Every week in Jewish synagogues the world over, a selection of a few chapters is considered from the Torah (the Pentateuch or the Law of Moses). The discipline of reading the *parashah* or Torah portion on *Shabbat* (the Sabbath) has helped maintain the cohesion of the Jewish people for millennia. As Messianic congregations have been formed, this tradition is something which has helped enliven the Bible readings and studies of many. Jewish Believers and non-Jewish Believers alike, who are looking to Moses' Teaching to tell them something about the relationship we are to have with Yeshua (Jesus) the Messiah, and how we are to grow in holiness.

What are the benefits of consistently examining the Torah? What old lessons might need to be re-learned every year, and what are some new lessons for God's people to be considering? How does the Torah form a major part of the Messianic movement's understanding of the mission of God, and with what He wants to do with His people? Will we really be able to understand the admonition, "The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29, WMB)?

***TorahScope, Volume I* is a compilation of insightful, reflective commentaries on the weekly Torah readings, gleaned from the studies and notes of William Mark Huey. Written from a Messianic perspective, this volume shares his conviction that a Believer's life and walk with the Messiah Yeshua can be viewed through the grid and lens of consistent Torah study. It provides contemporary examples of the relevancy of the Torah to Messiah followers, and how we are to each be conformed to His image (Romans 8:29).**

TorahScope

Volume I

TorahScope

VOLUME I

Life Examined and Understood Through the Grid of the Torah

William Mark Huey

MESSIANIC APOLOGETICS
messianicapologetics.blog

TorahScope
Volume I

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edited by J.K. McKee
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Cover Image: webking via Istockphoto

ISBN 979-8315994879 (paperback)
ASIN B007987SLU (eBook)

Published by Messianic Apologetics, a division of Outreach Israel Ministries
P.O. Box 516
McKinney, Texas 75070
(407) 933-2002

outreachisrael.net / outreachisrael.blog
messianicapologetics.net / messianicapologetics.blog

Unless otherwise noted, Scripture quotations are from the *World Messianic Bible* (WMB), published at <ebible.org/engwmb>.

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Outreach Israel Ministries is a non-profit 501(c)3. All prices listed on the publications of Outreach Israel Ministries and Messianic Apologetics are suggested donations.

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Abbreviations and Special Terms

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
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*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encylopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text

NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

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)

Noach "Noah"
Genesis 6:9-11:32
Isaiah 54:1-55:5 (A); 54:1-10 (S)

Lekh-Lekha "Get yourself out"
Genesis 12:1-17:27
Isaiah 40:27-41:16

V'yeira "He appeared"
Genesis 18:1-22:24
2 Kings 4:1-37 (A); 4:1-23 (S)

Chayei Sarah "Sarah's life"
Genesis 23:1-25:18
1 Kings 1:1-31

Toldot "History"
Genesis 25:19-28:9
Malachi 1:1-2:7

V'yeitzei "He went out"
Genesis 28:10-32:2
Hosea 12:12-14:10 (A); 11:7-12:12 (S)

V'yishlach "He sent"
Genesis 32:3-36:43
Hosea 11:7-12:12 (A); Obadiah 1:1-21 (S)

V'yeishev "He continued living"
Genesis 37:1-40:23
Amos 2:6-3:8

Mikkeitz "At the end"
Genesis 41:1-44:17
1 Kings 3:15-4:1

V'yigash "He approached"
Genesis 44:18-47:27
Ezekiel 37:15-28

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)

V'eira "I appeared"
Exodus 6:2-9:35
Ezekiel 28:25-29:21

Bo "Go"
Exodus 10:1-13:16
Jeremiah 46:13-28

B'shalach "After he had let go"
Exodus 13:17-17:16
Judges 4:4-5:31 (A); 5:1-31 (S)

Yitro "Jethro"
Exodus 18:1-20:23[26]
Isaiah 6:1-7:6; 9:5-6[6-7] (A); 6:1-13 (S)

Mishpatim "Rulings"
Exodus 21:1-24:18
Jeremiah 34:8-22; 33:25-26

Terumah "Contribution"
Exodus 25:1-27:19
1 Kings 5:26-6:13

Tetzaveh "You shall command"
Exodus 27:20-30:10
Ezekiel 43:10-27

Ki Tisa "When you take"
Exodus 30:11-34:35
1 Kings 18:1-39 (A); 18:20-39 (S)

V'yak'heil "He assembled"
Exodus 35:1-38:20
1 Kings 7:40-50 (A); 7:13-26 (S)

Pequdei "Accounts"
Exodus 38:21-40:38
1 Kings 7:51-8:21 (A); 7:40-50 (S)

LEVITICUS

Vayikra "He called"
Leviticus 1:1-5:26[6:7]
Isaiah 43:21-44:23

Tzav "Give an order"
Leviticus 6:1[8]-8:36
Jeremiah 7:21-8:3; 9:22-23

Shemini "Eighth"
Leviticus 9:1-11:47
2 Samuel 6:1-7:17 (A); 6:1-19 (S)

Tazria "She conceives"
Leviticus 12:1-13:59
2 Kings 4:42-5:19

Metzora "Leper"
Leviticus 14:1-15:33
2 Kings 7:3-20

Acharei Mot "After the death"
Leviticus 16:1-18:30
Ezekiel 22:1-19 (A); 22:1-16 (S)

Kedoshim "Holy Ones"
Leviticus 19:1-20:27
Amos 9:7-15 (A); Ezekiel 20:2-20 (S)

Emor "Speak"
Leviticus 21:1-24:23
Ezekiel 44:15-31

B'har "On Mount"
Leviticus 25:1-26:2
Jeremiah 32:6-27

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

Naso "Take"
Numbers 4:21-7:89
Judges 13:2-25

Beha'alot'kha "When you set up"
Numbers 8:1-12:16
Zechariah 2:14-4:7

Shelakh-Lekha "Send on your behalf"
Numbers 13:1-15:41
Joshua 2:1-24

Korach "Korah"
Numbers 16:1-18:32
1 Samuel 11:14-12:22

Chukat "Regulation"
Numbers 19:1-22:1
Judges 11:1-33

Balak "Balak"
Numbers 22:2-25:9
Micah 5:6-6:8

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)

INTRODUCTION

> **"The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law"** (Deuteronomy 29:29, WMB).

For millennia, the diligent study of the Torah or the Law of Moses has been primarily embraced by members of the Jewish community. For a variety of reasons, many followers of Yeshua the Messiah (Jesus Christ) have not been led to pursue the Torah in a similar fashion as established by the Jewish Sages and Rabbis. Instead, the five books of Moses have mostly been examined for their value in Biblical history. There is often no consistent, weekly examination of the Torah practiced in the Christian Church, unlike how it is read in Jewish Synagogue worldwide.

Since the First Coming of the Messiah and the composition of the Apostolic Scriptures (New Testament), most Christians have focused their faith on these writings and their significance. After the destruction of the Temple in 70 C.E., the emerging Christian Church began to steadily separate from its Jewish Roots. These two distinct religions—which both confess to serve the God of Abraham, Isaac, and Jacob—often approach Him through two different paths: one through the "Old Testament," and the other through the "New Testament." But interestingly enough, both groups are in fervent pursuit of the Law of God. One believes that the Torah is the words compiled by the teacher Moses, and the other believes that Yeshua the Messiah is the Word made flesh.

As a Believer in the Messiah of Israel, when introduced to the Torah for the first time from a Jewish perspective, I was struck by the reality that studying the Torah would actually *improve* my relationship with God. I concluded that if Yeshua is the Word made flesh (John 1:1), and if I were truly in the process of being conformed to His image (Romans 8:29; 12:2), then it would benefit me greatly to study the Torah and thus better understand who my Lord and Savior is. He Himself *did say*, after all, that Moses had written of Him (John 5:46). The five books of Moses