

Moed Ministries

Shadows of the Messiah In the Torah

**Volume 2
Revised edition**

**Student notes
And other handouts**

Student Notes for the Sabbath

A. The Sabbath is one of the Feasts of the LORD; it is one of God's appointed times.

Lev. 23:1-3 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. (KJV)

Feast: #4150. מועד mow`ed, mo-ade' properly, an appointment, i.e. a fixed time or season.

Holy: #6944. קדש ko'-desh a sacred place or thing; rarely abstract, sanctity:--consecrated (thing), dedicated (thing), hallowed

Convocation: #4744. מקרא miqra', mik-raw' from 7121; something called out, i.e. a public meeting also a rehearsal:--assembly.

These feasts are days that God establishes as His days. These are His appointed times that we are to set apart to assemble together and rehearse what He has done and what He will do! What are we rehearsing that God wants us to remember each and every week?
(Deu. 5:15)

B. We are to remember and rehearse that God completed creation in six days and on the seventh day, He rested. (Gen. 2:1-3, Isa. 46:10, 1Pet. 1:20, Rev. 13:8)

Bless: #1288. בָּרַךְ barak, baw-rak' a primitive root; to kneel; by implication to bless God (as an act of adoration), bless, congratulate, kneel (down), praise, salute.

The Sabbath is an appointed time to remember and rehearse that God has purposed our redemption from the very beginning. He alone is king and creator of the universe and has created everything that has been created through His son Yeshua, including redemption!

C. There in the wilderness, God provides manna for them but in such a way as to test if they will follow His Torah. (Ex. 16:4-5, Ex. 16:28-30, Heb. 4:10)

Place: #4725. מקום maqowm, maw-kome' from 6965; properly, a standing, i.e. a spot; but used widely of a locality

When we rest on the Sabbath, we actively follow God's Torah, His instruction. (Mat. 11:28-30, Lu. 11:46, Jer. 6:16, Heb. 3:18-19, Heb. 4:1-2)

Labor: #2872. κοπιαω kopiao, kop-ee-ah'-o from a derivative of 2873; to feel fatigue

So, entering into God's Sabbath, His rest, is to receive the promise of salvation. (Heb. 4:3, Heb. 4:11-13)

When we obey God, we are proclaiming our faith in Him.

D. It is only after we have entered into God's rest that we can start back to work. (Ex. 35:1-2, Ex. 35:5, Eph. 2:8-10, Eph. 2:20-22)

The offerings of our hearts go towards building the holy temple of our lives as a dwelling place for the Holy Spirit.

E. How did Yeshua observe the Sabbath? (Mat. 12:1-8, 1Sam. 21:6, Mat. 12:12, Hos. 6:6, Hos. 6:4, Amos 5:22-24)

Isaiah says that the practice of justice and righteousness is the proper way to observe the Sabbath. (Isa. 56:1-2, Mark 2:27-28, Isa. 56:4-7)

How is the Son of Man Lord of the Sabbath? He is the higher authority who shows us the true way to observe the Sabbath living out God's words spoken through the prophet Isaiah. (Isa. 58:13-14)

F. The Sabbath is a sign. (Ex. 31:16-17)

Sign: #226. אֹתוֹ 'owth, (in the sense of appearing); a signal

Hebrew word picture:

Sign: Owth: אֹתוֹ

Aleph: א: ox, strength, leader, abbreviation for God's title Elohim

Vav: ו: nail, connects

Tav: ת: Sign, cross, to covenant, to seal

Sign: Leader nailed to the cross. God is firmly fixed or connected to the covenant.

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h in rest because God rested. In the plain meaning of the text we also are refreshed by our observance of the Sabbath. But there is a deeper meaning as well. (Gen. 2:7)

Refresh: #5314. נָפַשׁ naphash, naw-fash' a primitive root; to breathe

Soul: #5315. נֶפֶשׁ nephesh, neh'-fesh from 5314; properly, a breathing creature

When we enter into the rest of the Sabbath, it is as if God breathes into our nostrils once again and we become a living soul.

On another level, we observe the Sabbath to remember that Yeshua is our redeemer.

Finally, we see that the Sabbath is a sign of Yeshua's second return. (Ps. 90:4, 2Pet. 3:8, Rev. 20:6, Jer. 23:5)

Discussion Questions for the Sabbath

1. We observe the Sabbath to remember that God created everything He created in six days. Read Psalm 95. How can we put God on the throne in our lives? How is this a rehearsal of the millennial reign of Messiah?
2. The Sabbath is also a promise of provision. Read Exodus 16:4-5, 22-30. How does Yeshua reiterate that promise of provision in Matthew 6:25-34?
3. God views the Sabbath as a delight. Isaiah 58:13-14 tells us that if we delight in the Sabbath, then we delight ourselves in the LORD. Delight is more than an emotion or feeling. Read Psalm 37:3-7. How can we delight in the Sabbath, and thus, in the LORD?
4. Yeshua's statement that the Sabbath was made for man in Mark 2:27-28 can be read that the Sabbath is our gift from God. In contrast, many people ask if we have to observe the Sabbath. Discuss the differences in these viewpoints.
5. Yeshua said that He was greater than the temple in Matthew 12:6. What does this mean about our observance of the Sabbath?
6. We are commanded to rest and be refreshed on the Sabbath. How is this rest and refreshment a rehearsal of our resurrection? Read Revelation 21:1-5 and Revelation 22:1-5. How is this rest and refreshment a rehearsal of the new heavens and earth?

Student Notes for the Tabernacle and Creation

A. Moses' completion of the Tabernacle parallels God's finished work of creation.

Day	Creation	Tabernacle
1	God separated the light from the darkness. (Gen.1:4)	Moses separated the area of the Tabernacle from the common area. (Ex. 40:18-19)
2	God set apart the heavens from the earth. (Gen 1:8)	Moses set apart the ark of the Testimony. (Ex. 40:20-21)
3	God brought forth plants from the earth. (Gen 1:11)	Moses set the bread on the table before the LORD. (Ex. 40:22-23)
4	God placed the lights in the heavens, naming the sun, moon and stars. (Gen 1:14-18)	Moses placed the lampstand in the Tabernacle. (Ex. 40:26-28)
5	God created the creatures in the sea and birds of the air. (Gen. 1:20)	Moses set up the altar and burned incense on it with the fragrance going up to heaven. (Ex. 40:26-27)
6	God created the animals on the land. He formed Adam and breathed life into his nostrils. (Gen 1:24-26, Gen. 2:7) The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. (Gen 2:8)	Moses offered burnt offerings on the altar and set up the laver for washing. He washed Aaron and his sons' feet. (Ex. 40:29-32) Moses set up the courtyard. (Ex. 40:33)
7	God ended His work. (Gen. 2:2)	So Moses finished the work. (Ex. 40:33)

1. The inspection (Gen. 1:31-2:3, Ex. 39:42-43, Ex. 40:33, Ex. 2:2)

2. Beginning and ending. (Ex. 35:1-2, Lev. 8:1-3, Lev. 8:33-34, 36, Lev. 9:1-2, Lev. 9:23-24)

B. Like Eden, the Tabernacle was the place where God dwelt. (Gen. 3:8, Ex. 25:8,

Gen. 2:8. Ex. 25:9, Heb. 8:5)

C. Man served in both the garden and the Tabernacle. (Gen. 2:15, Ex. 30:30, Ex. 28:1)

God's dwelling place was to remain set apart. (Ex. 28:29-30, Lev. 16:16)

D. The dates of constructing the Tabernacle and of the creation (Ex. 12:1-2, Ex. 40:1-2, 33, 34)

Biblical Calendar

Hebrew Name	Civil sequence #	Redemption sequence #	Gregorian equivalent
Tishrei	1	7	Sept-Oct
Chesvan	2	8	Oct-Nov
Kislev	3	9	Nov-Dec
Tevet	4	10	Dec-Jan
Shevat	5	11	Jan-Feb
Adar (I and II)	6	12	Feb-Mar
Nisan	7	1	Mar-April
Iyyar	8	2	April-May
Sivan	9	3	May-June
Tammuz	10	4	June-July
Av	11	5	July-Aug
Elul	12	6	Aug-Sept

Tishrei 1:

Nisan 1:

Tishrei 1:

Seven: #7651 **שבע** sheba`, sheh'-bah or (masculine) shibrah {shib-aw'}; from 7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number

Savah: #7646 **שבע** saba`, saw-bah' or sabeay {saw-bay'-ah}; a primitive root; to sate, i.e. fill to satisfaction (literally or figuratively):--have enough, fill (full, self, with), be (to the) full (of), have plenty of, be satiate, satisfy (with), suffice, be weary of.

The beginning and the end (Deu. 16:13-14, Deu. 31:10, Lev. 25:9-10, Eze. 40:1, Eze. 43:1-5, Rev. 21:1-3)

E. The presence of God: (Eze. 10:18-19, John 1:14, Acts 1:8)

Together, we are the temple of God. (1 Cor. 3:9-17)

Was it done "as the LORD had commanded?" (Mat. 25:21, Rev. 20:11-12, Rev. 22:3)

Discussion Questions for the Tabernacle and Creation

1. The Tabernacle is the dwelling place of God. Paul describes us as God's temple. Hebrews 3:6 says that we are the house He is building. Finally, Revelation 21:1-3 says that the New Jerusalem is the bride of Messiah. How are all these saying the same thing?
2. In our role as priests, the writer of Hebrews assures us that we have full access to the Holy of Holies (Hebrews 10:19-22). Read Leviticus 16 and Exodus 28:29-30. Using Aaron's role as a pattern, what is our purpose as we go into the Holy of Holies in prayer?
3. The number seven comes from a Hebrew word to fill or satisfy giving the number seven the symbolic meaning of spiritual completion. What are some other sevens in scripture? How do these represent satisfaction, fullness or spiritual completion?
4. God struck down Aaron's sons Nadab and Abihu when they brought strange fire before the LORD thus defiling the Tabernacle (Leviticus 10:1-3). Hebrews 11:26-30 warns us not to trample on the blood of Yeshua. How, then, should we treat our physical and spiritual bodies?
5. Those who brought offerings to build the Tabernacle were to do so with a willing heart. Paul calls us God's fellow workers on the Temple (1 Cor. 3:9-17). How are we to regard our work on the temple?
6. Paul calls us a new creation (2 Cor. 5:17). How do we as new creations go through each of the steps of creation and setting up the Tabernacle? Try to support your answers with scripture.

Student Notes: Eternity: In heaven or on Earth?

Everyone knows that after we die, we will go to heaven and be with Yeshua. We will spend eternity there in the presence of Yeshua and God. Or will we? What do the scriptures say? (John 14:3, 1The. 4:17)

A. In the beginning God gave dominion of the earth to Adam. (Gen. 1:27-28, Gen. 2:15-17)

1. Because of Adam's sin, Satan was given dominion until the time of the end. During the temptation of Yeshua, Satan tempted Him with the power to rule over all the earth. (Mat. 4:8-10, John 14:30, Rev. 12:9, Eph. 2:1-2)

B. Who can reclaim the deed to the earth? (Ps. 2:6-8, Rom. 1:1-4)

1. He is the seed of David, the Seed of Eve. (Gen. 3:15, 1 Chr. 17:11-14, Ps. 89:28-36, Isa. 53:4-5, Luke 1:30-33)

2. He is the Seed of God. (Mat. 1:20-21, Ac. 2:32-33)

Student Notes: Eternity: In Heaven or on Earth?

C. Yeshua reclaimed the deed to the earth. (John 16:33, Rev. 1:18, Heb. 2:7-8, 2Cor. 15:24-28)

#7287. רָדָה radah, raw-daw' a primitive root; to tread down, i.e. subjugate; specifically, to crumble off:--(come to, make to) have dominion.

D. Yeshua will rule from David's throne. Where will He rule? (Ps. 48:2, Isa. 24:23, Mic. 4:7, Zep. 3:15, John 1:49, John 12:13)

E. What is the extent of His kingdom? (Zec. 14:9, 17, Rev 11:15, Ps. 47:2-8)

F. How long will His reign last? (Rev. 20:4, 2Sam. 7:16-17, Dan. 2:44, Dan. 7:14, Rev. 20:14-15)

Student Notes: Eternity: In Heaven or on Earth?

G. Our treasure is **stored** in heaven. (Mat. 19:20-21, Mat. 6:19-21, Lu. 23:43, 2Cor. 5:6-8)

When Messiah comes, He brings His reward with Him. (Rev. 19:14-16, Isa. 40:10, Isa. 62:11, Rev. 22:12)

H. After the millennium, Yeshua will rule over the new earth and God will dwell with man. (Ps. 15:1-2, Rev. 3:12, Heb. 9:24, Isa. 65:17-25, Rev. 21:1-4)

Who are the inhabitants of the New Jerusalem? (Rev. 19:6-8, Rev. 21:9-11, Isa. 66:22-23, 2Pet. 3:13)

Conclusion: Where will we spend eternity? We will spend eternity in the New Jerusalem on the New Earth serving God and Yeshua who will reign in righteousness for ever and ever.

Rev. 22:3b, 5b The throne of God and of the Lamb will be in the city, and his servants will serve him... 5b And they will reign for ever and ever. (NIV)

Discussion Questions for Eternity: In Heaven or on Earth?

1. In Hebrews 2:7-8, we read that we don't see all things subject to Yeshua yet. Read 2 Peter 3:1-9. Discuss the reasons for God's delay in sending Yeshua to put all things under His feet.

2. Read Yeshua's messages to the churches in Revelation 2 and 3 focusing on His words to the one who overcomes. How is each promise to the one who overcomes referring to dwelling in the New Jerusalem?

3. In part H, we looked at numerous scriptures describing life after God creates the new heavens and the new earth. Are we going to be sitting around on the clouds of heaven playing harps? Discuss life on the new earth.

4. Read Matthew 6:19-21 and Matthew 19:16-30. How do we store up treasure in heaven? What is that treasure?

5. Yeshua's title is the King of Israel. The name Israel means "Prince with God." Jacob received this name the night before he crossed into the Promised Land. Read the account of Jacob receiving his new name in Genesis 32:24-31. Why did Jacob receive that name? How must each of us face the same test before we can enter into the Promised Land?

6. Yeshua already has the authority over all the earth, but he has not yet exercised that authority. Read Revelation 5. Only Yeshua is found worthy to open the scroll. Discuss how this applies to and speaks to the authority of Yeshua.

Student Notes for David's Early Life and Yeshua's First Coming

God's covenant with David promises that his seed will sit upon his throne. The reign of the Son of David will be established forever.

1Ch 17:11-14 "And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. 12 "He shall build Me a house, and I will establish his throne forever. 13 "I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. 14 "And I will establish him in My house and in My kingdom forever; and his throne shall be established forever." (NKJV)

The life of David himself shows many parallels with Yeshua. The early part of David's life from his first anointing by Samuel through his exile to the Philistines foreshadows Yeshua's first coming. David's return from exile and triumph over his enemies foreshadows Yeshua's second coming. This study will focus on the first part of David's life and the next study will focus on David's triumph.

A. Both David and Yeshua were from Bethlehem. (1 Sam. 16:4-5, 1 Sam. 17:12, 1 Sam. 16:1)

Bethlehem: #1035 House of Bread

Ephratha: fruitful. from Ephrath #672. 'Ephraath, ef-rawth' or Ephrathah {ef-raw'-thaw}; from 6509; fruitfulness.

B. David and Yeshua both received a special anointing of the Holy Spirit (1Sam. 16:13, Lu. 3:21-22)

C. Both David and Yeshua were shepherds (1Sam. 17:34-35, John 10:11-15, John 17:12. 1Pet. 5:8, Ps. 41:7, John 13:26-27)

D. Both David and Yeshua provoked the jealousy of those in authority. (1Sam. 18:6-9, Mat. 12:23-24, John 11:45-48)

E. Not all of those in authority hated David and Yeshua. (1Sam. 19:2-4, John 7:45-51)

F. Neither David nor Yeshua countenanced harming those in authority. (1Sam. 24:2-6)

Yeshua didn't allow His disciples to harm those in authority. (John 18:10)

#3124. Malchos, mal'-khos of Hebrew origin (4429); Malchus, an Israelite:--Malchus.

#4429. מֶלֶךְ Melek, meh'-lek the same as 4428; king; Melek, the name of two Israelites.

G. David and Yeshua both flee to the Gentiles. (1Sam. 27:7-8, Rom. 10:21, Rom. 11:11-12, Rom. 11:28-29, 1Sam. 27:2)

David and Yeshua both had faithful followers from among the Jews. (Acts 6:7, Acts 21:20)

H. Symbolically, David experienced a death of separation from his people (2Sam. 22:5-7, Ps. 22:1)

Yeshua experienced physical death—separation from both the people He was destined to rule and from God His Father. (Mat. 27:46)

Both were preserved. (Ps. 16:10)

I. David and Yeshua still have a heart for Israel. (2Sam. 1:17, 2Sam. 3:31, 2Sam. 9:3, Mat. 23:37-38, Lu. 23:34a)

J. Both received an anointing as king of Judah. (2Sam 2:4, Lu. 23:3, Lu. 23:38, Acts 2:29-33)

Their kingdoms were yet to come. (2Sam. 2:11, Acts 1:6-7, Isa. 49:22)

Discussion Questions for David's Early Life and Yeshua's First Coming

1. Yeshua entrusts Peter with the job of taking care of His sheep in His absence (John 21:15-17). Peter in turn passes that trust on. Read 1 Peter 5:1-10. What characteristics should the shepherd of God's people have? What is our defense against Satan, the roaring lion that seeks to destroy us?
2. The war between Judah and Israel is a pattern of the differences between believers, both Jew and Gentile, and non-believers. Read 1 Samuel 3:22-39 and Romans 12:17-18. Based on this pattern, how should we conduct ourselves with non-believers especially the Jewish people?
3. David reigned in Hebron before He was accepted as King over all Israel. His time in Hebron corresponds to the time from Yeshua's resurrection to the time He will be crowned king of all the earth. Hebron is also the location of the tomb of the patriarchs, Abraham, Isaac and Jacob. Hebron means "seat of association." David associated himself with the patriarchs when he chose Hebron as his capitol. How do we associate with the patriarchs as we wait for Yeshua's return?
4. We have the impression that all the Jews rejected Yeshua as their Messiah. Read Acts 2:40-47, Acts 4:32, Acts 5:12-16, Acts 6:1-7, Acts 8:5 and Acts 21:20. The word translated as "myriad" in Acts 21:20 means ten thousands, so to have myriads, plural, means tens of thousands! Discuss the spread of the gospel among the Jewish people in the first thirty years after Yeshua's resurrection.
5. Moses laid hands on Joshua to transfer his authority to Joshua (Num. 27:18-23). Read Matthew 21:23-27. How can we view Yeshua's baptism by John and the Holy Spirit as a transfer of authority or an ordination? What does this passage show us about the chief priests and the elders?

Student Notes: David's Reign and Yeshua's Second Coming

Introduction: David was the king who first conquered and reigned from Jerusalem foreshadowing the eternal reign of Yeshua from Jerusalem. But David's reign began in Hebron not in Jerusalem. This period of time beginning with David's reign in Hebron and leading up to his reign in Jerusalem foreshadows the time from Yeshua's death and resurrection to His ultimate triumphant entry into Jerusalem as the conquering king.

David reigns over Judah. (2 Sam. 2:4a)

A. The Road to Jerusalem (Lu. 10:1-2, Lu. 12:1, Lu. 13:22, Lu. 13:32-33, Lu. 14:25, Lu. 17:11, Lu. 18:31-33, Lu. 19:1-3, Lu. 19:11, Mat. 21:1-5, Zec. 9:9, Lu. 19:37-38, Acts 1:6-8)

B. Both David and Yeshua were initially accepted as king by only part of Israel. (2Sam. 2:7-9, 2Sam. 5:2, John 5:36-37, John 10:24-25, John 19:12-15)

Yeshua is still today the king over some of the Jews. The first believers were Jews as are many believers today. (Acts 2:41, Acts 6:7)

C. While David reigned in Hebron, there was conflict between his followers and the followers of Ishbosheth. (1Sam. 26:9-11a, 2Sam. 4:9-12, Rom. 11:27-29)

God's judgment on Assyria and Babylon (Isa. 10:5-7, 12, Jer. 25:11-13)

Blessings and curses (Gen. 12:2-3, Gen. 27:29, Num. 24:9)

D. David and Yeshua are anointed as king over all Israel. (2Sam. 5:3, 1Sam. 28:24-25, Gen. 19:3, 2Sam. 2:10, Gen. 45:6, 1Sam. 28:19, 1Sam. 31:7)

E. Conquering Jerusalem (2Sam. 5:6-7)

So when he had feasted them, and treated them kindly, he sent them out to bring all the people to him. (Josephus, The Antiquities of the Jews, Book 7, Chapter 2:54)

Gathering the people (Jer. 29:14, Eze. 37:21-22, 24-25))

F. The nations come against both David and Yeshua in Jerusalem. (2Sam. 5:17-19, 1Chr. 14:15)

“... but let him know that all Syria and Phoenicia, with many other nations also, came to their assistance, and had a share in this war; -- which thing was the only cause why, when they had been so often conquered, and had lost so many ten thousands of their men, they still came upon the Hebrews with greater armies. (Josephus, The Antiquities of the Jews, Book 7, Chapter 3; 74-75)

Prophecy against the nations that come against Jerusalem (Eze. 39:3-6, Zec. 14:2-4, Ps. 45:6-7)

G. David and Yeshua rejoice in their triumphs. (1Chr. 15:25-28, 2Sam. 6:14)

Prophet, Priest and king! (Isa. 51:11, Isa. 52:7-9)

Discussion Questions for David's Reign and Yeshua's Second Coming

1. We read that Yeshua rode the donkey into Jerusalem from the Mt. of Olives. What are some other events that have happened or will happen on the Mt. of Olives?
2. While in Jericho, Yeshua related a parable to His disciples because they thought the kingdom of God would come immediately. Read the parable in Luke 19:11-17. How does the parable address the issue of the kingdom of God?
3. In the above parable, the man is already a nobleman yet he goes to receive a kingdom and then returns to the first kingdom. What do you think the two kingdoms are?
4. Israel first chose Saul's son Ishbosheth over David as king of Israel. The name Ishbosheth means "man of shame." In 1 Chronicles 8:33 in the listing of the sons of Saul, Ishbosheth is recorded as Ish-Baal which means "man of Baal." Baal is a Canaanite god. Jeremiah 11:3 equates the word "bosheth" or shame to Baal in a Hebrew word play. In what way is Ishbosheth a "man of shame?" Yeshua said that in the days leading up to His return that, if it were possible, false messiahs would fool even the elect (Matt 24:24). How is Ishbosheth like a false Messiah?
5. Read Psalm 83. Which nations will conspire against Israel? How does this compare with the nations Josephus said came against Israel when David became king over all Israel? What does the Psalmist ask God to do to their enemies? How does that compare with what God says He will do as recorded by Ezekiel and Zechariah?
6. Read 1 Kings 1:32-40, the account of the coronation of Solomon, the son of David. Reread Matthew 21:1-5 and Luke 19:37-38 about Yeshua's triumphal entry. Compare these two accounts. How is Yeshua asserting that He is the Son of David?

Student Notes: Sealed For the Day of Redemption

Eph 4:30 *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* (NKJV)

What is Paul talking about when he says we are sealed for the day of redemption? What is the seal? In Jewish tradition:

A. The Book of Life: (Php. 4:3, Mal. 3:16, Rev. 3:5, John 17:6-9, 12, Rev. 21:27)

Those who are written in the Book of Life belong to:

He is able to:

B. What is the opposite of being written in the Book of Life? (Rev. 13:8, Rev 17:8, Rev. 20:12, 15, Ps. 69:27-28)

Those who are not written in the book of life belong to:

C. What is the seal Paul speaks of in Ephesians, "...by whom you were sealed for the day of redemption?"

The priesthood: (Ex. 28:36-38)

Seal: Strong's Dictionary #2368 חותם chowtham, kho-thawm' or chotham {kho-thawm'}; from 2856; a signature-ring:--seal, signet.

Student Notes: Sealed For the Day of Redemption

The people: (2Cor. 6:17, Deu. 6:6, 8)

D. Satan is always trying to imitate God. Notice the placement of the mark of the beast. (Rev. 13:15-16, Ex. 15:6, Rev. 13:17-18, Rev. 15:2, Rev. 19:20)

The number 3 means:

The beast will set himself up as God. (2Thes. 2:4, Ex. 15:11, Rev. 13:4, Rev. 15:3-4)

E. The observance of the Feast of Unleavened Bread was like a sign on the hand or forehead. (Ex. 13:6-9, Ex. 19:6, 1Pet. 2:5, 9)

Yeshua was not left _____ (Ps. 16:8-10, Acts 2:24-27, 1Cor. 15:42-44, 54-55)

F. The tassels worn on the garments are connected to the plate of the high priest.
(Nu. 15:38-39)

Plate: #6731. צִיָּץ tsiyts, tseets or tsits {tseets}; from 6692; properly, glistening, i.e. a burnished plate; also a flower (as bright-colored); a wing (as gleaming in the air):--blossom, flower, plate, wing.

Tassels: #6734. צִיצִית tsiytsith, tsee-tseeth' feminine of 6731; a floral or wing-like projection, i.e. a forelock of hair, a tassel:--fringe, lock.

G. God's name on our foreheads sets us aside for him. (Eze. 9:3-6, Acts 2:38-39)

Mark: tav תו meaning mark or the letter tav.

In Ezekiel's day the shape was like a slanted cross, ✕.

Hebrew word Picture: Hebrew is read right to left.

Mark: תו

Tav: A sign, a cross, to covenant, to seal

Vav: Nail, "and," to secure, to add

Mark: The covenant secured.

The Holy Spirit is the finger of God. (Eph. 1:13-14. Ex. 31:18, Lu. 11:20, Mat. 12:28, 2 Cor. 3:3)

Eph 4:30 *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* (NKJV)

Discussion questions for Sealed for the Day of Redemption

1. Read Exodus 32:30-33. In this passage, Moses is interceding with God on behalf of the children of Israel after they built and worshipped the golden calf. Discuss Moses' offer to be blotted out of God's book in the context of intercession.

2. Read Romans 9:1-5. How is Paul's desire similar to Moses' offer in Exodus 32:30-33? How is what Moses and Paul offered to do like what Yeshua did on the cross?

3. God's deliverance of the children of Israel out of Egypt is a picture of our deliverance from sin. Reread Exodus 13:6-9. The observance of the Feast of Unleavened Bread is to be like the sign on the hand and forehead to remind them to speak God's Torah. How does that apply to us as the recipients of deliverance from sin?

4. Continuing with Exodus 13:6-9, not only was Torah to be on the lips of the children of Israel, the Holy Spirit would write it on their hearts (Jer. 31:31-32). Yeshua refers to the New Covenant when He is observing His last Passover Seder. Since we are under the New Covenant, how do these instructions apply to us?

5. Read Leviticus 28:40-43 about a priest's garments. How do we put on the garments of the priesthood?

Student Notes: The Commandment to Read the Torah Before the Assembly

This commandment is a rehearsal of the time Jesus Himself will read Torah to the nations. (Deu. 31:10-13)

The timing of the events surrounding the reading of the Torah is the month of Tishrei.

Tishrei 1	Tishrei 10	Tishrei 15
Feast of Trumpets	Day of Atonement	Feast of Tabernacles Begins
Official Calendar New Year 100 Trumpets blasts are sounded to signal the beginning of the fall feasts.	Shofar is blown to announce the start of the Year of Jubilee	Reading of the Torah at the end of the year of release

A. “At the end of every seven years, at the appointed time in the year of release...” (Deu. 15:1-3, 12-15)

1. Rest for _____
2. Debts are _____
3. Slaves are _____

The Year of Jubilee (Lev. 25:47-48, 54-55, Lev. 25:8-10, Lev. 25:39-40)

Isaiah’s good tidings are a proclamation of the Year of Jubilee. (Isa. 61:1-3, Isa. 42:5-7, Lu. 4:18)

Student Notes: The commandment to Read the Torah Before the Assembly

B. "... at the appointed time ... at the Feast of Tabernacles..." (Deu. 16:16, Deu. 16:13-15)

End time judgment (Joel 3:12-13, Mat. 13:38-43, Joel 3:1-3, 6-7)

Hebrew word picture: Hebrew is read right to left.

Jehoshaphat: יהושפט The LORD's judgment

Yood-hey-vav: יהו Abbreviated form of the name of God, יהוה

Sheen: ש teeth- destroy or consume

Pey: פ mouth- to speak, to open, a word

Tet: ט snake, to twist, to surround

Jehoshaphat: The LORD destroys the mouth of the serpent.

C. "... when all Israel comes to appear before the LORD your God in the place which He chooses... Gather the people together, men and women and little ones, and the stranger who is within your gates..."

Gather: #6950. קהל qahal, 'kaw-hal' a primitive root; to convoke:--assemble (selves) (together), gather (selves) (together)

Assembly: #6951. קהל qahal, kaw-hawl' from 6950; assemblage (usually concretely):--assembly, company, congregation, multitude.

The assembly הקהל or “hakhel”

Hebrew word picture: Hebrew is read right to left.

Hakhel: הקהל : The Assembly

Hey: ה window, lattice, “the,” to reveal, behold

Quph: ק back of the head, behind, the last, the least, to follow

Hey: ה window, lattice, “the,” to reveal, behold

Lamed: ל cattle goad, staff – prod, toward, control, authority

The Assembly: Behold, follow the revealed authority.

The Great Assembly (Heb. 10:25, Ps. 22:1, Ps. 22:14-18, Ps. 22:21, Ps. 22:22-28, Zech. 14:16, 2 Chr. 6:6, Zec. 2:12)

D. “... you shall read this law before all Israel in their hearing. Gather the people...”

1. David (1Chr. 15:3)

2. Solomon (2Chr. 5:2-3)

3. Hezekiah (2Chr. 29:4, 2Chr. 30:1)

4. Josiah (2Chr. 34:29-31)

5. Messiah (Deu. 33:2-5, John. 8:2, Ps. 40:7-10)

Jeshurun: Strong's #3484. **יְשׁוּרֻן** Yeshuruwn, yesh-oo-roon' from 3474; upright; a name for Israel, the upright or righteous one.

E. "... that they may hear and that they may learn to fear the LORD your God ... and that their children, who have not known it, may hear and learn to fear the LORD your God..."

When Yeshua reads the Torah (Ps. 33:8-9, Ps. 25:4-5)

Salvation: #3468. **יְשׁוּעַ** yesha`, yeh'-shah or yeshai {yay'-shah}; from 3467; liberty, deliverance, prosperity:--safety, salvation, saving.

Jesus: Yeshua: #3442. **יְשׁוּעָה** Yeshuwa`, yay-shoo'-ah for 3091; he will save
Strong's #3091. **יְהוֹשׁוּעַ** Yahowshuwa`, yeh-ho-shoo'-ah; from 3068 and 3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader:--Jehoshua, Jehoshuah, Joshua.

F. "...as long as you live in the land ..." (Isa. 51:3-6, Isa. 2:3)

Discussion questions for the Commandment to read the Torah

1. The Israelites were to read the Torah at the end of every Sabbath year for the Land. How is the Sabbath for the Land like the weekly Sabbath for man?
2. In the year of Jubilee everyone was freed so they could return to his land or possession and his family. What does that mean for the land of Israel today? What does that mean when Yeshua proclaims the year of Jubilee when He returns?
3. In the year of Jubilee, land was restored to the original owner's family (Lev 25:23-28). How does this apply to Yeshua as the son of David? How does this apply to Yeshua as the Son of God?
4. Read Nehemiah 7:73b-8:18 about Ezra reading the Torah before the Assembly for the first time in seventy years. Who all were assembled to hear Ezra? What was their reaction? During which feast did Ezra read the Torah?
5. The reason for reading the Torah is so that "they may hear and learn to fear the LORD your God." Read the following passages about those who fear the LORD, then discuss what it means to fear the LORD. Read Proverbs 9:10, Psalm 111:10, Psalm 118, Psalm 19:9-11, 1 Samuel 12:23-24, and Psalm 33:8-9.
6. David writes of praising God in the Great Assembly. Read Psalm 22:22-31. How are David's words consistent with the reading of the Torah in the year of release at the Feast of Tabernacles?

Student Notes: The Queen Who Saved Her People

At the time of the Book of Esther, the Jewish people were in captivity in the empire of the Persians. They faced certain destruction—the decree for the genocide of the Jews had been signed and a date for their death was set. They needed a redeemer, a savior. They turned to Esther as one who was in a position to intercede for them. Esther becomes a type of Messiah foreshadowing the ultimate redemption of Israel by Yeshua.

A. The procedure for selection (Est. 2:2, Est. 2:12, Est. 2:7, Lu. 2:46-47, Lu. 2:52)

Beautiful: #2896 טוב towb, tobe from 2895; good (as an adjective) in the widest sense; (good, a good or good thing, a good man or woman; the good, goods or good things),-- beautiful, best, better, bountiful, cheerful, at ease

B. The King makes the choice. (Est. 2:17, 1Pet. 1:20)

C. A hidden identity. (Est. 2:10, 18, 20)

D. To intercede means death. (Est. 4:10-11, Lev. 16:1-2, Est. 4:14, John 3:17)

E. The three day fast (Est. 4:16, Est. 3:12, Lu. 18:33, Lu. 24:45-46)

F. On the third day..... (Est. 5:1, John 20:17, Lu. 22:69)

Feast of Firstfruits (Est. 5:2, 1Cor. 15:20)

G. The intercessor is deemed worthy. (Est. 7:2-6, Heb. 9:24, Heb. 7:25-26, Ps. 8:5-6, Ps. 110:1-2)

H. The first decree cannot be overturned so a new decree is written. (Est. 8:7-8, Rom. 5:14, Est. 8:9, 11-12, Acts 2:1-6, Acts 2:11, Acts 2:20, Rom. 5:15, Zec. 12:8)

I. The day has not yet come. (Est. 8:12, Rev. 5:2-5)

J. Many people became Jews. (Est. 8:17, Acts 2:43, Acts 2:47b, Zec. 8:23)

K. On the appointed day, the victory belonged to the Jewish people. (Est. 9:1-5, Rev. 14:14-16, Est. 9:12-13, Rev. 17:12, Est. 3:1, 10, Rev. 13:6-7, Rev. 17:13-14)

L. Mourning turns to gladness. (Est. 9:20-22, Zec. 8:19, Est. 10:3, Isa. 9:7, 1Cor. 15:27-28)

Discussion questions for the Queen Who Saved Her People

1. Haman relied on chance to choose the day to destroy the Jewish people (Est. 3:7). How does this differ from the appointed days of the LORD (Lev. 23 1-3)? Discuss the underlying philosophies of each position.
2. Esther goes into the king on Nisan 17 and invites him to a banquet that day. That night, King Ahasuerus couldn't sleep. What honor is bestowed upon Mordecai the next day (Est. 6:6-11)? How does this show the beginning of the shift of the Messianic role from Esther to Mordecai? How does this apply to Yeshua after His resurrection on Nisan 17?
3. Mordecai eventually rules second to King Ahasuerus (Est. 10:3). What do we know about the reign of Yeshua (1 Cor. 15:25-28)?
4. Read Mordecai's words to Esther in Esther 4:13-14. Discuss how this can apply to any believer.
5. The days of Adar which would have been days of sorrow were turned into days of joy (Est. 9:20-22). Read Zechariah 8:19. The fast days written about here all involve the destruction of Jerusalem and the temple by the Babylonians. Discuss the connection between the days of Adar becoming days of joy and the fasts becoming days of joy.
6. The Book of Esther is the only book in the Bible that doesn't mention God even once. He is a hidden player in the events of the book of Esther. Within the book itself, Esther is a hidden player behind the scenes to stop Haman who doesn't know that she is Jewish. How can we apply this idea to today and God, the Father, as well as Yeshua, the Son, acting behind the scenes?

Student Notes: The Promise: Melchizedek meets Abram

A. Melchizedek and Abram are both types of Messiah. In Genesis 14, Melchizedek who is already established as the king of Salem and is a type of Messiah, meets Abram and recognizes his role in bringing the promise of a Redeemer closer.

Background: God's covenant with Abram was delivered to him in parts. When Abram first enters the land, God promised to give it to him. After Abram and his nephew Lot separated, God reiterated the promise to Abram saying that He would give Abram all the land he could see. He then commanded Abram to walk the land taking the promise one step further. It is at this point that Abram begins to take possession of the land. In a sense Abram is laying claim to the land by walking it. Similarly, we have prayer walks, where believers will pray as they walk around a block, neighborhood or city laying claim to it in the name of Yeshua, the Son of God. We can see Abram doing the same thing here. He is acting in belief that God would give him the land. (Gen. 13:17)

1. Abram goes to the rescue: (Gen. 14:14)

2. The three way meeting: (Gen. 14:17-24)

Melchizedek represents:

Abram represents:

The king of Sodom represents:

B. Melchizedek's name and city proclaim him as a type of Messiah.

1. The name means:

Melchizedek: #4442. מלכי צדק Malkiy-Tsedeq, mal-kee-tseh'-dek is from #4428 מלך malek meaning king and #6664 צדק tsedeq, tseh'-dek meaning the right or righteous; king of righteousness.

2. Yeshua is our King of righteousness and He will rule in righteousness. (Jer. 23:5-6, Ps. 45:6-7)

3. The name Salem means:

Salem: #8004. **שלם** Shalem, shaw-lame' the same as 8003; peaceful; Shalem, an early name of Jerusalem:--Salem. 08003. **שלם** shalem, shaw-lame' from #7999; complete (literally or figuratively); especially friendly:--full, just, made ready, peaceable, perfect(-ed), quiet, whole.

4. Yeshua is our Prince of Peace. (Isa. 9:6-7)

5. The name Salem suggests perfection and completeness. (Isa. 26:1-3)

Hebrew Word Picture: Hebrew is read right to left.

Peace: Shalom: **שלם**

ש Shin: Teeth, destroy, consume

ל Lamed: The staff, authority

ם Mem: Water, chaos

Peace is to destroy the authority of chaos.

6. This idea of peace, perfection and completion is emphasized by Melchizedek's offering of bread and wine to Abram. (Ex. 20:8, 11)

7. The city of Salem is now known as Jerusalem. (Ps. 76:2, 1Chr. 11:4-5)

8. Jerusalem and the Torah. (Isa.2:3, Ps. 119:165, Isa. 54:13)

Jerusalem: #3389. **ירושלם** Yeruwshalaim, yer-oo-shaw-lah'-im probably from (the passive participle of) #3384 and #7999; founded peaceful; the capital city of Israel:-- Jerusalem.

#7999. **שלם** shalam, shaw-lam' a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; by extension, to reciprocate (in various applications):--make amends, (make an) end, finish, full, give again, make good, (re-)pay (again), (make) (to) (be at) peace(-able), that is perfect, perform, (make) prosper(-ous), recompense, render, requite, make restitution, restore, reward.

#3384. **ירח** yarah, yaw-raw' a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:--(+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through

Hebrew Word Picture: Hebrew is read right to left.

Jerusalem: Yeruwshalaim: **ירושלם**

י Yod: Hand, actions, deeds

ר Resh: head, the highest, a person

ו Vav: nail, "and," to secure

ש Shin: Teeth, destroy, consume

ל Lamed: The staff, authority

מ Mem: Water, chaos

Jerusalem: The hand of the highest secures the destruction of the authority of chaos.

C. Melchizedek is a priest of God Most High and Yeshua will be a priest of the same order.

1. The order of Aaron: (Ex. 28:1, Heb. 7:23, Heb. 7:28a, Ex. 25:8-9)
2. The order of Melchizedek: (Heb. 7:1-3, Ps. 110:4)
3. “Like the Son of God”: (Dan. 3:24-25, 28, Heb. 1:8))

Angel #4398. מלאך mal'ak (Aramaic), mal-ak' (Aramaic) corresponding to 4397; an angel:--angel.

#4397. מלאך mal'ak, mal-awk' from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):--ambassador, angel, king, messenger.

4. The Jewish sages speculate that Melchizedek could have been Noah's son Shem who was still alive at this time. (Gen. 9:26)

5. What Aaron's priesthood couldn't fulfill, Yeshua could. (Heb. 7:11, Heb. 9:11-12)

D. The future meets the present. (Gen. 14:19, Gen. 14:20, Ps. 110:1)

E. The tithe:

1. God's share: (Deu. 14:22-23, Zec. 2:11-12)
2. The king's share (1Sam. 8:15-17)
3. Priest and King: (Php. 2:9-11, Isa. 60:11-12)

F. The king of Sodom is the representative of the worldly system (Gen. 13:13, Gen. 14:21)

1. The offer of wealth: (Gen. 2:7, Mat. 4:8-10)

#5315. נֶפֶשׁ nephesh, neh'-fesh from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):--any, appetite, beast, body, breath, creature, soul

2. The oath of refusal: (Gen. 14:22-24)

Adds His Name: LORD: יְהוָה Yah-weh

3. Deliverer and reward: (Gen. 15:1, Lu. 22:19-20, Heb. 10:35-37)

Delivered: #4042. מָגַן magan, maw-gan' a denominative from #4043; properly, to shield; encompass with; figuratively, to rescue, to hand safely over (i.e. surrender):--deliver.

Discussion questions for the Promise: Melchizedek Meets Abram

1. Abram's meeting with Melchizedek and the king of Sodom took place in the King's Valley (Gen. 14:17). Read 2 Samuel 18:18. How is Absalom like the king of Sodom?
2. Abram refuses to give up the people in exchange for the wealth offered to him by the king of Sodom. Read Genesis 15:1-5. What did God promise Abram? Compare the promise of God with the promise of the king of Sodom.
3. The king of Sodom tries to place Abram under obligation to him; he wants Abram to acknowledge his right to decide the disposition of the rescued people and plunder. Instead Abram acknowledges God as the one who bestows riches on him. Read Genesis 15:18. What property had God bestowed on Abram and his descendants?
4. After God promises the Land to Abram, He says that Abram's descendants wouldn't receive it until the sins of the Amorites is full. But, the sins of Sodom and Gomorrah, two of the cities that Abram rescued, are already almost full. Just a few years after their rescue by Abram, God destroyed them. Read Joshua 10:4-14. Who are the Amorite kings and how many are there? Compare them with Abram's allies when he rescues Lot. How did God act for the Israelites in the battle against the Amorites?
5. Compare the worldly wealth of Sodom with the worldly wealth of Babylon as described in Revelation 18.
6. Melchizedek is at Abram's side when Abram refuses the "offer" from the king of Sodom. How is this like having Yeshua at our side when we face temptation?

Student Notes For I Am the LORD Who Brought You Out

In Genesis 15, God makes a formal Covenant with Abram. In a formal Covenant, the two parties need to be identified. Who is it that is making the covenant? (Gen. 15:7)

A. Who is the LORD?

The word we translate LORD with all capital letters is composed of four Hebrew letters, יהוה, read right to left, the yood-hey-vav-hey.

LORD: #3068 יהוה : יהוה Yehovah, 'yeh-ho-vaw' from 1961; (the) self-Existent or Eternal. Sometimes pronounced Yah-weh probably from #1961 ha-yah היה the verb to be or become, I was who I was, I am who I am, I will be who I will be.

Elohim: #430. אלהים 'elohim, el-o-heem' plural of #433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God;

The first action of the LORD God (Gen. 2:7): _____

Formed: יצר: yatzar with two yoods. God used both of His hands to form Adam!

B. The LORD reveals more about the uniqueness of His name to Moses. (Ex. 3:6, Ex. 3:13-15, Ex. 33:17-19, Ex. 34:5-7))

C. The LORD brought Abram out of Ur of the Chaldees.

Ur: #218 from #217 flame, the East as being the region of light, fire, light.

The Jewish sages tell the story that Abram's family made idols for Nimrod the ruler of the Babylonian region. One day, Abram smashed all the idols except one in his father Terah's shop. When Terah questioned Abram, Abram replied that the one remaining idol must have destroyed the others. Terah said that it was impossible for the idol to have done so. Abram confronted his father with the words, "Why then do you worship these powerless idols?"

When Terah had no idols to deliver to Nimrod, Nimrod had Abram thrown into a fiery furnace. Like Daniel, the fire did not harm Abram. Nimrod then asked Abram's brother Haran whose God he served. When he saw that Abram was not burned, he said that he stood with Abram. But because he chose to stand with Abram only after Abram was

Student Notes: I am the LORD Who Brought You Out

thrown in the fire, Haran, when he was thrown into the fire with Abram, perished. Thus, "Haran died in Ur (the fire) of the Chaldees." (Gen. 11:28)

At the time Abram went to the Promised Land, there was a famine and Abram proceeded to Egypt. God arranged to have him kicked out of Egypt, in a sense delivering him a second time, this time from Egypt. (Gen. 12:19-20)

D. The LORD delivers the Israelites from slavery in Egypt. (Ex. 6:6-7, Ex. 20:1-2)

E. Matthew tells us that "Out of Egypt I called my son." (Mat. 2:13-15, Hos. 11:1, Mat. 5:17)

Torah:

Nevi-im:

Ketuvim:

Yeshua establishes the New Covenant: (Jer. 31:31-34)

Who are the parties to the New Covenant?

F. We partake in this same New Covenant.
Grafted in: (Rom. 11:17-18)

Called out: (Acts 2:38-39)

Heirs: (Rom. 8:16-17)

G. God will again identify Himself as "the LORD who..." during the Latter times
(Jer. 23:7-8, Zec. 2:12, Jer. 33:14-15, Rev. 21:3)

H. How sure can we be that the LORD God will keep His covenant? (Gen. 15:9-12, 17)
God formalizes the covenant with Abram by:

I. The covenant between the LORD and the nation of Israel (Ex. 24:4-8)

Formalized by:

J. The writer of Hebrews writes of the establishment and continuing fulfillment of the New Covenant prophesied by Jeremiah

Heb 9:15-18 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.¹⁶ For where there is a **testament**, there must also of necessity be the death of the **testator**.¹⁷ For a **testament** is in force **after men are dead**, since it has no power at all while the **testator** lives.¹⁸ Therefore not even the first covenant was dedicated without blood. (NKJV)

The inheritance mentioned is a provision of the covenant not a will: (Rom. 6:22-23)

To make sense of this, we need to look at some English, Hebrew, Greek and Latin in Jeremiah 31 and Hebrews 8. We can see that Heb. 8:8-9 is a quotation of Jer. 31:31-32.

Verse	KJV English	Hebrew	Greek	Vulgate Latin
Jer. 31:31	Covenant	Brit	Diatheke	Foedus-Alliance
Jer. 31:32	Covenant	Brit	Diatheke	Pactum: Covenant
Heb. 8:8	Covenant	Brit	Diatheke	Testamentum: Testament
Heb. 8:9	Covenant	Brit	Diatheke	Testamentum: Testament

In the Pocket Webster School and Office Dictionary covenant and testament are defined as follows:

Covenant: A solemn agreement or compact. Promises made by God to man as set forth in scriptures.

Testament: A solemn authentic instrument in writing disposing of the estate of a person deceased. i.e. a will.

What are some characteristics of a covenant?	What are some characteristics of a testament?
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The other words in the passage of Hebrews 9:15-18 were “testator” and “after men are dead.”

Verse	NKJV	Greek	Young’s Literal Translation
16-17	testament	diatheke	covenant
16-17	testator	diatithemai	covenant-victim
17	after men are dead	epi-nekrois	over dead victims/bodies

Young’s Literal Translation:

Heb 9:15-18 And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,¹⁶ for where a **covenant** is, the death of the **covenant-victim** to come in is necessary,¹⁷ for a **covenant over dead victims** is stedfast, since it is no force at all when the **covenant-victim** liveth...

Now the New King James version with the words relating to covenants:

Heb 9:15-18 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.¹⁶ For where there is a **covenant** (testament), there must also of necessity be the death of the **covenant victim** (testator).¹⁷ For a **covenant** (testament) is in force **over dead bodies** (after men are dead), since it has no power at all while the **covenant victim** (testator) lives.¹⁸ Therefore not even the first covenant was dedicated without blood.

God has formalized the New Covenant spoken of by Jeremiah over the body of His one and only Son. (Heb. 10:8-9, 1 Cor. 11:23-25)

Joh 3:16-17 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (NKJV)

Discussion questions for I am the LORD Who Brought You Out

1. God calls Abram to leave “Ur of the Chaldees” in the kingdom of Babylon. The word “ur,” Strong’s Dictionary #217, means fire. The word “chaldees,” Strong’s Dictionary #3778, means astrologers. So, God calls Abram to leave the fire of the astrologers in Babylon. Read Revelation 18:4-9. How are these situations similar?

2. The word “Hebrew” comes from “eber” which means to cross over. The literal translation of Genesis 12:6 says Abram crossed over into the land. The children of Israel crossed over both the Red Sea and the Jordan River (Jos. 4:23). How do we also “cross over?”

3. Read the handout of the thirteen attributes of God. Then read John 3:16-18, 2 Peter 3:8-10 and Ezekiel 33:11. Discuss God’s desire to have mercy on all people. Contrast that with the ultimate judgment coming to those who don’t believe and obey.

4. David knew the LORD. Read Psalm 103. Discuss how the psalm fits in with this lesson. Include the concepts of mercy, righteousness, covenant and commandments.

5. Compare the description of the covenant ceremony between God and Abram in Genesis 15:9-17 with the description of Yeshua as the covenant victim in the Young’s Literal Translation of Hebrews 9:15-17.

6. Read Jeremiah 31:31-34 again as well as Romans 2:12-16 and Romans 3:27-31. Describe the fulfillment of the New Covenant. Does the New Covenant as outlined in this passage destroy the law (Torah) or establish it?

Student Notes for Cycles of Prophetic Fulfillment of the Promises to Abram Genesis 15

A. God promised Abram three different times that the land inhabited by the Canaanites would be his and that his descendant or descendants would inherit that land. (Genesis 12:7, Genesis 13:15, Genesis 15:4-7). In Genesis 15, God expands on the promise telling Abram the sequence of events that would occur as his descendants came to possess the land.

The Jewish concept of time is that it is cyclical.

The promise starts with a seed, a son, to inherit. (Gen. 15:4)

But before the seed can inherit, certain events will occur. God spoke to Abram in a vision. (Gen. 15:13-16, 18)

The progression of events is:

- A seed of your own loins will be your heir.
- Your seed will be strangers in a land not theirs.
- Your seed will be afflicted.
- The nations they serve will be judged.
- They shall come out with great wealth.
- It shall occur at the appointed time.
- Your seed will take possession of the land.

We will look briefly at five cycles of the fulfillment of these events ending with the ultimate fulfillment as Yeshua, the Seed of Abraham, takes possession of the Promised Land and reigns over all the earth.

B. The establishment of the nation of Israel.

1. The seed of Abram

Jacob: (Gen. 25:20-21, 26)

2. Into Egypt where they were eventually afflicted. (Ex.1:11-14)

3. Judgment

A second seed: Moses (Heb. 11:23)

Plagues against Egypt and deliverance with great wealth (Ex. 3:20-22)

4. The appointed time (Gen. 15:13, Ex. 12:40)

5. Possession of the Promised Land

Another seed: Joshua (Num. 14:30)

God given rest: (Jos. 23:1)

C. The next cycle begins just before the exile of Judah to Babylon.

1. The seed: Josiah (2 Chr. 34:33, 2 Chr. 35:18)

2. Exile to Babylon

Affliction is a bit different however (Jer. 27:12-13, Jer. 25:8-10)

3. Judgment against Babylon (Jer. 25:11-12, Dan. 5:26-28, 30-31)

4. The appointed time (Ezr. 1:7-11, Ezr. 2:64-67)

Great wealth?

5. Retaking the Promised Land (Ezr. 6:13-15)

Retaking the Land? (Jer. 30:8-10)

D. The Promised Seed

1. Yeshua's birth: (Mat. 1:20-21, Dan. 9:24-26)

2. Yeshua was a stranger in His own land. (John 1:10-11, Php. 2:6-7)

3. Yeshua was mistreated and rejected. (Isa. 53:3-5)

4. Judgment on Israel (Mat. 23:34-35)

5. Delivered from the grave (Mat. 16:21, Rev. 1:18)
6. Restored to the Father's side (Heb. 10:12-14)

E. Spiritual fulfillment

1. The Seed: Rebirth (1Pet. 1:20-23)
2. Strangers in the world (1Pet. 2:11, Heb. 11:13-16)
3. Persecution and mistreatment (2Tim. 3:12)
4. Individuals will be judged. (Mat. 16:26-27, Rom. 2:16, Rev. 6:10)
5. The wealth of God's grace (Eph. 1:7-8, Heb. 4:8-10, 1John 3:2)

F. The promised King

1. Yeshua's birth: (Mat. 2:2, Mic. 5:2, Acts. 21:20)
2. Exiled from Jerusalem

- 3. Persecution of God's people
- 4. Judgment (Rev. 18:3-5)

5. This will occur at the appointed time.

Cleansing the Promised Land (Isa. 52:1, Zec. 14:20-21)

- 6. Delivered from the nations with a catch (Jer. 16:15-16, Eze. 20:34-38)

The Gentiles too? (Ex. 12:37-38, Zec. 8:23, Heb. 4:11-12)

- 7. We will take possession of the Promised Land. (1The. 4:16-17, Zec. 14:4-5)

Use this chart to summarize the five cycles of prophetic fulfillment in the promise to Abram. How do all cycles finish together when Yeshua returns?

Prophecy	In Egypt--	To Babylon	Yeshua	Spiritual rebirth	Yeshua again
A seed of Your own loins					
A stranger in a foreign land					
Afflicted					
The nations they serve will be judged					
They will come out with great wealth					
At the appointed time					
Take possession of the land					

Discussion questions for Cycles of Prophetic Fulfillment

1. Abram himself experienced a “mini” fulfillment of this same progression of events with himself as the promised seed. Read Genesis 12:10-13:4. Describe the fulfillment of the seven parts of the promise.

2. When the sins of Sodom came to God’s attention, what happened (Gen. 19)? How is this like the final judgment of God?

3. Zechariah 14:21 says there will no longer be a Canaanite or merchant in Jerusalem. Who is the chief mourner when Babylon falls (Rev. 18:11-20)? Who did Yeshua drive out of the temple twice at Passover (John 2:13-16, Mark 11:15-17)?

4. Once vessels were used for a holy purpose, they themselves became holy to the LORD and had special rules about how they could then be used. A bronze pot could be washed and then used again for common purposes but an earthen pot had to be broken (Lev 11:33). Zechariah 14:20-21 says that every pot in Jerusalem shall be “holiness to the LORD.” Discuss what this means about the city of Jerusalem in the millennial reign.

5. Those who are rebellious against God will not be allowed into the Promised Land (Eze. 20:34-38). Read Hebrews 3:7-4:13. What does the writer of Hebrews say about those who rebel?

6. Today, the nations of the world have joined to afflict Israel. Read Joel 3. What will God do to the nations that afflict Israel?

Student Notes: The End Is Declared From the Beginning

Isa 46:10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' (NKJV)

Everything was created through Messiah and for the sake of Messiah, as it is written in the Gospel of John:

Joh 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. (NKJV)

Messiah is in each word of the very first verse in the Bible.

Ge 1:1 In the beginning God created the heavens and the earth.

There are seven words in Genesis 1:1 in the original Hebrew which is read right to left. Seven is the number of spiritual completion. The act of creation took six days and on the seventh day God rested.

The First Word

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בְּרָא	בְּרֵאשִׁית
the earth	and	the heavens	?	God	created	in the beginning

The first letter **ב**, bet: house, family, household, into. (Mat. 5:18, Mat. 22:37-39)

The first word is pronounced in Hebrew "Bre'sheet." It is from the word **רֵאשִׁית** (re'shiyth) with an added **ב** (beyt) at the beginning of the word.

Beginning: #7225 **רֵאשִׁית** (re'shiyth) means: the first, in place, time, order or rank, (specifically a firstfruit): beginning, chief(-est), first fruits, foremost.

So who is the Re'sheet or First Fruits of creation? (1Cor. 15:20, Heb. 1:1-2)

The Second Word

7 6 5 4 3 2 1
בראשית ברא אלהים את השמים ואת הארץ
in the beginning **created** God ? the heavens and the earth

Create: #1254. **ברא** bara', baw-raw' a primitive root; meaning to create. To cut down, as in a tree, to feed, create (creator), dispatch, do, make (fat). It implies a direct hand, to physically do.

Hebrew word Picture: Hebrew is read right to left.

Created: **ברא**

Bet reysch: **בר** "Bar" means "son."

Aleph: **א** First letter in one of the words for God, Elohim.

Create: The Son of God is in creation.

Hebrew word Picture: Hebrew is read right to left.

Created: **ברא**

Bet: **ב** **ב** House

Resh: **ר** **ר** Head, highest, person

Aleph: **א** **א** Strength, first, leader

Created: the strong man of the house is in creation.

Who is this strong man from within the house? (Pro. 30:4)

The Third Word

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בְּרָא	בְּרֵאשִׁית
the earth	and	the heavens	?	God	created	in the beginning

God: #430. אֱלֹהִים ‘elohiym, el-o-heem’ plural of 433; gods in the ordinary sense; but specifically used of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

#433. אֱלֹהִיָּהּ ‘elowahh, el-o’-ah, a deity or the Deity:--God, god. See 430.

Elohim: אֱלֹהִים
Aleph: א - אַ Strength, Leader, First, Ox, Bull
Lamed: ל - לָ Control, Authority, Goad
Hey: ה - הֵ To Reveal, Behold
Yood: י - יָ To Add, To Secure, Hand
Mem: מ - מַ Liquid, Massive, Chaos, Water
Elohim: The First Authority: Behold His Hand is on the Water

Creation begins: (Gen. 1:2)

Stirring the waters: (John 5:2-4)

Calming the waters: (Lu. 8:22-25)

Authority: (Mat. 28:16-19)

The Fourth Word

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בְּרָא	בְּרֵאשִׁית
the earth	and	the heavens	?	God	created	in the beginning

853. **אֵת** ‘eth. In the demonstrative sense of entity; properly, self (but generally used to point out more definitely the object of a verb or preposition, even or namely):--(as such unrepresented in English).

The verb: _____

The object: _____

The Gospel of John in chapter 1 verse 1-3 also emphasizes this point.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and **without Him not even one thing came into being that has come into being.** (MKJV)

The **אֵת** (Rev. 1:8)

The Menorah (Lev. 24:1-3)

The western Lamp (1Sam. 3:2-3)

The Light: (Gen. 1:16-19, John 1:4-9, Rev. 21:23)

The Fifth Word

7 6 5 4 3 2 1
בראשית ברא אלהים את השמים ואת הארץ
in the beginning created God ? the heavens and the earth

#8064. שמים shamayim, shaw-mah'-yim. Dual of an unused singular shameh {shaw-meh'}; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):--air, X astrologer, **heaven(-s)**.

Hebrew word picture:

The Heavens: השמים

Hey: ה = ח to reveal, behold, "the" (as a prefix), window or lattice.

Sheen: ש = ש Teeth, to consume or destroy. An abv. For Almighty God, El Shaddai.

Mem: מ = מ Water, massive, chaos

Yood: י = י Hand, a deed or to make

Mem: מ = מ Water, massive, chaos

The Heavens: "Behold, the Almighty God whose hand divides the waters."

The heavens (Gen. 1:6-8, Ps. 33:6, Col. 1:16-17)

Firmament: #7549. רקיע raqiya', raw-kee'-ah. From #7554; properly, **an expanse, i.e. the firmament** or (apparently) visible arch of the sky:--firmament.

The Sixth Word

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
the earth	and	the heavens	?	God	created	in the beginning

And : ‘eth (ayth) and, also

ו (vav): And

אֵת (aleph tav):

He is also the connection between the physical and the spiritual. (John 1:14)

The new heavens and the new earth (Rev. 21:10-11)

The Seventh Word

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
the earth	and	the heavens	?	God	created	in the beginning

Earth: #776. אָרֶץ ‘erets, eh’-rets. From an unused root probably meaning to be firm; the earth (at large, or partitively a land):--X common, country, earth, field, ground, land, way, + wilderness, world.

The waters are collected in one place. (Gen. 1:9-10)

Student Notes: The End Is Declared From the Beginning

The third day of creation (Gen. 1:11-13)

The Garden of Eden (Gen. 3:8, Rev. 21:3, Rev. 22:2-3)

God separated the waters of the Red Sea and dry land appeared. (Ex. 14:21-22)

They crossed the Jordan River on dry ground as they entered the Promised Land.
(Num. 14:30, Heb. 3:10-11, Jos. 3:13, 17)

We are to enter God's rest. (Heb. 4:11, 14)

Yeshua passed through the heavens. (Isa. 43:2)

There will be no more sea. (Rev. 21:1-2)

Hebrew word picture

The earth: **הָאָרֶץ**

Hey: **ה** = **ח** = behold, window, “the” (as a prefix), lattice

Aleph: **א** = **ב** = ox, bull, strength, leader

Resh: **ר** = **ק** = a head, person, highest

Tsadik: **צ** = **ק** = fish hook, harvest, need

The earth: Behold the strong man’s harvest.

The harvest is the end of the age. (Mat. 13:36-43, Rev. 14:14-16)

Back to the beginning (1Cor. 15:22-23, Rev. 21:6-7)

New beginnings: What is the eighth word in Genesis 1?

V’ha’eret **וְהָאָרֶץ** means “and the earth.” And so we continue with a New Earth.

Isa 65:17-18 “For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. 18 But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. (NKJV)

Discussion questions for the End is Declared from the Beginning

1. Creation is the house of firstfruits created through and for Yeshua. Read Revelation 21:1-4. Who is the new heaven and earth created for?
2. The first two letters of the Bible are בֵּר which is one of two Hebrew words for son. בֵּר also means grain (Strong's Dictionary #1250). Read John 12:23-24. How do these first two letters of the Bible reveal the death of the Son?
2. Read Luke 11:16-23 and John 17:20-21. How do these verses apply to the “strong man in creation?”
3. We have said that the aleph-tav, אָת, as the first and last letters of the Hebrew alphabet represent all of creation. Read Isaiah 41:6, 44:6-7, and 48:12-13. In all these passages God refers to Himself as the First and the Last. How do these passages reinforce the idea that the aleph-tav represents all of creation?
4. The sixth word, וְאֵת, v'eth connects the heavens and the earth. How does Paul say Yeshua connects heaven and earth (Rom 10:5-10)? How does this agree with Deuteronomy 30:11-14?
5. Reread 1 Samuel 3:2-3. God called out to Samuel when Eli's eyes began to grow dim and the lamp of God had not yet gone out in the Tabernacle. Discuss how this has a deeper meaning when applied to the spiritual state of Israel at the time. How does this also apply to 1 John 3:17-21?
6. We read of another connection between heaven and earth in Jacob's dream about angels descending on a ladder in Genesis 28:10-15. There is no neutral pronoun in the Hebrew language so verse 12 would read that angels ascended and descended on “him” not on “it.” Yeshua references this event in John 1:51 implying that He is that ladder. Discuss how Yeshua will fulfill the words the LORD spoke at the top of the ladder in Jacob's dream.

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	Numeric value
Early	Mid	Late			End of Word	End of word character
			aleph	ox, bull - strength, leader, first		1
			beyt (bet)	tent, house - household, into, family		2
			gimel	camel - pride, to lift up, animal		3
			dalet	door - pathway, enter		4
			hey	window, lattice - "the", to reveal		5
			vav	nail - "and", to secure, to add		6
			zayin	weapon - cut, to cut off		7
			het	fence, a chamber - private, to separate		8
			tet	to twist, a snake - to surround		9
			yad (yood)	hand, closed hand - a deed, to make, work		10
			kaph	arm, open hand - to cover, to allow, to open		20
			lamed	cattle goad, staff - prod, toward, control, authority		30
			Mem	water - massive, chaos, liquid		40
			nun (noon)	fish (moving) - activity, life		50
			samech	a prop - support, turn		60
			ayin	eye - to see, know, experience		70
			pey	mouth - to speak, to open, a word		80
			tsadik	fish hook - harvest, need, desire		90
			quph (koof)	back of the head - behind, the last, the least		100
			resh	head - a person, highest, the head		200
			shin	teeth - consume, destroy		300
			tav	a sign, a cross - to covenant, to seal		400

Appendix B: The Biblical Calendar

Events in prophecy are frequently tied to specific times of the year. We need to understand and be on the Biblical Calendar to truly understand and recognize the fulfillment of these prophecies. God tells us that one of the ways Satan will try to deceive the Saints is by changing the “appointed times.”

Da 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times** and laws: and they shall be given into his hand until a time and times and the dividing of time. (KJV)

He has successfully done this by getting the whole world on the Gregorian calendar which observes only a solar year. God created both the sun and the moon as signs of the appointed times.

Ge 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (KJV)

The word translated as seasons is mo’ed meaning a fixed or set time, an appointed time. From the very beginning, God set up both the sun and the moon to mark His calendar.

The **Biblical Calendar** is based on the combined solar and lunar cycles. The months are determined by the lunar cycles and the length of the year by the solar cycles. The cycle of the moon is 29 and ½ days long. So, the months in the Jewish calendar mostly alternate between 29 and 30 days long. Twelve months adds up to only 354 days. This is where the solar cycle comes in. The solar cycle is 365 and ¼ days long, just over 11 days longer than a strictly lunar year. To compensate for the extra length needed to make a complete year, the Biblical Calendar, like the Gregorian calendar, has leap years. Instead of having leap years that add a day, the Biblical calendar inserts whole months as “leap months.” These occur on a 19- year cycle. A leap month is inserted every 3rd, 6th, 8th, 11th, 14th, 17th and 19th year before Adar, the last month of the religious calendar. Visually, the cycle is shown in the following chart. The year number in the cycle is in the top row. In the second row, R stands for a regular year and L stands for a leap year.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
R	R	L	R	R	L	R	L	R	R	L	R	R	L	R	R	L	R	L

Today we simply look at a printed (or digital) calendar to determine what month it is. How did Israel determine months before printing or computers? Until the 4th century A.D. each new month had to be declared by the Sanhedrin (or the court of Israel). Witnesses would be stationed around Judea to watch for the new moon. The “new moon” in Biblical terms is not the total shadow, but the first sliver of the waxing moon. When the moon was sighted, the witnesses ran back to the Sanhedrin. Upon the arrival of the two witnesses and their testimony, the Sanhedrin would officially declare the beginning of the new month.

There are actually two Biblical Calendars that we are concerned with, a civil calendar and a religious calendar.

Civil calendar: This is the calendar used by modern day Jews. The first month, Tishrei begins in the fall. Jewish tradition believes that Tishrei 1 is the day that God created Adam. The change in year number occurs at this time. Tishrei is referred to in scripture as the end of the year.

De 31:10 And Moses commanded them, saying: “At the **end of every seven years**, at the appointed time in the year of release, at the Feast of Tabernacles... (NKJV)

Religious calendar: The First month is Nisan which is in the early spring. This is because Moses led the Israelites out of Egypt in the month of Nisan. It symbolizes new beginnings or new birth.

Ex 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. (KJV)

You can think of these two ways of counting within the Biblical Calendar as the difference between our own traditional calendar year and the school year. A school year begins in August or September and ends in May or June whereas the traditional year begins with January and ends with December. The months are all the same but the beginning and ends change. See the chart below for how the Biblical Calendar is counted.

Biblical Calendar			
Hebrew Name	Civil sequence#	Redemption sequence#	Gregorian equivalent
Tishrei	1	7	Sept-Oct
Chesvan	2	8	Oct-Nov
Kislev	3	9	Nov-Dec
Tevet	4	10	Dec-Jan
Shvat	5	11	Jan-Feb
Adar (I and II)	6	12	Feb-Mar
Nisan	7	1	Mar-Apr
Iyyar	8	2	Apr-May
Sivan	9	3	May-Jun
Tammuz	10	4	Jun-Jul
Av	11	5	Jul-Aug
Elul	12	6	Aug-Sep

Lastly, a few additional items about the Biblical Calendar are worth mentioning:

- Yom Kippur does not fall next to a Saturday.

- Hoshana Rabba (the seventh day of the Feast of Tabernacles) does not fall on a Saturday.
- Tishrei 1 is always on a Monday, Tuesday, Thursday or Saturday.
- The period between Nisan 1 and Tishrei 1 is always the same length.
- The period from Nisan 15 to Tishrei 22 (which encompasses all the Feasts of the LORD) is always 185 days. Incidentally, this is also the length of time between the spring and fall equinoxes.
- Years are counted from the beginning of creation so as of this writing it is 5769 (versus 2009)
- Days are counted from sunset to sunset rather than from midnight to midnight.

Appendix C: Sabbath Blessings

There are many ways to begin the Sabbath. The following two options are ways that we have opened the Sabbath. The first option uses the traditional Jewish blessing for lighting the Shabbat Candles. The second option uses a blessing for lighting the candles which incorporates Yeshua. Feel free to mix and match and write your own; there is no single right way to begin the Sabbath. The important thing is that one set it aside as a day of rest.

Option 1:

Welcome to our home and the Erev Shabbat, or the “evening of” Sabbath. Isn’t it strange that man’s way is always at odds with God’s way? In Genesis¹, we are continuously reminded that “the evening and the morning made” a day, where the first through the sixth days are described. God has us begin each and every new day in darkness and then He brings light to it, just as it was when He founded this creation. Shabbat begins at dusk *after* the daylight that ends Friday. This is a reminder regarding God’s sovereignty and the source of all enlightenment.

At our weekly Sabbath celebration with our Heavenly Father, we dim the other lights of the room and kindle the Sabbath lights. We leave the candles burning until they go out on their own or put them out at bedtime. The woman of the house will usually light the candles but if she is not available, Dad can light the candles and recite the blessings. After the candles are lit, she will focus on the glowing warmth of the lights and recite the blessing. This sets the tone for the remainder of the Sabbath. Covering her eyes lightly with her finger tips, then with an outward sweeping motion she encircles the flames three times bringing her fingertips back briefly to cover her eyes; she will then lift up her arms in praise and recite the words of the blessing:

The Blessing of the Sabbath Lights

Baruch atah Adonai Eloheynu
melech ha-olam asher kidshanu
b’mitzvotav v’tzivanu l’hadlik ner shel Shabbat.

BLESSED ARE YOU, LORD OUR GOD,
King of the universe, who has made us holy
By giving us his commandments, and has
Commanded us to kindle the Sabbath lights.

The Lord is our light and our salvation. In His name we kindle these Sabbath lights.
May the Sabbath lights bring into our home the beauty of truth and the radiance of God’s love. May the Lord bless us with Sabbath joy.
May the Lord bless us with Sabbath Holiness.
May the Lord bless us with Sabbath peace.

We look forward to this day because it is our Heavenly Father's gift of respite from the things we deal with daily. The Sabbath is our opportunity to reflect on who made us, to take stock of who we are today, and evaluate if we are in "His perfect will."

A special cup of wine is shared around the Sabbath table and the blessing of the fruit of the vine is offered. Usually, Dad says the blessing, but a son or anyone else might say it for him. Wine or juice can be used for this blessing. It is your choice. The purpose is not the form, but the opportunity to connect with past and future blessings from our Father.

The Blessing of the Wine

Baruch atah Adonai Eloheynu
Melech ha'olam,
Boray pri ha'gafen.

BLESSED ARE YOU, LORD OUR GOD,
King of the universe,
Who creates the fruit of the vine.

(Drink the wine)

Two loaves of bread, called Challah are baked together, covered and put on the Erev Shabbat table, until the blessings are said and the meal is about to start. The two loaves remind us of the double portion of manna that the LORD provided on that first Sabbath coming out of Egypt and that He will provide for our every need today as well. We are, also, reminded of Yeshua who was born in Bethlehem, which in Hebrew means "house of bread." He told us that He is the "Bread of Life" and we will never hunger when we allow Him to feed our spirit. The blessings over the wine and Challah are an appropriate time to remember his payment of our penalty for sin.

The Blessing of the Bread

Baruch atah Adonai Eloheynu
melech ha-olam
ha-motzi lechen min ha-eretz.

BLESSED ARE YOU, LORD OUR GOD,
King of the universe,
Who brings forth bread from the earth.

(Eat a piece of bread)

In your family setting, other blessings can be said at this time, blessings over the sons and daughters, the husband blessing the wife, sharing any special prayers or blessings from other family members, etc.

The Blessing for the Meal

Blessed are you, LORD our God,
King of the Universe

Bless this time together with family and friends

As we gather here on your Sabbath, the first of your Moedim, your divine appointments.

May your blessings be on this food, on the fellowship and on the study of your word, your Torah, in Yeshua's name. Amen.

Option 2:

Welcome to our home on this Erev Shabbat, the evening of the Sabbath. What is the Sabbath? It says in Exodus 31:16-17

Exodus 31:16-17 NKJV 16 'Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 'It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.'

The Sabbath is not just for the Children of Israel but for all who call upon the name of the LORD.

Isaiah 56:6-7 NKJV 6 "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants- Everyone who keeps from defiling the Sabbath, And holds fast My covenant- 7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; For My house shall be called a house of prayer for all nations."

The Sabbath was given to the Jew and Gentile alike and it is to be a delight. In Isaiah 58:13 it says "You shall call the Sabbath a delight." The Hebrew word translated as delight is "Oneg." Oneg implies celebration, sharing time with loved ones, leisurely meals, hospitality and relaxation.

The Sabbath is a time of spiritual and physical rest and refreshment. It is more than just refraining from work; it is a rejuvenation of body and spirit. In Jewish tradition, the Sabbath is called "a foretaste of the days of Messiah."

A poem written in the 16th century by Rabbai Shlomo HaLevi Alkabetz emphasizes remembering God and His creation on the Sabbath, as well as the coming of the promised Messiah and the final redemption of Israel. Listen to these words.

*Come my beloved to welcome the bride, the presence of Shabbat we receive.
"Observe and Remember" in one divine utterance, we heard from the One and*

Only God, the LORD is One and His name is One, for renown, for splendor, and for praise. Come my beloved...

Shake off the dust and arise! Dress in garments of Glory, my people, through the son of Jesse, the Bethlehemite, redemption draws near to my soul. Come my beloved...

Wake up, wake up! For your light has come, awaken, awaken, sing a song, for the glory of the LORD is revealed to you! Come my beloved...

As we enter the Sabbath rest tonight, let it be a reminder that we are to be a light to the world. The lighting of the Shabbat candles marks the beginning of the Sabbath and, traditionally, is done eighteen minutes before local sunset. The honored woman of the house is the one who usually lights the candles and recites the blessing.

(The woman of the house recites the following)

**Ba-rooch ah-ta Adonai Eh-lo-hay-noo
Meh-lech ha-oh-lahm ah-sheer keed-sha-noo beed-va-reh-cha v'na-tahn
la-noo et Yeshua m'she-chay-noo, v'tzee-va-noo
I'he-oat oar la-oh-lahm. Ah-main.**

**Blessed are you, LORD our God,
King of the universe, who has sanctified us in Your Word,
and given us Yeshua our Messiah,
and commanded us to be a light to the world. Amen.**

(The man of the house follows with this prayer)

The Lord is our light and our salvation. In His name we kindle these Sabbath lights. May the Sabbath lights bring into our home the beauty of truth and the radiance of God's love. May the Lord bless us with Sabbath joy. May the Lord bless us with Sabbath Holiness. May the Lord bless us with Sabbath peace. Amen.

Before the meal, a special cup of wine is shared around the Sabbath table and the blessing of the fruit of the vine is offered. Wine or juice can be used for this blessing. The purpose is not ritual form, but the opportunity to connect with past and future blessings from our Father.

The Blessing of the Wine (Recited by the man of the house)

**Ba-rooch ah-ta Adonai Eh-lo-hay-noo
Meh-lech ha-oh-lahm,
Boo-ray pa-ree hah-gah-fen.**

**Blessed are You, LORD our God,
King of the universe,
who creates the fruit of the vine.**

(Drink the wine)

Two loaves of bread, called Challah are baked together, covered, and put on the Erev Shabbat table. The two loaves remind us of the double portion of manna that the LORD provided on that first Sabbath as the Children of Israel came out of Egypt, and that the LORD will provide for our every need today as well. We are also reminded of Yeshua who was born in Bethlehem, which in Hebrew means “house of bread.” Yeshua told us that He is the “Bread of Life” and we will never hunger when we allow Him to feed our spirit.

The blessings over the wine and Challah are an appropriate time to remember his payment of our penalty for sin.

The Blessing of the Bread (Recited by the man of the house)

**Ba-rooch ah-ta Adonai Eh-lo-hay-noo
Meh-lech ha-oh-lahm,
ha-mot-zee le-chem min ha-eretz.**

**Blessed are You, LORD our God,
King of the universe,
who brings forth bread from the earth.**

(Eat a piece of bread)

In your family setting, in your own homes, other blessings, prayers and songs can be shared that add to the richness of a family Shabbat celebration. Traditionally, blessings over children are recited, the husband will say a blessing over his wife, and any special prayers or blessings from other family members are shared as well.

As we prepare to share our Shabbat meal together, I will say this blessing.

The Blessing for the Meal (The man of the house recites this blessing)

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King of the Universe
Bless this time together with family and friends
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May your blessings be on this food, on the fellowship and on the study of your word, your Torah, in Yeshua’s name. Amen.

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.elshaddaiministries.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