

TORAHSCOPE

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Life Examined and Understood
Through the Grid of the Torah

William Mark Huey



TORAHSCOPE

APOSTOLIC SCRIPTURES REFLECTIONS

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edited by J.K. McKee

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Table of Contents

Annual Torah Reading Schedule.....	vii
Apostolic Scriptures Reading Schedule	xi
Introduction	xv

APOSTOLIC SCRIPTURES REFLECTIONS FOR GENESIS

<i>Bereisheet</i>	1
<i>Noach</i>	5
<i>Lekh-Lekha</i>	9
<i>V'yeira</i>	13
<i>Chayei Sarah</i>	19
<i>Toldot</i>	23
<i>V'yeitzei</i>	26
<i>V'yishlach</i>	29
<i>V'yeishev</i>	34
<i>Mikkeitz</i>	37
<i>V'yigash</i>	39
<i>V'yechi</i>	42

APOSTOLIC SCRIPTURES REFLECTIONS FOR EXODUS

<i>Shemot</i>	45
<i>V'eira</i>	48
<i>Bo</i>	50
<i>B'shalach</i>	53
<i>Yitro</i>	57
<i>Mishpatim</i>	62
<i>Terumah</i>	65
<i>Tetzaveh</i>	69
<i>Ki Tisa</i>	73
<i>V'yahkeil-Pequdei</i>	76

APOSTOLIC SCRIPTURES REFLECTIONS FOR LEVITICUS

<i>Vayikra</i>	81
<i>Tzav</i>	84
<i>Shemini</i>	88
<i>Tazria-Metzora</i>	92
<i>Acharei Mot-Kedoshim</i>	95
<i>Emor</i>	100
<i>B'har-B'chuqotai</i>	104

APOSTOLIC SCRIPTURES REFLECTIONS FOR NUMBERS

<i>Bamidbar</i>	107
<i>Naso</i>	110
<i>B'ha'alotkha</i>	119
<i>Shelakh-Lekha</i>	122
<i>Korach</i>	125
<i>Chukat</i>	130
<i>Balak</i>	135
<i>Pinchas</i>	138
<i>Mattot-Mas'ei</i>	142

APOSTOLIC SCRIPTURES REFLECTIONS FOR DEUTERONOMY

<i>Devarim</i>	147
<i>V'et'chanan</i>	151
<i>Ekev</i>	155
<i>Re'eih</i>	158
<i>Shoftim</i>	161
<i>Ki-Teitzei</i>	166
<i>Ki-Tavo</i>	169
<i>Nitzavim</i>	172
<i>V'yeylekh</i>	175
<i>Ha'azinu</i>	177
<i>V'zot Ha'berakhah</i>	180

About the Author	185
Bibliography	187

Abbreviation Chart and Special Terms

Special terms unique to this publication that may be used have been provided in this chart:

Apostolic Scriptures/Writings: the New Testament
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament*
CJB: Complete Jewish Bible (1998)
ESV: English Standard Version (2001)
EXP: *Expositor's Bible Commentary*
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
KJV: King James Version

LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
LS: *A Greek-English Lexicon* (Liddell & Scott)
m. Mishnah
NASU: New American Standard Update (1995)
NEB: New English Bible (1970)
NIV: New International Version (1984)
NLT: New Living Translation (1996)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NRSV: New Revised Standard Version (1989)
RSV: Revised Standard Version (1952)
Tanakh: the Old Testament
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
YLT: Young's Literal Translation (1862/1898)

Annual Torah Reading Schedule

These are the weekly Torah and Haftarah portions, as employed in both the traditional Synagogue and today's Messianic Jewish congregations

KEY:

A: Ashkenazic S: Sephardic*

[] denote differences between traditional Jewish and Christian verse order

GENESIS

Bereisheet "In the beginning"

Genesis 1:1-6:8

Isaiah 42:5-43:10 (A); 42:5-21 (S)

Lekh-Lekha "Get yourself out"

Genesis 12:1-17:27

Isaiah 40:27-41:16

Chayei Sarah "Sarah's life"

Genesis 23:1-25:18

1 Kings 1:1-31

V'yetzei "He went out"

Genesis 28:10-32:2

Hosea 12:12-14:10 (A); 11:7-12:12 (S)

V'yishev "He continued living"

Genesis 37:1-40:23

Amos 2:6-3:8

V'yigash "He approached"

Genesis 44:18-47:27

Ezekiel 37:15-28

Noach "Noah"

Genesis 6:9-11:32

Isaiah 54:1-55:5 (A); 54:1-10 (S)

V'yeira "He appeared"

Genesis 18:1-22:24

2 Kings 4:1-37 (A); 4:1-23 (S)

Toldot "History"

Genesis 25:19-28:9

Malachi 1:1-2:7

V'yishlach "He sent"

Genesis 32:3-36:43

Hosea 11:7-12:12 (A); Obadiah 1:1-21 (S)

Miketz "At the end"

Genesis 41:1-44:17

1 Kings 3:15-4:1

V'yechi "He lived"

Genesis 47:28-50:26

1 Kings 2:1-12

EXODUS

Shemot "Names"

Exodus 1:1-6:1

Isaiah 27:6-28:13; 29:22-23 (A);

Jeremiah 1:2-3 (S)

Bo "Go"

Exodus 10:1-13:16

Jeremiah 46:13-28

Yitro "Jethro"

Exodus 18:1-20:23[26]

Isaiah 6:1-7:6; 9:5-6[6-7] (A); 6:1-13 (S)

V'eira "I appeared"

Exodus 6:2-9:35

Ezekiel 28:25-29:21

B'shalach "After he had let go"

Exodus 13:17-17:16

Judges 4:4-5:31 (A); 5:1-31 (S)

Mishpatim "Rulings"

Exodus 21:1-24:18

Jeremiah 34:8-22; 33:25-26

* Ashkenazic Jews are largely those from Eastern and Northern Europe, and Sephardic Jews are largely those from Spain and Muslim lands.

Terumah “Contribution”

Exodus 25:1-27:19

1 Kings 5:26-6:13

Ki Tisa “When you take”

Exodus 30:11-34:35

1 Kings 18:1-39 (A); 18:20-39 (S)

Pequdei “Accounts”

Exodus 38:21-40:38

1 Kings 7:51-8:21 (A); 7:40-50 (S)

Tetzaveh “You shall command”

Exodus 27:20-30:10

Ezekiel 43:10-27

V'yak'heil “He assembled”

Exodus 35:1-38:20

1 Kings 7:40-50 (A); 7:13-26 (S)

LEVITICUS**Vayikra** “He called”

Leviticus 1:1-5:26[6:7]

Isaiah 43:21-44:23

Shemini “Eighth”

Leviticus 9:1-11:47

2 Samuel 6:1-7:17 (A); 6:1-19 (S)

Metzora “Leper”

Leviticus 14:1-15:33

2 Kings 7:3-20

Kedoshim “Holy Ones”

Leviticus 19:1-20:27

Amos 9:7-15 (A); Ezekiel 20:2-20 (S)

B'har “On Mount”

Leviticus 25:1-26:2

Jeremiah 32:6-27

Tzav “Give an order”

Leviticus 6:1[8]-8:36

Jeremiah 7:21-8:3; 9:22-23

Tazria “She conceives”

Leviticus 12:1-13:59

2 Kings 4:42-5:19

Acharei Mot “After the death”

Leviticus 16:1-18:30

Ezekiel 22:1-19 (A); 22:1-16 (S)

Emor “Speak”

Leviticus 21:1-24:23

Ezekiel 44:15-31

B'chuqotai “By My regulations”

Leviticus 26:3-27:34

Jeremiah 16:19-17:24

NUMBERS**Bamidbar** “In the wilderness”

Numbers 1:1-4:20

Hosea 2:1-22

Beha'alot'kha “When you set up”

Numbers 8:1-12:16

Zechariah 2:14-4:7

Korach “Korah”

Numbers 16:1-18:32

1 Samuel 11:14-12:22

Balak “Balak”

Numbers 22:2-25:9

Micah 5:6-6:8

Naso “Take”

Numbers 4:21-7:89

Judges 13:2-25

Shelakh-Lekha “Send on your behalf”

Numbers 13:1-15:41

Joshua 2:1-24

Chukat “Regulation”

Numbers 19:1-22:1

Judges 11:1-33

Pinchas “Phinehas”

Numbers 25:10-30:1[29:40]

1 Kings 18:46-19:21

Mattot “Tribes”
Numbers 30:2[1]-32:42
Jeremiah 1:1-2:3

Mas’ei “Stages”
Numbers 33:1-36:13
Jeremiah 2:4-28; 3:4 (A);
2:4-28; 4:1-2 (S)

DEUTERONOMY

Devarim “Words”
Deuteronomy 1:1-3:22
Isaiah 1:1-27

V’et’chanan “And I besought”
Deuteronomy 3:23-7:11
Isaiah 40:1-26

Ekev “Because”
Deuteronomy 7:12-11:25
Isaiah 49:14-51:3

Re’eih “See”
Deuteronomy 11:26-16:17
Isaiah 54:11-55:5

Shoftim “Judges”
Deuteronomy 16:18-21:9
Isaiah 51:12-52:12 (or finish at 53:12)

Ki-Teitzei “When you go out”
Deuteronomy 21:10-25:19
Isaiah 54:1-10 (or finish at 52:13)

Ki-Tavo “When you come”
Deuteronomy 26:1-29:8
Isaiah 60:1-22

Nitzavim “Standing”
Deuteronomy 29:9[10]-30:20
Isaiah 61:10-63:9

V’yeilekh “He went”
Deuteronomy 31:1-30
Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27

Ha’azinu “Hear”
Deuteronomy 32:1–52
2 Samuel 22:1–22:51

V’zot Ha’berakhah “This is the blessing”
Deuteronomy 33:1–34:12
Joshua 1:1–18 (A); 1:1-9 (S)

The current Torah and Haftarah reading dates, are available online
via the Outreach Israel Ministries website: www.outreachisrael.net

Apostolic Scriptures Reading Schedule

These are some suggested readings from the Apostolic Scriptures (New Testament), which can be read in conjunction with the weekly Torah and Haftarah portions as listed by David H. Stern in his *Complete Jewish Bible*.

GENESIS

Bereisheet

Matthew 1:1-17; 19:3-9; Luke 3:23-38; 10:1-12; John 1:1-18; 1 Corinthians 6:15-20; 15:35-58; Romans 5:12-21; Ephesians 5:21-32; Colossians 1:14-17; 1 Timothy 2:11-15; Hebrews 1:1-3; 3:7-4:11; 11:1-7; 2 Peter 3:3-14; Revelation 21:1-5; 22:1-5

Lekh-Lekha

Acts 7:1-8; Romans 3:19-5:6; Galatians 3:15-18; 5:1-6; Colossians 2:11-15; Hebrews 7:1-19; 11:8-12

Chayei Sarah

Matthew 8:19-22; 27:3-10; Luke 9:57-62

V'yeitzei

John 1:43-51

V'yeishev

Acts 7:9-16 (esp vs. 9-10)

V'yigash

Acts 7:9-16 (esp vs. 13-15)

Noach

Matthew 24:36-44; Luke 17:26-37; Acts 2:1-16; 1 Peter 3:18-22; 2 Peter 2:5

V'yeira

Luke 17:26-37; Romans 9:6-9; Galatians 4:21-31; Hebrews 6:13-20; 11:13-19; James 2:14-24; 2 Peter 2:4-10

Toldot "History"

Romans 9:6-16; Hebrews 11:20; 12:14-17

V'yishlach

1 Corinthians 5:1-13; Revelation 7:1-12

Mikkeitz

Acts 7:9-16 (esp vs. 11-12)

V'yechi

Acts 7:9-16 (esp vs. 15-16); Hebrews 11:21-22; 1 Peter 1:3-9; 2:11-17

EXODUS

Shemot

Matthew 22:23-33, 41-46; Mark 12:18-27, 35-37; Luke 20:27-44; Acts 3:12-15; 5:27-32; 7:17-36; 22:12-16; 24:14-16; Hebrews 11:23-26

Bo

Luke 2:22-24; John 19:31-37; Acts 13:16-17; Revelation 8:6-9:12; 16:1-21

Yitro

Matthew 5:21-30; 15:1-11; 19:16-30; Mark 7:5-15; 10:17-31; Luke 18:18-30; Acts 6:1-7; Romans 2:17-29; 7:7-12; 13:8-10; Ephesians 6:1-3; 1 Timothy 3:1-14; 2 Timothy 2:2; Titus 1:5-9; Hebrews 12:18-29; James 2:8-13; 1 Peter 2:9-10

V'eira

Romans 9:14-17; 2 Corinthians 6:14-7:1

B'shalach

Luke 2:22-24; John 6:25-35; 19:31-37; 1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4

Mishpatim

Matthew 5:38-42; 15:1-20; Mark 7:1-23; Acts 23:1-11; Hebrews 9:15-22; 10:28-39

Terumah

Hebrews 8:1-6; 9:23-24; 10:1

Ki Tisa

Luke 11:14-20; Acts 7:35-8:1; 1 Corinthians 10:1-13; 2 Corinthians 3:1-18

Pequdei

Revelation 15:5-8

Tetzaveh

Philippians 4:10-20

V'yak'heil

2 Corinthians 9:1-15; Hebrews 9:1-14; Revelation 11:1-13

LEVITICUS**Vayikra**

Romans 8:1-13; Hebrews 10:1-14; 13:10-16

Shemini

Mark 7:1-23; Acts 5:1-11; 10:1-35; 2 Corinthians 6:14-7:1; Galatians 2:11-16; 1 Peter 1:14-16

Metzora

Matthew 9:20-26; Mark 5:24b-34; Luke 8:42b-48; Hebrews 13:4

Kedoshim

Matthew 5:33-37; 5:43-48; 15:1-11; 19:16-30; 22:33-40; Mark 7:1-23; 12:28-34; Luke 10:25-39; Romans 13:8-10; Galatians 5:13-26; James 2:1-9; 1 Peter 1:13-21

B'har

Luke 4:16-21; 1 Corinthians 7:21-24; Galatians 6:7-10

Tzav

Mark 12:28-34; Romans 12:1-2; 1 Corinthians 10:14-23

Tazria

Matthew 8:1-4; 11:2-6; Mark 1:40-45; Luke 2:22-24; 5:12-16; 7:18-23

Acharei Mot

Romans 3:19-28; 9:30-10:13; 1 Corinthians 5:1-13 with 2 Corinthians 2:1-22; Galatians 3:10-14; Hebrews 7:23-10:25

Emor

Matthew 5:38-42; Galatians 3:26-29

B'chuqotai

John 14:15-21; 15:10-12; 1 John

NUMBERS**Bamidbar**

Luke 2:1-7; 1 Corinthians 12:12-31

Beha'alot'kha

John 19:31-37; Hebrews 3:1-6

Korach

2 Timothy 2:8-21; Jude 1-25

Balak

2 Peter 2:1-22; Jude 11; Revelation 2:14-15

Naso

John 7:53-8:11; Acts 21:17-32

Shelakh-Lekha

Hebrews 3:7-19

Chukat

John 3:9-21; 4:3-30; 12:27-50

Pinchas

Matthew 26:1-30; Mark 14:1-26; Luke 22:1-20; John 2:13-22; 7:1-13, 37-39; 11:55-12:1; 13:1; 18:28, 39; 19:14; Acts 2:1-21; 12:3-4; 20:5-6, 16; 27:9-11; 1 Corinthians 5:6-8; 16:8; Hebrews 11:28

Mattot

Matthew 5:33-37

DEUTERONOMY**Devarim**

John 15:1-11; Hebrews 3:7-4:11

Ekev

Matthew 4:1-11; Luke 4:1-13; James 5:7-11

Shoftim

Matthew 5:38-42; 18:15-20; Acts 3:13-26; 7:35-53; 1 Corinthians 5:9-13; 1 Timothy 5:17-22; Hebrews 10:28-31

Ki-Tavo

Matthew 13:1-23; Luke 21:1-4; Acts 28:17-31; Romans 11:1-15

V'yeilekh

Hebrews 13:5-8

V'zot Ha'berakhah

Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36; Jude 3-4, 8-10

Mas'ei

James 4:1-12

V'et'chanan

Matthew 4:1-11; 22:33-40; Mark 12:28-34; Luke 4:1-13; 10:25-37; Acts 13:13-43; Romans 3:27-31; 1 Timothy 2:4-6; James 2:14-26

Re'eih

1 Corinthians 5:9-13; 1 John 4:1-6

Ki-Teitzei

Matthew 5:31-32; 19:3-12; 22:23-32; Mark 10:2-12; 12:18-27; Luke 20:27-38; 1 Corinthians 9:4-18; Galatians 3:9-14; 1 Timothy 5:17-18

Nitzavim

Romans 9:30-10:13; Hebrews 12:14-15

Ha'azinu

Romans 10:14-21; 12:14-21; Hebrews 12:28-29

INTRODUCTION

In late 1994, my wife Margaret and I had been married for only six months, and the two of us went on a Zola Levitt tour to the Land of Israel. Shortly following in 1995, after *really* wanting to know what the Father's will for our lives was going to be, and after having been involved with a variety of churches for around a year or so (mostly charismatic), our family was finally led to a Messianic Jewish congregation. As we searched for a deeper understanding to the Hebraic Roots of our faith—which the tour to Israel simply helped enliven—we realized that we had arrived at the place where the Lord wanted us.ⁱ

One of the first things that one often encounters at any Messianic congregation is the ancient Jewish practice of systematically reading through the Torah or the Law of Moses, Genesis-Deuteronomy, on an annual basis. Since our arrival at this new place of worship occurred during the Fall high holidays, we were naturally blessed with beginning the yearly trek through the Torah at its very start, with the Torah portion *Bereisheet* (Genesis 1:1-6:8). Our then-knowledge of the Scriptures, which as ardent students of the Bible was already considerable, began being further enhanced and expanded. While the discipline of examining each *parashah* (on average, anywhere from 3-4 chapters of Scripture) was fascinating and enlivening, from a more practical standpoint our family came to quickly realize that this pattern of study was most beneficial for understanding the basic building blocks of Judeo-Christian faith. Needless to say, since those early days in the Messianic community in 1995, I have always looked forward to my yearly trek of reading through the Torah, especially in conjunction with remembering the appointed times of the Lord (Leviticus 23).ⁱⁱ

One of the most inspirational aspects, about the systematic study of the Torah, is that when dispersion came to the Jewish people in history, spreading them throughout the world—examining the Torah every week in the local synagogue was a major part of what uniquely kept them bound together. This continues up until today, so if a Jewish businessman is away from his home synagogue, then no matter where on the planet he happens to be when the Sabbath arrives—be it London, New York, Sydney, or Jerusalem—he already knows the material which is going to be taught by the rabbi. And if there is a discussion time during or after the service, then he might be able to add a few thoughts or comments as a visitor, similar to what the Apostle Paul did (cf. Acts 13:15). For someone who had been spiritually reared in evangelical Christianity, this seemed like such an awesome way to build unity and camaraderie among those seeking after the Creator!

ⁱ For a further review of our initial experiences in the Messianic movement, consult the author's opening comments in the workbook *Hebraic Roots: An Introductory Study*.

ⁱⁱ For a review of the *moedim* or appointed times, consult the relevant volumes of the *Messianic Helper* series by Messianic Apologetics.

The logic of consistently reading through the Torah every year, *which frequently happens to be one of the most overlooked parts of the Bible*, made a great deal of sense to me as a Believer. I naturally thought to myself that this regimen is one that all followers of the God of Abraham, Isaac, and Jacob *and His Son Messiah Yeshua (Christ Jesus)* **should be considering every year as they desire a more enlivened spiritual walk.**

After a few years of simply reading through the Torah myself, which included consultation with a variety of Jewish commentators and teachers, I personally became a bit distressed. Certainly, while reading traditional Jewish opinions and perspectives on the various Torah portions was helpful, with much information to be considered, most of these people had never expressed a testimony of belief in the Messiah. Being someone who firmly believes that the Holy Spirit indwelling Messiah followers is to teach and lead them into all truth (cf. John 14:26; 16:13), I really wondered where I could find a good perspective on the weekly *parashah* compiled from those who recognized Yeshua as Savior. *What was the Ruach HaKodesh revealing to them every week, which other born again Believers needed to hear?*

The more I looked for written commentaries by Messianic Believers, the more frustrated I became, because not that many were out there. In a desire to encourage my own study of the weekly Torah portions, I decided to begin compiling reflections under the byline of **TorahScope**. Committing myself to not only reading the weekly *parashah*, but also assembling some of my own thoughts and conclusions, I became convinced that the Almighty was literally broadcasting a weekly program on *Shabbat* (the Sabbath) to His Creation. The channel known as “Torah” is one that had gone overlooked or ignored for far too long, and it was high time that Believers such as myself expel some effort to see what the Holy One was communicating to His people. I also witnessed in my first few years of studying through the Torah that throughout the cycle, there would at times be world events occurring that could be better understood. Frequently, these would be news items taking place in either Israel or the Middle East, perhaps in association with a place or region talked about in the *parashah*.

Associated with the weekly Torah portion is a Haftarah selection, a complimentary teaching which is to thematically enhance the Torah teaching. The tradition of considering a Haftarah reading likely arose in history when the Jewish people would find themselves in situations where the governing authorities prohibited them from examining the Law, so instead a section of text from the Prophets and Writings was chosen that had a similar message to the weekly Torah portion. For new Messianic Believers who were resting on *Shabbat*, a full day of focusing on the Lord and meditating on His Word is the perfect time to see how other parts of the Tanakh (Old Testament) enhance Moses’ Teaching. Considering the Haftarah in association with the Torah portion helps Bible readers to truly see God’s salvation history plan unfold.

It has been a very joyful and enlightening experience for me to go before the Lord each week, examining the Torah and Haftarah readings, and express my deep thoughts on paper. I have only desired to encourage and inspire others to inculcate the Word of God on their hearts and minds, as we seek to move ahead in His awesome plan for His Creation. I believe that today’s Messianic movement, with its emphasis on the Torah, and its unique ability to see Jewish people brought to saving faith in the Messiah *and* evangelical Christians enriched by their Hebraic Roots—will be playing a major role in the prophesied “restoration of all things” (Acts 3:21) at the End of the Age.

In my experience of assembling TorahScope commentaries over the years, I have already compiled two volumes focusing on the weekly Torah portions, *TorahScope, Volumes*

I&J. Concurrent with this, I have also assembled *TorahScope Haftarah Exhortations*, which goes through the associated Haftarah selections. All of these previous publications follow the traditional Torah cycle and agreed-upon Scripture references which are adhered to in the mainline Jewish Synagogue. I have steadily challenged today's Messianic Believers, in their pursuit of the Holy One of Israel, to really desire a love for the Torah and how its messages are to mold us to be more like the Messiah Yeshua (Romans 8:29). From the feedback our ministry has received from various friends and faithful readers of my TorahScope postings, I am most grateful for knowing that our Heavenly Father has used them to His glory!

This volume is a bit unique, as its intention is to continue the progression that one sees in Scripture, beginning with the Law of Moses and the Prophets and Writings (cf. Luke 24:44). As important as it is for Believers in Yeshua to connect *or* even reconnect with overlooked passages in the "Old Testament," it is equally important for us to understand how the Tanakh's expectations of the Messiah are realized in the writings of the Apostles. How did the early followers and communities of the First Century assembly look at the Torah and Tanakh? What did Israel's ancient Scriptures teach them about the Savior who had died and who had been resurrected for their sins? How did it inform them to live in a Mediterranean world, Jewish and/or Greco-Roman, which was largely hostile to the gospel?

For the 2008-2009 Torah cycle, I had the joy of focusing on the Haftarah readings. It seemed entirely natural to me to follow this up by spending a year writing TorahScope commentaries that had an emphasis on the Apostolic Scriptures or the New Testament. For the 2009-2010 Torah cycle, I was very much encouraged and stimulated to review the writings of the Apostles, specifically those which enhance and clarify the weekly Torah and Haftarah readings. Yet, unlike the Torah and Haftarah selections, which have been established for several millennia by tradition, there are no set Apostolic Scripture readings. However, given the rise of Messianic Judaism and many Messianic Believers all over the world *rightly* wanting to connect the weekly Torah and Haftarah readings to the New Testament, there have been several programs formulated with suggested passages. One of the most widespread of these, which is witnessed throughout the worldwide Messianic community, has been compiled by David H. Stern in his *Complete Jewish Bible*. Given the fact that most Messianic homes have a copy of the CJB, *TorahScope Apostolic Scripture Reflections* uses his recommended verses as a guide.

It is my hope and prayer that *TorahScope Apostolic Scripture Reflections* will be used by the Lord—perhaps in conjunction with my previous *TorahScope* volumes—for you to really plow into His Word and be guided into His truth. A major purpose for us as Believers reading through the Torah and Prophets is **to realize how they are to point us to the Messiah of Israel**, and how all human beings desperately need the salvation He provides. As important as it is that we heed the commandments of God that He delivered through Moses, it is even more important that we heed the good news of Yeshua and how He has inaugurated the New Covenant promise of the commandments being written on regenerated hearts (Jeremiah 31:31-34; Ezekiel 36:25-27; cf. Hebrews 8:8-12). While we are to highly respect and revere Moses and the work that the Father had Him perform, it is Yeshua the Son we are to hold onto with our entire beings. The author of Hebrews details,

"Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Messiah *was faithful* as a Son over His house—whose

house we are, if we hold fast our confidence and the boast of our hope firm until the end” (Hebrews 3:5-6).

If we know Yeshua the Messiah (Jesus Christ) as our personal Lord and Savior, a life in Him does not mean casting aside the Law of God. On the contrary, the Messiah bids each of us to have good works (Matthew 5:16) as a part of His fulfillment of the Torah (Matthew 5:17-19). We are surely saved by grace through faith, but are each created for the practice of good works (Ephesians 2:8-10). The Apostle Paul expressed how Yeshua was sacrificed for our sins, but as a clear result of His atoning work has enabled us to walk properly and uprightly according to the Law:

“For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit” (Romans 8:3-4).

If you consider yourself to have been born from above, redeemed in God’s love, given a new heart of flesh, indwelt by the Holy Spirit—and one who has a passionate longing to live like the Lord Yeshua—then I know that *TorahScope Apostolic Scripture Reflections* is going to be a blessing for you to read.

May each of these commentaries enable you to see the Messiah of Israel and His early followers confirm the importance of the Torah, and be confirmed by the standard of God’s people expected by the Torah. May you be uplifted as you see the plan of the God of Israel laid forth in the words of Moses, the Prophets, *and* the Apostles. Above all, may you be guided into further holiness and righteousness, as you become more and more like our Savior and King!

Until the restoration of all things....

William Mark Huey
Director, Outreach Israel Ministries

REFLECTIONS FOR GENESIS

Reflection for *Bereisheet* "One Flesh"

Matthew 19:3-9
Mark 10:2-16
1 Corinthians 6:15-20
Ephesians 5:28-33

Realistically speaking, *Bereisheet* (Genesis 1:1-6:8) covers a large swath of time from “in the beginning” to Noah finding favor with the Lord. Estimates of how long a period this actually ranges is debated: from a few thousand years to millions or billions of years. Consequently, when a Torah student turns to this section of Holy Writ, there are a multitude of subjects to consider. The act of creation, in and of itself, is most fascinating. Scientists and theologians, not to even mention laypeople, have been debating the origin of the universe for millennia without any absolute determinations. Yet in the midst of such cosmic discussions, there is one topic inserted in the text that does have significant amplification in the Apostolic Scriptures, as its consequences just happen to be the cause for the propagation of humanity. The concept of becoming “one flesh” in marriage is a major theme throughout the Bible, and throughout history.

Before one is introduced to the institution of monogamy, a description of how God creates a woman from the rib or side (Heb. *tzeila*, צֵלָע) of a man, who himself had his body formed from the dust, is incredible to contemplate. Of course, the Creator can do anything He desires with what He has created. While imagining an anatomical operation with the attendant reconstruction of another body seems beyond comprehension, perhaps the author is really trying to convey a more profound concept designed to maintain the species down through the ages. The fact that the first man poetically waxes eloquent, as he notes the intimacy of bones from his bones and flesh from his flesh, is an indication that God intends one man for one woman. When you read this, note the author’s observation of a beautiful image of a naked man and woman possessing no shame:

“So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man said, ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’ For this reason a man shall leave his father and his mother, and be joined

to his wife; and they shall become one flesh. **And the man and his wife were both naked and were not ashamed**” (Genesis 2:21-25).

Regrettably, it is right after this awesome scene that we see the talking serpent intrude, and the temptation for humanity to “be like God” overcomes the requirement to be in total dependence upon Him. Without elaborating on the details, the consequences of disobedience are some specific curses upon both genders:

“To the woman He said, ‘I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire [urge, NJPS] will be for your husband, and he will rule over you.’ Then to Adam He said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, “You shall not eat from it”; cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread, **till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.**’ Now the man called his wife’s name Eve, because she was the mother of all *the* living” (Genesis 3:16-20).

Here one finds some of the results of the original disobedience to God. It includes pain in childbirth and physical death, as the human body will return to the basic elements from which it was made. The original intention of God was for man and woman to be united as one flesh, but instead a woman’s *teshuqah* (תְּשׁוּקָה) will be for her husband, who will then be forced to dominate her (cf. Genesis 4:7)—as the two sexes will be locked in combat. Still, as this selection concludes, Adam continues to be impressed by his wife, as he names her *Chavah* (חַוָּה) in recognition of her ability to bring forth their progeny.

After examining these condensed episodes about the origin of life and human relations, we turn to the Apostolic Scriptures. The concept of husband and wife being one flesh is elaborated upon by not only Yeshua, but also the Apostle Paul. We see how Yeshua is questioned by some Pharisees about the merits of divorce:

“Some Pharisees came to Yeshua, testing Him and asking, ‘Is it lawful *for a man* to divorce his wife for any reason at all?’ And He answered and said, ‘Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE, and said, “FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, **AND THE TWO SHALL BECOME ONE FLESH**” [Genesis 1:27; 2:24]? **So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.**’ They said to Him, ‘Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her* AWAY [Deuteronomy 24:1-4]?’ He said to them, ‘**Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.** And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery” (Matthew 19:3-9; cf. Mark 10:2-12).

These Pharisees were “testing” Yeshua. They wanted to know if He was going to contradict instruction delivered by Moses. Instead, Yeshua added significant weight to the institution of marriage, declaring that God had ordained it when He put a man and woman together. But it is noted that according to Moses, the opportunity to issue a certificate of divorce was permitted, as originally given in Deuteronomy 24:

“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts *it* in her hand and sends her out from his house, and she leaves his house and goes and becomes another man’s *wife*, and if the latter husband turns against her and writes her a