. These thematic connections teach us that the Akeida is a prophetic foreshadowing of the Father offering up His unique Son. Therefore, we should understand that HaMaqom was none other than Mount Moriah, the place where Yeshua was offered for our sins.

**The Wells Isaac Built**

I. We have seen over and over HOW the Torah teaches us about the Messiah. As you read the Torah, anytime you see 1) pictures of resurrection, 2) pictures of renewed life as a result of deliverance from impending death and 3) pictures of victory and renewed life as a result of death, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of The Resurrection and the Life, and they are especially strengthened when coupled in some manner with the number three. We noted earlier that the THIRD (hint) well that Isaac dug was prophetic of the third Temple. Let’s consider this thematically, looking for the Sign of the Messiah.

   A. When Yeshua returns to set up the Millennial Kingdom (and the Temple), what event will occur that is one of the most spectacular events since man was created—hint, it has
something to do with LIFE and us? That’s right. This present age is characterized by trial, tribulation and death. But when He comes, death will be swallowed up in victory!

B. Earlier, we learned that there were other key words associated with HaMaqom. Concerning PEACE and REST, what will occur when Yeshua returns to set up His Kingdom and build the third Temple? Furthermore, we know that He will destroy all of Am Yisrael’s enemies. Concerning the NAME, we know that His Name will be established in the entire earth, not just Jerusalem. In fact, Zephaniah 3:9 teaches us that He will restore to the nations a pure language, through which the nations will be able to call upon His Name. Do you know what language that will be—hint, it ain’t English?

Paul’s Doctrine of Warfare

I. In Devarim 12:1-3, Moses describes what Am Yisrael is supposed to do to the gods of the nations they dispossess. Note the phrase, “you shall cut down the carved images of their gods.” During our studies in the book of Numbers, we noted that 1) the events of the Exodus, 2) the trials of Am Yisrael in the desert, and 3) the warfare involved in conquering the land of Canaan were prophetic foreshadows of the Exodus of the last generation out of the earth, through the wilderness of the tribulation into the Millennial Kingdom. Let’s see if we can learn more about this warfare of the last days from Devarim 12.

A. To me, to cut down means to destroy by bringing low. Specifically, it means to take those carved images, which were situated in high places, and bring them down.

B. Read Ezekiel 30:13. In this passage, Ezekiel is talking about idols and images. Can you think of a Scripture from where Paul exhorts us to cast down images? The KJV version reads this way:

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Corinthians 10:5, KJV).

As you can see, Paul got his doctrine on the warfare in our minds from the Torah. Moses exhorted Am Yisrael to destroy everything related to the false gods of the nations. Why? So that they wouldn’t be captured by the false teachings of those gods. So likewise, Paul exhorts us to cast down the imaginations/images/false doctrines of the gods of this age lest we be snared by them.

Why the Jewish People Reject Jesus

I. In Devarim 13:1-6, Moses instructs Am Yisrael what to do with false prophets. Basically, he tells them to reject any prophet that doesn’t bring them a message in harmony with the Torah. Note how Devarim 13:1, the introductory verse to this section on false prophets, specifically states that no one is to add to or take away from the Torah.

A. Have you ever wondered why it is almost impossible to bring the Gospel to the Jewish people? Suppose I told you that the Jewish people have done the right thing when they reject the Christian message about Jesus? Would you think I was crazy? Consider the following:

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1. Christianity teaches that the Holy Days have been done away with and replaced by Christmas, Easter (and any other pagan Holiday, depending on which country you live in).
2. Christianity teaches that the Shabbat of Genesis has been superseded by a Sunday Sabbath.
3. Christianity teaches that the kosher requirements of Leviticus 11 have been abolished. It’s now okay to eat pork. In fact, Jesus specifically stated (Mark 7:1-23) that all animals are now fit for eating.
4. Many in Christianity teach there’s no need for another Temple.
5. Christianity teaches that obeying the Torah today is legalism.
6. Christianity teaches that the Church has replaced Israel.

B. This is just a small sampling of some of the erroneous doctrines currently propagated by the Church. These are doctrines that the Church would say were instituted by Jesus. Now let me ask you a question. If you were Jewish, and you sought to obey Devarim 13:1-6, what would you think of the prophet Jesus, if he taught the doctrines in points one through six above? I don’t know about you, but I’d think Jesus was a false prophet! Furthermore, I would vehemently reject Jesus’ message.

Hopefully, this simple exercise has shown you why the Jewish people have rejected Jesus. In the eyes of most Jewish people, **Jesus is a false prophet who taught against Moses**! Now do you see why the current Restoration of the Torah amongst non-Jewish people is so important? We are not preaching about Jesus who breaks Torah and sets Moses aside. We preach Yeshua, the Jewish Messiah, who upholds the Torah and has called us to uphold the Torah in our lives. Hopefully, as we begin to live Torah-observant lives, the Jewish people will have ears to hear our message and will be provoked to jealousy as Paul stated. The Jewish people will never be provoked to jealousy by those whom they perceive to be idolaters (excuse the language, but that’s what they think of Christianity). However, they may give head to those who honor the Torah. Let us be that people.

**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 (Nevi'im) and Writings (Khetuvim).


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

8. What we know as the Old Testament. In Hebrew, the consonants in the word Tanakh actually form an acronym. The Tanakh is divided into what is called the Torah, Prophets (Nevi’im), and Writings (Khetuvim).

9. That is not true. The Mo'edim are instructions defined in the Torah as Chukim, which are statutes that will never pass away. They are constant and as predictable as the laws of nature governing the movement of heavenly bodies. Therefore, the Mo'edim could not have passed away with the death and resurrection of Yeshua.


11. Those who obey the commandments (mitzvot), statutes (chukim), and judgments (mishpatim) will receive a blessing. Those who do not obey them will receive the curse.

12. They are about to cross the Jordan to receive the Promised Land.

13. He admonishes them to perform all of the statutes (chukim) and judgments (mishpatim).

14. It is the header for the second subject of the main speech.

15. They will be blessed.

16. They will be cursed.

17. So that it will go well with them and their children.

18. Eating meat.

19. Do not eat any blood.

20. If one wishes to eat a bird or animal, its blood must be poured out and covered with earth!

21. So that you won’t eat it.

22. Yes, Leviticus 3:17 states that we are to eat neither fat nor blood.

23. Place and choose.
24 Name and names.

25 True worship in the proper location.

26 I use the Artscroll Chumash while preparing my lessons. Its chapter and verse divisions are sometimes different from the English versions. Therefore, sometimes my verses may not match yours. When this occurs, I will try to print the verses I want you to read.

27 Yes, most of the nations were polytheistic. This is thematically linked to worship in more than one place.

28 It is linked thematically to the first seven verses in at least two different ways. 1) Both passages admonish Am Yisrael to worship only at the place the Holy One will choose for His Name to dwell. 2) Both passages admonish Am Yisrael to reject worship practices that deviate from the commandments (mitzvot) Moses delivered at that time. In Devarim 12:1-7, they were admonished not to adopt the heathen practices. In Devarim 12:8-14, they were admonished not to adopt practices of their own imaginations.

29 It is linked thematically to the first seven verses because both passages admonish Am Yisrael to worship only at the place the Holy One will choose for His Name to dwell.

30 It is thematically linked to the first seven verses because both passages admonish Am Yisrael to worship only at the place the Holy One will choose for His Name to dwell.

31 How about, Proper worship at the Place.

32 The Name and rest/peace.

33 HaMaqom—or this place, that place, etc.

34 We’ve already noted that HaMaqom will be the place where the Holy One will cause His Name to rest. The passage in Genesis speaks of Jacob coming to rest in HaMaqom!

35 Jacob stated that YHVH was in that place. This is thematically equivalent to the fact that the Holy One said He would cause His Name to dwell in HaMaqom.

36 The issue for Jacob is the building of a House for YHVH. The house for YHVH is the Temple.


38 B’reishit 22:2 shows us that the place referred to in verses 3, 9 and 14 is none other than Mount Moriah, the site of the binding of Isaac.

39 It means that all of the events in this passage are related by a common theme.

40 His relationship with his neighbors was characterized by strife.

41 They quarreled over the wells he dug.

42 After digging the first two wells, Isaac quarreled with his neighbors. After building the third well, he had peace with his neighbors.

43 He built an altar and called out to YHVH.

44 Abimelech wants to enter a covenant of peace with Isaac.
Yes. By placing these two stories next to each other, the Torah hints that there may be a cause and effect relationship between them. It is only after Isaac sought Adonai by building the altar, that his neighbor Abimelech sought to enter a covenant of peace with him.

Isaac is at peace with his neighbors and enters a covenant with them. So, likewise, Solomon is at rest with and in peaceful relations with his neighbors.

According to I Kings 5:2-5, Solomon built the Temple to provide a place for the Name of YHVH to dwell. This is exactly what our sidra is emphasizing! Adonai will one day provide a place, HaMaqom, for His Name to dwell.

Devarim 12:10 states that the Holy One will cause His Name to dwell in a particular place specifically when, “He gives you rest round about from all your enemies so that you may dwell in safety.” This is exactly what happened in the story of Isaac’s wells!

First, he uses language similar to Revelation 21 to describe the physical makeup of the foundations of Jerusalem. Second, he states that Am Yisrael will experience peace.

It speaks of how Am Yisrael will have rest and peace from their enemies.

The thirsty need water from a well. The water from the well of life during the time of the third Temple will be most refreshing. ☺

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.

Proper worship, proper diet, and proper sexual relations.

Yes, Parashat Acharei Mot. Leviticus 17-18 deal with these three subjects!!!

No.

Yeshua carried His own execution stake.

Yeshua wore a crown of thorns.

The promise of victory over their enemies after Isaac offered himself speaks prophetically of Yeshua’s victory over all of His enemies (death, hasatan, etc.). See Colossians 2:15.

The resurrection of the dead.

He will set up His Kingdom of Peace, and its increase will have no end.

Hebrew.

Yes, 2 Corinthians 10:5.