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All Scripture references are taken from the New American Standard Version 1995 update unless otherwise noted.

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The Creation Gospel-Workbook One Set - Pamphlet and Seven Days of Creation, Seven Spirits of Adonai, the Seven Feasts, and the Seven Churches of Revelation

The Creation Gospel Workbook Two - The Wicked Lamp, the Seven Seals, Trumpets, and Bowls

The Creation Gospel Workbook Three - The Spirit-filled Family

The Creation Gospel-Workbook Four - The Scarlet Harlot and the Crimson Thread

The Creation Gospel-Workbook Five – The Torah Portions, Volume I, *Bereishit* - Genesis

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The Creation Gospel Workbook Five: The Torah Portions

Volume I - Genesis

A note from the author: The study questions and assignments included for review at the end of each section and for additional study at the conclusion of this workbook are designed to reinforce the main points of each section. The questions were written to address and challenge the different skill levels of the students. If a student has limited background in Hebrew or Hebraic thought, some questions may be too difficult. Some of the questions will be for students who have completed previous CG workbooks. For the advanced student, some questions may be too easy. Hopefully, most of the questions will be neither too difficult nor too easy. It is recommended that students attempt to put together a study group for peer study, which may compensate for the range of questions posed. It is strongly suggested that students complete *Workbook One*, and it is helpful to complete *Workbook Four* before beginning a formal study of *Workbook Five*.

The Creation Gospel Workbook Five: The Torah Portions

Volume I - Genesis

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A River Runs Through Us

Torah and Haftorah Traditional Study Texts: Genesis 1:1-6:8; Isaiah 42:5-43:10

Additional Study Texts: Exodus 23:8-19; 24; Proverbs 8; Isaiah 48:12-22; 66:1-24; Ezekiel 47:1-12; Revelation 21-22

Psalm: 139

Portion Name: *Bereishit* - In the beginning or In a beginning

Significant Events: The creation of Heaven and Earth and the narrative of Adam and Eve in the Garden of Eden, descriptions of the first sins, Cain and Abel have the first argument over the celebration of an appointed time, curses and consequences

Lesson Focus: The Four Rivers of Eden

A Summarizing Verse: Come near to Me, listen to this: from the first I have not spoken in secret, from the time it took place, I was there. And now the Lord GOD has sent Me, and His Spirit. Thus says the LORD, your Redeemer, the Holy One of Israel, "I am the LORD your God, who teaches you to profit, Who leads you in the way you should go. If only you had paid attention to My commandments! Then your well-being would have been like a river..."¹

Lesson Objectives:

The student will

- *Identify the four rivers of Eden and their Source*
- *Identify the Spirit of Adonai in each river*
- *Identify themes and symbols of the seven feasts found in each river*
- *Explain the importance of gathering for the feasts and the Shabbat*
- *Link the garments of the High Priest to the rivers of Eden*

For students using the workbook as a weekly Torah study, it is recommended that for this foundational lesson, students set aside 2-4 weeks instead of one, perhaps starting the study during the High Holy Days. This will be the lengthiest lesson of Workbook One.

¹ Isaiah 48:16-18

INTRODUCTION

The Creation is a pattern of miracles established for both the first week of time and succeeding periods of time. In this pattern, chaos and distress precede creation or re-creation². This is why we are formed as the golden vessels for the Temple between Tsartan and Sukkot.³ It is the pressure and squeezing of Passover Tribulation and the vision of Sukkot, the millennial reign and a Greater Sign of the Sabbath, that prepare us for our permanent home in Jerusalem of Gold. Our existence East of the Yarden is actually determining our future in New Jerusalem. As Hebrews, we can walk through the narrow places of the miraculous, or like Pharaoh and his army, we can return to the chaos of the deep that existed before time and order.

The Creation Days set the pattern for the miracles of the Exodus, and the Creation is replayed in the lives of men in the Scriptures through time because the gospel was determined from the foundation of the world.

Some of the re-Creation miracles in the Exodus that paralleled the Creation were:

- the gathering of the upper and lower waters and the appearance of dry land
↓
the gathering of the Reed Sea waters; the Israelites' rescue was re-created when dry land appeared
- chaos and void of the deep
↓
thick darkness of chaos enveloped the disobedient Egyptians for 3 days while Israel had light
- the existence of a primeval light preceded the creation of the sun, moon, and stars on day four
↓
pillars of fire and cloud accompanied the re-created Hebrew nation
- the Creation calendar was established on Day Four by the placement of sun and moon to set the moedim
↓
Moses' challenge to Pharaoh to let the Hebrews celebrate a chag, a festival, in the wilderness as well as the test of whether the Hebrews would observe Unleavened Bread and Passover

These Creation Week miracles invited obedience to the gospel. The gospel was the flesh, the *basar*, the material world, a promise that our Messiah would appear in the form of a man of flesh, *basar*. He would have the same elements as his Father, described as a consuming fire, living water, *mayim*, and spirit, *ruach*, but he would have an added

² You **send** forth Your **Spirit**, they are created; and You renew the face of the ground. (Psalm 104:30)

³ Review Workbook One Conclusion, "Heaven's Gold in a Clay Mold"

element: carbon, or the dust from which the first Adam was created. The Scriptures go so far as to say:

This is the commandment, just as you have heard from the beginning, that you should walk in it. For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. (2 John 1:6-7)

Messiah is a man of the earth in whom rested the Seven Spirits of Adonai.

The Creation tells the gospel. Each day corresponds to a moed, just like the seven assemblies of Revelation correspond to particular festivals. The calendar was created, a marking of time by the sun, moon, and stars on Day Four for moedim, seasons and festival celebrations of the gospel. The offerings brought by Kain and Abel met the criteria for Sukkot offerings, yet Kain's fell short in that it was not firstfruits, only fruits. Perhaps this was the first Sukkot family celebration. But perhaps Sukkot actually nourished⁴ their father and mother Adam and Eve before the sin. Where did the first family learn to celebrate the chagim within the moedim, three pilgrimage festivals of Elohim?

Eden's primary river is not mentioned by Name, but we know that Elohim is the source of life-giving waters as well as THE tree of life. Significantly at Sukkot, Yeshua claimed to be the River of Living Waters, the source of the four rivers:

Now on **the last day, the great day of the feast**, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, '**From his innermost being will flow rivers of living water.**' **But this He spoke of the Spirit, whom those who believed in Him were to receive;** for the Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39)

In Proverbs 8, Yeshua's wisdom existed when the circle of the earth was drawn by Elohim and when it was determined that human beings would exist in a chag, a circle, cycles and seasons of worship. Yeshua submitted obediently to the Living Waters, and he became that source once again available to nourish mankind. We return to the Garden by drinking from those rivers in their seasons. We prepare for the Temple of primeval Light by drinking from those waters in their seasons. Those seasons are Pesach, Shavuot, and Sukkot.

⁴ Review the principle of the *zayin/zan* in relation to Sabbath and Sukkot, Workbook Two

Figure 1.

RIVER	PISHON	GICHON	CHEDEKEL	PERAT
STRONG'S	6376	1521	2313	6578
DEFINITION(S) OF RIVER	Increase	Bursting forth Gihon - a spring near Jerusalem where Solomon was anointed as king	Rapid better known as the Tigris (the LXX equivalent)	Euphrates = fruitfulness the largest and longest river of western Asia
From the root	פושׁ POOSH #6335	גיאח GIYACH #1518		
DEFINITION of ROOT	to spring about (Qal) to frisk, act proudly (fig.) (Niphal) to be scattered, be spread NAS- gallop; skip about	to burst forth, to draw forth, to bring forth, to break forth NAS - Total: 7 broke, brought me forth, burst forth, give birth, labor to give birth, rushes		
LAND SURROUNDED	HAVILAH #2341 "circle"	CUSH #3568 "black"		
From the ROOT	CHUL #2342 to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish or pained; bear, bring forth, to wait anxiously; to be born; to wait longingly			
PRECIOUS STONES OR METALS	A. ZAHAV from an unused root meaning to shimmer Definition: gold as precious metal as a measure of weight of brilliance , splendor B. BEDOLACH (BDELLIUM) 1. FROM BADAL a. to divide b. to make a distinction, difference, divide into parts c. to separate oneself from OR unto; be set apart C. SHOHAM (ONYX) from an unused root probably means to blanch ; a precious stone			
FLOW	SAVAV (SURROUNDED; CIRCLED; BOUNDED)	SAVAV (SURROUNDED; CIRCLED; BOUNDED)	HALAKH (WENT, WALKED)	

Re-examining the Creation in Genesis Two will narrow the focus on key words and concepts. Figure 1 may make it easier to connect the English translation to the key Hebrew words and follow the narrative:

This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground. But a **mist** used to rise from the earth and water the whole surface of the ground. Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. Now **a river flowed⁵ out of Eden** to water⁶ the garden; and from there it **divided and became four rivers⁷**.

The name of the first is Pishon; it flows **around⁸** the whole land of **Havilah**, where there is gold. **The gold of that land is good**; the **bdellium** and the **onyx** stone are there. The name of the second river is Gihon; it flows **around** the whole land of **Cush**. The name of the third river is Tigris; it **flows** east of Assyria. And the fourth river is the Euphrates. Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. (Genesis 2:4-15)

The Garden of Eden⁹ has a main river, and from it four other rivers flow. The first was Pishon. It means "increase." It flowed around Havilah where gold and precious stones, including the onyx, were abundant. The second river was the Gihon, which means "bursting forth," and it is described similarly to the Pishon in that it flowed around (*savav*) in its course. It flowed around the land of Cush. The third river was the Chidekkel (Tigris), meaning "rapid, noisy," and it is described as "going," or "walking." The fourth river was Perat (Euphrates), meaning "fruitfulness or bursting forth." Perat is from *pri*, or fruit. There is no description of its movement.

What is a river? Examine the following entry for *nahar*, river, and its root verb, *nahar*:

NAHAR Strong's #5104, a noun

⁵ **PARAD** fits theme of spring and fall feasts by definition: Strong's Number 6504; to separate, divide

⁶ **SHAKAH** Strong's Number 8248 Definition: to give to drink, irrigate, drink, water, cause to drink water

⁷ Literally "heads"

⁸ Flow is *savav*, to surround or form a boundary, enclosure

⁹ **EDEN** Strong's Number 5731 Definition: pleasure, luxury, dainty

Definition: stream, river, underground streams¹⁰

from **NAHAR** Strong's Number 5102, a verb

Definition: **to shine, beam, light, burn;** (Qal) to beam, **be radiant;** to flow, stream

The essence of a river is actually a **beam of light**, the **flowing of radiance**. A river is the means by which water carries light. It makes a "lake of fire" seem much more plausible, doesn't it? It is also consistent with the "fire-water" of shamayim, or Heaven. Even the pre-Flood mist that arose from the "face" of the earth has a fiery connotation:

ED Strong's #0108 (Original Word from the same as #0181)

Definition: mist¹¹

From **OOD** Strong's Number 0181, from an unused root meaning **to rake together**

Definition: brand, **firebrand**

Example: "Is this not a **brand** (*ood*) plucked from the fire?" (Zechariah 3:2)

The fiery mist required no work on the part of the man. It was a daily application of fiery moisturizer for the face of the earth. The special Garden of Eden, however, required Adam's participation in directing the radiant, sparkling river waters to grow the special arrangement of plants. As the water source came from a Heavenly Eden, it was directed into the Earthly Eden. Adam was not the source, but he did direct the flow, or division of the waters.

The rivers teach a common lesson. First, the water source divided into four "heads" that gave drink for the Garden in circle-type path. Two of the rivers, Pishon and Gihon, are specifically described as having cyclical qualities¹², like our moedim, for they *savav*, or surround like a circle. Moses asked Pharaoh to let the Israelites go into the wilderness to observe a *chag*¹³, a festival, meaning a circle. The cycle of the feasts was part of the circle of the seasons. Those within the circle of the rivers in Havilah drink from the life in the rivers, and they are described as "good gold" and "precious stones."

Each radiant river's essence is to increase and to burst forth with fruit. Each chag season, Pesach, Shavuot, and Sukkot includes a firstfruits offering. The moed river waters supplement the mist waters that arise from the carbon-based earth, and they create the ideal environment for goodly trees and all living creatures as well as man. This is Eden, or "pleasure." It is a condition pleasing to man's spirit, soul, and body of dust, and it is a place in which Elohim Himself could speak with man. Living within the boundaries of the moedim

¹⁰ Fits theme of fall feasts, hidden

¹¹ As **עֹר** *or* (ayin-reish) is the light of the Spirit and **אֹר** *or* (alef-reish) is the skin that covered Adam after sin, so **עַד** *ed* (ayin-dalet) is eternity and true witness and **אֲד** *ad* (alef-dalet) is Adam without his **מ** *mem*, or enclosed gathering of waters, *mayim*, a *mikveh*.

¹² *Savav* means to go around or surround; *Havilah* means to circle, twist, or whirl

¹³ Denotes the three pilgrimage festivals of the seven moedim. See Workbook One for a more complete explanation.

has always been the method by which mankind could find an existence pleasurable both to himself and his Elohim.

The Chiastic Menorah's First Description

Apply the same principle to the four rivers as with the four horses and seven seals in *Workbook Two*. It will not matter from which side one starts on the menorah. Taking the first river named Pishon, write its name on the first and last branch of the blank menorah supplied as Figure 3 at the end of the lesson. Take the second river, Gihon, and write it on the second and sixth branch. Take the third, which is Tigris or Chidekkel, and write it on the third and fifth branch of the menorah. Take Perat or Euphrates and write it on the center trunk of the menorah. It is recommended to include the Hebrew transliteration of Chidekkel and Perat for the sake of following the language used in this lesson. Now write each of the Seven Spirits of Adonai on its corresponding flame and each moed on its corresponding lamp of the lampstand.

Re-read the passage Genesis 2:4-15 and try to follow each river's description on the menorah. Add notes that will help you recall the river's essence. The source, or main river, which was unnamed, came from pleasure, a Heavenly *Eden*.

Rivers of the Moedim

The main trunk of the menorah is the **Perat** (fruit, The Great River Euphrates). It is the farthest boundary of Israel¹⁴.

- There is no description of its movement.
- It is synonymous with Shavuot, or Weeks (7s), corresponding with Shabbat.¹⁵
- Each of the 3 chagim is a Firstfruits feast. Shavuot is firstfruits of the wheat.
- Represents the *Ruach Adonai* (Holy Spirit).

Pishon (increase) divides into the 1st and 7th branches.

- Its movement is *savav*, surrounding.
- Pishon is thought to represent the Nile.¹⁶
- The Exodus Passover originates in the plagues of Egypt and the Nile. Branch One of the menorah is Passover, which is the narrative of Israel's increase. The more the Israelites were afflicted, the more they multiplied and spread out.
- Branch Seven is Sukkot, also known as the Feast of *Asiph* (added and increased); Sukkot is kept in remembrance of the Passover, a chiastic connection.
- The plagues that begin with the Nile in Egypt end with Babylon in Revelation.
- Pishon surrounded Havilah (tribulation, birthpangs, and labor; to circle and writhe), which contained:

¹⁴ Exodus 23:31 "I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

¹⁵ If necessary, refer to your color pamphlet from *Workbook One*.

¹⁶ One rabbinic view is that Pishon represents the Nile because it was known that flax (*pishton*) grew freely beside it. (Shuchat, p. 244). Later you will see that the linen (*shesh*) garments of the priesthood are made of flax. The pattern of the Edenic rivers will be paralleled in the High Priest's garments.

- a. *Zahav Tov*/Good Gold (Jerusalem). Write “Good Gold” in the space between the first and second branches or the sixth and seventh branches.
- b. *Bedolach*/bdellium (divide). Write “Bedolach” in the space between the first and second branches or the sixth and seventh branches.
- c. *Shoham*/onyx (to blanch or pale, yet it is usually seen as a black stone¹⁷). Write “Shoham” in the space between the first and second branches or the sixth and seventh branches.

The Good Gold and precious stones of Havilah are shining, representing the first Light of the first day of Creation and the reward of Sukkot, which will also have Light without the sun or moon. The Prophets often describe the millennial Sukkot as radiant and glorious.

- Represents Chokhmah (Wisdom) and Yirat Adonai (Reverence of Adonai)

Gihon (bursting forth; draw forth; give birth) divides into 2nd and 6th branches.

- Its movement is also *savav*, surrounding
- A spring in Jerusalem where Solomon was anointed and crowned; his older brother was actually coronated first, but he was sent away in a Yom HaKippurim picture of *L’Adonai vs L’Azazel*.
- Represents Binah (Understanding) and Daat (Knowledge).
- Represents Chag HaMatzah and Yom HaKippurim.
- Surrounds Cush (black), which extends from India to Ethiopia. Denotes people of a darker color. Write “Cush” in the space between the second and third or the fifth and sixth branches.
- King David had a Cushite messenger who relayed to him the good news of his enemies’ defeat, which included Absalom’s death. Absalom was a usurper, just as Solomon’s other older brother tried to usurp his throne. Absalom’s death was bittersweet news, just as the burial of Messiah Yeshua as the Good News was as bittersweet as the Pesach herbs. Death and burial in darkness must precede the dawning resurrection of the Third Day firstfruits.
- Cush means black or dark. This correlates to:
 - a. darkness of burial on 2nd Day
 - b. Moses married a Cushite woman, corresponding to Yom Kippur/marriage theme
 - c. Moses means “drawn forth” from the water; he married a Cushite; the Torah is drawn forth from living waters of Eden, and the Bride of the Torah will be “black, but comely,¹⁸” drawn forth from the darkness of the night. This parallels King Solomon’s metaphorical Messianic kingship and his relationship to the lover in the Song of Songs.¹⁹

¹⁷ The onyx, or *shoham*, is a contranym, meaning opposite potential exists within one object. The black stone may also be the “white stone” of Revelation, demonstrating the change in nature.

¹⁸ In the Song of Songs, King Solomon’s lover describes herself as “black (*shachor*), but comely.” *Shachor* is a parallel expression to Cush, both denoting darkness. *Shachor* also means the first light of dawn when the human eye can first detect the light out of the darkness. In Isaiah, the King of Babylon was described as *shachor* before his fall, a time when he was still obedient to the Most High.

¹⁹ “Who is this that grows like the dawn (*shachor*), as beautiful as the full moon, as pure as the sun, as awesome as an army with banners?” (Song of Songs 6:10)

- High Priest is anointed (consecrated) on Yom Kippur 6th Day, just as King Solomon, **builder**²⁰ of the House (1st Temple), was anointed at Gihon.

Chidekkel (rapid and noisy, roaring, Tigris) divides into 3rd and 5th branches

- It “walks” or “goes” in movement, *holekh*
- Birds and fish moved rapidly on 5th Day
- The Fifth Feast, Trumpets/Blowing, is characterized by shouting and trumpets; it is noisy
- If birthpangs characterize 1st and 2nd branches, then the contractions/growth become most rapid and burst forth on 3rd to 4th days, both Feasts of Firstfruits.
- Represents Firstfruits of the Barley and Feast of Trumpets.
- Represents Etzah (Counsel) and Gvurah (Power).

Adam’s (Mankind’s) Work

Adam was placed in the garden to tend it and bring forth its precious fruits. Although Elohim was the one who “caused” the trees to grow, He made Adam His partner. The reward of work is fruit of the Holy Spirit. Concerning the 3 pilgrimage festivals, no male is to appear empty-handed before Adonai; that is, without the fruit of his labor. This suggests a partnership. Adonai is the source of waters to nourish and sustain life, causes the plants to grow, and mankind willingly performs the work necessary to harvest the fruit and re-sow it at the 3 fruitful rivers of Pesach, Shavuot, and Sukkot. The rivers give drink to a land populated with Good Gold and precious stones. In other words, mankind was engineered and designed to be encircled by, to walk (or go) in, and to be watered with the four rivers of Eden, the moedim. Moving through those rivers was the Seven Spirits of Adonai²¹ that they represent.

The main river from the Throne that watered Eden was a source from which Adam could irrigate the Garden, especially its trees, which are emphasized in Day Three. Trees symbolize men. He was put there to work and watch over that Garden, which required labor. He continued the unfinished “making” of Elohim.²² Until he sinned, that work did not even require Adam to break a sweat! Most of us can’t imagine gardening without sweating, but the descriptions of the Jubilee years and Jonah’s covering vine are examples. In both cases, it was Adonai who “caused” the plants to grow, not the cultivation of man. Adam had physical and spiritual strength that were greatly diminished by his sin. Afterward, the work of irrigating the earth was much harder, for the First Adam had lost power. What once was easy now taxed his muscles.

²⁰ Building denotes *binah*, parallel to Chag HaMatzah

²¹ one Holy Spirit

²² The grammar used to describe the Sabbath Day of Creation implies that the work was not finished. By adding *la’asot* as the last word, the meaning of the statement changes from work that was entirely complete to imply that there was still work to be done. “Roughly translated it would read, ‘Which God created in order to do, or in order to have done.’” (Shuchat, p. 44) It implies that although completed, the Creation would yet need a completion of work. This is consistent with our understanding of Yeshua’s work in his physical body as the Second Adam as well as the maintenance of the Creation that is expected of every *adam*.

The Second Adam will restore this irrigation process to the Creation. He will have a heart to irrigate the Garden of Adonai as well as to give drink to its people Jerusalem from the Throne:

...for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.
(Revelation 7:17)

Precious Stones and a Head Stone

The four rivers divided into four “heads.” The head represents authority, which Yeshua explained in the Book of Revelation would be given to him of the Father, and that Yeshua in turn would pass down authority to his bondservants. Even the Apostle Paul describes Yeshua as the Head of the Body of Messiah to the Corinthians, and in other contexts, Messiah is described as the Head of the Corner.²³ To understand the Source of the rivers, it is necessary to understand the headship of Messiah Yeshua.

Bdellium

The Israelites ate of manna in the wilderness journey. Many aspects of that journey were supernatural, such as the clothes and sandals that did not wear out or water from a Rock. The manna was a daily miracle. All they had to do was gather it daily, including a double portion on the Sixth Day so that they could rest on the Seventh. Like Adam’s work in the Garden, it was labor, but not taxing or beyond their strength. The description of the manna is thus:

Now the manna was like coriander seed, and its appearance like that of **bdellium**.

Bdellium was one of the precious stones in the land Havilah encircled by the Pishon River. What is the characteristic of this precious stone?

BEDOLACH (BDELLIUM)

From **BADAL**

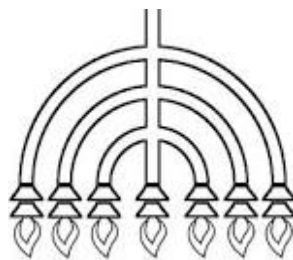
- a. to divide, separate
- b. (Hiphil) to make a distinction, difference, divide into parts
- c. (Niphal) to separate oneself from OR unto; to be set apart

Check the drawing of the menorah, you’ll see that the 7th River, Pishon, borders the land of Havilah where the bedolach was, and Sabbath is therefore identified with that set apart, or holy, quality. Indeed, each moed contains at least one Shabbat! Precious stones irrigated by the rivers of Eden have a holy quality about them.

²³ But Jesus looked at them and said, "What then is this that is written: 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone'? (Luke 20:17) In Greek, the word for “chief” is *kefale*, translated over fifty times as “head.”

Rashi identifies bedolach with crystal, which **divides** light into the colors of the rainbow (Trugman, 2008, p. 128). The daily manna was like bedolach²⁴, or crystal. As the sun's rays fell on the manna, it had the appearance of dew, which also refracts light into sparkling colors of the rainbow. The rainbow appearance of the manna was a daily reminder of the Throne, for the Presence emanated to Ezekiel's eyes like a rainbow. Turn a menorah upside down, and what is its appearance? A rainbow! Not only a rainbow, but the "arrow" is strung on the bow so that with the power of the Ruach HaKodesh, mankind is reminded to hit the mark. In fact, "arrow" in Hebrew is *chetz*, which means to divide. *Chetzi* means "half." Why does the menorah appear upside down in a rainbow? The human eye takes pictures upside down, but the brain turns them right-side up. Our job as human beings is to obey our spiritual "head," which teaches us to hit the mark by turning things right side up, to rightly divide the Word of Truth.

Figure 2.



The manna was a daily reminder of the Source of the rivers of the Holy Spirit; it was another picture of Messiah Yeshua, the Bread from Heaven sent from the Throne. When the Psalmist sings, "Early in the morning will I seek you...in a dry and thirsty land...",²⁵ the Hebrew word for "early" is *shachor*, the earliest time when the night merges into the first light of day²⁶. The manna's comparison to bedolach was likely because bedolach was a myrrh-like resin that wept like "tears" from a tree. The drops would liquefy when the sun hit them. Each morning Israelites had to gather as a nation in order to harvest their daily bread, which was like Yeshua's tears on the tree. Even before he spoke, "O Jerusalem, Jerusalem, how many times I've desired to gather you...but you would not,"²⁷ Yeshua's tears were placed before men to gather them to the Word and the will of the Father.

²⁴ Bdellium is an aromatic gum like myrrh that is exuded from a tree. It is still used as a **binder in perfumes**. Bdellium appears in a number of ancient sources. Theophrastus is perhaps the first classical author to mention it if Alexander's expedition refers to *Commiphora wightii*: "In the region called Aria there is a thorn tree which produces a tear of resin, resembling myrrh in appearance and odour. It liquifies when the sun shines upon it." Bdellium was an ingredient in the prescriptions of ancient physicians from Galen to Paul of Aegina, and in the *Greater Kuphi*. (Miller, p. 69-71)

²⁵ O God, thou art my God; **early** will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. (Psalm 63:1 KJV)

²⁶ Challenge Question: Using a concordance or Bible-search software, try keying in the search phrases "early morning" or "every morning." Do you see a theme or pattern emerge that may be related to the gathering of manna?

²⁷ Luke 13:34

The Source of the manna, or Bread of Heaven, was the Father. Yeshua identifies himself as that Manna, or Bread, and he specifically points out that it quenches thirst. This directly connects him from the Source to the rivers of Eden that nourished the bedolach and shoham stones as well as the Good Gold:

Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. Do not work for the food which perishes, but for the food which endures to **eternal life**, which **the Son of Man will give to you, for on Him the Father, God, has set His seal.**" 28 Therefore they said to Him, "What shall we do, so **that we may work the works of God?**" Jesus answered and said to them, "This is the work of God, that you **believe in Him whom He has sent.**" So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM **BREAD OUT OF HEAVEN TO EAT.**' " Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but **it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world.**" Then they said to Him, "Lord, **always** give us this bread." Jesus said to them, "**I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.** (John 6:26-35)

In his explanation, Yeshua compares himself to Moses, but he says Moses was not the Source. Moses, the written Torah, was a messenger from the Source itself, the Heavenly Throne. Yeshua says his work is like Moses', and he, the Messiah, waters the entire world. In response to the disciples' request that they be perpetually watered by that Source, Yeshua says to believe on the one God sent, and they will remain within the living waters of Eden, never thirsty. The Second Adam demonstrates for his disciples the type of "work" that they are to do in restoring the Garden to the Good Gold of Jerusalem. It is a process of irrigating Israel with the light beams of the Holy Spirit sent from the Throne. In turn, Israel is to be a light beam to the world, also directing the waters of Eden to grow pleasant fruit and restore a condition where Elohim can walk among His people in fellowship.

Yeshua connected the Israelites to the Mercy Throne every day. He reminded those who had to bend down to harvest the dividing light of the manna that by bending to the commandments of Elohim, they would walk upright, rightly dividing the Word of Truth. There is a distinct division between bending TO the commandments of Elohim and bending the commandments, and the dividing precious stones of bedolach were to become part of the Israelites' spiritual nature.

The Gihon (*Gichon*) River that also borders the bedolach taught the gathering Israelites a daily morning lesson of the Holy Spirit, reminding them to Whose Word and head of authority they were to bend. The Torah portion *Shemini* includes the laws of kosher and non-kosher animals. One law is that anything that creeps on its belly, *gachon* (literally 'that walks bending down'), is not fit for consumption. Rashi explains that "*gachon*" refers to the *nachash*, the snake, for in order to walk, a snake first bends down, and then falls on its belly. Human beings are prohibited from feeding on a creature that teaches them to bend to the snake's head, for the natural result is a fall.

Rabbinical insight says that the Pishon is synonymous with the Nile in Egypt. This is the place where The Holy One of Israel separated and divided his People from the nations with plagues, miracles, and a mighty hand. He began the process of making them holy to Him. The Israelites were like the precious stone bedolach, a People to be set apart for holy use drawn out of darkness (shachor) into His marvelous Light. It is easy to draw the connection between these precious stones and the Creation Gospel theme of the first three days of Creation from Workbook One: "He separates in order to gather to like kind and like mind."²⁸

And **coming to Him as to a living stone** which has been rejected by men, but is **choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.** For this is contained in Scripture : "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." This precious value, then, is for you who believe; but for those who disbelieve, "**THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,**" and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE "; for **they stumble because they are disobedient to the word,** and to this doom they were also appointed. But you are A CHOSEN RACE, **A royal PRIESTHOOD,** A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has **called you out of darkness into His marvelous light;** for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD ; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. Beloved, I urge you as aliens and strangers to abstain from **fleshly lusts which wage war against the soul.** Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may **because of your good deeds,** as they observe them, glorify God in the day of visitation. (I Peter 2:4-12)

Shoham and a Man on Fire

The onyx stone is the other precious stone of Chavilah. In Hebrew the onyx is *shoham*, which probably means "to blanch." It is a process of whitening, or making holy! The stone itself usually appears black, so it is a contronym, an object demonstrating the opposite potential within that one object. As Jacob in his tribulations in the Land of Lavan (white) became set apart and matured in holiness, so the precious stones of Chavilah go through the process of being set apart and matured in holiness by the River Pishon. Before sin, it is a Passover, Unleavened Bread, and Firstfruits of the Spirit nourished perpetually without great effort. After sin, the whitening process really does incur the sweat of our brows.

The linen garments worn by the priests of the Temple²⁹ were made of *shesh*:

Strong's #8336 שש

Definition: **something bleached white**, byssus, linen, fine linen, alabaster, similar stone, marble

²⁸ The concept of holiness as a contronym of separation and wholeness will be investigated in detail in an upcoming workbook entitled *Holy Spaces*.

²⁹ Exodus 39:28

Considering that the letter *shin* represents the *shen*, teeth and the *shon*, the tongue³⁰, the doubled shin perfectly illustrates the whiteness of the linen as well as its fiery connotation and the number six, the number of a man. The priests ministered in garments of figurative fire-fire!

Another description of the linen specifically used for the breeches is *bad*. The connotation of the word is descriptive of the bedolach, which carries the same Hebrew root as *bad*:

Strong's #0906 דב, perhaps from #0909 *badad* (separate) or *badal*³¹

Definition: (in the sense of **divided fibers**) linen, white linen

The linen garments of the priests were connected thematically to both the shoham and the bedolach. They were set apart in garments of white fire.³²

The shoham stones were placed on the high priest's shoulders and connected to the *choshen* (breastplate)³³ by gold chains. Havilah is a place where the shoham stones connect Israel to the government of Adonai by the work of the High Priest: "For a child will be born to us, a son will be given to us; and the **government** will rest on His **shoulders**; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.³⁴" Shoham stones have the ability to join the person of the Messiah Yeshua, the Son of Man, to the Father, reconciling Israel to Him and gathering them in peace to worship.

The picture of the government resting on shoulders should remind us of the principle of government and authority associated with the fourth branch of the menorah, its trunk. Viewed from its front, the slightly elevated shamash (servant) trunk can represent the main trunk of a body. The branches become its "wings":

In the year of King Uzziah's death I saw the Lord sitting on a **throne**, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having **six wings**: with two he covered his **face**, and with two he covered his **feet**, and with two he **flew**. (Isaiah 6:1-2)

Seraphim are "fiery" beings. Their six wings could picture the six manifestations of the Spirit on the menorah.

Cherubim also are angelic beings close to the Presence, and King David's plans included this in the plans he gave Solomon for the Temple:

...and for the altar of incense refined gold by weight; and gold for the model of the **chariot**, even the **cherubim that spread out their wings and covered the ark of the covenant** of the LORD.

The "model of the chariot"? Where's that in the Torah? The verse explains itself, though. The *merkavah*, or chariot, is a description of the cherubim who cover the Mercy Seat of the

³⁰ In his epistle, James calls the tongue a "fire"

³¹ See Figure 1.

³² The 2012 revision of *Workbook One* contains information on white light and the human eye

³³ The twelve stones represented the twelve tribes of Israel

³⁴ Isaiah 9:6

Throne with their wings. Both types of angelic beings have specific roles, and both use their wings for covering the Presence of YHVH. Ezekiel elaborates more on the mysteries of the merkavah and these angelic beings, and so does Daniel³⁵, but for the study of Bereishit, focus more on their roles as covering the Throne of authority, and therefore, the government of Adonai. Their wings not only symbolize movement, but they assist in a view of the shoulders that bear the government of Israel. This directly links the rivers and their Source, the Holy Spirit, the Throne, and the work of the Head of the rivers, Messiah Yeshua, to the garment of the High Priest in the Mishkan.³⁶

The shoham stones were carefully crafted to bear the weight of the *choshen*, the breastplate of the High Priest in which were embedded the twelve precious stones that represented the twelve tribes of Israel on his (and His) heart. Inside the folded pocket of the choshen were two precious stones called the *urim* and *tumim*, which were used to resolve questions too difficult for the priests to solve.

These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me. They shall take the gold and the blue and the purple and the scarlet material and the **fine linen**. They shall also make the ephod of gold, of blue and purple and scarlet material and fine twisted linen, the work of the skillful workman. It shall have **two shoulder pieces joined to its two ends, that it may be joined**. The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet material and **fine twisted linen**. You shall take **two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the names of the remaining six on the other stone**, according to their birth. **As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree settings of gold**. You shall **put the two stones on the shoulder pieces** of the ephod, as stones of memorial for the sons of Israel, and Aaron shall **bear their names before the LORD on his two shoulders for a memorial**. You shall make **filigree settings of gold, and two chains of pure gold**; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree settings. (Exodus 28:4-14)

³⁵ I kept looking until **thrones** were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. **His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him**; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and **the books (seferim) were opened**. Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until **the beast was slain, and its body was destroyed and given to the burning fire**. As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time. I kept looking in the night visions, and behold, **with the clouds of heaven One like a Son of Man was coming**, and He came up to the Ancient of Days and was presented before Him. And **to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him**. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed. (Daniel 7:9-14) Students of *Workbook Four* will recognize the slain body of the Beast as the congregation of the wicked humans who are enslaved to their nefesh, which sets them in opposition to the Body of Messiah. Those granted an "extension of life," may be given additional time to repent, or it may have a more apocalyptic connotation to be explored in a later study.

³⁶ Tabernacle in the Wilderness.

The linen in Hebrew is *shesh*, which is also the number six. The number of a man is shesh, or six, because he was created on that day. Linen is made of flax, which is identified with the Pishon because of the *pishton*, or flax, that grew naturally on its banks.³⁷ If the Pishon is one of those beams of light representing the Holy Spirit, then it is easy to see how our garments would grow on us! (See Appendix A)

Look more carefully at this verse with the Hebrew more clearly explaining the English translation:

As a jeweler (one who crafts with precious stones) engraves (opens) a signet (inscribed seal), you shall engrave (open) the two stones according to the names of the sons of Israel; you shall set them in filigree settings of gold (surrounded by settings of gold).

Just as Pishon and Gichon's movement is described as *savav*, surrounding, the Land of Good Gold, Cush, shoham, and bedolach, so the settings of the shoham on the shoulders of the High Priest surrounded them with gold. The tribes of Israel had boundaries of gold, which also represents the Spirit of Wisdom, the spiritual Torah and its mitzvot.³⁸ The Israelites who rest on the shoulders of their High Priest proclaim His government, yet they are part of the work that holds the *ephod* to the choshen. Although this work was commanded to be performed with skilled human hands, whose Hand surrounded it all? The Hand that flew and the Hand that was a part of the Head of the Edenic rivers! It was the boundary of the Holy Spirit and HaShem's spiritual authority, for each "setting was as deep as the stone, so that it completely surrounded the sides of the stone." (Biderman, p. 254)

In *Sotah 48b*, there is a legend that the names on the stones had to be inscribed (opened) without breaking the surface of the stone. To accomplish this, a *shamir*, a barley-sized worm, was placed on the stone after the tribe's name was first inked on the stone. This worm had the ability to crack hard materials, and as he would follow the lines of the letters, the stone would form cracks within, inscribing the letters without breaking the smooth stone. According to *Sotah 48a*, this worm disappeared after the destruction of the Temple (Biderman, pp. 252-254).

Whether ancient worm inscribed the names of the sons of Israel or not is less important than the fact that they were inscribed, or "sealed," just as described in the Book of Revelation, which also has vivid descriptions of the precious stones of the twelve tribes and the precious metals of Jerusalem. Their names (reputations for deeds³⁹) were written in letters within the substance of the precious stones.

³⁷ There is a prohibition in the Torah against wearing a garment made of wool and linen threads woven together. Because linen is shesh, or 6, denoting the Creation Day of mankind (linen) and beast (wool), the man should not mix the two even though he is permitted to wear both textiles, for he does have a nefesh just as a beast. The same line of reasoning applies to sexual relations between man and beast.

³⁸ Review *Workbook One* for an understanding of Paul's description of the spiritual commandments and the Torah.

³⁹ A "name" in Scripture is just as often a description of a person's deeds as the simple appellation. "[Message to Sardis] "To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this : 'I know your deeds, that **you have a name** that **you** are alive, but **you** are dead.'" (Revelation 3:1). Also see Revelation 15:4.

Urim and Tumim

Although the exact type of stones that comprised the *urim* and *tumim* in the golden breastplate is not given, it is possible that one was a shoham and one bedolach. The legend holds that the stones would light up inscribed letters to answer questions posed by the High Priest. Considering that *urim* suggests “lights” and *tumim* “completions,” it would make sense, at least figuratively, for bedolach is the refractor and divider of spiritual Heavenly light into colors for the human eye, and the shoham supported and joined the gathering (Trugman, p. 130). Like a rainbow, the colors are both divided and gathered, resting the government of Israel on the shoulders of the High Priest. The precious stones rested in settings of purest gold.

Our Name Is Good Gold!

The gold of Havilah was good. What made it good? Whether or not it is good depends on how it is used. After all, gold is a contronym, something that can be used for either good or evil or both. It may be the substance of an “abomination,” a man-made idol; it may be a source of pride or give a false sense of security, for when Adonai judges a man, the gold (and man) may be cast into the streets like a worthless golden idol (amalgamation of man and beast).

On the other hand, the transactional power of gold can aid in the good works of a man. A man can do good works with the buying power of gold. He may share his knowledge of the Torah’s Golden Wisdom by teaching others who are hungry and thirsty for the spiritual Word. The bedolach stone in Genesis 2:12 is compared to manna in Numbers 11:7. The Spirit represented by gold, like bedolach, can divide the Word of Truth. Gold can beautify the House of Adonai.

The good gold is that which is used to bring forth good fruit in the lives of human beings. Good gold can give food to the stranger, alien, orphan, widow, Levite, priest, and one’s own family at the appointed feasts. “The gold” of Chavilah is actually a proper noun, for it has a definite article, “the.” “It is one of the seven types of gold, one of which has the name *zahav tov*, good gold (Shuchat, p. 246).” The word “good” does not describe the gold, but names it. Good Gold is the name of the People of Elohim who are watered by Pishon, Pesach and Sukkot.

Consider the importance of the festivals and Sabbaths of Adonai. If there is debris in the springs, which is unbelief or bitterness toward neighbors that prevents a human from becoming a gathering of waters, then he must clean out spiritual eyes and acquire Wisdom. Irrigate the eyes with The River of Unleavened Bread, the Gichon, which will wash away sin and teach pure doctrine. Good Gold must know how to gather with like kind and like mind at the feasts and Sabbaths with the Spirit of Etzah, or it is not Good Gold!

...or it is not Good Gold...

...it is not Good Gold...

...is not Good Gold...

...not Good Gold...

There's an echo in here; there's an echo in here!

The Good Gold of Havilah is bordered by the Pishon and Gichon Rivers; therefore, Good Gold must be in harmony with the spiritual authority of Pesach and Chag HaMatzah (review your drawing). Removing *chametz*⁴⁰ from the home at Pesach is an important physical obedience to a spiritual commandment. Although chametz is a contranym, and it can represent the positive growth of the Kingdom of Heaven, at the Pesach season Israel recognizes its negative side: arrogance, corruption, impurity, undisciplined sensuality, falsehood, offense. These are some of the manifestations of the Wicked Lamp that destroy the gathering of the righteous at the moedim. "When my heart was embittered (**chametz**) and I was pierced within, then I was senseless and ignorant; I was **like a beast** before You. (Psalm 73:21-22)

Just as Egypt was tested for chametz by the Pishon with ten plagues, Israel must test itself for the presence of chametz in preparation to observe the moedim. Egypt's dependence upon the Beast of the earthy Nile was exposed, for they did not drink from the Pishon of Yeshua's living water. The Pishon was associated with the Nile because flax grew along its banks. Egyptian linen was seductive, whereas the twisted linen of the Levitical priests was for modesty and glory, so even *shesh* is a contranym, its own opposite. Shesh means "six," the number of both man and beast, and it is the examination of the Spirit that reveals whether a man is conforming himself to the image of Elohim or the Beast. While it may seem as if Adonai wants to know what is in the hearts of His people, He already knows. The tests reveal to Israel what is in their own hearts with purifying fire of the Edenic rivers. Is it the fruit of sensuality from the earthy Nile or the fruit of the Holy Spirit from heavenly Pishon?

The ten pieces of chametz hidden during the *Bedikat Chametz*⁴¹ symbolize the ten tests of the moedim. The Assembly at Smyrna, which parallels Chag HaMatzah, is warned that they will be tested for ten days as preparation for the tribulations to come. It is Pishon and Gichon tribulation that inoculates the gathering of the righteous against the Great Tribulation of the Nile and the Serpent of the Nile! Israel left in the Exodus with the Good Gold of Egypt, leaving behind the destruction of Egypt's army.

The spring festivals must be approached in a state of readiness; be ready to obey speedily, belt buckled, staff in hand, and sandals on the feet. The Chidekkel (Tigris) River means "rapid." It connects to the Perat, or Shavuot. The Perat River is fruit bursting forth, and at Shavuot, the River Perat of fire-water breaks out upon the people of Adonai to empower them. The Gvurah filling the disciples in turn bursts forth upon the nations of the world proclaiming the Gospel of Creation. Shavuot, watered by Perat, is the most fruitful and laborious period when the barley has been gathered, wheat is ripening, grapes are ripening, and other fruits and vegetables are bursting forth. It is the Feast of Weeks, 50 days equaling the Hebrew letter *nun*, which is fruitfulness⁴². Shavuot inscribes permanent qualities in

⁴⁰ Yeast, leavened product

⁴¹ The Search for the Chametz is part of the traditional Jewish observance of Pesach. Ten symbolic pieces of bread are intentionally hidden, located, removed from the home, and burned.

⁴² Refer to your *Workbook One: The Creation Foundation* color pamphlet, the Hebrew Alphabet panel

letters on sapphire stone.⁴³ It reminds us of the miracle of Creation that followed the 3rd Day of Seed-bearing fruitful plants, which was the setting of the calendar on the fourth day.

The Sapphire: Thrones, Stones and Bones

There is no sapphire mentioned in *Bereishit*, but the sapphire holds a clue to the Source and authoritative Head of the Edenic rivers and how those rivers affect Israel. There is a passage in *Mishpatim* where the 70 elders of Israel saw Heaven's sapphire blue-crystal brickwork under Adonai's feet.

Exodus 24:9-11 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and **under His feet** there appeared to be a pavement of **sapphire, as clear as the sky itself**. Yet He did not **stretch out His hand** against the nobles of the sons of Israel; and **they beheld God, and they ate and drank**.

Now compare that with the passage containing the commandment concerning *tzitzit*,⁴⁴ which are to have a cord of **blue** intertwined with the white.

Numbers 15:32-41 Now while the sons of Israel were in the wilderness, they found a man **gathering wood on the sabbath day**. And those who found him gathering wood brought him to Moses and Aaron, **and to all the congregation**; and they put him in custody because it had not been declared what should be done to him. Then the LORD said to Moses, 'The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.' **So all the congregation** brought him outside the camp, and stoned him to death with stones, just as the LORD had commanded Moses. The LORD also spoke to Moses, saying, 'Speak to the sons of Israel, and tell them that they shall make for themselves tassels⁴⁵ on the **corners of their garments** throughout their generations, and that they shall put on the tassel of each corner **a cord of blue**. And it shall be a tassel for you **to look at and remember all the commandments** of the LORD, so as to do them and not follow after your own heart and **your own eyes**, after which you played the **harlot**, in order that you may remember to do all My commandments, and be holy to your God. "I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God."

The miracles of the Exodus were a re-creation of the miracles of creation week, so think to what these colors and fringes are hinting. The commandment says not to use our own eyes, but Adonai's. This means elevating our thoughts to drink from heavenly springs of water, for the Hebrew word for spring of water is **ayin**, which means "eye." By looking at *tzitziyot*, we remember and see not just commandments, but the Creation commandments through

⁴³ The original tablets of the Ten Words given at Shavuot was written on sapphire stone according to the rabbinic tradition

⁴⁴ fringes attached to the four corners of a garment

⁴⁵ *tzitzit*

HaShem's eyes! To a faithful Israelite, the physical commandment⁴⁶ drinks from the rivers of Eden! The physical commandment is clothed in the fiery, light-giving spiritual commandment. Six days and a rest is the gospel of our Messiah Yeshua as it was observed in Eden. We eat and drink as humans, yet we behold the glorified sapphire blue of the shamayim, heavenly fire waters that nourished the Garden of Eden.

The waters that nourish us today are still found in those three rivers of Unleavened Bread, Shavuot, and Sukkot, and they encircle us, Good Gold and precious stones prepared for the Eternal Temple of Primeval Light. The four corners of our garments should remind us of the 3 festival rivers and the 4th that flows from the Source for the gold and precious stones.

The world was created with sapphire. Not the stone, but with the forms of the letters: **sefer, sippur, sefar**. The 70 elders of Israel at Sinai saw the "brickwork," or the method with which Elohim created our gospel, the sapphire "bricks" or words:

- 1) written
- 2) spoken, and
- 3) mathematically formulated.

The universe was created with three things: *sefer* (a text, inscription, or writing), *sippur* (spoken word, communication), and *sefar* (number or counting). John writes that the Word, specifically the spoken Word, *sippur*, was the instrument of Creation. The Creation is recounted in terms of numbers assigned to days. It is recorded in a written text message with letters, originally on sapphire tablets, and then later inscribed on stone, in scrolls, and in books. The root word *sefer* is the same as that for the precious stone of blue sapphire, *safira*. It can also mean to send on a journey with a message⁴⁷. What did the 70 elders⁴⁸ see as they ate and drank on the mountain at Shavuot? A brickwork or building stones of sapphire, the crystal blue of Heaven. What did they see through the open springs of their eyes? The Creation, the festivals, and the Sabbaths.

Here is how after his resurrection Yeshua taught his disciples about the 70 elders' Shavuot feast:

And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. And they approached the village where they were going, and He acted as though He would go farther. And they urged Him, saying, 'Stay with us, for it is *getting* toward evening, and the day is now nearly over.' And He went in to stay with them. **And it came about that when He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. And their eyes were opened and they recognized Him;**

⁴⁶ Traditionally tied tzitziyot have three white strands and one blue representing Heaven, a total of four strands tied and twisted with knots in such a way as to represent 613 commandments of the Torah. By passing the cords through the apertures of the four-cornered garment, they appear to be eight strands, which is the mystery of the menorah and the Eighth Day.

⁴⁷ This relates to Yeshua's description as the one **sent** from Heaven

⁴⁸ Seventy is representative in Judaism of the nations of the world; therefore, the elders represent the open door to the Torah for every nation, tribe, and tongue.

and He vanished from their sight. And they said to one another, 'Were not **our hearts burning within us while He was speaking to us** on the road, while He was explaining the Scriptures to us?'

And they arose that very hour and returned to Jerusalem, and found **gathered together the eleven and those who were with them**, saying, 'The Lord has really risen, and has appeared to Simon.' And they *began* to relate their experiences on the road and **how He was recognized by them in the breaking of the bread**. And while they were telling these things, He Himself stood in their midst. But they were startled and frightened and **thought that they were seeing a spirit**. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? **See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.**' *And when He had said this, He showed them His hands and His feet.* And while they still could not believe *it* for joy and were marveling, He said to them, "Have you anything here to eat?" **And they gave Him a piece of a broiled fish; and He took it and ate it before them.** Now He said to them, 'These are **My words** which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.'

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ should suffer and **rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.** You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but **you are to stay in the city until you are clothed with power from on high.**' (Luke 24:27-49)

Yeshua shows them his hands and feet, the two salient limbs of the 70 elders' Shavuot feast with Adonai. They saw the brickwork under God's feet, and He did not stretch out His hand against them. This time it was not only Moshe who entered the fire and water cloud of His Presence, but a gathering of people who would obey the Creation festival of Shavuot in Acts Two. Here's an interesting wordplay. Yeshua specifically pointed out his FLESH and his BONE as signs of the Creation gospel. Why was this important?

And they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as **clear** as the sky itself. (Exodus 24:10)

This is rarely translated exactly as it is written. This phrase literally means "a sapphire brickwork and **like heavenly bones** for purity." The elders saw the same thing the disciples did: the Creation gospel in the form of a pure man of flesh embodying the upper and lower fires of white light and the gathered waters. Bones are generally accepted as being white in color.

Compare this to

Then I looked, and behold, in the expanse that was over the heads of the cherubim **something like a sapphire stone, in appearance resembling a throne**, appeared above them. And He **spoke to the man clothed in linen** and said, "**Enter between**

the whirling wheels under the cherubim and fill your hands with coals of fire from between the cherubim and scatter them over the city.” (Ezekiel 10:1-2)

The “something like a sapphire stone” appears to emanate from the Throne just like the pavement witnessed by the 70 elders. The pavement is described in Exodus as being “as clear as the sky.” The blue of the sky is the color of the sapphire-like stones that flow out of the throne. Is this the Word in the form of a shining river? If so, it may explain the Source of the Edenic rivers’ heads and the Way in which the disciples are to walk.

The word *mikveh*, a gathering of waters, is mentioned three times in Scripture. Jews immerse themselves three times before each festival. There are four “heads” to the three fruitful rivers that water Eden’s three harvest festivals of grain, vegetables, and fruit: the Pishon, Chidekkel, and the Perat. The radiant rivers encircle the precious stones of holy people tried by fire.

The third harvest festival of Sukkot symbolizes the completion of both Yeshua’s and our resurrection⁴⁹, for that refreshing Sabbath is blessed with the addition of the 8th day.⁵⁰ Eight is the letter *chet*, symbolizing life⁵¹. What started in Tribulation, Mitzraim and Tsartan, with a gathering of sinful people, comes full circle to Sukkot and the 8th day, a sign of eternity. A repentant and powerful people can eat and drink in the Presence of Yeshua. The Great River tested them, but it did not destroy them, for they did not drink from the earthly river.

The gathering of disciples recognized Yeshua when he ate and drank with them during the days of Unleavened Bread and he showed them His hand in the Creation, His flesh, and His feet just as He did on the mountain to the 70 elders at Shavuot. Until then, Luke says, even though seeing, they did not believe! **Eating and drinking with Yeshua and gathering with His People during the 3 pilgrimage festivals leads to belief and faith.** Yeshua is the river that runs through us at each of these festivals and our Sabbaths.

After Pesach while they still gathered in tribulation and testing, Yeshua tells his disciples to continue at the gathering place, Jerusalem, until Shavuot in order to receive power from the shamayim, the fire-water from Heaven. From that fiery river they will draw the strength to lead out the nations of the earth to Sukkot; they are fed and watered from Perat, or fruitfulness, to the Pishon. The Perat (Euphrates) is the uttermost boundary of Israel. The disciples opened the eyes of the nations, the springs of water, for the gatherings of people who will flow into Jerusalem in obedience at Sukkot and drink from the Rivers of Living Water that flow out of it.

The 4th Day Miracle of Creation is also the fringe of Yeshua’s four-cornered garment, the corner which the men from the nations will one day grasp in order to return to the Heavenly feasts of Eden. The only blessing that is not yet fully ripe at Shavuot is the olive tree, the source of anointing oil, which in Israel comes into full harvest during Sukkot. In the fall, Sukkot is irrigated by successive rivers of Chidekkel, Gichon, and Pishon. Yom Teruah and Yom HaKippurim prepare Israel for Sukkot.

⁴⁹ 3rd Day – personal resurrection; 5th Day – national resurrection; 7th Day – Body of Messiah made complete in the Holy Spirit

⁵⁰ Shemini Atzeret

⁵¹ Refer to your Workbook One color pamphlet, the Hebrew Alphabet panel.

Those three are fed by Perat, which means fruitfulness. The Day of the Lord comes speedily (Chidekkel/Yom Teruah), and then it bursts forth (Gichon/Yom Kippur). In ancient times, the anointing of the King Solomon, the Prince of Peace, took place at a spring named Gichon. In the Day of the Lord, King Yeshua will speedily gather his people (in the twinkling of an eye), complete the anointed work of a high priest purifying a nation of priests, and ascend his throne at the Great Sabbath of Sukkot. His disciples from every nation, tribe, and tongue will eat and drink at His feet.

The flow of rivers from the upper waters was from the Throne in Heaven. Heaven, *Shamayim*, is often used as a euphemism in Scripture for the Sacred Name. How does this describe Elohim? The word for heaven, *shamayim*, contains *mayim*, waters⁵²:

שמים

מים

It sounds plural, but the plural of water is *me-ot*. The children of Israel crossed the Reed Sea in letters. A gathering of water, *mem*, mayim to the left, and a gathering of water, *mem*, mayim, to the right, with the middle letter, *yad*, the mighty Hand of Elohim that covered them.

Hand



Gathered waters



Gathered waters

If the source of the earthly waters is the Heavenly waters from the Throne, however, how did the shamayim cover the Israelites in their crossing of the Reed Sea? One explanation is the Hebrew letter *shin*. It is a root from which are formed Hebrew words describing the teeth and tongue of the mouth. With these two small parts of the body, a human being forms and vocalizes words. The word *shen*, or tooth, is also the word for ivory, for ivory is also a white “tooth.” King Solomon built his throne from ivory, which likely was reminiscent of the great Throne in Heaven. From there he rendered his wise judgments with a voice of authority. He sat on a throne of teeth, or white Heavenly bones of purity.

Not so coincidentally, we refer to judgment as the Great White Throne Judgment:

⁵² Refer to the Workbook One color pamphlet if you are unfamiliar with the Hebrew alphabet

[Judgment at the **Throne** of God] Then I saw a great white **throne** and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. (Revelation 20:11)

The words spoken from that Throne are powerful and true. Likewise, the Mercy Seat was a type of throne whose judgment could be powerful if one entered the Holy of Holies unworthily. It is written that the Voice of Adonai spoke from between the two keruvim on that Mercy Seat. The tooth, representing judgment, is a hard substance; it is the part of the human body that will last long beyond the decay of organs and other bones. It is enduring. On the other hand, the tongue is a soft, sensitive part of the body full of receptors. The contranym in the Hebrew root **שׁוּב** illustrates both the enduring quality of judgment as well as its mercy.

The *shin* in *shemayim* pictures Israelites walking through the *mayim* of the Reed Sea under the yad of Adonai's protection, yet with the quality of judgment. They were under the direct supervision of the Throne. For the Israelites, the Throne paved the way before them in mercy, but for the Egyptians, the way was paved with judgment fire:

[The Ancient of Days Reigns] "I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His **throne** was **ablaze with flames**, its wheels were a **burning fire**. (Daniel 7:9)

The *shin* that precedes the *mayim* of *shamayim* also denotes fire, *esh*, which is formed from the *alef* and the *shin*. To Adonai, fire and water are the same. An event that occurred with water judgment was described in the Song of the Sea as fire! Heaven, in a manner of speaking, is fire-water. The crystal light of blue sapphire brickwork is a mixture of the water and fire, or pure white light. Each of the rivers of Eden is fire-water.

At Pesach, the pillar of fire was matched by a pillar of cloud, which we know is comprised of water. At Shavuot, the Israelites immersed in water, a mikveh, to prepare for the tongues of Consuming Fire on top of the mountain through which the Torah was given. The word mikveh, for a "gathering of waters," is mentioned three times in Scripture. There are three fruitful rivers and three festivals of gathering the waters, which are Israel in obedience to the Creation gospel.

At Sukkot, we see the symbol of water, but not necessarily fire. Why? At Sukkot, we are made to understand the Sabbath rest of Messiah, a day on which we are commanded NOT to kindle a lower fire. On that day described in Revelation, we should have learned to exist in the Heavenly Consuming Fire of the Throne, and like the 70 elders who represent the 70 nations of the Earth in submission to the Torah, we eat and drink in the Presence of the Upper Consuming Fire without harm. The fire is already kindled and sustained! The fiery living river of Eden nourishes and sustains those who obey the Creation gospel, and we have been changed, transformed by the primeval light.

It was at Sukkot that Yeshua proclaimed himself the source of the rivers of Eden, and as a result, many called him The Prophet and The Mashiach. Others disputed because his place of birth was in doubt, or his origin. This is still in dispute today! Is there a connection between Sukkot and the Gichon River? What clue did Messiah give us?

The NAS translation of Yeshua's Sukkot proclamation states that from our "innermost being" will flow rivers of living water. Other translations render it "belly," or "out of his belly will flow rivers of living water." Either way, a free-flowing river of The Holy Spirit is described. Recall the curse on the snake (*nachash*) for deceiving the woman: he would go on his belly (*gachon*) and eat the dust of the earth all the days of his life. On the other hand, bending to the spiritual commandment is the definition of walking uprightly.

The Torah uses the word *gachon*, 'bend' instead of a word for 'belly' to describe the snake's movement. First the snake suggests, "Bend on this one-don't actually break the Torah, but just compromise here and there." If we bend and give in, we will eventually fall down on our belly. Also, when we bend down, we can't 'see' the blue waters of Heaven or the radiance of the Throne, and we disconnect from our Sukkot water source above. The choice for a human being is to choose to stand upright and walk in the gushing, radiant river of the spiritual commandments, or to fall down on his belly in compromise. When a man keeps the feasts, specifically Sukkot, for a self-serving purpose, or if he neglects it completely, he is eating from the dust, his perishable substance.

When a man stands upright like a human being, he is like a king anointed at the Gichon Spring in Jerusalem. One of the primary symbols of the fall feasts, including Sukkot, is royalty, the crown of kingship. Sukkot is a time of rejoicing in the Torah⁵³, the time of the Last Great Day in which Messiah Yeshua identified himself as the source of the Spiritual Rivers:

Then King David said, 'Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.' And they came into the king's presence. The king said to them, 'Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to **Gihon**. Let Zadok the priest and Nathan the prophet **anoint him there as king over Israel**, and **blow the trumpet** and say, ""Long live King Solomon!"" Then you shall come up after him, and he shall come and **sit on my throne** and be king in my place; for I have appointed him to be ruler over Israel and Judah.' So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to **Gihon**. **Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, 'Long live King Solomon!' All the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.** (I Kings 1:32-40)

The Gentiles were part of an unfolding plan of the gospel, which is two assemblies united as one in Messiah:

So Solomon observed the feast at that time, and **all Israel** with him, a **great assembly** from the entrance of Hamath (Assyria) to the brook of Egypt, before the LORD our God, **for seven days and seven more days, even fourteen days. On the eighth day he sent the people away and they blessed the king.** (1 Kings 8:65-66)

⁵³ Simchat Torah follows *Shmini Atzeret*, the Eighth Day of Sukkot

This double Sukkot was celebrated by “all Israel with him, a GREAT ASSEMBLY that stretched from the borders of the entire Land of Promise, from Assyria to the Nile.

Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly still remember him; therefore My heart yearns for him; I will surely have mercy on him,’ declares the LORD. ‘Set up for yourself roadmarks, place for yourself guideposts; direct your mind to the **highway, the way** by which you went. Return, O virgin of Israel, return to these your cities. How long will you go here and there, O faithless daughter? **For the LORD has created a new thing in the earth-- A woman (*nkavah*) will encompass (*savav*) a man (*gever*).**’ Thus says the LORD of hosts, the God of Israel, ‘Once again they will speak this word in the land of Judah and in its cities when I restore their fortunes, The LORD bless you, O abode of righteousness, O holy hill! **Judah and all its cities will dwell together in it, the farmer⁵⁴ and they who go about with flocks.** For I satisfy the weary ones and refresh **everyone** who languishes. ‘Behold, days are coming,” declares the LORD, ‘when I will sow the house of Israel and the house of Judah with **the seed of man and with the seed of beast...**”⁵⁵ (Jeremiah 31:20-25)

The “woman,” as explained in Workbook Four, represents the Holy Spirit surrounding the man. Check the diagram of the rivers in the menorah, and you’ll see that indeed, Pishon surrounds (*savav*) the Gichon, which represents the man as it flows through Yom HaKippurim⁵⁶, the sixth moed and the Sixth Day on which man was created. It also surrounds (*savav*) the Chidekkel through which flows the Spirit of Gvurah on the Fifth Day of Creation. Like the unseen settings of the Holy Spirit of Wisdom pictured by the physical gold in which the precious stones were seated on the chest and shoulders of the High Priest, it is the Holy Spirit at work in the commandments that provides our boundaries.

There will be tares, chaff, and beasts among the nations as well as among the house of Judah and Israel; nevertheless, a firstfruits of men will be salvaged from among them, for Zechariah prophesied a coming Sukkot as the feast of the nations who would also bring their “glory” into Jerusalem. As a result, they will receive rain from the shamayim.

MESSIANIC RIVERS INCLUDE THE FIRSTFRUITS FROM THE NATIONS

Where are the firstfruits from every nation, tribe, and tongue pictured in the Edenic rivers, especially Pishon, or Sukkot? The fourth river, the Pishon, means “increase,” which is

⁵⁴ Adam and Cain’s curse removed; they were farmers

⁵⁵ Abel, the shepherd, restored to live with his brother Cain, who built cities but couldn’t live in them because he was cursed to wander. Fohrman (2007, p. 105) comments: "The text doesn't say, as you might expect, that Cain built a city and dedicated it to his son, but rather that 'Cain WAS BUILDING a city and dedicated it to his son...' Nachmanides notes that the construction project is mentioned in present tense, indicating that Cain never finished the project. He was/is perpetually building."

⁵⁶ Notice the blowing of trumpets and the anointing taking place in the coronation of Solomon. This parallels the Feast of Trumpets and the anointing consecration oil of the High Priest on Yom HaKippurim. These events are thematic to Chidekkel and Gichon.

derived from a root that means **to spring or skip about**, and it encircles Havilah, the land of gold and precious stones.

Listen to the verb פָּרַשׁ *push*, the root of Pishon, in the Prophet Malachi, which describes all those who fear Adonai; that is, who have Yirat Adonai. They will “skip,” the meaning of *push*:

Then **those who feared the LORD** spoke to one another, and the LORD gave attention and heard *it*, and a book of remembrance was written before Him **for those who fear the LORD** and who esteem His name. ‘And they will be Mine,’ says the LORD of hosts, ‘on the day that I prepare *My* own treasured possession, and I will spare them as a man spares his own son who serves him. So **you will again distinguish between**⁵⁷ the righteous and the wicked, between one who serves God and one who does not serve Him. For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,’ says the LORD of hosts, ‘so that it will leave them neither root nor branch. **But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.**’ (Malachi 3:16 - 4:2)

The sun that determined our festival calendar was created on the 4th day. From the Perat flows the River Pishon, and it encircles those who fear Adonai and serve Him with the spiritual commandments, and it is their protection in the days of the final harvests. The good harvest of Havilah, the precious people tested as gold and shining, valuable stones are distinguished, gathered, and encircled by the Rivers of Living Water while the tares, chaff, and thorns of the wicked are burned. The Prophet says that we will go out rejoicing, skipping, פָּרַשׁ, like calves let out from a stall because we revered His name. *Pasoch* is the root of Pesach, and it describes the skipping of the Holy Spirit from one house to the next. The Pishon also surrounds the skipping calves and sheep from the nations in a day of trouble and testing. For those with the blood of the Lamb on the doorposts, they could skip with joy, for the death angel had skipped over them. Ezekiel says,

Like the flock for sacrifices, **like the flock at Jerusalem during her appointed feasts**, so will the waste cities be filled with **flocks of men**. Then they will know that I am the LORD. (Ezekiel 36:38)

Does this make a difference in our understanding of the additional sheep Yeshua described to his disciples? "I have other **sheep**, which are not of this **fold**; I must bring them also, and they will hear My voice; and they will become **one flock with one shepherd.**" (John 10:16) Did Yeshua come to dismiss his Gentile flock from the appointed feasts? Did Yeshua come to create division between or among the folds at the appointed feasts, or did he come to make them one flock with one shepherd?

The festival rivers surround the flocks of men who gather with the flocks. For those who obey the gospel in the festival rivers, the Sun of Righteousness arises with healing in his wings, his four corners (*kanfot*) on which are attached the tzitzit remembrance of the

⁵⁷ The essence of the precious stone *bedolach*/bdellium, is to distinguish or divide

Creation that established our festivals, Sabbath days, and seasons. Keep the festivals and sabbaths in obedience to Messiah Yeshua, and the nations will find healing. Shall we gather at the rivers of the moedim? Let the rivers run through you.

Figure 3.



LESSON REVIEW

1. Compare Revelation 22:1-5 to Ezekiel 47:1-12.

- A. How are these two passages concerning the river similar?
- B. In light of Revelation 22, what is the source of the river Ezekiel saw?
- C. Are the two passages talking about the river arising from separate sources, or the same source? How?

2. Bedolach and onyx. Notice the joining of the precious stones with both building and the work of the High Priest:

And coming to Him as to a living stone which has been rejected by men, but is **choice and precious** in the sight of God, **you also, as living stones, are being built up as a spiritual house for a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For *this* is contained in Scripture: "Behold, I lay in Zion a choice stone, a **precious** corner *stone*, and he who believes in Him will not be disappointed." **This precious value, then, is for you who believe**; but for those who disbelieve, "The stone which the builders rejected, this became the very corner *stone*," and, "A stone of stumbling and a rock of offense"; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed. But you are a chosen race, a royal priesthood, a holy nation, a people for *God's* own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for **you once were not a people, but now you are the people of God**; you had not received mercy, but now you have received mercy.⁵⁸

- A. Which stones inhabited the space between Pesach and Chag HaMatzah on the menorah?
- B. What are the two Spirits of Adonai corresponding to those two feasts?
- C. Binah comes from boneh, meaning building. Make a case for the days of Chag HaMatzah as a time the House is built into a royal priesthood.
- D. Fill in the blank. Living Water is drink for Living _____.

3. Study Text:

The river divided into four "heads." One mission of the Messiah is to remove the gold and

⁵⁸ 1 Peter 2:4-10

precious stones from the head/authority of the Anti-christ/Beast, and to return them to New Jerusalem. This can be seen in the list of cargoes in Revelation over which the kings of the Earth mourn, for Babylon has “fallen, fallen.” There the cargoes of precious things, including human beings, will submit only to the rightful King’s authority. This is a struggle of the heads, spiritual authority, and it is the place where the Serpent is vulnerable.

Then it happened in the spring, at the time when kings go out *to battle*, that Joab led out the army and ravaged the land of the sons of Ammon, and came and besieged Rabbah. But **David stayed at Jerusalem**. And Joab struck Rabbah and overthrew it. **David took the crown of their king from his head, and he found it to weigh a talent of gold, and there was a precious stone in it; and it was placed on David’s head**. And he brought out the spoil of the city, a very great amount. He brought out the people who *were* in it, and cut *them* with saws and with sharp instruments and with axes. And thus David did to all the cities of the sons of Ammon. **Then David and all the people returned to Jerusalem.**⁵⁹

- A. Describe the crown David took from the King of Rabbah.
- B. What does “Rabbah” mean?
- C. At what time of year did the battle take place? What moed(im) would fall within that season?
- D. Explain the significance of David’s placing of the crown on his head. Could it represent people? How?
- E. To where did David return once he conquered his rival?

4. Study Text:

Now when the queen of Sheba heard about the fame of Solomon concerning the name of the Lord, she came to test him with difficult questions. So she came to **Jerusalem** with a very large retinue, with camels carrying spices and **very much gold and precious stones**. When she came to Solomon, she spoke with him about all that was in her heart. Solomon answered all her questions; nothing was hidden from the king which he did not explain to her. When the queen of Sheba perceived all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his servants, the attendance of his waiters and their attire, his cupbearers, **and his stairway by which he went up to the house of the Lord, there was no more spirit in her**. Then she said to the king, “It was a true report which I heard in my own land about your words and your wisdom. “Nevertheless I did not believe the reports, until I came and my eyes had seen it. And behold, the half was not told me. You exceed *in* wisdom and prosperity the report which I heard. “How blessed are your men, how blessed are these your servants who stand before you continually *and* hear your wisdom. “Blessed

⁵⁹ 1 Chronicles 20:1–3

be the Lord your God who delighted in you to set you on the throne of Israel; because the Lord loved Israel forever, therefore He made you king, to do justice and righteousness." **She gave the king a hundred and twenty talents of gold, and a very great amount of spices and precious stones.** Never again did such abundance of spices come in as that which the queen of Sheba gave King Solomon. **Also the ships of Hiram, which brought gold from Ophir, brought in from Ophir⁶⁰ a very great number of almug trees and precious stones.**⁶¹

Now the **weight of gold which came in to Solomon in one year was 666 talents of gold**, besides *that* from the traders and the wares of the merchants and all the kings of the Arabs and the governors of the country.⁶²

- A. Do you think the number 666 in the passage is random?
- B. Do you think that the mention of the Arabs in the passage is random? What about "governors"?
- C. If Solomon is functioning as a parable of Messiah, to whom do the 666 talents of gold rightfully belong?
- D. If gold represents people, then who is the rightful King of the 666?
- E. Of which nation was Hiram the king?
- F. Compare the description of Hiram in the study text to that in the following study text of Ezekiel 28:1-19. How are the two descriptions of the same person different? Is it possible we're dealing with a contronym?

5. Study Text: Ezekiel 28:12-19

- A. Look up the Hebrew word for "violence" in verse 16. Transliterate and define it below:
- B. Compare this definition of violence to the same word used in Genesis 6:11-13. Define the word for violence in your own words, incorporating both contexts of Genesis 6 and Ezekiel 28:
- C. The King of Tyre is a parable⁶³ of a spiritual being. Describe this being:

⁶⁰ "reducing to ashes," eleventh son of Joktan, a land or city in southern Arabia in Solomon's trade route where gold evidently was traded for goods, characteristic of fine gold

⁶¹ 1 Kings 10:1-11

⁶² 1 Ki 10:14-15

⁶³ The use of the parable is defined more clearly in Workbook Four

D. Did this spiritual being have the Spirit of Chokhmah/Wisdom?

1. What is able to corrupt Chokhmah?
2. What is the corresponding abomination on the Wicked Lamp to Chokhmah?

E. Verse 18 discusses that in the “unrighteousness of your trade you profaned your sanctuaries (holies).” The “King of Tyre” apparently seduced the kings and peoples of the earth into sharing in this unrighteousness.

F. What is the only day of the week called “holy”? On which day of the week would trade become a profane thing?

G. Compare the coverings of the King of Tyre to the breastplate of the High Priest. How are they similar? How are they different?

H. Do you think the King of Tyre lost his coverings when he profaned the Holy? How would this relate to the “covered way of the Sabbath” in Workbook One⁶⁴?

I. When wicked King Achaz took away the covered way of the Sabbath, what did he put beside the Altar of Adonai?

1. Is this the only abomination that caused desolation, or one of many in Temple history?
2. Which king influenced King Achaz to cause the abominations in the Temple? Which nation did he rule?

J. You will need a concordance or lexicon to answer the following. In verse 12, it is acknowledged that the King of Tyre was in the Garden of Eden and had a “seal of perfection.”

1. Look up the Hebrew word for “perfection” and its origin or other English translations. Are there other significant passages of Scripture that describe a measuring process for the Temple or the People of Adonai? List the ones you think are most significant:
2. Could the “seal of perfection” describe the King of Tyre in the time of his obedience?
3. Could the First Adam also be said to have a “seal of perfection” before his disobedience? Why or why not?

⁶⁴ Review Lesson Four, the message to Laodicea.

4. The precious stones on the ephod/breastplate of the High Priest were thought to represent the children of Israel. Is it possible that the First Adam also had a sacred duty to discharge on behalf of later generations?

5. What do you think the “fiery stones” represent in verse 14?

6. The Hebrew word for “seal” in verse 12 is *chotam*. Search on the word in your concordance. Is there any association with the chotam in relation to the precious stones worn by the High Priest? What about the “craftsmen” in Zechariah 1:18-21?:

K. In verse 14, the King of Tyre is called “the anointed cherub who covers.” A cherub is a *keruv*, or a spiritual being that is “close.”

1. How many *keruvim* adorned the Mercy Seat?

2. How many *keruvim* guarded the Way to the Tree of Life in the Garden of Eden?

3. When Adam was first formed, how many beings were present in his body?

1. How would this relate to the appearance of the two *keruvim* guarding the Mercy Seat?

2. Did they face one another? Using a concordance, explain the phrase that described Eve as an *ezer kenegdo*.

3. Did the two *keruvim* touch one another?

4. Tie the concept of “the covered way of the Sabbath” to the coverings of the *keruvim*.⁶⁵

5. Why would it be important for the Second Adam to guard the Sabbath? How about the nations?

6. Does removing the covering of Sabbath lead to the abomination that causes desolation? Why or why not?

⁶⁵ The root of *sukkah* is also related to the word (#1492 *sokek*), which is a covered structure. The cherubim's wings were to cover (*sakak*) the mercy seat, or throne, in the tabernacle (Exodus 37:9) and the temple (1 Chronicles 28:18).

7. Review *Workbook Four* and the difference between a seal and a mark. If the Day of the Lord will separate those with marks and those with seals, what seal (practice) would set apart the righteous in an observable way? What would set apart the wicked in an observable way? How is this related to “trade”?

8. Skim Revelation 19. Describe the similarities between the New Jerusalem and the seal of perfection.

9. Skim Ezekiel 27, which is also directed to Tyre.

- a. Who perfected his beauty?
- b. The linen fabric of which nation distinguished/marked him?
- c. Why do you suppose he is described as a ship?
- d. What objects in verse 12 are similar to those placed in the House by King Solomon? List other textiles or objects trafficked by Tyre that mirror those in the Tabernacle, the Temple, or King Solomon’s palace:
- e. Read verses 22-23 and compare that trade with that brought by the Queen of Sheba.

L. Review the destruction of and lament over Tyre in the latter verses of Ezekiel 27 and compare them to the destruction and lament over Babylon the Great in Revelation 18.

1. Do you think that the same spiritual being judged in Ezekiel as the King of Tyre is the same as Babylon, the Great Whore in Revelation? Why or why not?
2. Is it significant that there are parables of both male (kings) and female (harlots/adulteresses) spiritual wickedness? Why do you think so?

6. Study Texts:

He overlaid the main room with cypress wood and overlaid it with **fine gold**, and ornamented it with palm trees and chains. Further, **he adorned the house with precious stones; and the gold was gold from Parvaim.**⁶⁶

“For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,” says the LORD who has compassion on you. O afflicted one, storm-tossed, *and* not comforted, behold, I will set your stones in antimony, and **your foundations I will lay in sapphires**. Moreover, I will make your battlements of rubies, and your gates of crystal, and your entire wall of precious stones. All your sons will be taught of the LORD; and the well-being of your sons will be great. In righteousness you will be established; you will be far from oppression, for you will not fear; and from terror, for it will not come near you.⁶⁷

A. If the last passage provides its own practical explanation of the precious stones, then match the symbol to its meaning:

- | | |
|----------------------------|---|
| 1. stones set in antimony | A. Great well-being |
| 2. foundations of sapphire | B. Far from oppression; you will not fear |
| 3. battlements of rubies | C. Taught of the LORD |
| 4. gates of crystal | D. Established in righteousness |
| 5. wall of precious stones | E. Far from terror |

7. Study Text⁶⁸: Revelation 18:9-20.

A. Are the Babylonian cargoes described only physical, or is “Mystery Babylon”⁶⁹ the false side of the thing (*dvar*)? Could it mean that mankind has finally recognized the evil inherent in using sensuality to master spirituality?

B. Is it possible that the “merchants,” or peddlers of sensuality, are mourning because they can no longer deceive men with pleasures bought with money in place of treasures bought by obedience to the commandments of God, the testimony of Yeshua?

⁶⁶ 2 Chronicles 3:5–6

⁶⁷ Isaiah 54:10–14

⁶⁸ For advanced students who have completed Workbook Four

⁶⁹ Jerusalem is metaphorically called Babylon when she departs from the Torah of Adonai.

8. Study Text: Psalm 72 *Recommend NAS as well as a concordance or Hebrew version.*

A. Who composes Psalm 72? For whom?

B. In verse 4, judgment is asked on behalf of whom? Are these parallel expressions?

1. What is the Hebrew word for poor, to what moed is this word connected linguistically?

2. Who is crushed when the partakers of the Passover Lamb are judged?

3. Is it fair to say that the partakers of the Lamb have a favorable judgment?

C. In verse 5, those who are crushed will respect (*yireh*) Adonai as long as what is upon them and before them? Relate this to the key concepts of the Fourth Day of Creation.

D. Verse 6 mentions rain upon grass. If you have a copy of *Workbook Four*, review your notes about the green grass in Advanced Study Assignment 10 in the back of the workbook.

1. What can the grass in the Psalm represent?

2. Compare it with verse 16. Does this make the metaphor plain?

E. Which river do you think the Psalmist means in verse 8?

1. Why is "rule" mentioned as originating in the river?

2. Give a clue from the Hebrew text of Genesis 2:10 to support your answer.

F. Name 3 kings who will offer tribute. At least one of the nations represented by those kings did offer Solomon gold in tribute.

1. Was it a king who brought it? If not, then who?

2. Sheba is thought to have been in Arabia or Africa. Relate this to the Land of Cush described within the rivers of Eden.

G. Review verse 16.

1. At what three moedim would grain or fruit be in abundance?

2. Review the discussion of Eden's garments or coverings in this lesson as well as the footnote⁷⁰. Why would fruit from Lebanon (white) wave?

⁷⁰ "Cleopatra (the Queen) asked Rabbi Meir, 'I know that the dead will be revived, for it is written, ""And they will blossom forth out of the city [Jerusalem] like grass of the earth."" But when they arise, will they arise naked or in garments?' Replied Rabbi Meir, 'If a grain of wheat which is buried [naked] in the earth sprouts forth in man robes, how much more so the righteous, who are buried in their [proper] garb.'" (Sanhedrin 90b, quoted in *The Metzudah Tehillim*, A. Davis, Trans. (1997). New York: KTAV Publishing. P. 141)

H. In verse 17, Solomon's name is stressed. Do you think it's his literal name or his deeds that will be remembered? Why would the Psalmist connect Solomon's name and its remembrance to the sun?

I. What will Solomon's enemies lick?

1. If you have *Workbook Four*, explain what part of a human being this represents and why.

2. Use a concordance or the Hebrew Bible to read verses 12-14. Match the following words to a word in the verses and then answer the question:

Word

Word from the text:

a. salvation יָשׁוּעַ _____

Who personifies salvation of the soul? _____

b. Passover bread of affliction הַלֶּחֶם עֲנִיָּה _____

Does (b) hint to an apocalyptic rationale for observing Pesach? _____

c. soul נֶפֶשׁ _____

Why do you think a soul is in need of salvation, but not a spirit? _____

d. door דֶּלֶת _____

If a 4 (door) represents authority, explain the contronym. _____

e. violence (especially before the Flood) חָמָס _____

Is there evidence the *hamas* in this generation is approaching the level of *hamas* in Noah's? Explain.

3. Find at least one word in the Psalm (English or Hebrew) that would fit a theme, symbol, or season of each moed:

Pesach _____

Shavuot _____

Yom Teruah _____

Chag HaMatzah _____

Yom HaKippurim _____

Yom HaBikkurim _____

Sukkot _____

9. Study Text:

How dark the gold has become, *how* the pure gold has changed! The sacred stones are poured out at the corner of every street. The precious sons of Zion, weighed against fine gold, how they are regarded as earthen jars, the work of a potter's hands! Even jackals offer the breast, they nurse their young; *But* the daughter of my people has become cruel like ostriches in the wilderness. The tongue of the infant cleaves to the roof of its mouth because of thirst; the little ones ask for bread, *but* no one breaks it for them. ⁷¹

A. Do you see allusions to three altar judgments in the preceding passage (refer to Workbook Four)? List them:

- 1.
- 2.
- 3.

B. Explain the preceding passage in terms of spiritual hunger and thirst.

10. Study Text:

Behold, the day of the LORD is coming, cruel, with fury and burning anger, To make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light. Thus I will punish the world for its evil and the wicked for their iniquity; I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold and mankind than the gold of Ophir. Therefore I will make the heavens tremble, and the earth will be shaken from its place at the fury of the LORD of hosts in the day of His burning anger. ⁷²

A. If John was in the Spirit "on the Lord's Day," what would the preceding passage suggest he was seeing?

B. Does it sound like The Day of the Lord is to punish the righteous or the wicked?

⁷¹ Lamentations 4:1-4

⁷² Isaiah 13:9-13

C. The sun, moon, and stars will lose light. What accounts for this loss or blindness? Review the Fourth Trumpet from *Workbook Two* if necessary.

D. Which passage alludes to the Wicked Lamp?

E. Do you see a parallel expression concerning gold? Write and explain it below:

11. Study Text: Proverbs 3

A. Compare the riches of the Queen of Sheba in I Kings 10 with the Chokmah/Wisdom of Solomon and the riches of Proverbs 3. How were they different? How are they similar?

B. Explain how the physical riches of the Queen of Sheba could be used by the Spirit of Chokmah within Solomon:

12. Study Text: Joel 3:1-8.

Background: The four “heads” of the rivers diverging from the Throne are said in rabbinic literature to also represent the heads of four kingdoms who would cause suffering to Israel in the exile⁷³: Babylon, Media, Greece, and Edom⁷⁴ (Shuchat, pp. 253-256). Pishon represented Babylon; Gichon represented Media-Persia; Chidekkel represented Greece; and Perat represented Edom/Rome, the largest empire to persecute Israel. The history of these kingdoms demonstrates that each one subsequently influenced the one who replaced it as a world power. Rome was a product of the cumulative influence of Babylonian, Medo-Persian, and Greek civilization. Although four in number, they merged into one entity like the image in Nebuchadnezzar’s dream. It would be reasonable to conclude that each kingdom flowed from a single source of spiritual wickedness.

Additionally, nations and city names are often used symbolically in Scripture to represent peoples who resemble them in sinfulness. These include Sodom, Nineveh, Egypt, Tyre, Sidon, etc. Shuchat (p. 255) quotes:

- Rabbi Huna said, “All kingdoms designated after the name of Asshur (Assyria) are so called because they **enrich themselves** at the expense of Israel.”
- Rabbi Judah said “All kingdoms which are designated by the name of Nineveh are so called because they **adorn themselves** at the expense of Israel.”
- Rabbi Jose said “All kingdoms designated by the name of Mizrayim (Egypt) are so called because they **persecute** Israel.”

A. Explain how the silver, gold, and precious things of the Temple in Jerusalem are metaphors for the sons and daughters of Judah and Jerusalem.

⁷³ Review Daniel’s interpretation of the image dreamed by the king in Daniel Two.

⁷⁴ Edom represents Rome. Even the Edomites who remained in the Near East forged an alliance with their Roman cousins, for Herod was an Idumean puppet king set over Judah by Roman.

B. Explain and discuss what it could mean to be “sold to the Greeks.”

C. The rabbis of the Talmud listed three areas in which Greek thought was so superior that it was even more advanced than Rome’s (and influenced Rome’s):

- General science, including navigation
- Architecture and building
- Language, literature, and culture

1. Are any of these areas of Greek thought intrinsically evil?

2. Was evil injected into each of these areas? How? Why?

3. Is the evil present in these areas still an instrument of suffering to Israel in its present exile?

D. Explain the contronym of the rivers and the lamp.

13. Study Text: Zechariah 1:18-21.

A. Who were the “four horns”?

B. What is the job of the “four craftsmen” in verses 20-21?

C. Use a concordance to look up the definition of the craftsmen (Strong’s 2796). Also look up its root word. Does this definition relate to a seal? How?

D. Discuss who the four craftsmen may represent. How does this relate to the chiasmic structure of the menorah and the four horsemen of Revelation⁷⁵?

E. Shuchat states that the name “Edom” represents the peace treaty between Jacob and Esau. He says that the worst crime the *Midrash Rabbah* attributes to Rome is that they broke this peace treaty (p. 256). Considering the history of the Christian Church, which by 325 A.D. officially identified itself with Rome, explain how Edom (Esau, Rome) broke the peace treaty of Acts 15 which involved Jacob⁷⁶ as the spokesman for the Jewish believers in Messiah Yeshua.

14. Study Text:

⁷⁵ Read the entire chapter of Zechariah One for hints.

⁷⁶ James is the English equivalent of Jacob, or Ya’akov, in Hebrew.

Now if any man builds on the foundation with **gold**, silver, **precious stones**, wood, hay, straw, each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. **Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.** Let no man deceive himself. If any man among you thinks that he is **wise** in this age, he must become foolish, so that he may become **wise**.⁷⁷

- A. Demonstrate how the gold and precious stones represent a man's work.
- B. Were these substances present the Temple?
- C. If the gold and precious stones represent works that have eternal value in the Temple of Adonai, were they first present in the temple of the human's being's body?
- D. Is it possible to do works in this body that will have eternal reward? Is it possible to do works that will be purged? What might this have to do with a "brand plucked from the fire?"

15. Study Text: Isaiah 43:1-7

- A. What do the mention of Egypt,⁷⁸ Cush, and Seba have to do with the rivers of the Torah portion?
- B. Find word clues in the passage that point back to the Creation.

16. Study text: Examine the following excerpt from Pliny the Elder's description of bdellium (bedolach):

The tree is of a black colour and of the size of an olive-tree. Its leaf resembles that of the oak, and **its fruit that of the wild fig-tree**. Bdellium itself is of the nature of a gum...when it is **black** and rolled into a little ball it is known as *hadrabolon*. **This substance ought to be transparent like wax, odoriferous, unctuous when crumbled, and bitter to the taste but without being at all acid.** When used in sacred rites it is **steeped in wine to increase its fragrance**. The **adulterations of perfumes**,

⁷⁷ 1 Co 3:12-18

⁷⁸ One rabbinic view is that Pishon represents the Nile because it was known that flax (*pishton*) grew freely beside it. (Shuchat, p. 244)

let it be said once for all, are detected by their smell, by their colour, weight, taste, and by **the action of fire**. The Bactrian bdellium is dry and shining, and has numerous white spots, like finger-nails in shape. (Pliny the Elder, Natural History 12.19).

Do you see any hints to Scriptural themes? Can you draw any parallels to bedolach's descriptions:

- a wild fig tree
- sometimes black
- should be transparent
- binds perfumes
- a bitter taste
- method for detecting adulteration
- soaked in wine to increase fragrance (hints: Gen. 49:11-12)

17. Study Text:

Who is this who comes from Edom, with garments of glowing colors (chametz) from Bozrah, this One who is majestic in His apparel, marching in the greatness of His strength? 'It is I who speak in righteousness, mighty to save.' Why is Your apparel red (adom), and Your garments like the one who treads in the winepress? 'I have trodden the wine trough alone, and from the peoples there was no man with Me. I also trod them in My anger and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I stained all My raiment. For the day of vengeance was in My heart, and My year of redemption has come. I looked, and there was no one to help, and I was astonished and there was no one to uphold; so My own arm brought salvation to Me, and My wrath upheld Me. I trod down the peoples in My anger and made them drunk in My wrath, and I poured out their lifeblood on the earth.' (Isaiah 63:1-6)

- A. Yeshua's garments are described as "chametz" in Verse One. How does this describe his sojourn with men (adam)? Were there any instances of Yeshua being offered chametz to drink in the Gospels?
- B. Bedolach is purified by soaking in wine. With what is the Messiah's garment stained? Do you see any parallels to the description of Messiah in the passage?
- C. Does the description of the one coming from Edom as "marching" give a hint to one or more days of Creation? Which?
- D. How could Adonai's own arm bring salvation to HIM? What do you think this means since Adonai does not need salvation?
- E. Explain how "arm" and "wrath" could be metaphors describing Yeshua. Use other words in the text to support your explanation. You may also use Scriptures from other parts of the Bible.
- F. Adonai says he "poured out their lifeblood on the earth." Is there a commandment in the Torah that would relate this practice to the slaughter of a beast?

18. Study Text: Looking for the Spirit

Surely **there is a mine for silver and a place where they refine gold**. Iron is taken from the dust, and copper is smelted from rock. **Man puts an end to darkness**, and to the farthest limit **he searches out the rock in gloom and deep shadow**. He sinks a shaft far from habitation, forgotten by the foot; they hang and swing to and fro far from men. The earth, from it comes food, and underneath **it is turned up as fire**. **Its rocks are the source of sapphires**, and **its dust contains gold**. The path no bird of prey knows, nor has the falcon's eye caught sight of it. The **proud beasts have not trodden it**, nor has the fierce lion passed over it. He puts his hand on the flint; He overturns the mountains at the base. ¹He hews out channels through the rocks, and his eye sees anything precious. **He dams up the streams from flowing, and what is hidden he brings out to the light**.

The Search for Wisdom Is Harder

But **where can wisdom be found?** And **where is the place of understanding?** Man does not know its value, nor is it found in the land of the living. The deep says, 'It is not in me'; and the sea says, 'It is not with me.' Pure gold cannot be given in exchange for it, nor can silver be weighed as its price. It cannot be valued in the gold of Ophir, in precious onyx, or sapphire. Gold or glass cannot equal it, nor can it be exchanged for articles of fine gold. Coral and crystal are not to be mentioned; and the acquisition of **wisdom** is above that of pearls. The topaz of Ethiopia cannot equal it, nor can it be valued in pure gold. **Where then does wisdom come from?** And **where is the place of understanding?** Thus it is hidden from the eyes of all living and concealed from the birds of the sky. Abaddon and Death say, 'With our ears we have heard a report of it.' God understands **its way**, and He knows its place. For He looks to the ends of the earth and sees everything under the heavens. When He imparted weight to the wind and meted out the waters by measure, when He set a limit for the rain and a course for the thunderbolt, then He saw it and declared it; He established it and also searched it out. And **to man He said, 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'** (Job 28:1-28)

- A. Do you see imagery of water and fire in this text? Which two natural events represent water and fire?
- B. Using your notes from *Workbook One* concerning The Way and the Job text, relate how a human being can understand “the way” of wisdom and understanding.
- C. Make a case for the Holy Spirit being both covered and concealed as well as plainly revealed.

19. Study Text: Psalm 36⁷⁹

⁷⁹ For advanced Creation Gospel Students; i.e., students who have completed *Workbooks One, Two, and Four*.

A. Using your notes from *Workbook One* or *Two* or your color pamphlet, identify the elements of the Wicked Lamp in the Psalm.

B. Think of the arrangement in the Holy of Holies.

1. What object was in the shadow of the wings?
2. What was hidden inside?
3. Based on your answers above, how can a human being take refuge in the shadow of Adonai's wings? How can he see the face and feet of Elohim?

C. The Psalm says that both man and beast are preserved.

1. This is a good thing, for both were created on which day that was declared good?
2. Using what you learned in *Workbook Four* concerning the contronym, under what condition would the beast need to be destroyed?

D. Using a concordance, look up the Hebrew word for "delights" in verse eight. How does this relate to the rivers?

E. The Hebrew word for "fallen" in the passage is *nafal*. What Hebrew word/river in this lesson is an equivalent expression?

F. In verse eleven is the phrase "foot of pride." Explain how this can be explained from the key verse, "Wisdom has hewn out her seven pillars..."

G. Considering the definition of a river, explain the connection between verses eight and nine.

APPENDIX A

Excerpts from “A Brief Overview of Linen”

By Nitza Moshe www.RemnantRemedy.net

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In the book of Hosea,ⁱ it was prophesied that, because of the harlot's adultery and her failure to recognize with honor that the **SHeMeN (oil)** and **PiSHTah (flax)** belonged to Elohim and that it was provided to cover her nakedness, He would take them away along with Shabbat, Chodesh and the Moedim (amongst other things). This warning was reconfirmed by Isaiah when Hezekiah boastfully showed off Israel's treasures to the king of Babylonⁱⁱ and was eventually fulfilled when they were taken into Babylonian captivity.

*And I will give thee the **treasures** of darkness, and hidden riches of secret places, that thou mayest know that I, YHWH, which call thee by thy name, am the Elohim of Israel.*ⁱⁱⁱ

The Hebrew word for **treasures** is **OTsaR** which can mean armory, pressed, shining oil (SHeMeN), crushed herb, belt which girds up, and balm. Pure undefiled essential oils or an herb can certainly be used as a weapon against disease and plague. Because of its nature and properties, we will also see how linen might be a useful tool in our armory.

Scripturally, linen was used by the Cohen when dealing with disease.^{iv} Perhaps, this is because of its anti-bacterial, anti-microbial, aseptic, and hydroscopic properties. Additionally, probably due to its anti-static properties, YHWH instructed the Cohen to wear linen so as to not sweat^v which would be particularly helpful in not getting electrocuted when handling the Ark of the Covenant which is believed, by some, to have been a type of battery or transformer.

SHeMeN and nano-crystal technology, which is on the cutting edge of today's technology and research in the area health supplements and EMF Bio Shields,^{vi} can help repair and balance cells and DNA providing improved health. Additionally, linen's life giving frequencies may be in the same category of giving health benefits. Many who wear linen find it revitalizing for their wellbeing and many who sleep on linen sheets find that it gives them more restful sleep which may due to its static-free properties. This is important because we now know that the human body is electrical in its primary function and communication from cell to cell via the brain and spinal nervous system.

Today's technology measures electromagnetic vibrations of humans, plants, essential oils and such things as linen from Hertz to Megahertz. Another unit of measure is *signature frequency*.

Linen and wool both measure at 5,000 signature frequencies. However, when the two fibers (one being plant and the other animal) are mixed, as the Torah prohibits,^{vii} the energy collapses to zero. Many people can actually feel the difference when wearing such clothes of mixed fibers. Though most are unaware, many are discovering that their health is

adversely affected by modern man-made synthetic fibers instead of natural fibers provided by Elohim. Consider the potential hazards of dead synthetic fibers such as polyester and nylon which are both derived from petroleum with nylons having been linked to cervical cancer. Other fibers such as rayon may start out being made from a plant; however, it is so defiled with harmful toxic chemicals during the production process that it, too, is harmful to the body.

It could well be noted, that as YHWH's people turned from His Torah and were detached and dispersed from the Land and an agrarian lifestyle that they also forsook the simple but helpful ancient methods of garment production that have life giving properties. With time, His people progressed toward the more lukewarm and inferior properties of organic unbleached cotton with a signature frequency of only 40. However, today, most people wear GMO cotton with zero life energy which, in fact, is probably because of its Torah violation of having mixed seed.

In fact, it was the invention of the cotton gin that eliminated the flax growers and linen businesses in America and many other countries. With this new invention, it took much less time and man power to produce a garment. It's sad to think of all that we have lost in human character and health benefits with the advent of industrial and computer age.

Rayon registers in with a frequency of 15 Mhz which has vibrational life. However, along with cotton's 0 – 40 Mhz, neither offer frequencies considered high enough for optimal human health. The healthy human brain measures 71 – 90 Mhz while a healthy human body measures 62 – 68Mhz.^{viii} Cold symptoms begin around 58 with cancer at 42 and you begin to die at 25 Mhz.

Processed or canned foods register in at 0 Mhz as does the synthetic fibers of lycra, polyester, spandex and viscose; but, they also have the added detriment of having been processed with toxic chemicals which may be absorbed via the skin. Fresh produce measures 10 – 15 Mhz depending on their freshness, while dry herbs have 12 – 22, fresh herbs 20 – 27 and 100% unadulterated therapeutic essential oils come in at 52 – 320 Mhz.^{ix} These life giving foods and SHeMeN along with 100% wool or 100% linen measuring at 5,000 frequencies are considered high enough to bring optimal health and perhaps even healing to the body. Knowing about frequencies that Elohim created begins to provide an insight as to why a raw food diet with living vibrational energy can result in healing and a healthier body.

The body begins to become ill when exposed to too high or too low of electromagnetic frequencies. The resonant frequency of clothing fibers, food, cell phones, Wi-Fi towers and other types of EMF pollution in our environment can have a beneficial or adverse effect on the our bodies which are the Living Stones. Thus, it is important for the body to ingest and surround itself with the proper range of signature frequencies that will enhance health and life. This is because *everything* that Elohim created including our body, every organ, tissue and cell has its own distinct frequency energy which depends on the free flow of that energy. This is confirmed via the field of physics beginning with, Albert Einstein (Judah) who discovered that matter and energy are basically interchangeable.

Lack of free flowing energy creates static which stops life from flowing. This free flow of energy is based on the positive and negative forces created by Elohim and which are actually a theme in all of His creation based on the covenant^x He made with night and day and is embedded within Genesis 1. This same covenant makes the blood flow through our veins and holds all things together.

Knowing that linen has anti-bacterial, anti-viral and anti-fungal properties and that it helps to reduce gamma and solar radiation, isn't quite peculiar that the angel messengers in Revelations 15:6 and 16:11 are wearing white linen when handling the plagues and vials of wrath?!

One of the plagues in Revelations 16:8 has an angel pouring out a vial on the sun with power to scorch mankind with fire. Linen has heat conductivity and high air permeability properties so that in hot weather, those dressed in linen are found to have cooler skin temperatures and perspire 1 ½ times less than those dressed in cotton and 2 times less than those dressed in viscose clothing. This conductivity takes heat away from the body. Conversely, in cold weather, linen is able to help retain heat and warmth for the body making it an adaptogenic fabric. These properties certainly could be beneficial during times of a scorching sun!

ⁱ Hosea 2:8-11

ⁱⁱ 2 Kings 20:13-18

ⁱⁱⁱ Isaiah 45:3

^{iv} Lev. 13:47-59

^v Ezek. 44:18

^{vi} For more info, www.RemnantRemedy.net

^{vii} Leviticus 19:19, Deuteronomy 22:11

^{viii} *Zapped*, Ann L. Gittleman (2010). New York: HarperCollins Publishers, P. 8-9

^{ix} *The Chemistry of Essential Oils Made Simple*, David Stewart, Ph.D., D.N.M (2005). MO: CARE Publications, P. 182

^x Jer. 33:20-21, Gen. 1:1-5 as seen in the Ancient Hebrew pictographs. For more info, listen to ReBUILDing the Living Stones Tabernacle Series @

<http://www.nitzamoshe.podbean.com/>