

MISHPACHAH BEIT MIDRASH

Part Five of Five Introductory Articles

From

Mishpachah Beit Midrash

(The Family House of Study)

These five articles were written to prepare you to study the Torah—the first five books of the Scriptures. The Torah study of Mishpachah Beit Midrash is based on the following premise. The Torah, given by Adonai to Moses, is the foundation for all subsequent revelation from the prophets. Therefore, it is our goal to understand the Torah’s prophetic message. Through understanding the Torah, we build the proper foundation for understanding the rest of the Tanakh, and the New Covenant Scriptures. Furthermore, our Torah foundation will lead us to...

The Goal of the Torah...

The Revelation of Yeshua HaMashiach

I invite you to study the Parashat HaShavuah (Weekly Torah Portion) with Mishpachah Beit Midrash as we use Thematic Analysis to understand the Torah, its prophetic message for all ages and the revelation of Yeshua the Messiah.

The complete set of introductory articles *and* the Parashat HaShavuah Studies can be found at...

<http://devoted.to/torah>

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Part Five of Five Introductory Articles

Miscellaneous Tools For Studying the Parashat HaShavuah

In this article we will examine some foundations of Hebraic thought. In order to properly interpret the Torah you will need to be able to think Hebraically. By Hebraic, I mean thinking in the manner Adonai intended for us to think. When we read the Scriptures, should we all come to similar conclusions? Of course. Adonai intended to communicate His truth to us. Part of the reason there are so many divergent opinions concerning interpretation of Scriptures is that we tend to interpret Scripture according to our own life experiences and preconceived ideas. Let's face it, there is a right way and a wrong way to interpret Scripture. The correct way, the inspired way, is through thematic analysis. Along with thematic analysis, you will need to understand some clear principles Adonai intended for us to use as we approach His Word. These principles are found in the Scriptures.

In this paper I want to discuss four principles of Hebraic thought that will help you properly interpret Scripture.

- Torah Pictures
- The Purpose of Prophecy
- Foreshadows (Types and Shadows)
- Messiah, the Primary Subject of the Torah

After discussing these four principles of Hebraic thought, we will apply them by trying to uncover what Yeshua may have said to the two disciples on the road to Emmaus.

Torah Pictures

Torah pictures are analogies/metaphors used in the Torah where a physical/natural object/phenomenon is used to describe or teach concerning a spiritual/supernatural thing/phenomenon. Yeshua referred to this analogy when he chastised Nicodemus for not understanding spiritual truth based on physical/natural truth.

¹²If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? (John 3:12)

The Torah often will present a spiritual truth by using the language of common physical/natural objects and phenomenon. When the writers of Scripture do this, they are not trying to be poetic! These pictures represent Adonai's wisdom and His manner for helping us to understand deeper truths. Isaiah uses Torah Pictures to teach us about pride.

³³ Behold, the Lord, the LORD of hosts, shall **lop the bough** with terror: and the **high ones of stature shall be hewn down**, and the haughty shall be humbled. ³⁴ And he shall **cut down the thickets of the forest with iron**, and **Lebanon shall fall** by a mighty one. (Isaiah 10:33-34)

*For the day of the LORD of hosts shall be upon every one that is **proud and lofty**, and upon every one that is **lifted up**; and he **shall be brought low**: 13 And upon all **the cedars of Lebanon**, that are **high and lifted up**, and upon all **the oaks of Bashan**, 14 And upon all the **high mountains**, and upon all **the hills that are lifted up**, (Isaiah 2:12-14)*

In these examples, Isaiah paints a picture of spiritual pride in man using elements of nature—green boughs, thickets of the forest, cedars of Lebanon, oaks of Bashan and high mountains. The analogy is fitting. Just as one can cut down the high lofty cedars of Lebanon, so too can Adonai humble (bring low) the proud.

Next we have a Torah Picture of shame and guilt.

*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he **walk naked**, and they see **his shame**.* (Revelation 16:15)

*And when Moses saw that the people were **naked**; (for Aaron had made them **naked unto their shame** among their enemies). (Exodus 32:25)*

In these two examples we see that physical nakedness is a Torah Picture of shame or guilt. It is important to know and understand these pictures because many times a prophet will only give the Torah picture (the physical/natural object/phenomenon), relying on the hearer to know and supply the reality (spiritual truth). Understanding Torah Pictures will also enable you to determine whether or not to interpret something literally, or by means of its Torah Picture analogy. For example, in Acts 10, Peter receives a vision from Adonai where he is told to arise and eat non-kosher animals. Peter knew the Torah hadn't been abolished, and therefore was perplexed concerning the vision as to its meaning. Did Adonai give Peter the vision to teach that it was okay to eat non-kosher animals? Or was there a deeper meaning? Well, as you study the Torah you will understand that it uses unclean animals as Torah Pictures of the heathen nations (Gentiles), while using clean animals as Torah Pictures of Israelites. This picture was firmly embedded within the psyche of all first century Jewish people. Although Peter was initially confused, after he witnessed the salvation of Gentiles¹ he realized how to interpret the visions. They had nothing to do with whether or not he could eat unclean food. Adonai was simply showing him that Gentiles, who were considered to be like unclean animals, were no longer to be viewed as unclean animals. This interpretation of Peter's vision was stated explicitly in no less than three places in the book of Acts (Acts 10:28-29; 11:1-18; and 15:6-9)

²⁸*Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. **But God has shown me that I should not call any man common or unclean.*** ²⁹*Therefore I came without objection as soon as I was sent for.*

I ask, then, for what reason have you sent for me?" (Acts 10:28-29, emphasis mine)

In any of these Scripture references does Peter ever say, "Adonai has shown me it's okay to eat pork now?" No. However, through the Torah Picture of Gentiles as unclean animals, Adonai showed Peter that the door of salvation had been opened to the Gentiles also. Hopefully, this example has shown you the interpretive importance of Torah Pictures.

The Purpose of Prophecy

Most people think Biblical prophecy is simply a foretelling of the future. While prediction of future events is an element of Biblical prophecy, it is not the main purpose of prophecy. Before defining prophecy let us examine the definition of a prophet given in the account of Adonai's encounter with Moses:

¹ So the LORD said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. ²You shall speak all that I command you. And Aaron your brother shall tell Pharaoh . . . (Exodus 7:1-2)

¹⁶So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. . . (Exodus 4:16)

These passages teach us that a prophet is a speaker, spokesman or mouthpiece for Adonai. He is someone who speaks Adonai's message to man. Therefore, we can conclude that prophecy (the prophet's message) is a message from Adonai to man. Since the Scriptures were written by the prophets, we also conclude that the entirety of Scripture is prophecy, a message from Adonai to mankind. Was that message only intended for those to whom the prophecy was originally given? No. The prophecy of Scripture is to benefit all mankind. Therefore we should expect the stories of the Torah to contain a prophetic message unbound by the circumstances of the prophecy itself, and applicable to all men of all ages. This is the Scriptural approach to prophecy. The Word of Adonai is alive! As you study the Torah you will begin to see this concept come alive. Hidden within the Torah is Adonai's redemptive plan for all ages. Once you see this plan from the perspective of the Torah, you will understand the rest of the Tanakh and the New Covenant Scriptures like never before. Paul assumes this meaning of prophecy when he states that the events recorded in the Torah were recorded *for us* (I Corinthians 10:1-14)!

Foreshadows

Now that we understand that the Torah is a book of prophecy, we will look at foreshadows. In foreshadows, an event of the past is a prophetic picture of the future. In other words the stories of the Torah were not one time events of the past with no practical relevance to future generations. The sages of Israel put it this way—events that occur in the lives of the forefathers will also occur in the lives of their descendants. This is probably one of the most important yet least understood aspects of Hebraic thought. Every event in the Torah has numerous levels of

interpretation. For the most part, each story of the Torah can be broken down into three levels of relevance.

- Historical
- Prophetic
- Messianic

Historical—At the historical level, a story in the Torah is just that, history. It is simply an account of an actual event that occurred in the past. These are real events that occurred to real people. We may study these events as events of the past to gain understanding concerning how things happened back then.

Prophetic—At the prophetic level, a story in the Torah has prophetic significance. The event is not isolated in time and is the ultimate example of *Back to the Future*. The events in the lives of the Fathers are prophetic foreshadows of the future of their descendants. By studying the Torah we actually study the blueprint for Adonai's dealings with man for all of eternity. This is why Isaiah could say that Adonai is the one who tells the end from the beginning. Did you know that through the stories found in just the first five books of the Scriptures we are informed concerning 1) the destruction of both Temples, 2) most of the themes found in the book of Revelation, 3) the triune nature of Adonai, 4) the Assyrian and Babylonian captivities and 5) the separation of Israel into two houses? That's right. Through very simple analysis, according to Hebraic thought, you will clearly be able to see these things. When you see them you will be amazed at the wisdom of our Elohim (God).

Messianic—At the Messianic level, a story in the Torah has Messianic significance. The events that occurred in the lives of the Fathers actually tell the story of the person and work of Yeshua the Messiah. Did you know that the stories of the Torah describe 1) the virgin birth, 2) the resurrection of the Messiah on the third day, 3) His second coming and much more?

By way of example I'd like to show you, through thematic analysis, how an event in the life of Abraham was a prophetic picture/foreshadow of an event to occur in the lives of his descendants. The analysis will be based on Genesis 12:10-20:

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst

thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Although this story stands alone as a true historical event of the past, it also had prophetic significance. This event in the life of Abram was 1) a prophetic picture of the future descent of his descendants into the land of Egypt, 2) their enslavement and 3) their redemption. To see this revelation, you need to see Abram as a Torah Picture of Adonai and Sarai as a Torah Picture of the children of Israel. Once the Torah Pictures are in place, the conclusions of thematic analysis are virtually irresistible.

- Just as Abram is married to Sarai, Adonai is married to Israel.
- A *famine* in Canaan caused Abram to take Sarai to Egypt. In Genesis 42:5 it is a *famine* in Canaan that led Jacob to send his sons to Egypt and which ultimately caused the entire family to dwell in Egypt.
- Abram went to Egypt to *sojourn* there. The children of Israel "*sojourned*" in Egypt.
- The famine of Genesis 12 and Genesis 42 were both very severe.
- Before arriving in Egypt Abram convinces Sarai to change her identity. Thus, when they arrive, the Egyptians do not know Sarai is Abram's wife. In the story of the Exodus, initially, the Egyptians do not know that the Hebrews are the people of God, married to Him. They do not know the intimate relationship Adonai had with the people of Israel.
- Just as Pharaoh tried to take *Sarai for his own possession*, eventually it was Pharaoh who tried to take *the nation of Israel as his possession* by enslaving them.
- Adonai sent *plagues* on Pharaoh and his household because of Sarai. In the exodus account Adonai used *plagues* against Pharaoh and the land of Egypt because of the Hebrew people. In both cases the result was the release of the bride.
- When Abram left Egypt, he *left with lots of wealth* that he had gotten because of Sarai. When the children of Israel left *Egypt, they plundered the Egyptians of their wealth*.

This story is very important because it is one of the first clear examples demonstrating that the lives of the patriarchs were prophetic shadows of future events in the lives of their children. The parallels between the story of Genesis 12 and the story of the exodus are too numerous to be coincidence.

Messiah, the Primary Subject of the Torah

Yeshua revealed to us a very important hermeneuticⁱⁱ tool in John chapter five:

*You diligently study the Scriptures because you think that by them you possess eternal life. These are the **Scriptures that testify about me.*** (John 5:39)

*If you believed Moses, you would believe me, **for he wrote about me.*** (John 5:46)

In these two verses, Yeshua tells us that the Torah testifies about Him. In fact, He states that Moses (first five books) wrote about Him! This is amazing when you consider that Moses never once mentioned the word Messiah. He makes the same claim while speaking to the two disciples on the road to Emmaeus:

*And he said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.** Then opened he their understanding, that **they might understand the scriptures,** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:44-46, emphasis mine)*

The Psalmist makes a similar statement concerning the Messiah:

*Then said I, Lo, I come: in the volume of the book **it is written of me.** (Psalm 40:7, emphasis mine)*

The Messiah is clearly telling us that the stories of the Torah have their significance in Him. This understanding is also found in a statement made by the apostle Paul in Colossians 1:3, where he states that in the Messiah we will find all of the hidden treasures of wisdom and knowledge. In John 3 Yeshua stated, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Yeshua is making reference to the bronze serpent Moses held up so that anyone who looked to it would be healed and live. He is telling us that the ultimate message of that story was not so much one of divine healing from snake bites, as it was a picture of the work of the Messiah. Now, without having the New Covenant Scripture reference, would you have ever known to apply Yeshua's interpretation to that passage? Years ago, as I read that passage in John, I remember thinking, "how am I suppose to get such depth of meaning from that passage?" What I didn't know then, is that I hadn't been trained to think Hebraically. There is a thought process that will lead you to understand how passages in the Torah speak of the work of the Messiah. Hopefully, as you study these introductory articles to the Mishpacha Beit Midrash Torah Series and the Torah teachings themselves, you will learn how to glean all of the treasures given to us in both the Tanakh and New Covenant Scriptures.

By way of example, let us now put ourselves in the place of those two disciples on the road to Emmaeus. Using the tools introduced in this article, let's see if we can reconstruct how Yeshua may have taught them from Moses concerning Himself and His work of redemption. Let's do this by using Hebraic thought processes to analyze the fall of mankind in Genesis 3.

In Genesis 3 we read that Adam and Chava (Eve) sin against Adonai by eating from the fruit of the tree of the knowledge of good and evil.

- What was the immediate effect of their sin?
 - They noticed each other was naked.
 - They sewed fig leaves on themselves.

- They hid from Adonai's presence.
- What did Adonai do as a result of their sin?
 - He searched for Adam and Chava, although they were hiding from Him.
 - He punished everyone involved in the sin.
 - He prophesied concerning one who would crush hasatan's head.
 - He clothed Adam and Chava.

In general, we can see a picture of sin and judgment, but let's look at the details. After sinning, Adam and Chava noticed they were naked. We know that nakedness is a Torah Picture of shame and guilt. Thus, by noting their nakedness, the Torah teaches us that shame and guilt are the natural consequences of sin. This led them to sew coverings of fig leaves to cover their nakedness. Using the Torah Picture, we know they are really trying to cover their shame and guilt.

Adonai begins to search for them, calling "where are you?" Is this not a prophetic picture of the father searching for his lost sheep? The prophet Isaiah said that we all like lost sheep had gone astray. Do we not all run from Him? Yet because of His love for us He searches for us. We also note that Adonai clothed them with coats of skins. Since Adam and Chava had already clothed themselves with fig leaves, we must immediately assume that their covering was insufficient or lacking in some manner. Where did the coats of skins come from? Obviously, Adonai had to sacrifice an animal in order to provide the coats of skins. In the natural, if we follow cause and effect, we see that the sin of Adam and Chava resulted in the death of an innocent animal to provide coats of skins to cover their naked bodies. But as we look closer (utilizing the Torah Pictures and themes), a beautiful picture of the work of the Messiah unfolds through this story. Because of Adam and Chava's sin, they notice their nakedness (shame and guilt). They *endeavor by their own works* to cover their shame and guilt. But it is insufficient. Adonai, wanting to truly cover their shame and guilt, sacrifices an innocent animal as a substitute to provide a covering for their nakedness (shame and guilt). This is an accurate picture of salvation by works (Adam and Chava's attempts to cover the result [shame and guilt] of their sin) versus salvation by trusting in Adonai's provision for our sins (the covering of an innocent substitute). Furthermore, it is a perfect picture of the work of the Messiah as the innocent substitute, whose blood is the only sufficient covering for the sin that caused our shame and guilt. Through this type of analysis we see that the work of the Messiah is actually prophesied through the actions of Adam and Chava in the account of Genesis 3! Could this have been one of the examples Yeshua used to show the disciples on the road to Emmaus how He had fulfilled those things "which were written in the law of Moses, and in the prophets, and in the psalms, concerning" Himself? I think so.

Let's not stop here. What else can we glean from this passage? One of the themes present in this account is that of warfare (Genesis 3:15).

¹⁵*And I will put **enmity** Between you and the woman, And **between your seed and her Seed**; He shall bruise your head, And you shall bruise His heel."* (Genesis 3:15, emphasis mine)

This Scripture states that there will be a future battle between the seed of the woman and the seed of the serpent. In this battle, hasatan's head would be crushed, but the woman's seed would have his heal bruised. Most interpret this Scripture as referring to Yeshua's triumph over hasatan when He was executed on the stake.

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

The language of the prophecy suggests that hasatan will be given a deadly blow (crush his head), whereas the seed of the woman would have a non-mortal wound (bruise his heal). We could apply the Genesis 3:15 prophecy to the work of the Messiah as follows. Although Yeshua's bruise was actually death, it wasn't permanent, because of the resurrection. Although hasatan was defeated through the death of the Messiah, his head won't truly be crushed until Revelation 20:10, where Yeshua casts him into the lake of fire (truly crushing his head).

Is this the only interpretation though? I believe we can find another fulfillment of this prophecy through thematic analysis. Note the theme of warfare and the words stating that the warfare would be accomplished through the seed of the woman. Now read Revelation 12:17 and make the obvious thematic connection.

*And the dragon was wroth with the woman, and went to **make war** with the remnant of **her seed**, which keep the commandments of God, and have the testimony of Jesus Christ. (Revelation 12:17, emphasis mine)*

Note how the words and theme in this passage match perfectly with the prophecy of Genesis 3:15. Thus, we can now see that the prophecy of Genesis 3:15 is actually talking about the battle—during the tribulation—between those who have the testimony of Yeshua the Messiah and who keep Adonai's commandments (i.e., the saints, believers, Christians, us). Could this connection be any plainer? Can we find any other Scriptures that validate this interpretation?

*And the God of peace will **crush Satan under your feet shortly**. The grace of our Lord Jesus Christ be with you. Amen. (Romans 16:20, emphasis mine)*

Note how Paul interprets the prophecy of Genesis 3:15. How do we know he's referring the prophecy of Genesis 3:15? Because of the words *under your feet*, which are thematically connected in these two verses. Is Yeshua the head of His body? Are we not the body of Messiah? Indeed we are the body, and through our "feet" Adonai will crush hasatan's head shortly. When is shortly? The tribulation, where we see the obvious thematic connection to the "seed of the woman" making war with the dragon (hasatan). By the way, this is one of many indirect reasons why a pre-tribulation rapture cannot be supported from Scripture. The saints (believers, Christians) will be here on the earth where we will crush hasatan's head as Romans 16:20 and Rev 12:17 teach.

Are you bothered that Genesis 3:15 seems to have two possible fulfillments? Are you trying to choose which fulfillment to believe:

- This is a prophecy of Yeshua's triumph over hasatan at Calvary.
- This is a prophecy of the tribulation battle between the saints and hasatan.

Why not believe both? This is simply an example of multiple fulfillment of Scripture. Many times in Scripture, a prophecy will have more than one fulfillment! As you study the Torah, you will learn this principle and it will allow you to make room in your theology for the second and/or third application of a prophecy. It's simply the nature of prophecy. It is also a great example of how Adonai tells the end from the beginning.

*Declaring **the end from the beginning**, And from ancient times things that are not yet done, Saying, "My counsel shall stand, And I will do all My pleasure. (Isaiah 46:10, emphasis mine)*

Conclusion

Hopefully, these examples have given you a taste of the richness of the Torah. The entire plan for the redemption of mankind is recorded in the Torah. It is the foundation for the rest of Scripture. If a doctrine doesn't line up with the Torah, then it cannot be true. May you continue to study the Torah and make it your foundation for your relationship with Adonai. As you do, you will see that the New Covenant Scriptures do not supercede or abolish the Torah, they confirm and fulfill it.

The Torah is THE Tree of Life!

ⁱ Cornelius was the **FIRST** Gentile to be saved (Acts 10), which is about ten years after the day of Pentecost! The first ten years of the body of Messiah saw exclusively Jewish converts.

ⁱⁱ Hermeneutics—Methods of Scripture analysis.