

Moed Ministries

Shadows of the Messiah In the Torah

**Volume 3
Revised edition**

**Student notes
And other handouts**

Student Notes for God's Bow and Arrow

A. The covenant had two promises. (Gen. 9:11-16, Gen. 3:15)

Bruise: #7779. שׁוּף shuwph, shoof a primitive root; properly, to gape, i.e. snap at; figuratively, to overwhelm:--break, bruise, cover.

Peter says that judgment will come by fire. (2Pet. 3:5-7)

Bow: #7198. קֶשֶׁט qesheth, keh'-sheth from 7185 in the original sense (of 6983) of bending: a bow, for shooting (hence, figuratively, strength) or the iris:--X arch(-er), + arrow, bow((-man, -shot)).

B. The bow is a symbol of the strength or power of a nation. (Jer. 49:35, Jer. 51:56, Eze. 39:1-4, Hos. 1:4-5)

C. The bow is a symbol of judgment. (Lam. 2:4, Isa. 41:1-4, Isa. 63:1)

D. A bow needs an arrow. (Psa. 7:11-13, Psa. 45:4-6)

1. The Torah is an arrow of God.

Torah: #8451. תּוֹרָה towrah, to-raw' or torah {to-raw'}; from 3384; a precept or statute, especially the Decalogue or Pentateuch:--law.

#3384. יָרָה yarah, yaw-raw' or (2 Chr. 26:15) yara; {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

Torah: תּוֹרָה

Tav: ת Cross, covenant or sign of the covenant

Vav: ו Nail, tent peg, to secure

Resh: ר Person especially the highest person, head

Hey: ה Reveal. At the end of a word hey can mean what comes from or out of, belonging to

Torah: The covenant secured by the highest person revealed or that which comes from the highest person nailed to the cross.

Our tutor (Gal. 3:19, 24, Gal. 5:18, 25, Rom. 3:19-20)

2. Yeshua is an arrow of God. (Isa. 49:1-2, Deu. 32:1, Deu. 32:40-43)

Polished: #1305. ברר barar, baw-rar' a primitive root; to clarify (i.e. brighten), examine, **select**--make bright, **choice**, **chosen**, cleanse (be clean), clearly, polished, (shew self) pure(-ify), purge (out).

E. God brings the clouds over the earth when Yeshua comes again. (Dan. 7:13-14, Mat. 24:30-31, Mat. 26:63-64, 1The. 4:16-17, Rev. 1:7)

F. The appearance of the glory of the LORD is like a rainbow in a cloud. (Eze. 1:25-28, Rev. 4:2-3, Rev. 6:9-10, Rev. 10:1-3, Rev. 10:5-7, Rev. 11:15-18)

G. "I will remember my covenant." (2The. 1:6-9, Zec. 10:3-5, Psa. 18:7-14, Rev. 19:20-20:2, Zec. 9:9-10, Isa. 11:6-9)

Discussion questions for God's Bow and Arrow

1. This covenant that God enacted after the flood is the first formal covenant recorded in the Bible. Who are the parties involved? What action by Noah preceded the covenant and how did God view this action? (Gen. 8:20-21)

2. God says that offerings properly brought before Him are a sweet or soothing aroma (Lev. 1:9). How does God view a defiled offering (Mal. 1:6-14)? What makes an offering defiled?

3. Reread Deuteronomy 32:40-43, the passage in which God says He will make His arrows drunk with blood. Read Revelation 19:11-21. Compare these two passages.

4. Zechariah writes that Messiah is the cornerstone, the tent peg, the battle bow, and every ruler. The tent pegs of the Tabernacle are made from bronze which represents judgment (Exo. 27:19). Read Judges 4:21-22 and Psalm 83. Discuss how the tent peg, like the battle bow, is a metaphor of judgment.

5. Before sending arrows of judgment, God sends arrows of instruction. The word sin is from the Hebrew word chattah meaning to miss the mark. How do God's arrows, the Torah and Yeshua, teach us to hit the mark?

6. Read Exodus 19:16-20:1 and Psalm 18:7-14. How are the words of the Psalm like the description of Mt. Sinai? What was God's purpose at Mt. Sinai? How is the purpose of Yeshua's second coming similar to God's purpose at Mt. Sinai?

Student Notes: Josiah the King

A. Josiah is a type of Messiah in the day of the LORD's wrath. First, we need to look at what Yeshua says about when He will come again.

1. The abomination of desolation (Mat. 24:15-16, Deu. 27:15, 2Chr. 33:7)

2. The actions of Manasseh, grandfather of Josiah (2Kin. 21:10-12, Gen. 15:16, Lev. 18:24-28)

3. In the last days, the sins of the people will "be full." (Rev. 14:6-8, Isa. 13:9-11, Isa. 13:19, Gen. 18:20-21, Rev. 18:2-5)

B. Josiah became king of Judah; he followed after his forefather David.

1. The name Josiah means:

Josiah: #2977. יוֹשִׁיָּהּ Yo'shiyah, yo-shee-yaw' or {yo-she-yaw'-hoo}; from the same root as 803 and 3050; founded of Jah; Joshijah, the name of two Israelites:-- Josiah.

#803. אֲשׁוּיָּהּ 'ashuwyah, ash-oo-yah' feminine passive participle from an unused root meaning to found; foundation:--foundation.

Yeshua is the foundation stone. (Isa. 28:16-17)

Manasseh means:

Manasseh: #4519. מְנַשֶּׁה Menashsheh, men-ash-sheh' from 5382; causing to forget; Menashsheh, a grandson of Jacob, also the tribe descended from him, and its territory:-Manasseh.

2. Josiah was eight years old when he became king and in the eighth year of his reign, he began to seek God. (2Chr. 34:1-3)

The number Eight:

A new beginning: (Joel 2:28-29)

C. The purge begins. (Num. 1:2-3, Num. 14:29-30)

The number Twenty:

1. Josiah destroyed the idols and killed the priests. (2Kin. 23:4-8, 13-15, 1Kin. 13:1-3)

2. When Yeshua returns, He will cleanse the entire earth and destroy all the idols of man. (Zec. 14:4, Zec. 13:1-2, Mic. 5:10-15, Joel 3:12-13)

D. Josiah finished purging Judah and Israel (2Chr. 34:8, 2Chr. 34:18-19)

The number Six:

The number Seven:

1. He gathered the people, every one of them, and read the Torah to them.
(2Chr. 34:29-30, Deu. 31:10-13)

2. When Yeshua returns, He will also read the Torah. (Deu. 33:2-5, Zec. 14:16-17)

3. Josiah Re-establishes the covenant. (2Chr. 34:31, 2Kin. 23:3, 1Kin. 7:21,
2Chr. 23:13)

The names of the pillars mean:

Jachin:

Boaz:

E. Their repentance was insincere. (2Chr. 34:32-33, Jer. 3:6, 10-11, 2Chr. 35:3,
Jer. 3:16-17)

F. Josiah's death at the Valley of Megiddo. (2Chr. 35:20-24)

1. Disguised and revealed (Zec. 12:10-11, Rev. 16:16-17)

2. Where is Armageddon?

Armageddon: #717. ar-mag-ed-dohn' of Hebrew origin (2022 and 4023); Armageddon (or Har-Meggiddon), a symbolic name:--Armageddon.

#2022. **הר** har, a shortened form of 2042; a mountain or range of hills (sometimes used figuratively):--hill (country), mount(-ain).

#4023. **מעֵדוֹן** Megiddon , meg-id-don' from 1413; rendezvous;

Armageddon means:

Will the final battle be fought near Jerusalem? (Zec. 14:14, Isa. 30:27-28, 33, Isa. 31:4)

The Valley of Jehoshaphat? (Joel 3:1-2, Joel 3:14-16)

Wherever it will be fought, we know the outcome. (Rev. 19:19-20)

Discussion questions for Josiah the King

1. Josiah began to cleanse the Land when he was twenty years old. Twenty is the number of expectancy, one short of twenty-one; the three fold “seven” of divine completion and spiritual perfection. How is Josiah’s age of twenty prophetic of Yeshua’s return?
2. This cleansing began in the twelfth year of Josiah’s reign. Twelve is the number of governmental perfection or divine rule. How does this apply to Yeshua’s reign?
3. Read Joel 2:12-32. How is Josiah’s reign like this outpouring of God’s spirit before God judges the nations?
4. Josiah returned the Ark of the Covenant to the temple of God during his reign. In Samuel’s time, the Philistines captured the Ark of the Covenant and placed it in their temple to Dagon. Read 1 Samuel 5. How did the presence of the Ark of the Covenant affect the temple to Dagon?
5. After the Philistines returned the Ark, it remained at Kirjath Jearim for twenty years. Read 1 Samuel 7. What does the presence of the number twenty, the number of expectancy point to in this situation?
6. The pillars in the temple were named Jachin and Boaz meaning “He establishes” and “With strength.” Read Revelation 3:7-13. How is making those who overcome a pillar in God’s temple an appropriate reward for these believers?
7. Jeremiah says Israel didn’t return to God with all their hearts. They went through all the right moves, but their return was mere pretense. Read 2 Peter 3:11-16. How does Peter warn against this same type of pretense?

Student Notes: The Story of Your Redemption in Exodus

The journey of Israel from slavery in Egypt to triumph in the Promised Land shows each one of us the story of our redemption.

A. Groaning under the burdens of slavery: (Exo. 2:23-25, Rom. 6:16-17, 19, Psa. 38:3-8)

B. God had a plan! He sent: (Exo. 3:9-10, John 3:17, Luke 9:56)

C. The duel: (Exo. 7:4-5, Exo. 6:6-7, Mat. 6:24)

D. The death of the firstborn: (Exo. 12:13, 1Pet. 1:18-19, Acts 2:21)

E. A miraculous new life: (Exo. 14:21-22, Gen. 1:6-8, Heb. 4:14, Luke 24:46-47,

John 5:24, Acts 2:38)

F. God miraculously provides: (Exo. 16:4, Exo. 17:5-6, John 6:32-35, 1Cor. 10:1-4)

G. Leaving the old life behind—rules for living: (Exo. 19:3-6, Exo. 19:16-19, Jer. 7:23, Exo. 24:12, Acts 2:1-6, Jer. 31:31-33)

What did Yeshua say and do? (John 14:23-26, Deu. 9:10, Acts 2:32-33, John 14:21, John 15:10-12, Mat. 22:37-40, 1John 2:5-6)

“On these two commandments hang all the Law and the Prophets.”

H. Leaving the old life behind? (Exo. 32:11-14, Exo. 33:2-3, 7-8, 15-17, Acts 14:11-13,

Gal. 4:8-11, 1John 1:8-9, Heb. 7:24-25, Rom. 8:26-27, Heb. 4:15-16)

I. The covenant restored: building the Tabernacle: (Exo. 25:8, Exo. 35:21-22, 2Cor. 6:16-7:1)

Holy: #6942. **קדש** qadash, kaw-dash' a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):--appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self),.

What do consecrate, dedicate and sanctify really mean?

What does it mean to touch no unclean thing? (Eph. 2:19-21)

J. The Tabernacle is complete; it's time to move into the Promised Land. But wait... (Num. 13:32-14:2, Heb. 3:10-11, Heb. 4:11, Heb. 12:1-2)

Discussion questions for the Story of Your Redemption in Exodus

1. Paul wrote in his epistle to the Romans that even some Gentiles who haven't actually read or heard God's law have them written in their hearts (Rom. 2:14-16) and will be judged righteous. He goes on to say that those who walk in faith establish the Law (Rom. 3:31). Discuss the role the Torah or Law has in the life of the believer.
2. Paul says that none of us are perfect in our efforts to follow after the Holy Spirit. Does that mean we should stop trying (Rom. 7:21-25, Rom. 8:12-17, 1John 1:5-9)?
3. One of God's purposes in demanding that Pharaoh release the children of Israel was so Egypt would know that He is the LORD. God will once again act on behalf of His people so that the nations will know that He is LORD. How will God's actions at this time be like those in Egypt (Eze. 38:18-23)?
4. God's second purpose in demanding that Pharaoh release the children of Israel was so they could serve Him (Exo. 4:22-23). How are we to serve God now that Yeshua frees us from the bondage of sin (Mat. 5:14-15, Jam. 1:16-17)?
5. Reread Matthew 22:27-40. Discuss what Yeshua meant when He said that on these two commandments hang all the Torah and the prophets.
6. Those who brought contributions to build the Tabernacle did so with a willing heart. How does that apply to us?
7. Paul said we are being built into a holy temple (Eph. 2:19-21). After Moses finished the work of setting up the Tabernacle, the glory of God entered it (Exo. 40:34-35). How does this foreshadow Yeshua's second coming?

Student Notes for the Scourge of Leprosy and the Power of Yeshua

The Bible has two whole chapters in Leviticus on mildew and leprosy or “skin diseases.” God doesn’t go into detail about any other diseases. The Bible even says houses and clothing can be leprous. In fact, God says that He puts leprosy in a house.

Lev. 14:34 When you come into the land of Canaan which I give you for a possession, and I put the plague of leprosy in a house in the land of your possession, (MKJV)

Leprosy from #6879. צָרַע tsara`, tsaw-rah' meaning to scourge.

Scourge: a whip or lash, esp. for the infliction of punishment or torture, person or thing that applies or administers punishment or severe criticism, a cause of affliction or calamity, to whip with a scourge; lash, to punish, chastise, or criticize severely, plague, castigate, punish.

Biblical leprosy is physical manifestation of sin. (Rom. 6:23, Deu. 24:8-9)

A. The physical manifestation of biblical leprosy is the decay of the flesh. (Lev. 13:3, Num. 12:11-12, Job 17:13-15, Psa. 16:9-11, Acts 2:25-32)

Death and the decay of the flesh are synonymous.

B. The consequence for contracting biblical leprosy is separation from the camp. It is as if he is dead; the consequence of sin is death. (Lev. 13:45-46, Lev. 10:6, Eze. 24:17, Isa. 59:2-3)

C. Leprosy, like sin, is contagious. (Lev. 5:2-3, Psa. 106: 34-39, 1Cor. 5:1-7, 11)

D. The Priest must diagnose leprosy. (Lev. 13:2, Lev. 13:6-8, 1Sam. 16:7, Rev. 2:20, 23, Mat. 3:1-2)

E. Before the leper can be restored to the community, the priest must verify that the leper has been healed. (Lev. 14:1-4, Acts 2:37-38, Rev. 16:9-11)

F. The ritual for cleansing after being healed of leprosy is a picture of Yeshua’s death and resurrection which is the cleansing for sin after repentance. (Lev. 14:4-7)

One bird was killed over the earthen vessel filled with living water. Its blood was drained into the earthen vessel creating a blood and water mixture. The live bird and hyssop were tied to a piece of Cedar wood with the scarlet wool then dipped into the blood and water mixture. The wet bird was then used to sprinkle the healed leper seven times.¹

Two birds	Rev. 1:5	
Earthen vessel	John 1:14	
Water and blood	John 4:13-14 Mat. 26:27-28 John 19:34	
Hyssop	Exo. 12:22	
Cedar		
Live bird	Lev.16:21-22	

Yeshua heals a leper. (Luke 5:12-14, 2Cor. 5:21, Luke. 7:22)

G. The cleansing continues. (Lev. 14:8-9, John 3:3, Gal. 5:24)

H. The next step is to offer a sacrifice on the eighth day.
This process is very similar to the ordination of Aaron and his sons as priests.

Aaron and his sons		The healed leper	
Lev. 8:1-3	Moses brought Aaron and his sons before the tent of meeting.	Lev. 14:11	The priest brings the person before the door of the tabernacle
Lev. 8:6-9	They were washed and dressed in the priestly garments.	Lev. 14:9	The person washed himself and his clothes on the seventh day.
Lev. 8:10	Aaron is anointed with oil	Lev. 14:18	The oil is poured on the head of the one to be cleansed
Lev. 8:11	Oil is sprinkled on the altar	Lev. 14:16-17	The oil is sprinkled on the altar. It is applied to the right ear, thumb and big toe.
Lev. 8:23-24	The blood from the sacrifice was put on the lobes of their right ears, the thumbs of their right hands, and the big toes of their right foot.	Lev. 14:14	Blood from the sacrifice is put on the lobe of the right ear, the thumb of the right hand, and the big toe of the right foot.

A nation of priests (Exo. 19:6, Col. 1:22, 1Pet. 2:9, Eph. 2:10, 1John 2:6)

I. Is there a specific sin associated with leprosy? (Num. 12:1-2, 6-10, Isa. 59:2-3, Pro. 6:16-19, Luke 6:45, Jam. 3:5-6)

J. We obtain salvation by the confession of our mouths. (Rom. 10:9-10, Eph. 4:29, Php. 2:9-11)

ⁱ Torah Club Volume Two: *Shadows of the Messiah*—Metzora, Page 452-453

Discussion questions for the Scourge of Leprosy and the Power of Yeshua

1. Paul warns that sin is contagious. What does that say about the people we choose to have around us?

2. Leprosy, as a spiritual disease, had to be diagnosed by a priest. Yeshua is the ultimate High Priest. Read Psalm 139:1-6, 23-24. Comment on these passages in the context of leprosy and Yeshua as our High Priest.

3. In Luke 5:12-14, Yeshua sent the healed leper to the priests as a testimony for them. Discuss how the cleansing of the leper could be a testimony to the priests.

4. Read Psalm 103:6-14. Discuss how Yeshua demonstrates God's love for us when He cleansed the leper in Luke 5:12-14. How does this Psalm relate to the cleansing ritual for a person healed of leprosy?

5. Read James 3:8-12. How does this further support that leprosy is the manifestation of evil speech?

6. Read Malachi 3:16-18. How is good speech rewarded?

7. Read James 4:11-12. The word judge is translated from the Greek word krino, #2919. κρινω, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:--avenge, conclude, condemn, damn, decree, determine, esteem, judge, call in question, sentence to, think. How does speaking evil of a brother and judging a brother speak evil of the law (Torah) and judge the law (Torah)?

Student Notes for Moses: The Deliverer

Moses was sent to be the deliverer bringing the Israelites out of Egypt. Yeshua is our deliverer. He takes us out of our “Egypt,” our lives of sin.

A. The births of Moses and Yeshua are marked by miracles. Moses was born at a time when the pharaoh of Egypt decreed that all male babies were to be killed at birth. (Ex. 1:15-16)

When Moses was born, his mother saw that he was a “goodly child.” (Exo. 2:2)

Goodly: #2896. טוב תוב, from 2895; good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well):--beautiful, best, better, bountiful, cheerful, at ease

Moses’ Hebrew name was probably Tovia or some other form of Tov.

Good: Tov: טוב bet-vav-tet

Tet: ט to twist, surround, a snake

Vav: ו Y nail, “and”, to secure, to add, connect

Bet: ב פ tent, house, household, into, family

Tob: Good: surround the connection to the family

Yeshua’s birth was also miraculous. (Mat. 1:20-21)

Jesus: Yeshua: #3442. ישוע Yeshuwa`, yay-shoo'-ah he will save; shortened form for 3091; Yehoshua, Joshua, Jehovah saved

B. Both children were in danger when they were born and had to be taken to safety. Moses was placed in an “ark” in the Nile River. (Exo. 2:3, 5-6)

Yeshua faced the same danger after his birth. (Mat. 2:16)

Moses was taken into Pharaoh's own household; Yeshua was taken into Egypt.
(Mat. 2:13)

Both were described as wise and well-spoken. (Acts 7:22, Luke 2:46-47)

C. They both went through a period of trial or temptation before they were sent to the people of Israel. Moses tried to accomplish God's will in his own flesh. (Acts 7:23-29)

What was Moses' test in the wilderness of Midian? (Exo. 3:1, Num. 27:15-17, John 10:14)

Yeshua spent 40 days in the wilderness. He was faithful as a Son in God's house.
(Mat. 4:3-4, Deu. 8:1-3, Heb. 2:17-18, Heb. 3:6a)

D. God sent Moses to the people of Israel. (Exo. 3:15)

Sent: #7971. שָׁלַח shalach, shaw-lakh' a primitive root; to send away, for, or out (in a great variety of applications):--X any wise, appoint

Shaliach means "sent one." Greek "apostolos" from which we get apostle. Moses is God's "apostle" to Israel.

Yeshua is an apostle appointed by God. (Heb. 3:1-2, John 12:49, John 20:21)

We also are apostles or "sent ones." (Mat. 28:19-20)

We see another interesting parallel in the thorn bush from which God called Moses.

E. God gave Moses signs to show that He sent him. (Exo. 4:2-8)

1. The first sign is authority over the serpent. (Psa. 110:1-2, John 14:30, Mark 1:21-22, John 7:45-46, John 12:31-32, 1Cor. 15:24-25)

2. The second sign is the power over sin and death. A person with leprosy was like one who was dead. (Lev. 13:45-46, Lev. 14:2-4, Num. 12:9-12, Rom. 6:23)

Yeshua showed that He had the authority to heal and make one clean. (Luke 5:12-13)

Yeshua touched the leper and became unclean. (Isa. 53:4, 2Cor. 5:21)

The deliverer is the legitimate king who has the authority to crush the serpent and execute judgment having power over sin, and life and death. (John 5:25-27, Mat. 9:2-6)

F. If the Israelites didn't believe the two signs, then Moses was to bring judgment. (Exo. 4:9)

Turning the water that brings life into blood spilled out on the ground is a symbol of judgment. (Gen. 4:10, Rev. 16:4-6)

The Israelites accepted the signs and believed that Moses was sent from God. (Exo. 4:30-31, John 3:1-2, John 7:31)

Many Jewish people believed Yeshua was sent from God, but there were also many who did not believe. Yeshua pronounced judgment on them. (Luke 11:49-51, John 12:47-48)

G. The Israelites' belief that Moses was sent from God motivated them to act when he gave them the instructions for observing the Passover. In fact, Moses instituted all the Feasts of the LORD. (Exo. 12:3, 17, 28)

When Yeshua gave up His life at Passover, He was fulfilling the promise of Passover. (1John 4:9-10)

H. By Faith, the Israelites followed Moses into the Red Sea and safely out of Egypt. (Exo. 14:21-22)

By their own efforts, the Egyptians failed. (Heb. 11:29)

By faith, those who believe in Yeshua, follow Him into death and new life. (Gal. 2:20, Rom. 6:16-18)

Discussion questions for Moses the Deliverer

1. Read Genesis 41:38-39 and Isaiah 11:1-2. Who is described as having wisdom and discernment in these passages?
2. The destruction of the temple was forty years after Yeshua's crucifixion. How is this forty year period a trial like Moses' forty years in Midian and Yeshua's forty days in the wilderness? Read James 1:1-21. What does James teach about periods of testing and trial?
3. God called Moses after He tested him and sent him to the children of Israel. After James writes of the various trials we face, he goes on to tell us to be doers of the word (James 1:22-23). How are James' words a reminder that we are sent ones like Moses?
4. Read John 5:24-30. Yeshua says His judgment is righteous because He seeks the will of the Father. Read Mark 11:22-24 and Matthew 6:33, what is a prerequisite for our authority to accomplish a deed?
5. The word picture for good or "tov" shows that "good" is a sign to secure the family. God uses this same word at the end of each day of creation. How does the use of the word "good" point to the coming Mosaic covenant and Yeshua's finished work at the cross (Heb.10:12-14)?
6. We started this study with Moses trying to be Israel's deliverer in his own strength. We concluded the study with the Egyptians trying to cross the Red Sea in their own strength. Read Exodus 15:1-8. Whose strength brought the children of Israel out of Egypt? Whose strength are we to rely on? Support your answer with scripture.

Student Notes for Moses at Mt. Sinai

Moses is a type of Messiah as he mediates the covenant between God and Israel, intercedes on their behalf and sets up the priesthood. Within that broad context, Moses and the tablets of the Ten Words or Commandments also point to the actions of Messiah.

A. At Mt. Sinai, Moses is the mediator of the covenant at Mt. Sinai. This happened on the Feast of Weeks. (Exo. 24:1-8, 1Tim. 2:5-6, Luke 22:20)

Fifty is the number of the perfection of grace resulting in liberty.

B. Moses interceded on behalf of the Israelites when they sinned in building and worshipping the golden calf. (Exo. 32:31-35, Exo. 33:14-15, John 10:16-18, Luke 23:33-34, Num. 12:6-8)

The writer of Hebrews says that Yeshua is a priest who has unlimited access to God and lives to make intercession for us. (Heb. 7:24-25, Heb. 8:1)

C. Within this account of establishing the covenant and making intercession, we have a symbol of Yeshua's first and second comings in Moses' sojourns up and down Mt. Sinai, and as he brings back the tablets of the Ten Commandments.

1. Both were sent down from the presence of God because of the sin of the people. (Exo. 32:7, John 3:17)

2. Moses carried the word of God with him. Yeshua is the Living Word. (Deu. 9:10, John 1:14)

3. Both the tablets and Yeshua's body were broken for transgression. (Deu. 9:17, Luke 22:19)

4. Moses interceded continually throughout his life. Yeshua continues to intercede and will do so until He comes again. (Deu. 9:18, Rom. 8:34)

5. Moses' pleading on behalf of Israel pleased God, so He showed Moses His glory. (Exo. 33:17-19, Exo. 34:5-9, Exo. 34:29-30)

He came down from God's presence shining with God's glory with the renewed covenant of God, and all the people were afraid. (Exo. 34:33-35)

Paul refers to the veil being a barrier between God and man. (2Cor. 3:13-16)

Yeshua pleased God, and God glorified Him in front of Peter, James and John.
(Mat. 17:1-6)

Yeshua will come in glory and everyone will see Him. (Mat. 24:30, Rev. 1:7)

6. Moses brought the second set of tablets with him and spoke all the words God told him. (Exo. 34:10, Exo. 34:32, John 14:26)

When Yeshua comes, He will bring God's Torah to the nations. (Isa. 51:4-6)

D. Moses set up the tabernacle of God and Yeshua will build the temple. (Exo. 40:1-2, Ezr. 5:1-2, Hag. 1:14, Zec. 6:11-13)

Zerubbabel: from #2215 and #894:flow away from confusion
#2215. זָרַב zarab, zaw-rab' a primitive root; to flow away

#894. בָּבֶל Babel, baw-bel' confusion

Jehozadak#3087. יהוֹצַדָק Yehowtsadaq, yeh-ho-tsaw-dawk' from 3068 and 6663; Jehovah-righted.

E. Moses is the only one who has acted as prophet, priest and king. (Acts 7:35-37, Deu. 18:15)

Moses was the priest who anointed Aaron and his sons and dedicates the tabernacle. (Lev. 8:1-3)

Moses was the undisputed leader appointed by God. (Num. 27:18-20)

When Yeshua returns, He will be revealed as our prophet, priest, and King. (Mat. 13:57, Heb. 4:14, Isa. 9:7)

Discussion questions for Moses at Mt. Sinai

1. Moses and Yeshua provide the role model for an intercessor. Who do they intercede for (Exo. 32:30-32, Heb. 7:24-25)? Who does Paul say he intercedes for in Philippians 1:3-5?
2. Read Ephesians 6:18, 1 Timothy 2:1-3 and Romans 8:26-27. Discuss our role as intercessors.
3. Paul tells us that the veil blinding the Jewish people and preventing them from seeing Messiah in the books of Moses is removed whenever one's heart turns to God. But Paul also tells believers in Yeshua that we only see in part. Read 1 Corinthians 13. What helps us to see more clearly? How does this fit in with the Greatest Commandments (Mat. 22:36-40)?
4. Read Isaiah 25:6-9. When will the veil be removed from all people including us?
5. In Exodus 32:24, God said His Angel would go with Moses. Read Exodus 14:19-20, Exodus 23:20-24, Luke 5:24, Luke 9:34-35, John 12:27-29 and John 14:10-11. Who is this Angel who goes with Moses?
6. We think of a prophet as one who foretells the future but the primary role of the prophet is to speak the words of God. This usually entails calling people to repentance and remembrance of God. How do Moses and Yeshua fulfill this primary role of the prophet?

Student Notes for Joshua: His Name and Mission

Joshua's mission was to bring Israel into the Promised Land and give the people rest.

Jos. 1:13 "Remember the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is giving you rest and is giving you this land.' (NKJV)

What are Joshua's qualifications to achieve this result and how are these results a shadow of Messiah? The meaning of Joshua's name promises eternal life. His mission is to take Israel into the Promised Land and give them rest.

A. Joshua's name is almost the same as Yeshua's name. (Num. 13:16, Exo. 17:9)

Oshea: #1954. **הושע** Howshea`, ho-shay'-ah from 3467; deliverer; to be safe, salvation

Joshua: #3091. **יהושוע** Yehowshuwa`, yeh-ho-shoo'-ah or Yhowshua {yeh-ho-shoo'-ah}; from 3068 and 3467; Jehovah-saved;

Yeshua: #3442. **ישוע** Yeshuwa`, yay-shoo'-ah for 3091; he will save

Yeshua is a shortened form of Joshua (Mat. 1:21)

Joshua is frequently referred to by his lineage as the son of Nun.

Nun: #5126. **נון** Nuwn, noon or Nown from 5125; perpetuity, Nun or Non, the father of Joshua:--Non, Nun.

#5125. **נון** nuwn, noon a primitive root; to resprout, i.e. propagate by shoots; figuratively, to be perpetual:--be continued.

Son: בן: nun-bet

Beit: בית: House, household, family

Nun: נ: fish, activity, life

A son is the life in the house.

Nun: נון Nun-vav-nun

Nun: נ: fish, activity, life

Vav: ו: Nail, peg, secure, to add, “and”

Nun: נ: fish, activity, life

Nun is life added to life.

Son of Nun: life is in the house, life added to life.

B. The word pictures for Joshua and Yeshua are almost identical. The letters in their names differ only by an additional two letters in Joshua.

1. In creation, the name for God was Elohim.

The name יהוה first appears in scripture at the creation of man. It reveals God's character of grace and mercy. (Exo. 34:6, Exo. 6:3, 6)

The LORD is the deliverer and although Abraham, Isaac and Jacob had faith that God was the deliverer, they did not experience deliverance in the same way Israel did when God rescued them from slavery.

2. The first appearance of the name Almighty (Gen. 17:1)

Blameless: #8549. תמים tamiym, 'taw-meem' from 8552; entire (literally, figuratively or morally); also (as noun) integrity, truth:--without blemish, complete, **full**, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

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

#7703. שדד 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.

You can see the idea “to empty” in the meanings of this root.

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

The Hebrew word “breast” is שד, showd, which comes from the root shood. A breast is filled with milk to nurture the young. But shood also means to waste.

Finally, using the first or the first two letters is an accepted abbreviation for the name of God.

Elohim: אלהים abbreviated by either א or אל.

LORD: יהוה abbreviated by either יה or ה.

Shaddai: שדי abbreviated by ש.

Joshua's original name was Oshea, הושע, meaning deliverer or salvation. A yood, ך, was added to change his name to mean “God will save.”

Joshua: יהושוע

Yood: ך: Abbreviation for LORD the God of mercy and grace

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

Vav: ך: Nail, peg, “and”, to add, to connect

Shin: ש: Abbreviation for Shaddai the God who empties and fills, who executes judgment

Vav: ך: Nail, peg, “and,” to add, to secure

Ayin: ע: eye, to see, know, experience

Joshua: The LORD revealed, added to The Almighty; together they are known.

Yeshua: ישוע

Yood: י : Abbreviation for LORD the God of mercy and grace

Shin: ש: Abbreviation for Shaddai the God who empties and fills, who executes judgment

Vav: ו: Nail, peg, “and,” to add, to secure

Ayin: ע: eye, to see, know, experience

Yeshua: Mercy, grace and judgment secured by knowledge and experience.

Both Joshua and Yeshua reveal God the Father. (Mat. 11:27)

C. God brought the Israelites out of Egypt (slavery) revealing Himself as יהוה, the LORD. (Exo. 3:8)

Yeshua brings us out of the slavery of sin and death. (Rom. 8:1-2)

But that was only half the story. (Exo. 33:14)

1. God equates rest with entering and dwelling safely in the Promised Land. (Num. 14:28-30, Deu. 12:1, Deu. 12:8-10, Psa. 95:7-11, Heb. 4:2-9)

2. The rest of entering the Promised Land is connected with the Sabbath rest which in turn is connected to the rest promised to believers, that of eternal life. (Isa. 28:12-13, Mat. 11:28-29, Heb. 4:10-11)

So, entering the Promised Land is a shadow of the fulfillment of entering God's eternal rest, resurrection of the dead followed by the millennial reign of Messiah. (Rev. 20:6, Gen. 3:17-19, Eze. 34:12-15, Eze. 36:8,35, Zec. 14:17-19, Rev. 22:3)

D. Joshua was to blot out the name of Amalek. (Deu. 25:17-19, Exo. 17:8-9, Exo. 17:14-16)

Amalek represents the Antichrist, and, as a people, represents the nations that come against Israel. (Num. 24:20, 1Cor. 10:1-4, 1John 2:18)

What does it mean to “blot out the remembrance?” (Deu. 29:19-20, Dan. 11:36, Rev. 19:19)

Joshua defeats Amalek with the edge of his sword. (Exo. 17:13, Rev. 19:15)

Edge: #6310. פה peh, peh from 6284; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side.

Amalek: a people who lick. (Mic. 7:16-17, Isa. 65:25)

Joshua and Yeshua's mission is to be the salvation of their people, to safely guide them into the Promised Land, defeat the enemies of the Land, lift the curse, and give their people rest.

Discussion questions for Joshua: His Name and Mission

1. Read Exodus 17:8-16. What is unusual about this battle? How is God's presence obvious in this battle?

2. Reread Hebrew 4:2-9. The writer not only associates rest with entering the Promised Land, he associates the Sabbath with rest as well. Read Ezekiel 20:12-24. What does God say Israel did to His Sabbaths? What was the result? How does this tie in with God's rest?

3. Read Matthew 7:15-23. Who is Yeshua addressing? What is the expectation of those in Yeshua's parable? How does this relate to blotting out Amalek and the Antichrist?

4. Read Revelation 3:1-6. Yeshua says He will not blot out the names of those who overcome. What is it that those in this church must overcome?

5. The name El Shaddai is frequently defined as the All Sufficient One. Discuss how this fits in with the concept of emptying and filling.

Student Notes for Joshua: Into the Promised Land

Joshua is Moses' aide. He accompanied Moses partway up Mt. Sinai and waited for him for the forty days he was on the mountain. As a result, Joshua did not participate in nor was he aware of the building of the golden calf.

Joshua was in the shadow of Moses, watching, learning, waiting for God's perfect timing for his task. We see a pattern in Moses for Yeshua's first coming when he redeemed Israel from the slavery of Egypt and brought the redeemed people through the baptism of the Red Sea and into God's covenant at Mt. Sinai at the Feast of Weeks. Finally, Moses walked with the children of Israel through forty years of growing in faith and waiting for God to fulfill His promise to give them the Promised Land where they would be given rest from all their enemies. (Heb. 4:8-9)

In Joshua, we see the pattern of the return of Yeshua as he brings the children of Israel into the Promised Land.

A. Like Moses before him and David after him, Joshua is called a shepherd. (Num. 27:15-18, Eze. 34:12-13, 23-24)

Yeshua is the one shepherd who will gather His people and bring them into the Promised Land and then be their King.

B. God established Joshua's authority over Israel. (Deu. 31:14-15, Luke 3:22, Mark 9:7, Rev. 12:10)

C. As we lead up to the crossing of the Jordan, God tells the Israelites that Joshua would be His representative in going over before them. (Deu. 31:3, Num. 14:6-7, Eze. 20:5-6, John 14:1-3)

As the children of Israel get ready to cross the Jordan River, God tells the people to keep their eyes on the Ark of the Covenant because they had not been that way before. (Jos. 3:2-4, John 14:4-6)

The crossing of the Jordan occurred on the third day. The phrase “crosses over” in Deuteronomy 31:3 is from the Hebrew abar.

Cross over: #5674. עבר `abar, aw-bar' a primitive root; to cross over; used very widely of any transition

Hebrew: #5680. עברי `Ibriy, ib-ree' patronymic from 5677; an Eberite (i.e. Hebrew) or descendant of Eber:--Hebrew(-ess, woman). (#5677 is the same as #5676 which comes from #5674)

Abraham is literally a Hebrew; he is a descendant of Eber a son of Shem. (Jos. 24:2-3, Jos. 24:14, John 5:24, 1Cor. 15:54)

D. As the Israelites were getting prepared to cross the Jordan, God said that He would **begin** to exalt Joshua before the people. (Jos. 3:7, Jos. 4:14, John 12:27-28, John 8:54)

When Yeshua comes again, He will come with the clouds and with great glory.
(Mat. 24:30-31, 1Cor. 15:51-53, Isa. 52:6-13)

Unlike the Exodus, God's people will not go with haste or to flee, God will go before them and gather them.

E. The crossing of the Jordan fills in the details of Yeshua's exaltation.

1. The priests with the Ark of the Covenant went first and stood in the Jordan on dry ground as all the people crossed over. (Jos. 3:8, Heb. 4:14-16, Rev. 19:11-14)

2. The crossing parallels the third day of creation. The crossing itself was on the third day. (Jos. 3:2-3, Gen. 1:9-10, Jos. 3:14-17)

The earth brought forth the first fruits of creation on the third day. (Gen. 1:11-13, 1Cor. 15:20-23)

F. After they crossed the Jordan River, Joshua circumcised all the men. (Jos. 5:2-5, Deu. 30:6, Eze. 36:26-28)

G. When they entered the Promised Land, they celebrated the Passover and ate of the fruit of the land. The day after they ate the fruit of the land, the manna ceased. (Jos. 5:10-12, Eze. 34: 26-27, Zec. 14:16-17)

H. After crossing the Jordan River, Joshua led the battle against the Canaanites. It was time to drive them from the land. Their iniquity, spoken of to Abraham back in Genesis, was now “full.” (Gen. 15:16, Deu. 9:5, Judg. 2:1-3, Zec. 13:1-2)

Discussion questions for Joshua: Into the Promised Land

1. Read Exodus 24:13-14, Exodus 32:15-17 and Exodus 33:7-11. Discuss how Joshua stood in Moses' shadow.
2. The children of Israel crossed the Jordan on the tenth of Nisan and ate the fruit of the Land on the fifteenth of Nisan (Jos. 4:19 and Jos. 5:10-11). Read Exodus 12:3,14-18 and Philippians 2:8-11. Discuss the correlation between crossing the Jordan River, the first Passover and Feast of Unleavened Bread as the children of Israel leave Egypt, and Yeshua's death and resurrection.
3. In Isaiah 52:6-13, the phrase "good news" is rendered euaggelizo in the Greek Septuagint. In the New Testament or Brit Chadashah, euaggelizo is translated as gospel. What is the gospel in this passage of Isaiah? How does it compare with our traditional view of the Gospel?
4. Isaiah 52:11 is a call to sanctity, to be set apart. Read Revelation 18:1-5 and 1 Peter 4:12-19. Discuss the importance of sanctity.
5. Jewish tradition says that the reason the men weren't already circumcised before entering the Promised Land was that during the time in the wilderness when none of their clothing or shoes wore out, the same was true of their bodies. They didn't suffer any illnesses other than the plagues sent by God for their disobedience. Their bodies didn't show age; when it was time for them to die, they just died. When they were circumcised, the foreskin grew back. Read Deuteronomy 29:2-6 and 1 Corinthians 10:1-4. Discuss God's miraculous provision in the wilderness.
6. After the Israelites entered the land, they didn't do what was right in God's sight and He ceased driving the Canaanites out of the Land. The gods of the Canaanites became a snare to them. Read Philippians 2:12-16. How is Paul warning that the world can be a snare? What does Paul mean when he writes to "work out your salvation with fear and trembling?"

Student Notes for Jacob and the Children of Israel

Jacob's exile foreshadows the exile of the nation of Israel and his return anticipates the return of Israel. The story begins with the promise to Abraham many years earlier. This promise was passed on to Isaac and none of the other children of Abraham. (Gen. 21:12, Gen. 25:23)

A. Jacob tried to obtain the promise through his own efforts. (Gen. 27:18-20, Mat. 3:5-9, Mat. 19:4-6)

Jacob's efforts to obtain the promise on his own led to difficulties in his life.

B. The first result was exile from the very land he hoped to inherit. It was a time of spiritual darkness. (Gen. 27:41-43, Gen. 28:11, Gen. 32:31, Mat. 5:20, Rom. 9:30-33, Deu. 28:64)

C. Jacob's dream foreshadows Yeshua's first coming. (Gen. 28:12, John 1:51, Gen. 28:17-19, Mat. 21:42, Psa. 118:22-23)

D. As Jacob fled, God did not leave Jacob without hope. (Gen. 28:13-15, Isa. 43:5-6)

When Jacob left that place, he made a vow to return to that place. The Young's Literal Translation says:

Gen. 28:20-22 And Jacob voweth a vow, saying, '**Seeing God is with me**, and hath kept me in this way which I am going, and hath given to me bread to eat, and a garment to put on-- 21 when I have **turned back in peace** unto the house of my father, and Jehovah hath become my God, 22 then this stone which I have made a standing pillar is a house of God, and **all that Thou dost give to me--tithing I tithe to Thee.**' (YLT)

Jacob has already accepted that God is his God but the full manifestation of that will be when Jacob returns. (Jer. 30:10, Eze. 20:41)

A little sanctuary: (Eze. 11:16, Exo. 25:8-9)

Sanctuary: #4720. מִקְדָּשׁ miqdash, mik-dawsh' or miqqdash {mik-ked-awsh'}; from 6942; a consecrated thing or place, especially, a palace, sanctuary (whether of Jehovah or of idols) or asylum:--chapel, hallowed part, holy place, sanctuary.

E. While in Haran, Jacob worked as a servant to his uncle Laban. (Gen. 31:41-42, Jer. 30:8-9)

F. Jacob began to long for his homeland. (Gen. 30:25-29, Gen. 31:1, 5-7, Gen. 31:12-13, Deu. 30:1-3, Deu. 4:29-31, Gen. 31:38)

G. Jacob packs up his children, wives, belongings, and livestock and flees from Laban's presence and Laban pursues with the intent to harm Jacob. (Gen. 31:22-24, Deu. 26:5)

Ready to perish: #6. אָבַד 'abad, aw-bad' a primitive root; properly, to wander away, i.e. lose oneself; by implication to perish (causative, destroy):--break, destroy(- action), + not escape, fail, lose, (cause to, make) perish.

The text in the Stone Edition Chumash is as follows:

De. 26:5 Then you shall call out and say before Hashem, your God, "An Aramean tried to destroy my forefather. He descended to Egypt and sojourned there, few in number and there he became a nation—great, strong, and numerous.

#3837. לָבָן Laban, law-bawn' the same as 3836; Laban, a Mesopotamian.

#3836. לָבָן laban, law-bawn' or laben {law-bane'}; from 3835; white:--white.

H. Jacob tries to make things right with Esau by sending gifts to him. (Gen. 32:20, Num. 6:24-26, Gen. 33:10-11, Gen. 27:35)

Blessing: #1293. בִּרְכָה Berakah, ber-aw-kaw' from 1288; benediction; by implication prosperity:--blessing, liberal, pool, present.

Bless: #1288. בָּרַךְ barak, baw-rak' a primitive root; to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also (by euphemism) to curse (God or the king, as treason):-- kneel (down), praise, salute.

Jacob recognizes that the blessing he sought by his own actions is really the gift of God.

I. During the night, Jacob wrestled with God. (Gen. 32:24-31, Eze. 20:34-35)

Plead: #8199. שָׁפַט shaphat, shaw-fat' a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; **contend**, defend, execute (judgment), plead, reason, rule.

What will He contend or enter judgment with them about? (Zec. 12:10, Isa. 48:12, Isa. 44:5-6, Rev. 1:8, Eze. 20:36-38, Eze. 39:29)

The sun will then rise over Israel and God will no longer hide His face from them.

J. Jacob detours to Shechem. (Gen. 35:1)

Jacob's family and entire household finally get rid of their idols. (Gen. 35:2-6, Eph. 4:22-24, Zep. 1:8-9, Mat. 22:10-13, Gen. 35:7)

Elbethel: God of the house of God. He is the only God. (Jer. 16:14-15, 21)

Discussion questions for Jacob and the Children of Israel

1. Jacob wasn't the only one who tried to attain God's promise and blessing by his own efforts. How did Sarah and Abraham try to bring about God's promise of a son? Read Galatians 4:28-30 and Romans 9:8-10. How does Paul refer to this incident with Abraham and Sarah? What is Paul telling us?
2. Yeshua said acts of righteousness are not enough for salvation. But once we have salvation what actions should we take (Eph. 2:8-10, John 15:5-8, Mat. 5:14-16)?
3. When Jacob worked for Laban, God blessed Laban. Laban recognized the blessing as coming from God (Gen. 30:25-29). How is this a fulfillment of God's promise to Abraham in Genesis 12:3?
4. When Jacob wrestled with the "man," he refused to let him go until the "man" blessed him. Read Genesis 32:24-30 and Revelation 21:12-17. What does Yeshua promise to those who hold fast to His name?
5. When Jacob wrestled with the "man," he said that Jacob struggled with God and men and prevailed. Discuss the point of view that Jacob struggled with God in the form of a pre-incarnate Yeshua and with men in the form of his own flesh.
6. The westernmost light of the temple menorah wouldn't stay lit for the forty years leading up to the second destruction of the temple in 70 A.D. Read Isaiah 60:1-5. How are these two situations like the sun setting when Jacob left the Promised Land and rising when he returned?

Student Notes for the Sacrificial System as a Shadow of Messiah

In order to come into God's presence, we must be holy. The sacrificial system is a shadow of what must be done and how. It shows the extraordinary cost to God the Father to bring us into fellowship with Him. But God gave the sacrificial system to a people He already redeemed!

A. Israel's redemption and ours occurred once and for all at Passover. (Exo. 6:6-7, Exo. 4:22-23, Exo. 12:12)

Redeem: #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, etc.):-- purchase, ransom, redeem(-er), revenger.

The death of all the firstborn of Egypt is a judgment against the gods of Egypt and against the idolatry of the people. All people, including the children of Israel, have been and are guilty of idolatry. (Rom. 1:20-23, Eze. 20:6-7)

But God claimed the children of Israel as kin; he purchased them back from the judgment He was about to bring. (Exo. 12:13, Exo. 12:42, Exo. 23:18, Exo. 12:27, 1Cor. 5:7, 1Pet. 1:17-19, Luke 22:19-20)

Pass over: #6452. פסח pacach, paw-sakh' a primitive root; to hop, i.e. (figuratively) skip over (or spare); also (literally) to limp, to dance:-- leap, pass over.

But this is not all that Yeshua's sacrifice does for us. It also provides a way into fellowship with God which is the reason for our creation. (Rev. 21:3)

B. The Book of Leviticus begins as Moses completes the Tabernacle of God. (Exo. 25:8-9, Heb. 8:5, Exo. 40:34-35)

The Tabernacle was to be God's home on earth. But how could sinful man approach a holy God? And so begins the Book of Leviticus. The Hebrew name of Leviticus is Vayikra, ויקרא, "And He called."

Lev. 1:1-5 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an **offering** unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. 3 If his offering be a burnt sacrifice of the herd, let him offer a male **without blemish**: he shall offer it of his own voluntary will **at the door** of the tabernacle of the congregation **before the LORD**. 4 And he shall **put his hand upon the head** of the burnt offering; and it shall be accepted for him to **make atonement** for him. 5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall **bring the blood**, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. (KJV)

C. The phrases "offering," "at the door," and "before the LORD."

Offering: #7133. קרבן qorban, kor-bawn' or qurban {koo-rbawn'}; from 7126; **something brought near the altar**, i.e. a sacrificial present:--oblation, that is offered, offering.

#7126. קרב qarab, kaw-rab' a primitive root; **to approach** (causatively, bring near) for whatever purpose:--(cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) **draw near** (nigh), go (near), be at hand, join, be near, offer, present.

So the offering is brought to the altar before the LORD which is at the doorway to the Tabernacle. (Eph. 2:13, John 10:9)

The doorway is before the LORD. The word translated "before" is paniym.

Before: #6440. פנים paniym, paw-neem' plural (but always as singular); the face (as the part that turns).

Perfect: #8549. **תמיים** tamiym, tau-meem' from 8552; entire (literally, figuratively or morally); also (as noun) integrity, truth:--without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

Yeshua is the unblemished lamb. (1Pet. 1:18-19)

Lay: #5564. **שמוך** saw-mak' a primitive root; to prop (literally or figuratively); reflexively, to lean upon or take hold of (in a favorable or unfavorable sense):--bear up, establish, lay, lean, lie hard, put, rest self, set self, stand fast, stay (self), sustain.

The offerer wasn't just to place his hands on the offering, he was to lean on it as if for support. (Num. 27:18-20, Isa. 26:3, Rom. 6:5)

Atonement: #3722. **כפר** kaphar, kaw-far' a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:-- appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

Pitch: #3724. **כפר** ko-pher, ko'-fer from 3722; properly, a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price:--bribe, camphire, pitch, ransom, satisfaction.

Atonement is a protective covering! (Deu. 4:23-24, Lev. 10:1-3, Eph. 3:12)

Next, the offerer himself was to slay the animal. (Lev. 17:10-11, Heb. 9:23-24, Heb. 10:19-22)

So Yeshua is our korban or offering that allows us to draw near to God.

D. The passage in Leviticus 1:1-5 also hints that Yeshua is not only the perfect offering, He is the one who brings the offering on our behalf.

Le 1:2-3 Speak unto the children of Israel, and say unto them, If **any man** of **you** bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. 3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own **voluntary** will at the door of the tabernacle of the congregation before the LORD. (KJV)

Man: adam

You: You-all

The last Adam: (1Cor. 15:45)

Voluntary: #7522. רצון ratsown, raw-tsone' or ratson {raw-tsone'}; from 7521; delight (especially as shown):--(be) acceptable(-ance, -ed), delight, desire, favour, (good) pleasure, (own, self, voluntary) will.

Yeshua brings His offering of Himself voluntarily. (John 10:17-18, John 5:21-24)

E. Yeshua is also the high priest. (Lev. 1:5, Heb. 9:11-12, Exo. 28:29, Heb. 9:24)

In summary, Yeshua is delighted to bring from us all a voluntary offering of Himself, with which we have identified and leaned upon. We have accepted Yeshua as the offering in our place. He is unblemished while we are blemished from the sin of the first Adam and in our own actions. He laid down His life giving up His own blood for our covering. He ascends to the Father taking us with Him, bringing us safely into the presence of God. (Jude 1:24-25)

Discussion questions for the Sacrificial System as a Shadow of Messiah

1. How can we apply each aspect of Leviticus 1:1-5 to Romans 12:1?
2. Look again at the definition of the word “lay” from the phrase “lay hands on.” Read Acts 19:1-6 about Paul laying his hands on the believers in Ephesus. What aspect of “lay” do we see in this passage?
3. Aaron’s sons Nadab and Abihu stepped out from beneath God’s protective covering dying in God’s consuming fire. Read Hebrews 10:26-31. How is this a warning not to step out from beneath Yeshua’s protective covering?
4. Nadab and Abihu were consumed in God’s fire because they brought strange fire before the LORD. We don’t know exactly what they did, but the next passage in Leviticus after Nadab and Abihu die is that Aaron is only to go into the Holy of Holies once a year lest he die. So Nadab and Abihu may have entered the Holy of Holies without proper preparation bringing fire that was not lighted from God’s altar. Read Hebrews 10:19-22. Compare these two situations.
5. Yeshua is our high priest. Peter says we are also priests in 1 Peter 2:1-10. What is our role?
6. The word atonement is kaphar meaning to cover. Noah covered (kaphar) the ark with pitch (kophar). Discuss how covering the ark with pitch is an atonement for Noah and his family. Address both the physical and spiritual aspects of this atonement.

Student Notes for Yeshua in Each Type of Offering

There are five different types of offerings, the burnt offering, the mincha offering, the sin offering, the guilt offering and the peace offering. Yeshua's offering is all of these offerings paying our penalty for sin while removing our sin from us, bringing us into God's presence and into fellowship with Him.

All animal offerings have some elements in common. (Lev. 17:11)

A. The first offering mentioned is the burnt offering. (Lev. 1:3-9)

Offering: #7133. קרבן qorban, kor-bawn' or qurban {koo-r-bawn'}; from 7126; **something brought near the altar**, i.e. a sacrificial present:--oblation, that is offered, offering.

Burnt offering: #5930. עלה `olah, o-law' or mowlah {o-law'}; feminine active participle of 5927; a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):--ascent, burnt offering (sacrifice), go up to.

#5927. עלה `alah, aw-law' a primitive root; to ascend, intransitively (be high) or actively (mount)

Totally devoted to God (John 6:38-40, Eph. 5:2, Rom. 12:1)

The twice daily offering of a lamb was an olah offering. (Num. 28:3-8, Heb. 7:25, 1Tim. 2:5-6, 1Pet. 2:4-5, Heb. 13:15)

B. The next offering is the mincha offering. The word mincha means to bestow.
(Lev. 2:1-3)

Bestow: #4503. מנחה minchah, min-khaw' from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):--gift, oblation, (meat) offering, present, sacrifice.

How does the mincha or food offering bring the offerer into the presence of God?
(Lev. 17:11, Mark 12:42-44, Lev. 2:4-6, 9)

The Passover bread that Yeshua shared with His disciples is unleavened. It is a mincha offering that is eaten with the fellowship offering. (Luke 22:19, John 6:51)

The mincha offering is salted. (Lev. 2:13, Mark 9:49-50)

Covenant of salt: (2Chr. 13:5)

C. The next offering described in Leviticus is the peace or fellowship offering. (Lev. 3:1-2)

Peace offering: #8002. שֶׁלֶם shelem, sheh'-lem from 7999; properly, requital, i.e. a (voluntary) sacrifice in thanks:--peace offering.

Peace: #7999. שָׁלַם shalam, shaw-lam' a primitive root; a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; make amends, (make an) end, finish, full, give again, make good, (re-)pay (be at) peace(-able), that is perfect, recompense, make restitution.

Unlike any other offering, the offerer retains a share of the offering. (Lev. 7:30-33)

The Passover offering is a peace offering. Yeshua was crucified at Passover. Paul calls him our Passover lamb. (1Cor. 5:7, Rom. 5:1, Col. 1:19-20, Col. 2:10)

The freewill offering and the offering in fulfillment of a vow may be consumed the next day and then must be burned on the third day. (Lev. 7:16-17, Psa. 16:9-11)

D. The sin offering is for unintentional sins against the commandments of God or for purifying after ritual impurity. (Lev. 4:2, Lev. 4:5-7, Lev. 4:11-12, Luke 23:34, Heb. 13:11-12, 2Cor. 5:18-21, Rom. 5:14-15, 1Cor. 15:53-54)

Sin: #2398. חָטָא chata', khaw-taw' a primitive root; properly, to miss; hence (figuratively and generally) to sin;

E. The final type of offering is the guilt or trespass offering. This offering is treated the same as the sin offering with the addition of reparations. (Lev. 7:7, Lev. 5:16-18, Lev. 6:4-5, Psa. 49:7-9, Psa. 49:15, 1Pet. 1:18-19, Isa. 53:10-11, 1Tim. 2:3-6)

Yeshua is our olah completely dedicated to God. He is our mincha, the free gift and the bread of life. He is our peace offering that ends our separation from God and restores our fellowship with God. He is our sin and guilt offering paying the price we could not pay and restoring our purity before God.

Discussion questions for Yeshua in Each Type of Offering

1. All offerings were brought between the morning and evening olah offerings called the continual offerings. Our continual offering is praise and thanksgiving. Discuss the appropriateness and consequences of bringing all our offerings between offerings of praise and thanksgiving.
2. The mincha offering is a gift bestowed on God. Leviticus 2:3 describes it as “most holy of the offerings.” Discuss the significance of the mincha offering being the most holy of the offerings of the LORD.
3. Read Exodus 24:1-11. What kinds of offering did the children of Israel bring to ratify the covenant with God? Discuss how these two types of offerings fit the terms of the covenant.
4. What two types of actions require bringing a sin offering? How are these actions alike and how are they different?
5. The guilt or trespass offering restores the relationship between men without which no other offering is acceptable to God. How do Yeshua’s words in Matthew 5:21-24 reflect this necessity?
6. Both the original Passover sacrifice and Yeshua’s crucifixion as the Passover Lamb is a type of peace or fellowship offering. It is also a type of offering in fulfillment of a vow. Read Genesis 12:1-3, Genesis 15:5-21, Genesis 26:3-5, Genesis 28:13-15 and Exodus 32:13. What vow did God make? How was the Passover sacrifice in Egypt in fulfillment of this vow? How was Yeshua act of giving Himself on the cross an offering in fulfillment of this same vow?

Student Notes for Hanukkah: History, Observance and Prophetic Implications

A. History:

The events giving rise to the festival of Hanukkah began after the fall of the Grecian Empire under Alexander the Great. His kingdom was split into four parts two of which are of interest prophetically.

Ptolemaic Empire:

Seleucid Empire:

The traditional Jews preferred the rule of the Ptolemies.

The “modern” Jew preferred the Seleucids.

The story of Hanukkah begins when Antiochus IV Epiphanes finally begins to win against Egypt. Egypt, however, had enlisted the aid of Rome who arrived just in time to kick Antiochus out of Egypt. (Dan. 11:30-31)

The first sacrifices of swine on the altar of Zeus happened on 25 Kislev, 167 B.C. which is in the middle of December.

Antiochus left his generals in charge. They set up altars in the towns of Israel and forced the people to sacrifice swine on the altars and eat the meat.

Mattathias the priest and his five sons:

1. Slew the compliant Jewish priest and the Seleucid general
2. Fled into the wilderness

On the Sabbath, they were given an ultimatum to either come out and surrender and eat pork or be killed. Being devout Jews and since it was the Sabbath, they didn't fight back. Antiochus' troops slaughtered over 1,000 men, women and children that day.

Mattathias died after the first year of the fight leaving his son Simon in charge of government operations and Judah called Maccabees in charge of the army. On 25 Kislev 165 B.C. the temple was rededicated to God. They tore down desecrated altar of God and built a new one. The lit menorah but there wasn't enough oil to last until new oil could be consecrated. Thus, we have the miracle of the oil.

The eight days are decreed as being a reprise of the Feast of Sukkot and its eighth day assembly Shimeni Atzerat.

“The joyful celebration lasted for eight days; it was like the Feast of Huts (Sukkot), for they recalled how, only a short time before, they had kept that feast while they were living like wild animals in the mountains and caves; and so they carried garlanded wands and branches with their fruits as well as palm fronds, and the chanted hymns to the One who had so triumphantly achieved the purification of his own temple.” (1 Maccabees 4)

The victory of Israel over Antiochus was an even greater miracle.

Hanukah is celebrated for eight days with a special nine-branched candelabrum called a hanukkiyah. Eight branches are for the eight-day miracle of oil. The ninth branch holds the “shamash” or servant candle which is used to light the other candles. The lighted candles symbolize bringing light into a darkened world. On the first day of Hanukkah, one candle is lit with the shamash. Each day one more candle is lit until, on the eighth day, all candles are lit. The hanukkiyah is not to be hidden; it is displayed on a porch or in a window to proclaim the miracle to all who pass by.

The lights of the hanukkiyah represent the hope of Messiah.

Additional detail of the War of the Maccabees can be found in Josephus’ The Antiquities of the Jews, Book 12, and the books of 1 Maccabees and 2 Maccabees.

We can celebrate Hanukkah as a rededication of our lives as a living temple holy to God. (1Cor. 3:16-17)

We can celebrate Hanukkah as we anticipate God’s final victory. (Zec. 12:8-9)

B. Yeshua’s Observance of Hanukkah: “Are you the Messiah?”

(John 7:37-38, John 10:19-21, John 10:22-24, John 10:25a)

When Yeshua returned to Jerusalem for Hanukkah, they are still asking “Are you the one?” (John 10:11-18, Eze. 34:12, Isa. 40:10-11, John 10:25-30)

Yeshua and the Father are one. (Jer. 23:5-6, Isa. 11:1-2, Zec. 3:8-9, Rev. 5:6, John 1:32-34)

Those listening conclude Yeshua is a false prophet. (John 10:33, John 17:22-23)

He lived in submission to the Father. (John 7:16, John 5:19, John 14:10)

His actions are the actions of the true prophet. (Deu. 13:1-5, Deu. 18:17-20, John 10:34-36, Psa. 82:1-8, Isa. 11:3-4)

The works of the Messiah (John 10:37-38)

What they were looking for:

1 Maccabees 3: 3-9 He extended the fame of his people. He put on the breastplate like a giant and girded on his war harness; he engaged in battle after battle, protecting the ranks with his sword. He was like a lion's whelp roaring over its prey. He pursued and tracked down the renegades, he consigned those who troubled his people to the flames. Renegades were abashed for terror of him, all evildoers were utterly confounded, and deliverance went forward under his leadership. He brought bitterness to many a king and rejoicing to Jacob by his deeds, his memory is blessed for ever and ever. He went through the towns of Judah and utterly destroyed the infidels in them, turning wrath away from Israel. His name resounded to the ends of the earth and he rallied those who were on the point of perishing.

We need to do the good works the Father sends us to do. (Mat. 5:16)

C. Yeshua warns about false christs and false prophets.

Yeshua warns His disciples. (Mat. 24:3-5, Dan. 11:32, Mat. 24:15-22)

This is a direct reference to Hanukkah.

2 Maccabees 5:24-27 The king also sent the Mysarch Appolonius at the head of an army twenty-two thousand strong, with orders to put to death all men in their prime and to sell the women and children. Arriving in Jerusalem and posing as a man of peace, this man waited until the holy day of the Sabbath and then, taking advantage of the Jews as they rested from work, ordered his men to parade fully armed; all those who came out to watch he put to the sword; then running through the city with his armed troops, he cut down an immense number of people.

1 Maccabees 2:29-30 At this many who were concerned for virtue and justice went down to the desert and stayed there, taking with them their sons, their wives and their cattle, for the burden of their wrongs had become unendurable.

1 Maccabees 1:63-64 Women who had their children circumcised were put to death according to the edict with their babies hung around their necks, and the members of their household and those who had performed the circumcision were executed with them.

Paul says that the antichrist will set himself up as God. (2The. 2:3-4)

Epiphanes means “God Manifest.”

As we light the hanukkah, we remember that we are not in darkness that we should be deceived. (1The. 5:4-6)

D. Yeshua’s second coming will not be hidden.

(John 17:6-8, John 7:8-10, Mat. 24:23-26, Mat. 24:27-31)

Light is coming into the darkness!

Discussion questions for Hanukkah: History, Observance and Prophetic Implications

1. Read 1 Kings 8:62-66 about the dedication of Solomon's temple. How does Hanukkah, as both a reprise of the Feast of Tabernacles and a rededication of the temple, recall the dedication of Solomon's temple?
2. Mattathias ruled that, since the Torah is about how to live, it is okay to defend oneself on the Sabbath. Read Yeshua's teaching on the Sabbath in Mark 2:23-3:6. How does this fit with Yeshua's teaching about the Sabbath?
3. Hanukkah is celebrated as a reprise of the Feast of Tabernacles, as a remembrance of the victory over Antiochus IV and the rededication of the temple, and in celebration of the miracle of the oil. Compare the passage in Zechariah 14:16-21 with these themes of Hanukkah.
4. Discuss the differences between a false prophet and a true prophet according to Deuteronomy 13:1-5 and Deuteronomy 18:17-20.
5. Yeshua went up to the Feast of Tabernacles in secret because His time had not fully come (John 7:8-10). Read Revelation 10:7 and Revelation 11:15-19 about the time when the mystery of God would be revealed. Describe Yeshua's coming at this time.

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-Late						
		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
		l	lamed	cattle goad, staff - prod, toward, control, authority			30
		m	Mem	water - massive, chaos, liquid			40
		n	nun (noon)	fish (moving) - activity, life			50
		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
		ts	tsadik	fish hook - harvest, need, desire			90
		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

Glossary

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

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

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

Olah: to ascend or go up, 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. He 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