

Moed Ministries

Shadows of the Messiah In the Torah

**Volume 4
Revised edition**

**Student notes
And other handouts**

Student Notes for Isaac: The Promised Seed

Isaac is perhaps the most easily recognized type of Messiah. (Gen. 22:15-18)

Part 1: Child of Promise

A. Both Isaac's and Yeshua's births were eagerly awaited but a long time in coming. (Gen. 15:4-5, Gen. 17:1, Gen. 17:15-16, Rom. 8:19-21, Luke 2:25-26)

B. Passover—the Set Time (Gen. 17:21, Gen. 19:3)

Moed: #4150. מועד mow`ed, mo-ade'; from #3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival;

C. Both Isaac and Yeshua's births were the result of a miraculous conception. (Gen. 17:17)

The evidence for the rejuvenation of Abram and Sarai's bodies:

1) God gave Abram and Sarai new names. (Gen. 17:5, Gen. 17:15-16, Rev. 2:17)

2) God gave Abraham the covenant of circumcision. (Gen. 17:10-11)

3) Shortly after this event, Abimelech carried Sarah off to be his wife. (Gen. 20:2)

4) Paul seems to hint at new life for Abraham and Sarah. (Rom. 4:17-19)

5) Abraham goes on to father six more sons after the death of Sarah. (Gen. 25:1)

Yeshua's conception was even more amazing. Mary conceived without man's assistance. (Luke 1:35)

Part 2: The Sacrifice

D. God tests Abraham and Isaac's faith. (Gen. 22:1-2, Gen. 22:15-18)

Isaac was not a young boy! (Gen. 22:5, Gen. 44:32)

#5288. נֶעַר na`ar, nah'-ar from #5287; (concretely) a boy (as active), from the age of infancy to adolescence; by implication, a servant; -- boy, child, lad, servant, young (man).

Abraham and Isaac were of one mind. (Gen. 22:6, Gen. 22:8)

#3162. יָחַד yachad, yakh'-ad from #3161; properly, a unit, i.e. (adverb) unitedly:--alike, at all (once), both, likewise, only.

Yeshua and His Father were of one mind. (John 10:17-18, Mat. 26:53-54, John 17:20-21)

E. The instructions to Abraham were threefold. He was to (1) bring his son, (2) as a burnt offering, and (3) to Moriah, a mountain God would show him. (Gen. 22:2)

1) Abraham was to bring his son.

The *Talmud* describes this as an imaginary conversation between God and Abraham.

God said, "Take your son."

Abraham replied, "I have two sons."

God said, "Your only son."

Abraham replied, "They are both only sons of their mothers."

God said, "The one you love."

Abraham replied, "I love them both."

God said, "Isaac."

The only begotten son of the promise: (Heb. 11:17, Gen. 21:12, John 1:14, Acts 13:33)

2) Isaac was to be brought as a burnt offering entirely devoted to God. (Lev. 1:9, John 6:38-40, John 20:17)

Burnt offering: #5930. עלה `olah, o-law'; a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):--ascent, burnt offering (sacrifice), go up to.

Yeshua ascended to the Father as a voluntary offering totally dedicated to God, a sweet aroma to God.

3) The place God would show Abraham (2 Chr. 3:1, Deu. 12:10-11, 1 Kin. 5:5, 1 Kin. 9:3)

F. Abraham's journey contains elements of the crucifixion.

1) On the third day of the journey, Abraham saw the place. (Gen. 22:4, John 8:56)

2) Abraham stated that he and Isaac would both return after worshipping God.
(Gen. 22:5, Heb. 11:17-19)

G. God would provide for Himself the lamb. (Gen. 22:7-8, 1Sam. 16:1, Luke 1:31-33, Gen. 22:9)

#6123 akod, עֶקֶד. to bind

The Jewish understanding of the word is that it means ringed or striped. (Mat. 27:26)

Again, Abraham "lifted his eyes and saw." (Gen. 22:13, Matt. 27:29 Gen. 22:14)

Abraham named "the place" of the offering calling it the LORD will provide or see.

#3070. יִרְהַ יְהוָה Yehovah yireh, yeh-ho-vaw' yir-eh' from #3068 and #7200; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah:--Jehovah- jireh.

Ra'ah: #7200. הרַּא' raw-aw' to see or to provide

Moriah: #4179. מוֹרִיָּה Mowriyah, mo-ree-yaw'; from #7200 and #3050; seen of Jah

Combining Yireh with Shalem (Salem) forms the name Jerusalem which means peace will be seen or provided. (Isa. 9:6-7)

H. Abraham returned to his young men but there is no mention of Isaac. (Gen. 22:19, Gen. 24:62-63, Mat. 25:6, 1The. 4:16-17)

Discussion Questions for Isaac: the Promised Seed

1. God changed Abram and Sarai's names indicating their change in status. Read about God changing Jacob's name in Genesis 32:24-32 and about Yeshua changing Peter's name from Simon to Peter in Matthew 16:13-18. What changes occurred in Jacob and Peter's lives to motivate their name changes?

2. Each of these people is referred to as na-ar or lad. Read the scripture about each person. About how old is each person when he is referred to as na-ar?

Joseph: Gen. 37:2

Joshua: Ex. 33:8-11, Ex. 17:8-10

The spies sent to Jericho: Jos. 6:23, Num. 1:2-3

Eli's sons: 2 Sam. 2:12-17, Num. 4:46-47

The sons of Jesse: 1Sam. 16:8-11, 18

David's followers: 1Sam. 21:4-5, 1Sam. 22:1-2

3. How does Paul instruct us to be like Isaac and Yeshua? (Rom. 12:1-2, Rom. 6:5-11)

4. Read John 3:13-15. How does Yeshua "ascend as an ascent?"

5. The first mention of the well of the Living One, My Beholder is when Hagar fled from Sarai. Read this account in Genesis 16. In what way did God "ra'ah" Hagar?

Student Notes for the Stone the Builders Rejected

Matthew 21:42-45 MKJV 42 Jesus said to them, Did you never read in the Scriptures, "The stone which the builders rejected, this One has become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" 43 Therefore I say to you, The kingdom of God shall be taken from you and given to a nation bringing out its fruits. 44 And he who falls on this Stone shall be broken, but on whomever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees heard His parables, they knew that He spoke of them.

We will look at four parts in this passage, the builders and the head of the corner, the Stone, those who fall on the Stone, and those on whom it falls.

A. The builders: Yeshua quoted a passage that the sages recognized as referring to the coming Messiah and the leaders of Israel as the "builders." (Psa. 118:22-23, Isa. 28:14-17, Isa. 28:7)

Head of the corner: the capstone of an arch.

Corner: #6438. פנה pinnah, pin-naw'; an angle; by implication, a pinnacle; figuratively, a chieftain

Head: #7218. ראש ro'sh, roshe from an unused root apparently meaning to shake; the head (as most easily shaken), band, beginning, captain, chief(-est place, man, things), company, end, X every (man), excellent, first, forefront

The word pinnah is also used to mean chief or ruler. (1Sam. 14:38, Jdg. 20:2)

B. Yeshua is also the Stone. (Eph. 2:19-22)

Stone: Eben: #68. אבן 'eben, eh'-ben from the root of #1129 through the meaning to build; a stone.

Stone: Eben: אבן

אב: Ab: Father

בן: Ben: Son

ב: Beit: House

The Father and Son are in the house.

א: Aleph: Abbreviation for Elohim, God

ב: Beit: House

ן: Nun: Life

Stone: God's house of life.

We see the meaning emphasized in the story of Jacob. (Gen. 28:11, Gen. 28:18-19, Gen. 31:13)

Anoint: Mashach: #4886. מִשַּׁח mashach, maw-shakh' a primitive root; to rub with oil, i.e. to anoint.

Messiah: #4899. מָשִׁיחַ mashiach, maw-shee'-akh from #4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:--anointed, Messiah.

Bethel: #1008. בֵּית אֵל Beyth-'El, bayth-ale' from #1004 and #410; house of God.

Jacob was to return to the Messiah at the house of God, the stone that is “God's house of life.” (Gen. 28:20-22)

Pillar: #4676. מצבה matstsebah, mats-tsay-baw' something stationed, i.e. a column or (memorial stone); pillar.

C. Yeshua said in Matthew 21:44 that whoever falls on this stone, this eben, would be broken. (Isa. 8:13-16, Exo. 25:8, 1Pet. 2:6-8, Rom. 9:31-33, Isa. 28:12-13, Jer. 6:16, Mat. 11:28-30, Acts 4:8-11, Acts 4:13)

Sanctuary: Miqdash: #4720. מקדש miqdash, mik-dawsh' or miqqdash (Exod. 15:17) {mik-ked-awsh'}; from #6942; a consecrated thing or place, especially, a palace, sanctuary hallowed part, holy place, sanctuary.

Who did Yeshua give the kingdom to? (Mat. 16:16-18, Rev. 21:14)

Nation: #1484. (Greek) ethnos, eth'-nos; a race (as of the same habit), i.e. a tribe; Gentile, heathen, nation, people.

Peter Greek petros #4074 piece of rock. The word translated rock is from the Greek petra.

Rock: Greek petra #4073 meaning mass of rock.

Simon son of Jonah:

Simon: #8095. שמעון Shim`own, shim-one' hearing.

Jonah: #3123. יונה yownah, yo-naw' dove

D. Yeshua also said that the stone would crush those on whom it fell. (Dan. 2:31-35, Exo. 20:25, 1Cor. 15:28, Deu. 27:4-7, Rom. 9:7-8, Dan. 2:41-45, Psa. 110:5-6, Rev. 14:15-16, Psa.89:13-14)

Men: #582. אנש 'enowsh, en-oshe' from #605; properly, a mortal (and thus differing from the more dignified 120 a-dam)

#605. אנש 'anash, aw-nash' a primitive root; to be frail, feeble, or (figuratively) melancholy:--desperate(-ly wicked), incurable, sick, woeful.

Discussion Questions for the Stone the Builders Rejected

1. The leaders of the Jewish people rejected Yeshua, the stone which God intended to be a sanctuary for them. But God didn't totally reject His people. Read Ezekiel 11:16-20. How is God's presence still with them?

2. The angel that came to Samson's father to announce the upcoming birth of Samson said his name was Wonderful which has the same root as the Hebrew word for marvelous. Read the account of Samson's birth in Judges 13. What evidence is there that this Angel is really a pre-incarnate Yeshua?

3. Isaiah 28:15 is about the covenant the rulers of Judah made with death. Discuss this covenant with death.

4. Yeshua is the stone which is not fashioned by man. Read Exodus 32:1-4. Contrast Yeshua with the golden calf Aaron "fashioned with an engraving tool." Read Galatians 1:6-12. How is following another gospel like building a golden calf?

5. Read Isaiah 45:9-13, Ephesians 2:10 and 2 Corinthians 3:18. What does God say about the works of man versus His works?

6. Read Isaiah 29:13-24. Verse 14 says that God will again do a marvelous work. What is the marvelous work and what happens as a result?

Student Notes Innocent until Proven Guilty
Numbers 5:11-31

God judges the woman guilty only if the man himself is innocent of transgression.
(Nu. 5:31)

We will look at three layers of meaning within this passage:
First: God describes his relationship with Israel as that of a husband and wife.
(Exo. 20:4-5)

Second: Yeshua takes on all our sins and punishments.

Third: Paul describes the assembly of believers as the bride of Christ. (2Cor. 5:10)

A. God is the one who judges. (Num 5:15, Eze. 20:36-38, Eze. 20:43, Jer. 3:13-14)

B. The priest uncovers the head of the wife. (Num. 5:18, Jer. 16:17, Ecc. 12:14, Mark 4:22, Psa. 69:5-9, Rom. 15:3)

C. The bitter water that brings a curse is at the heart of the ritual. (Num. 5:17, 23, Gen. 3:19)

D. The incident at Mara is the first place where we see God test Israel with bitter water. (Exo. 15:23-26, Exo. 1:14, Isa. 53:5)

E. The second place where God tests them with bitter waters is after the incident of the golden calf. (Exo. 32:20, Exo. 32:33-35)

F. Mary, the mother of Yeshua could have been subjected the ritual of the bitter water. (Mat. 1:18-20)

מַרִּים Miryam from #4805. **מַרִּי** , mer-ee' from #4784; bitterness, i.e. (figuratively) rebellion; concretely, bitter, or rebellious:--bitter, (most) rebel(-lion, -lious).

Hebrew Word Picture: Miriam **מַרִּים**

מַרִּי: Yood-Reysch-Mem: Mer-ee': bitter, bitternes

ים : Mem: Water

Miriam is bitter water.

Bitterness experienced by Yeshua and Mary: (Luke 2:34-35)

G. Yeshua went through this ritual symbolically proving Himself and us faithful to God. (Mat. 26:37-39, Heb. 3:5-6, John 19:30)

H. What exactly was written in the curse that was in the cup? (Num. 5:20-22, Gen. 24:2-3, Num. 5:28)

The most significant part of the curse is that God's name, Yah-weh, is in it twice. (Num. 5:23, Ex. 32:32, Rom. 9:1-3, Gal. 3:13)

Blot: #4229. מָחָה machah, maw-khaw' a primitive root; properly, to stroke or rub; by implication, to erase;--abolish, blot out, destroy, full of marrow, put out, reach unto, X utterly, wipe (away, out).

The offering brought for the remembrance of iniquity is an offering of barley. (John 12:24, John 5:22)

#4621. **sitoj** sitos, see'-tos of uncertain derivation; grain

The offering brought for the remembrance of iniquity no longer brings our sins to remembrance. (Rom. 6:6, Isa. 43:25, Psa. 103:12, Psa. 19:12-13)

Paul puts his entire faith in the judgment of the LORD. (1Cor. 4:1-5)

Discussion Questions for Innocent Until Proven Guilty

1. In the millennium, the water that flows from the temple brings life. In what circumstances will the water that the woman drinks bring life?

2. God told the Israelites when they went into the Promised Land that they were to blot out the names of the pagan gods but not to do so with the name of God. Yet God willingly blots out His name to establish the innocence of a wife. Discuss the importance God places on the marriage relationship. Since we are the bride of Messiah, how important is our relationship with Messiah to God?

3. The third trumpet judgment turns one-third of the water on Earth bitter. Read Revelation 9:10-11. Compare this to the trial by bitter water.

4. Joseph's Egyptian name, Zaphenath-Paneah, means revealer of secrets. Read about Joseph's encounters with his brothers in Egypt in Genesis 42:20-24 and Genesis 44:14-45:5. How did Joseph look into the hearts of his brothers revealing their secrets? What verdict did he reach?

5. The bitter water could bring death or life with the blessing of many children. Torah is compared to water that flows from heaven to earth. Read Romans 7:7-8:11. How is Torah like the bitter water? Why was it necessary that Yeshua drank the bitter water in our place?

6. What are the elements of the bitter water? Are they holy or profane (common)? How is this like Torah?

Student Notes for Grace and Truth in the Torah

In the gospel of John, John seems to contrast the law or Torah with grace and truth. (John 1:17)

By: #1223. **δια** dia, dee-ah' a primary preposition denoting the channel of an act; through

Came: #1096. **γινομαι** ginomai, ghin'-om-ahee a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being)

The literal translation then of John 1:17 is, **“Because the law through Moses was given, grace and truth through Jesus Christ came into being.”**

So, how does giving the Law through Moses bring about grace and truth through Yeshua? (John 1:18)

John 1:14-18 is a direct reference to Exodus 33 through Exodus 34:9. (John 1:14-18)
They broke the commandment. What did God say He would do as a result? (Exo. 20:4-5, Exo. 32:9-10)

What did Moses do? (Exo. 32:31-32, Rom. 3:20, Gen. 26:4-5, Heb. 11:8-9)

So God relented and promised to send His angel or messenger along with them.
What did Moses want from God? (Exo. 33:1-2, Exo. 33:12-13)

Way: #1870. **דֶּרֶךְ** derek, deh'-rek from #1869; a road (as trodden); figuratively, a course of life or mode of action

Consider: #7200. **רָאָה** ra'ah, raw-aw' a primitive root; to see

Grace: #2603. **חָנַן** chanan, khaw-nan' a primitive root (compare #2583); properly, to bend or stoop in kindness to an inferior; to favor, bestow

What is God's answer? (Exo. 33:14, Exo. 33:19-23, Rom 5:8)

Compassion: #7355. רָחַם racham, raw-kham' a primitive root; to fondle; by implication, to love, especially to compassionate

Womb: #7358. רֵחֶם rechem, rekh'-em from #7355; the womb

How does Yeshua's words in John 1:14-18 connect? (John 1:14, Exo. 34:4-5, Mat. 17:1-5, Deu. 18:15, 18)

Hear: #8085. שָׁמַע shama`, shaw-mah' a primitive root; to hear intelligently (often with implication of attention, obedience)

The Declaration of Yehovah's name is full of grace and truth: (Exo. 34:6-7)

What is Moses' response? (Exo. 34:8-9, Rom. 3:23-25)

Does grace then nullify the Torah? (Rom. 3:31, Exo. 34:27-28, Rom. 6:1-2)

The glory of God on Moses and Yeshua: (Exo. 34:29-30, Exo. 23:20-23, Isa. 63:7-9)

Here in the midst of the Torah, God revealed the Angel of His Presence, a pre-incarnate Yeshua full of grace and truth.

Discussion Questions for Grace and Truth in the Torah

1. What did Moses have with Him when God declared His name, Yehovah, the name of grace and mercy (Ex. 34:1-2)? Discuss the significance of these items and the fact that Moses held them when God revealed His name.

2. Read Exodus 32:11-14 which contains Moses' reply to God when God said He would destroy the children of Israel and replace them with Moses. Compare Moses' reply with the doctrine that the Gentile church replaced Israel.

3. In Exodus 33:13, Moses asks God to "consider" that the nation of Israel is His people. The word translated "consider" is the Hebrew word ra-ah #7200 in Strong's Concordance. It means to see or provide. This is the same word used to refer to the place where God provided the ram as the sacrifice instead of Isaac which Abraham named "Yehovah-yireh," the LORD-Will-Provide. What are the implications if we read this request of Moses that God "make provision" that the nation of Israel is His people?

4. The word translated "by" in John 1:17 is the Greek word "dia" meaning the channel of an act. How was Moses a channel for giving the Torah as well as a channel for extending grace to the children of Israel?

5. Read Psalm 32 and 1 John 1:5-10. To whom does God extend mercy?

Student Notes for Naomi and Ruth: Jew and Gentile

The story of Naomi and Ruth is the story of Jew and Gentile joined together in one family. It is the story of the Jewish nation who abandons their God, and in the wilderness of the nations, returns to their faith. It is the story of the Gentile grafted into the Jewish nation, guided by Jewish learning, introducing the Messiah to that same Jewish nation. The framework of the story is the physical needs of bread and water. Yeshua spoke of Himself as the living water and the bread of life and so we can read this account and see its spiritual significance.

Since each name in this story is significant to the story, we've provided a list of the names and their meanings in Appendix B. Refer to this list as we go through the study.

A. We begin with the family of Elimelech that represents Israel. (Ruth 1:2, Isa. 25:7)

Fall from faith to apostasy: (Ruth 1:1, Amos 8:11)

Elimelech's family left the fields of Israel and worked in the fields of the pagans:

Fields: #7704 שָׂדֵה sadah, field.)

Their fallen spiritual state is further evident in the names of their sons. (Job 21:17, Rom. 11:23)

Naomi heard that God had visited His people given them bread. (Ruth 1:6, John 6:35)

B. Gentiles had joined themselves to the family of Israel. (Ruth 1:14, Deu. 10:20)

Clung: #1695. דָּבַק dabeq, daw-bake' from #1692; adhering:--cleave, joining, stick closer.

Ruth represents: (Ruth 1:16-17, Rom. 11:17)

Orpah represents: (Rom. 11:19-21)

Messiah comes from the Jews: (Rom. 9:3-5)

C. Naomi returns home in bitterness after the curses have come upon her: (Ruth 1:20-21, Deu. 28:15, Deu. 30:1-3)

It is only when we are emptied of ourselves that God can fill us. This whole idea is present in the name El Shaddai or God Almighty.

#7706. שַׁדַּי Shadday, shad-dah'-ee from #7703; the Almighty:--Almighty.

Strong's Lexicon says it comes from the root word shadad.

#7703. שָׁדַד shadad, shaw-dad' a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:--dead, destroy(-er), oppress, robber, spoil(-er), X utterly, (lay) waste.

Others say it comes from the root word shood.

#7736. שׁוּד shuwd, shood a primitive root; properly, to swell up, i.e. figuratively (by implication of insolence) to devastate:--waste.

This process begins when Naomi returns to the Land at the time of the barley harvest. (Ruth 1:22)

The Feast of Firstfruits: (Lev. 23:10-11)

D. No longer is Ruth in the fields of Moab; she is working the field of the King. (2Cor. 12:10)

Boaz is a kinsman from Bethlehem: (Heb. 2:11, Ruth 2:4)

The verses that follow record Boaz's first encounter with Ruth and are a shadow of Yeshua and His instructions to us. (Ruth 2:8-14)

1. We are to be workers in Yeshua's field. (Luke 10:2)

2. Paul tells us we are to keep our eyes on the prize following after the great men of faith. (Heb. 12:1)

3. Boaz's word provides protection for her. (2Sam. 22:3)

4. He provides water for her thirst. Yeshua is our living water. (John 4:14)

5. Boaz blesses her because of the way she treated her Jewish mother-in-law. (Eph. 6:2-3, Mat. 25:38-40, Jam. 1:27)

6. Boaz blesses her because she left her old life behind. (Mat. 19:29, 2Cor. 5:17)

7. Boaz blesses her in the name of the LORD God of Israel under whose wings she has taken refuge. (Psa. 36:7-9, Mal. 4:2)

8. Boaz provides bread for her that satisfies. The Psalmist writes that the meek shall eat and be satisfied. (Psa. 22:26, John 6:35, Ruth 2:18)

Verse 14, Ruth "kept some back": Yathar

Verse 18, "She had kept back": Yathar

E. Ruth worked right up until the end of the harvest season all through the spring and summer. It is time for the final threshing and winnowing. (Ruth 2:23, Ruth 3:2, Mat. 3:12, Ruth 3:9)

Wings: #3671. כנף kanaph, kaw-nawf' from #3670; an edge or extremity; specifically (of a bird or army) a wing,

So Ruth places herself under God's protection through Boaz who represents Messiah. (Ruth 3:10-11, Col. 1:21-23)

Ruth continued in the faith and Boaz proclaims that she is a virtuous woman: (Eze. 16:15-16, 19)

Virtuous: #2428:chayil חַיִל a force of men, means or other resources; an army, wealth, virtue, valor, or strength.

F. Boaz desires to be her kinsman redeemer but there is a closer relative who must release her first. (Ruth 3:18)

He will not rest until he accomplishes his goal: (Heb. 10:12, Isa. 62:1, Rev. 21:2, Gal. 3:13)

The kinsman who was nearer in relation to Naomi said he could not fulfill that part of the role of kinsman redeemer. (Ruth 4:5-6, Rom. 7:10, Rom. 8:3, Heb. 10:1)

The line of Elimelech, representing Israel, is grafted back in! (Ruth 4:8-10, Ruth 4:14-15)

"I have bought all that was God the king's, all that was afflicted and grieving, all that was destroyed and pining from the hand of grace."

(Appendix C: These are the Generations: The Story of Our Redemption includes supplemental material for this lesson.

Discussion Questions for Naomi and Ruth: Jew and Gentile

1. Ruth gave birth to a son who restores the line of Elimelech. Read Isaiah 49:18-23. How is the account of Ruth a pattern for the fulfillment of this prophecy?

2. Naomi and Elimelech left Israel for the fields of Moab. How is this a pattern of the believer who is walking in the world? What is the “offspring” of such a lifestyle?

3. Boaz went out from Bethlehem to visit the harvesters. Read Luke 10:1-2. How does Yeshua go out from Bethlehem to visit His harvesters?

4. Ruth ate the grain that Boaz provided and was satisfied. She even had more than enough to share with Naomi. Read John 6:4-14 and John 4:32-36. How does Yeshua provide the bread that satisfies?

5. Obed means to serve. Read Revelation 22:3. What is our role in the New Jerusalem?

6. Moab means from my father and Moab’s father was Lot. Lot means to cover or veil. How does the fact that Lot chose to live in Sodom amongst some of the wickedest people of his day show that his understanding was veiled? (Read Genesis 13:8-13 and 2 Corinthians 3:12-18.)

Student Notes for the Cities of Refuge, the Blood Avenger and the High Priest

The cities of refuge: (Num. 35:6, Num. 35:9-14, Num. 35:15-16, Deu. 19:8-10)

Levitical cities: Three on the western side of the Jordan and three on the eastern side.

To protect the unintentional slayer from the “blood avenger”

The manslayer is one who was judged not guilty of intentionally killing another, but was still guilty of shedding blood.

A. The “avenger of blood” or “revenger”

Avenger: #1350. גאל ga'al, gaw-al' A primitive root, to redeem, i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow), **avenger**, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), **revenger**.

Redeemer: גאל ga'al (Job 19:25, Psa. 77:15)

Ga'al is also translated as “kinsman” (Ruth 2:20)

The blood avenger, the redeemer and the kinsman are all tied together.

B. The redeemer is a close relative. (Lev. 25:24-25, Ruth 4:9-10)

A kinsman is the only one who has the right to restore or redeem the property of a family member (Ruth 4:13, 16-17)

C. The “blood avenger” or revenger is also a kinsman. Only a kinsman has the right to require the blood of a murderer.

Intentional murder: (Num. 35:19, Deu. 19: 11-13)

Unintentional killing: (Num. 35:22-25)

D. So what does the death of the High priest have to do with atonement of the manslayer? First, we must address the consequences for shedding blood. (Gen. 4:11-12, Gen 6:11)

Strength: #3581. **כח** koach, ko'-akh to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce); -ability, able, chameleon, force, fruits, might, power(-ful), strength, substance, wealth.

Corrupt: #7843. **שחַת** shachath, shaw-khath' a primitive root; to decay, i.e. (causatively) ruin (literally or figuratively):--batter, cast off, corrupt

There must be an atonement of blood for the shedding of blood. (Gen. 9:5-7, Deu. 12:23-24, Num. 35:31-34, Heb. 9:22, Num. 35:26-28)

The atonement offering on Yom Kippur: (Lev. 16:21-22)

According to the Sages as recorded in the Talmud in Makkot 11a, the High Priest is, in effect, taking the place of the guilty party or taking on the guilt of the manslayer. The High Priest provides a substitution at his annual sacrificial atonement before the LORD on Yom Kippur, but the atonement is incomplete because the sin can only be truly and ultimately atoned for by the death of the guilty party. (Num. 35:33-34)

E. Who will be held accountable for shedding the blood of all the righteous people from the beginning of creation? (Mat. 23:34-36, Gen. 4:15, Eze. 35:5-6, Eze. 36:8)

F. Yeshua is our High Priest (Heb. 9:24-28, Heb. 5:1, Heb. 6:20, Heb. 8:1, Heb. 9:11)

When Yeshua returns, he himself will be the “blood avenger” who cleanses the earth. (Psa. 79:7-11, Rev. 14:19-20)

The avenger, the Ga'al of blood himself will put the murderer to death. (Isa. 35:3-4)

Yeshua tells us that Satan is a murderer from the beginning. (John 8:44, Rev. 19:20-21)

We are also brothers and sisters with Yeshua. He is our kinsman (ga'al), our avenger (ga'al) and our redeemer (ga'al). (Gal. 3:26)

Discussion Questions for the Cities of Refuge, the Blood Avenger and the High Priest

1. Read Revelation 18:21-24 about the destruction of Babylon. What has Babylon been judged guilty of and what is her sentence?
2. Read Genesis 15:15-16 about God who delayed in giving Abram the Promised Land. What is the reason for the delay? Compare this with the reason the angels visited Sodom before its destruction (Gen. 18:20-23) and God's warning to His people who live in Babylon (Rev. 18:4-5).
3. Read Revelation 6:9-11. How does this apply to the blood avenger?
4. After Israel is restored to the Promised Land, Gog comes against Israel. Read Ezekiel 38:14-23. What will the avenger of blood do to Gog?
5. Read Deuteronomy 21:1-9 about the procedure for cleansing the land after an unsolved murder. Why does the land need "cleansing?" How does this relate to the blood avenger?
6. Read Leviticus 26:3-8. What is the response of the Land when Israel keeps the covenants of God? What is the response of the Land when Israel does not keep the covenants (Lev. 18 and 20)? What are the two main sins listed in these two chapters?

Student Notes for the Land of Israel

The story of the Land of Israel begins in the Garden of Eden after Adam and Eve ate of the tree of the knowledge of good and evil. With Abraham, God began to enact His plan for redemption. (Gen. 3:17, Gen. 3:15, Heb. 11:13, Psa. 132:13-14)

A. God planted the Garden of Eden before He put Adam there. (Gen. 2:8, Eze. 20:6, Psa. 80:8, Num. 13:23, Eze. 36:8, Isa. 65:21-22)

B. God gave Adam charge over the Garden of Eden. (Gen. 2:15, Lev. 25:23, Deu. 26:9-10, Lev. 18:24-25)

Keep: #8104. שָׁמַר shamar, shaw-mar' a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, preserve, regard, reserve, save (self), watch(-man).

C. God gave Adam one commandment. (Gen. 2:16-17, Gen 3:17)

Will you obey God? (Deu. 30:15-19, Jer. 2:7, Jer. 21:8-10, Lev. 18:26-28)

The land devoured its inhabitants. (Num. 13:32, Exo. 15:26, Exo. 23:25-26, Eze. 36:2-3, Eze. 36:12-14)

God removes the desolation of the Land and it becomes like the Garden of Eden. (Eze. 36:35)

D. The land of Israel, like her people, is to observe a Sabbath rest. (Lev. 25:1-4, Lev. 25:20-21, Gen. 3:19)

God will bring His people back to the Promised Land and when He does, God will provide fruit and grain in abundance. (Eze. 36:28-30, Eze. 34:26-27, Joel 3:18, Zec. 14:16-17, Deu. 4:5-6)

E. God shows an even more vivid picture of the restoration of all things in the year of Jubilee which occurs every fiftieth year. (Lev. 25:11, Lev. 25:10, Luke 4:17-19, Rom. 8:2, Rom. 8:20-23, Lev. 25:28, Gal. 3:16)

F. God will give the Land of Israel into the keeping of His son Yeshua. (Isa. 4:2, 5-6, Eze. 47:8-9, Eze. 47:12, Isa. 11:6-9, Isa. 65:17)

Discussion Questions for the Land of Israel

1. The earth and all creation suffered because of Adam's sin. When God creates the new heavens and earth there is no more curse (Rev. 22:3). Read Genesis 9:1-17. How does this covenant reveal that God would redeem both man and all of creation?

2. The curse on the serpent is that he will eat dust. Read the fate of the nations in Micah 7:13-20 and the serpent's fate in Isaiah 65:17-25. What do the nations eat and when does it occur? What does the serpent eat and where does this take place?

3. We have focused our attention on the curse, the serpent, and on Adam. Read Genesis 3:16-20 and Romans 8:18-23. How is the judgment on Eve like the curse on creation? How is it like the desire of creation?

4. In Joel 3:18, we read that a fountain will flow from the house of the LORD and water the Valley of Acacias. Acacia wood is a hardwood that is resistant to decay. How is this additional evidence of the restoration of the Land?

5. God cursed the land because of Adam's disobedience, and cursed it once again at the time of Noah because man's actions were continually evil (Gen. 6:11-12). Read Malachi 3:8-12 and 4:4-6. Discuss the connection between man's spiritual state and the physical reality of the earth.

6. When the high priest went into the Holy of Holies each year on Yom Kippur, he made atonement for both the people and the land (Lev. 16:15-17, 27-34). Based on what we have learned about the connection between the physical and the spiritual, discuss the importance of making atonement for the land.

Student Notes for Hebron: The Promise of Resurrection

A. Abraham spent much of his time in the Promised Land at Hebron. (Gen. 13:18, Num. 13:22-23, Gen 23:2, Gen 23:14-18)

#4471: Mamre: vigor strength or fatness

Jots and tittles:

Ephron's name is usually spelled עֶפְרוֹן.

The burial place for all the patriarchs is in a place that produces abundance of life and Abraham willingly paid the price asked for by Ephron.

B. After Abraham and Isaac's death, the promise of the land passes on to Jacob. (Gen. 46:2-4, Gen. 49:29-31, Heb. 11:13, Heb. 11:9, Heb. 11:16)

“On the earth” = “In the land”

C. The twelve spies brought back enormous fruit from the region around Hebron. (Num. 13:27-28, Num. 13:32-33, Jos. 15:14, Num. 14:6-9, Deu. 1:35-36, Jos. 14:7-9, Jos. 14:12-14, Heb. 10:23)

“Fully followed the LORD”

Hebrew Word Picture: Hebrew is read right to left.

Caleb: #3612: כָּלֵב: Dog

ק Qoph: back of the head, behind, the least, follow

ל Lamed: cattle goad, shepherd's staff, control, authority

ב Beit: tent, house, household, family, into

לֵב Lev: heart

Caleb is the one who follows his master with his whole heart into the house and family.

#2275: Hebron :the seat of association

#2266. חָבַר chabar, khaw-bar' a primitive root; to join (literally or figuratively); be compact, couple (together), have fellowship with, heap up, join (self, together), league.

Hebrew Word Picture: Hebrew is read right to left.

Hebron: #2275: חֶבְרוֹן

ח Het: fence, chamber, to separate

ב Bet: house, household, family

ר Resh: head, the highest person

ו Vav: nail, “and”, to add, to secure

נ Noon: fish, activity, life

Hebron: The family chamber of the highest person who secures life.

Caleb is a type of those who believe in Yeshua haMashiach. (1Pet. 1:3-5)

D. Hebron is one of the six cities set aside as a city of refuge. (Exo. 21:12-13, Jos. 20:6, ICor. 15:42-43)

E. Hebron was also a city that was set aside for the sons of Aaron. (Jos. 21:9-11, Jos. 21:12)

F. After the death of Saul, God directed David to go to Hebron. (1Sam. 31:11-13, 1Sam. 15:10-11, Acts 13:22, 2Sam. 2:8-11, 1Sam. 23:6,)

#3002. **יָבֵשׁ** yabesh, yaw-bashe'
from 3001; dry:--dried (away), dry.

#3001. **יָבֵשׁ** yabesh, yaw-bashe' a primitive root; to be ashamed, confused or disappointed; also (as failing) to dry up (as water) or wither (as herbage):--be ashamed.

All the tribes of Israel come to David at Hebron and make him king. (1Chr. 11:1-3, Eze. 34:23-24, Mat. 24:30-31, 1The. 4:16-17)

Discussion Questions for Hebron: The Promise of Resurrection

1. David used the ephod to inquire of God. Read 1 Samuel 23:9-13; 2 Samuel 2:1-7; and 2 Samuel 5:17-25. How do these events show that David wholly followed the LORD? What are the significances of these events?

2. Read Matthew 22:31-32 and Luke 20:37-38. What did Yeshua say about the resurrection of the dead? How does this apply to Hebron and the promise of resurrection?

3. Caleb and Joshua wholly followed the LORD unlike the other ten spies. Read Numbers 13:26-33; James 1:6-8; and James 4:8. What does James say about the double-minded man? How does this apply to the ten spies and the children of Israel in regards to going into the Land?

4. Caleb kept his eyes on God's promise to give them the Land and on the patriarchs. Read Hebrews 11. What is implied about the resurrection of these men of faith?

5. Compare the word picture for Caleb with the greatest commandment in Deuteronomy 4:4-6.

6. Compare Isaiah 26:19-21 with the word picture for Hebron.

7. When Jacob returned to his father in the Promised Land after His exile, where did he "come home?" (Gen. 31:17-18, Gen. 35:27) Discuss the significance of the homecoming.

Student Notes for Shechem: Choose Life

Joshua 24:15 NKJV 15 "And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."

Shechem is the place of choice. (Num. 3:31)

Shechem: #7926. שֶׁכֶם shakem, shek-em' from #7925; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill:--back, X consent, portion, shoulder.

Yeshua's words about bearing his burden come to mind. (Mat. 11:28-30)

Shechem represents the tree of the knowledge of good and evil. (Gen. 3:4-6, Num. 30:10-11)

A. When Abraham enters the Promised Land for the first time, God speaks to him when he is near Shechem. (Gen. 12:6-7, Mat. 4:8-10)

Like Yeshua, Abraham chose to worship God.

B. When Jacob entered the Promised Land after his exile, his first stop is also at Shechem. (Gen. 15:16, Gen. 34:23, Gen. 35:1, Gen. 28:15, Gen. 28:20-22, Mat. 4:3-4, Gen. 35:2-4)

Abraham built an altar by the terebinth tree; Jacob buried his idols under the same tree.

C. When Joshua led the Israelites into the Promised Land, God told him even before he entered the Land to make his first stop at Shechem. (Deu. 11:1-7, Deu. 11:26-29, Exo. 33:2, Deu. 11:25, Deu. 28:1, Mat. 4:5-7, Deu. 6:16-19)

They are to do what is right in God's sight.

D. Satan's opening words to Eve are "Has God really said...?" There in Shechem, there can be no doubt about what God said. (Deu. 27:2-4, Deu. 27:5-7, Isa. 53:2b, Dan 2:31-35, Jos. 24:13, Jos. 24:24-27)

Abraham built an altar under the terebinth tree; Jacob buried all his idols under the terebinth tree. Joshua set up a stone under the terebinth tree as a witness to their decision to serve the LORD.

The Israelites continued to serve God as long as there were elders alive who had personally experienced God's work. (Jos. 24:31, Jdg. 21:25)

One day there will be a king in Israel. He shall not judge by the sight of His eyes, but shall rule with righteousness. (Isa. 11:1-5)

E. The journey of the Israelites from Egypt to the Promised Land mirrors our life's journey. At the altar of unhewn stone: (Rom. 12:1-2, Gal. 3:13, Heb. 10:16-22, 1John 2:3-6)

The whole book of 1 John is about recognizing and making the right choices so that we may have fellowship with the Father and His son Yeshua. (1John 1:3-5, 1John 2:15-16, Luke 9:23, 1John 5:11-12, 1John 5:18-21)

Will you choose to follow the wicked one and worship the idols set up in imitation of God or will you choose to worship God and receive life through His Son Yeshua? Choose life.

Discussion Questions Shechem: Choose Life

1. In John's closing words of his first epistle, he describes Yeshua as "true." We tend to think of false as the opposite of true, but true also means real as opposed to an imitation, illusion or replica. Discuss 1 John 5:18-21 with this understanding of the word "true."
2. The book of Judges ends with the words that there was no king in Israel. Who was supposed to be king of Israel (1 Sam. 8:4-9)? What does this say about the spiritual state of Israel at this time?
3. Read Genesis 34 about Simeon and Levi's choice to slaughter the inhabitants of Shechem. How was their action reflected in Jacob's "blessing" on them in Genesis 49:5-7?
4. The study ended by comparing Joshua's final words in Joshua 24:14-28 with the closing words of John's first epistle in 1 John 5:18-21. What is one common exhortation and one common warning in these two passages?
5. Before the children of Israel went into the Promised Land, Moses recited God's deeds from the exodus from Egypt to the current time. Joshua recited God's actions on their behalf twice at Shechem (Josh. 8:30-33 and Josh. 24). What was the purpose of this recital? How can we apply this in our lives?

Student Notes for Shechem: Decisions, Decisions!

A. Shechem has a role to play in both Joseph's exile and return to the Promised Land. (Gen. 49:5-7, Gen. 37:12-13)

Jacob's stated purpose was to check on their welfare. (Gen. 37:14, Gen. 37:18)

Well: #7965. שָׁלוֹם shalown, shaw-lome' or shalom {shaw-lome'}; from #7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace, (X perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), welfare

The Jews of Yeshua's time rejected the very thought that Yeshua had any authority over them. (Luke 4:22, Luke 4:28-29, Gen. 44:16, Gen. 50:20, Gen. 48:21-22, Jos. 24:32, Gen. 50:24)

Portion: shekem

B. One of Gideon's sons, Abimelech, lived in Shechem. Abimelech convinces his fellow Shechemites to help him kill his brothers. (Jdg. 9:2, Jdg. 8:23, Jdg. 9:6)

Jotham climbs to the top of Mt. Gerizim, the mount of blessing, and there he tells a parable and curses Abimelech and Shechem. (Jdg. 9:7-15, Gen. 3:15, Jdg. 9:19-20, Jdg. 9:52-53)

Bramble: #329 אֲטָד 'atad, aw-tawd' from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn):--Atad, bramble, thorn.

The person who leads the revolt is named Gaal (Jdg. 9:28-29)

Gaal: #1603. געל Ga`al, gah'-al from #1602; loathing;

#1602. געל ga`al, gaw-al' a primitive root; to detest; by implication, to reject:--abhor, fail, loathe, vilely cast away

This revolt occurred at the time of the grape harvest. (Jdg. 9:27, Jdg. 8:33, Deu. 16:13, 17, Joel 3:12-14)

Ba-al Berith: #1170. בעל ברית Ba`al Bahriyth, bah'-al ber-eeth from #1168 and #1285; Baal of (the) covenant;

C. God took Solomon's kingdom away from his son Rehoboam and gave it to Solomon's servant Jeroboam. The fulfillment of this judgment occurred at Shechem. (2Chr. 10:1-4, Mat. 11:29-30, 2Chr. 10:13-14, 2Chr. 10:16, 19)

They followed after Jeroboam of the tribe of Ephraim who took them from rebellion to idolatry. (1 Kin. 12:26-27, Jer. 31:6-7, Jer. 31:18)

There on the mountains of Israel that stretch from Shechem in the north to Hebron in the south, God will reunite Ephraim and Judah. (Eze. 37:21-24)

Discussion Questions for Shechem: Decisions, Decisions!

1. Hebron represents the promise of resurrection. How is God sending Yeshua to His Jewish brothers like Jacob sending Joseph from Hebron to Shechem to check on his brothers' well-being? (Mat. 15:22-28, John 3:17)

2. How is returning Joseph's bones to Shechem a promise of Yeshua's resurrection and return?

3. The word "today" appears fifty times and the phrase "this day" appears twenty four times in the book of Deuteronomy. Read Deuteronomy 11:8-28 and 26:16-19, and Matthew 10:37-39. How should we approach and live each day?

4. Rehoboam rejected the wise counsel of the elders. Jereboam rejected God's injunction to follow His instructions, instead deciding to follow his own "wisdom." The Shechemites listened to the "wisdom" of Abimelech. Read each of the following scriptures and discuss the importance, source, and application of wisdom.

a. Importance: Psa. 111:10, Prov. 3:13-18, Prov. 9:10-12, Prov. 13:14

b. Source: Deut. 4:5-7, Prov. 2:1-6, Prov. 13:20, Eph. 1:17, James 1:5

c. Application: Prov. 19:11, Prov. 29:3, Eph. 5:15-20, James 3:13-18

5. The disagreement between Rehoboam and the ten tribes of Israel was over the yoke that Rehoboam would place on them. When God brought Israel out from Egypt, He broke the yoke of their bondage (Lev. 26:13). When they disobeyed, God allowed them to once again be placed under bondage (Deu. 28:36-48). What will God do in the latter days (Eze. 34:24-27)? Discuss the spiritual implications of Rehoboam and Jeroboam's actions that day at Shechem. Discuss the overall spiritual aspects of the "yoke."

Student Notes for Bethlehem: The City of Yeshua's Birth

The location of Yeshua's birth has deep symbolic meaning. He was born in the City of David, Bethlehem, in the region called Ephratah. His birth in Bethlehem is prophesied by Micah and the fulfillment is recorded in the gospel of Luke. (Micah 5:2, Luke 2:4, Luke 2:6-7, 2Sam. 5:7)

A. Bethlehem means the house of bread and Ephratah means fruitfulness. (John 6:33-35, John 15:1-2)

B. Bethlehem is first mentioned in scripture in connection with Rachel. Rachel's name means ewe lamb. Yeshua is the Lamb of God. (John 1:29, Gen. 29:9-10, Luke 24:2-7, John 4:5-6, John 4:13-14)

Rachel, like Mary, gave birth at Bethlehem. Her son Benjamin was born as she died. (Gen. 35:16-21)

Benoni: #1126. בן אֹנִי Ben-'Owniy, ben-o-nee' from #1121 and #205; son of my sorrow; Ben-Oni, the original name of Benjamin:--Ben-oni.

The sorrow of Rachel foreshadows the sorrow of Yeshua. (Isa. 53:3, Jer. 31:15-17, Jer. 40:1, Mat. 2:16-18, Luke 13:34, Luke 19:41-42, Luke 13:35)

Jacob, also called Israel, named him Benjamin which means son of my right hand.

Benjamin: #1144. בִּנְיָמִין Binyamiyn, bin-yaw-mene' from #1121 and #3225; son of (the) right hand

This speaks of His resurrection and second coming. (Heb. 12:2, Isa. 9:6-7)

Jesus, the Lamb of God was born among the sheep of God's pasture. (Luke 2:8-10, Mic. 4:6-7, Mic. 4:8-10)

C. Bethlehem is also the City of David. When God rejected Saul as king, he sent Samuel to Bethlehem where God said, "He would provide for Himself a king." (1Sam. 16:1b, Gen. 22:7-8)

David, like Rachel, is one who took care of the sheep. (1Sam. 16:11-12, 1Sam. 17:34-35, Eze. 34:8, Eze. 34:11-14, John 10:14-16)

D. Finally, Bethlehem is the setting for the book of Ruth. Boaz is a type of Messiah in this story.

First, he is of the line of Judah through Perez and is an ancestor of David. (Ruth 1:20-21, Ruth 4:18-22)

Ruth marries into Israel. (Ruth 1:14, Deu. 10:20, Ruth 1:16-17, Rom. 11:17-18, Ruth 2:5-7)

Cling: #1692. דָּבַק *dabaq*, daw-bak' a primitive root; properly, to impinge, i.e. cling or adhere; figuratively, to catch by pursuit:--abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

Boaz' words to Ruth foreshadow the words of Yeshua to those who will believe in Him. (Ruth 2:11-12, Mat. 7:22-23, Mat. 25:37-40)

Second, Boaz says God will reward her. When Yeshua comes again, He will bring His reward with Him. (Isa. 62:11, Rev. 22:12)

Third, he states that she has taken refuge under the wings of the LORD God of Israel. The word for wings is kanaph. (Ruth 3:8-9, Ps. 17:8, Is 54:5, Is. 44:6)

Wings: #3671. כנף kanaph, kaw-nawf' from #3670; an edge or extremity; specifically (of a bird or army) a wing, (of a garment or bed-clothing) a flap, (of the earth) a quarter, (of a building) a pinnacle:--+ bird, border, corner, end, feather(-ed).

The location of Ruth's meeting with Boaz is the threshing floor. (Mat. 3:12, Ruth 4:9-10)

The blessings from the people of Bethlehem (Ruth 4:11)

The first blessing is that she be like Rachael and Leah, the two "mothers" who built up the house of Israel. (2Sam. 7:25-26, Ruth 4:15-17, Isa. 49:20-22)

The second blessing takes us back to the beginning. May Ruth, as she represents Gentile believers, be blessed in Ephratah (fruitfulness) and be famous in Bethlehem the house of bread. (Mat. 28:19-20)

Discussion Questions for Bethlehem: The City of Yeshua's Birth

1. When the Jewish people bless their sons, they bless them with the words "May you be like Ephraim and Manasseh." The idea is that they be so fruitful (Ephraim) that they forget (Manasseh) the iniquities of the past. How is that fulfilled in us through Yeshua?
2. Jacob's Trouble occurred when Rachel died laboring to give birth to Benjamin. Read Jeremiah 31:8, Isaiah 54:1, and Isaiah 26:16-218 about Jacob's Trouble and the latter days. What do they all have in common?
3. Read Psalm 23 and compare it to the good shepherd in Ezekiel 34:11-14 and Yeshua's description of Himself as the good shepherd in John 10:11-16.
4. Read Revelation 2 and 3 focusing on the verses that begin "I know your works." Summarize the works that Yeshua sees each of the churches doing. How do these apply to us?
5. Read Boaz's words to Ruth on the threshing floor in Ruth 3:10. Compare Boaz's testimony about Ruth with Jeremiah's words about Israel in Jeremiah 3:1-5. Even though Israel has strayed, what is God's desire for them? Even though we stray, what is God's desire for us? (1 John 1:5 through 1 John 2:2)
6. This lesson concludes with the injunction by Yeshua to be His faithful servants. He has a task for each of His servants. Take a few minutes to write or discuss the task Yeshua has given to you. Pray for God's strength to help you carry out your task.

Student Notes for Jerusalem: The Eternal City

Jerusalem is the city God has chosen to put His name.

1 Kings 9:3 NKJV 3 And the LORD said to him: "I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built **to put My name there forever**, and My eyes and My heart will be there perpetually.

A. The first mention of Jerusalem is when Abraham meets Melchizedek after Abraham rescues Lot. (Isa. 1:26-27, Isa. 54:11-13)

#4442. מלכי צדק Malkiy-Tsedeq, mal-kee-tseh'-dek from #4428 a king:--king, royal and 6664 meaning the right or righteous; king of right; Malki-Tsedek,

#8004. שלם Shalem, shaw-lame' the same as #8003; peaceful; Shalem, an early name of Jerusalem:--Salem.

#8003 שלם shalem from #7999; complete full, just, made ready, peaceable, perfect(-ed), quiet, whole.

B. The land of Moriah. (Gen 22:2, 2Chron. 3:1, Gen 22:14, Deu. 12:11, Lev. 1:5a)

#4179. מורייה Mowriyah, mo-ree-yaw' or Moriyah {mo-ree-yaw'}; from #7200 ra-ah to see or provide and 3050 Jah a shortened form of the name of God; seen of Jah;

C. David is king over all Israel in Jerusalem. (1Chr. 21:1, Exo. 30:12, 2Sam. 24:1, 2Sam. 24:18, 2Sam. 24:24-25)

This entire episode is filled with symbolism of the final judgment.

1. First, the Antichrist elevates Himself above God, declaring that He is God. (Dan. 11:36, 2The. 2:3-4, Rev. 14:6-7)

2. The agent of judgment was an angel from the LORD. (Rev. 14:18-20)

3. David is instructed to build the altar on a threshing floor during the time of the wheat harvest. (1Chr. 21:20, Mat. 13:40-43)

4. The location of the threshing floor is where Solomon will build the temple and God will put his name. (1Chr. 22:1, 1Chr. 22:6, Zech. 12:8-9, Joel 3:12-14)

D. Yeshua's sacrifice, ascension and return are all at Jerusalem. (Heb. 13:11-12, John 18:1-2, Acts 1:10-12, Zec. 14:3-4)

E. Yeshua will reign from Jerusalem on David's throne. (Jer. 33: 15-16, Jer. 23:5-6, Eze. 43:7)

F. According to the sages, Jerusalem was the sight of the original Garden of Eden.

1. There was a single river coming out of the Garden of Eden. (Gen. 2:10-14, John 9:6-7, Isa. 12:3)

2. When Yeshua returns there will be living water flowing from the temple. (Zec. 14:8, Eze. 47:1, Eze. 47:6-9, 12, Isa. 51:3)

3. God placed Cherubim at the east entrance to the Garden of Eden to guard it. (Gen. 3:24, Ex. 36:35)

4. The name of Jerusalem is in the plural. (Rev. 21:1-2, Rev. 22:1-2, Eze. 48:35)

Discussion Questions for Jerusalem: the eternal City

1. David began to rely on his own strength and the strength of the armies of Israel, so he counted the armies. Read Judges 7:1-8 and 1 Chronicles 21:1-8. Compare David's actions and attitudes in this situation with Gideon's actions and attitudes.

2. The name of the spring in Jerusalem that feeds the pool of Siloam is Gihon. The name Gihon means to gush forth and the name Siloam means sent one. How is this a picture of the water that will flow out from beneath the temple?

3. When we first encounter Jerusalem in scripture, Melchizedek is her king. Compare Yeshua and Melchizedek. (Gen. 14, Psa. 110, Heb. 7:1-18)

4. The Mount of Olives is east of Jerusalem. Since Yeshua will return from the east to step down on the Mount of Olives, it serves as a gateway to Jerusalem. Describe how each situation applies either physically, spiritually or both to the Mount of Olives being a gateway to Jerusalem.

- a) Solomon set up idols on the Mount of Olives (1Kin. 11:5-7, 2Kin. 23:13)
- b) Josiah tore down the altars on the Mount of Olives and throughout all of Israel. (2Kin. 23)
- c) The ashes of the red heifer used to cleanse a person after touching a dead body were prepared on the Mount of Olives. (Num. 19)
- d) The Shekinah Glory left Jerusalem by way of the Mount of Olives. (Eze. 10:1-9, Eze. 11:22-24)
- e) Yeshua's triumphal entry into Jerusalem was from the Mount of Olives. (Luke 19:28-44)
- f) Judas betrayed Yeshua into the hands of the high priest on the Mount of Olives. (Luke 22:39-55)
- g) Yeshua ascended from the Mount of Olives blessing the disciples as He rose. (Acts 1:1-10)
- h) Yeshua will return by way of the Mount of Olives. (Acts 1:9-11, Zec. 14)

Appendix A: The Hebrew Alphabet

The Hebrew alphabet started out in the form of pictographs with each character representing a specific picture. Words were constructed by putting pictures together illustrating a characteristic of a word. An example is the word “father.” The Hebrew word for father is spelled “ab” in English. In Hebrew it consists of the letters aleph, א, and bet, ב, written from right to left, בא. From the Hebrew alphabet chart we see that the aleph represents an ox for strength or leadership and the bet represents a family or house. A father, therefore, is the strength and leader of his house and family.

The Hebrew letters also stand for numbers. There weren't different symbols for numbers. Many numbers have significance in scripture. We see numbers repeated over and over. For example, one is the number for God; seven is the number of completion, eight is the number of new beginnings; and forty is the number of testing or trial.

Even as the shape of the letters changed and became more abstract, the connection to the original picture language remains. Moses would have written in the pictograph or early ancient Hebrew form; David in the mid ancient Hebrew; and Yeshua would have written in the late ancient Hebrew form. The Modern Hebrew script was not established until the 15th century A.D. and was strongly influenced by the Aramaic form of the letters.

When we read the Old Testament of the Bible, we need to realize that it was originally written in ancient Hebrew and each of the letters in the words represents a picture. Many words and names carry extra, deeper meaning by examining the word picture presented by the original pictographs. Yeshua said that “not one jot or tittle” would pass away from the word of God.

Mt 5:18 "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. (NKJV)

The jot refers to the smallest Hebrew letter the yad or yood, י. A tittle is a variation in how a letter is written. Some examples of a “tittle” would be a letter that is written larger or smaller than normal, a gap in the text, a word spelled with an additional letter or a letter left out, as well as embellishments of a letter. All those variations in text are for a purpose with the ultimate purpose to further reveal the character of God.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (KJV)

Pr 25:2 It is the glory of God to conceal a matter, But the glory of kings is to search out a matter. (NKJV)

2Ti 3:16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (NKJV)

Hebrew Alphabet Chart

Ancient Hebrew		Sound	Name	Literal and symbolic meaning	Modern Script	End of Word	Numeric value
Early	Mid						
		silent	aleph	ox, bull - strength, leader, first			1
		b,bh,v	beyt (bet)	tent, house - household, into, family			2
		g	gimel	camel - pride, to lift up, animal			3
		d	dalet	door - pathway, enter			4
		h,e	hey	window, lattice - "the", to reveal			5
		w,o,u	vav	nail - "and", to secure, to add			6
		z	zayin	weapon - cut, to cut off			7
		h	het	fence, a chamber - private, to separate			8
		th	tet	to twist, a snake - to surround			9
		y,i	yad (yood)	hand, closed hand - a deed, to make, work			10
		k,kh	kaph	arm, open hand - to cover, to allow, to open			20 500
		l	lamed	cattle goad, staff - prod, toward, control, authority			30
		m	Mem	water - massive, chaos, liquid			40 600
		n	nun (noon)	fish (moving) - activity, life			50 700
		s	samech	a prop - support, turn			60
		silent	ayin	eye - to see, know, experience			70
		p,ph	pey	mouth - to speak, to open, a word			80 800
		ts	tsadik	fish hook - harvest, need, desire			90 900
		q	quph (koof)	back of the head - behind, the last, the least			100
		r	resh	head - a person, highest, the head			200
		sh	shin	teeth - consume, destroy			300
		t	tav	a sign, a cross - to covenant, to seal			400

Appendix B: List of the Meanings of Names for Naomi and Ruth: Jew and Gentile

Elimelech: #458. אֱלִימֶלֶךְ 'Eliymelek, el-ee-meh'-lek from #410 and #4428; God of (the) king; Elimelek, an Israelite:--Elimelech.

Naomi: #5281. נְעֻמִי No`omiy, no-om-ee' from #5278; pleasant;

#5278. נֶעַם no`am, no'-am from #5276; agreeableness, i.e. delight, suitableness, splendor or grace:--beauty, pleasant(-ness).

Lot: #3875. לוֹט lowt, from #3874; a veil:--covering

Mahlon: #4248. מַחְלוֹן Machlown, makh-lone' from #2470; sick, weak, afflicted, to grieve; Machlon, an Israelite:--Mahlon.

Chilion: #3630. כִּלְיוֹן Kilyown, kil-yone' a form of #3631 pining, destruction: - consumption, failing.

Judah: #3063. יְהוּדָה Yahuwdah from #3064 praised; God is praised.

Ephrathites: #673. אֶפְרַתִּי 'Ephrathiy, from #6509; fruitfulness

Bethlehem: #1035. בַּיִת לֶחֶם Beyth Lechem, bayth leh'-khem from #1004 and #3899; house of bread;

Moab: #4124. מוֹאָב Mow'ab, mo-awb from a prolonged form of the prepositional prefix m- and ab; from (her (the mother's)) father; Moab, an incestuous son of Lot

Almighty: #7706. שַׁדַּי Shadday, shad-dah'-ee from #7703; the Almighty:--Almighty.

#7703. שָׁדַד shadad, shaw-dad' a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:--dead, destroy(-er), oppress, robber, spoil(-er), X utterly, (lay) waste.

Other sources say Shaddai is from #7736:

#7736. שׁוּדַּד shuwd, shood a primitive root; properly, to swell up, i.e. figuratively (by implication of insolence) to devastate:--waste.

Boaz: Boaz comes from an unused Hebrew root the meaning of which is in doubt. Some say it means fleetness (Brown, Driver, Griggs, Gesenius Lexicon) others say it means strength. The two pillars next to the door of Solomon's Temple were named Jachin and Boaz. Jachin means Yah establishes. The Septuagint renders Boaz as a Greek word meaning "with strength" in 2 Chron. 3:17. (Source Jewish Encyclopedia) So the pillars would read "Yah establishes with strength."

Obed: #5744. עוֹבֵד `Owbed, o-bade' active participle of 5647; serving, servant, worshiper

Appendix C: These are the Generations: the Story of Our Redemption

After God created the heavens and sanctified the seventh day, He concludes with the words, “These are the generations of the heavens and of the earth when they were created.”

The Hebrew word translated as generations is toledot, תולדות, spelled from right to left with tav, vav, lamed, dalet, vav, tav beginning and ending with a vav and tav. The next time the scriptures use the phrase “these are the generations,” it is about the generations of Adam after Adam and Eve sin and are kicked out of the Garden of Eden. This time the word toledot is spelled with the second “vav” missing from the word, like so: תולדת. This is called a defective spelling. This is one of the “jots and tittles” spoken of by Yeshua in Matthew chapter 5. Yeshua tells us that these jots and tittles are important and that not one of them will pass away from the scriptures. Jots and Tittles are only found in the original Hebrew language and are not translated to your English Bible. So what is the meaning of this particular defective spelling?

In Hebrew, each letter began as a pictogram and each word is made up of a set of pictures. The word picture of the complete spelling of toledot shows that the covenant is attached on both sides of the shepherd leading the way through the doorway. With the second “vav” missing in the defective spelling, our side of the covenant is blocked off. Sin has disconnected us from the doorway to the Shepherd. We can do nothing to restore our relationship with God. We need a redeemer that only He can provide.

The meanings of the names of the ten generations of Adam tell us of God’s plan to bring a redeemer.

(# references are from the Strong's Concordance and Dictionary)

Adam: mankind:

#120 from #119; ruddy i.e. a human being (an individual or the species, mankind, etc.)

Seth: appointed to

#8352. Sheth, (shayth) from #7896; put, i.e. substituted;

#7896. shiyth, (sheeth) a primitive root; to place (in a very wide application):--apply, appoint, array, bring, consider, lay (up), let alone

Enos: feeble, frail, mortality

#582. 'enowsh, en-oshe' a mortal (and thus differing from the more dignified #120); hence, a man in general (singly or collectively):

#605. 'anash, aw-nash' a primitive root; to be frail, feeble

Cainan: a fixed dwelling place

#7018. Qeynan, kay-nawn' from the same as #7064; fixed

#7064. qen, kane contracted from #7077; a nest (as fixed), sometimes including the nestlings; figuratively, a chamber or dwelling:--nest, room.

Mahalaleel: God who is praised

#4111. Mahalal'el, mah-hal-al-ale' from #4110 and #410; praise of God

Jared: come down, descends

#3382. Yered, yeh'-red from #3381; a descent

#3381. dry yarad, yaw-rad' a primitive root; to descend

Enoch: instruct, train up

#2585. Chanowk, khan-oke' from #2596; initiated

#2596. chanak, khaw-nak' a primitive root; properly, to narrow (compare 2614); figuratively, to initiate or discipline:--dedicate, train up.

Methusalah: a man sent forth

#4968. Methuwshelach, (meth-oo-sheh'-lakh) from #4962 and #7973; man of a dart

#4962 math: from the same as #4970; properly, an adult (as of full length); by implication, a man

#37973. shelach, from #7971; a missile of attack #7971. shalach, (shaw-lakh') a primitive root; to send away, for, or out

Lamech: beaten, smitten, and tortured

#3929 from #4347. makkah, mak-kaw' or (masculine) makkeh {muk-keh'}; (plural only) from #5221; a blow; by implication, a wound; figuratively, carnage, also pestilence:--beaten, blow, plague, slaughter, smote, X sore, stripe, stroke, wound((-ed))

Noah: rest, a quiet peace

#5146 Noach, (no'-akh) the same as #5118; rest

#5118 nuwach, (noo'-akh) or nowach {no'-akh}; from #5117; quiet peace

The generations of Adam read, “Mankind is appointed to feeble, frail mortality, a fixed dwelling place. God who is praised comes down to instruct as a man sent forth to be beaten, smitten, tortured bringing comfort, a quiet peace.”

God promises a redeemer who will come and take our punishment for sin on Himself bringing us into God's rest. But each time the Bible uses the phrase “these are the generations” the spelling remains defective. The Bible uses the defective spelling a total of eleven times, ten times in Genesis and once in Numbers. Eleven is the number of defect, disorder or imperfection. We see this in the twelve sons of Jacob. When Joseph was in slavery in Egypt there were only eleven sons. In the words of Judah, “one is no more” and Jacob continued to grieve. When Judas Iscariot betrayed Yeshua, the perfect number of twelve disciples dropped to eleven. Before the Holy Spirit fell on the Feast of Weeks, the remaining eleven appointed a man to take Judas' place so they would be prepared to be witnesses to all they had seen. (Acts 1:16-22)

The defective spelling remained until the line of the redeemer was in sight and God was ready to reveal more of His redemption plan. We see the first glimmer of the redeemer in the book of Ruth which is all about a kinsman redeemer named Boaz. As the book of Ruth

closes, the Bible uses the phrase “these are the generations” once again in relation to the generations of Peretz.

The original Hebrew manuscripts now spell Toledot with the full spelling, the second Vav is restored. The meanings of the names of the generations of Perez to David, speak of Yeshua as the firstborn of the resurrection, continue with the promise of our resurrection and eternity with God and Yeshua.

Peretz: The one who breaks out

#6556 from #6555; a break (literally or figuratively):--breach, breaking forth

Hezron: a walled courtyard

#2696. from #2691; court-yard;

#2691. a yard (as enclosed by a fence); also a hamlet (as similarly surrounded with walls)

Ram: high, exalted

#7410 active participle of #7311; high, from #7311 a primitive root; to be high actively, to rise or raise bring up, exalt

Aminidab: a people impelled, a people who volunteer freely

#5992. from #5971 and #5068; people of liberality:

#5068: to impel; hence, to volunteer (as a soldier), to present spontaneously:--offer freely

Nahshon: the one who whispers, prognosticate, predict from the signs

#5177. enchant, whisper from #5172

#5172: to prognosticate: predict from the signs (Dictionary.com definition for prognosticate)

Salmon: invested with garments

#8012 from #8008; investiture

#8008: a dress, clothes, garment, raiment

Boaz: with strength (According to Jewish Encyclopedia)

Obed: servant, worshiper

#5744 active participle of #5647; serving

#5647: to work, bondsmen, servant, worshiper

Jesse: exist, to be

#3448 from the same as #3426

#3426: exist; entity; used adverbially or as a copula for the substantive verb, there is or are, or any other form of the verb to be

David: beloved

#1732. from the same as #1730; loving

#1730: to love; by implication, a love- token, lover, friend; (well-) beloved

The generations of Peretz read, “One who breaks out of the walled courtyard, high and exalted, (with) a people impelled, a people who offer themselves freely (to) the one who whispers, predicted from the signs. (They are) invested with garments of strength, servants and worshippers, existing to be beloved.”

Yeshua breaks out of the grave into new life. When He comes again, we will go with Him experiencing our own resurrection and our transformation. And we will forever be with the LORD.

Micah 2:12-13 NKJV 12 "I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people. 13 The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head."

This information is from the lesson “The Kingdom of Heaven Suffers Violence?” in Shadows of Messiah Vol. 1. It also appears in this form as a blog on our blogsite at www.moedtorah.blogspot.com.

Appendix D: THE THIRTEEN ATTRIBUTES OF GOD Ex 34:6,7

1	יהוה	YHVH	The LORD	His Covenant Keeping Unchanging Nature
2	יהוה	YHVH	The LORD	Emphasizes His Unchanging Character and His Mercy
3	אל	EL	GOD	The Creator/King Underscoring His Capacity For Mercy
4	רחום	RACHUM	Compassionate	As For a Child in the Womb
5	חנון	CHANAN	Gracious	Showers Grace and Favor to the Undeserving
6	ארך אפים	EREK APAYIM	Slow to Anger	Patiently Waits For You To Repent
7	רב חסד	RAV CHESED	Abounding in Lovinkindness	To Both the Righteous and the Unrighteous
8	אמת	EMET	Truth	He's Fair and Equitable in His Justice
9	נצר חסד לאלפים	NOTZEIR CHESED L'ALAFIM	Keeps Lovinkindness for Thousands	His Generational Covenant Devotion is Boundless
10	נשא עון	NOSEI AVON	Forgives Iniquity	Intentional Sins
11	נשא פשע	NOSEI PESHA	Forgives Transgression	Rebellious Sins
12	נשא חטאה	NOSEI CHATAAH	Forgives Sin	Inadvertant Sins
13	נקה	NAKEH	Who Cleanses	He Cleanses Sin

Glossary

Brit Chadashah: New covenant, renewed covenant, the New Testament

Gemara: Written commentary on the Oral Law. Part of the Talmud

Ketuvim: The part of the Tanakh consisting of the writings. In our Protestant Bibles, these are the books of Joshua through The Song of Solomon.

Meshiach: Messiah, anointed one, Christ

Miqra: Convocation, assembly, dress rehearsal

Mincha: gift, offering, present, voluntary offering

Mishna: the written collection of the Oral Law. Part of the Talmud

Moed: appointed time or place, appointment, festival. Plural: Moedim

Navi'im: The books of the Prophets

Olah: to ascend or go up, a burnt offering

Owth: sign, signal, as an appearing

Talmud: A record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history. It consists of two parts, the Mishnah and the Gemara.

Tanakh: An acronym for the Hebrew Scriptures. The T stands for the Torah which consists of the Books of Moses, the N stands for Navi'im which are the books of the prophets, and the K stands for the Ketuvim which are the writings.

Tallit: cloak, prayer shawl

Targum: Aramaic translation and interpretation of the Tanakh.

Torah: a precept or statute, especially the Decalogue or Pentateuch, teaching, law.

Year of Jubilee: Observed every 50th year. All the land in Israel was returned to its original tribe and family. All Israelite slaves were set free.

Yehoshua: Joshua. God (Yah) will save.

Yeshua: Given Hebrew name of Jesus. It means he will save.

Additional recommended resources

This is not intended to be an exhaustive list but it is some of the primary research resources that we have used and it will give you a good place to start.

Online resources:

www.biblestudytools.com

Multiple Bible versions, commentaries and other on-line reference tools.

www.eshaddainministries.us

Weekly Torah teachings and other teaching sessions available free on-line.

www.jewishencyclopedia.com

CD and DVD's by Pastor Mark Biltz

The Feasts of the LORD

Song of Solomon

Spots, Wrinkles and Blemishes

Hebrew Roots, Volumes 1 and 2

Computer software

Power Bible

Available at www.powerbible.com

E-Sword

www.e-sword.net

Printed books or ebooks

E. W. Bullinger:

Numbers in Scripture

The Witness of the Stars

Figures of Speech Used in the Bible

Alfred Edersheim:

The Temple – Its Ministry and Services

The Bible History: Old Testament

Sketches of Jewish Social life in the Time of Christ

The Life and Times of Jesus the Messiah

Daniel Gruber

The Separation of Church and Faith, Volume 1—Copernicus and the Jews

Dr. Frank Seekins:

Hebrew Word Pictures

The Gospel in Ancient Hebrew

The Ten Commandments

Strong's Exhaustive Concordance and Dictionary