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GROUP STUDY GUIDE

The 4th and 7th Day Part 3 – Joseph and David

TEACHING SUMMARY

This teaching continues the discussion of Messiah ben Yoseph and Messiah ben David. It explains that the teaching understands Yeshua as fulfilling the suffering-servant role and returning to fulfill the kingly role, while emphasizing that viewers should examine the evidence and test everything.

The teaching argues that ancient rabbinical commentary is more compatible with a two-part Messianic process than much modern Jewish interpretation. It introduces Messiah ben David as the role associated with the kingdom age and future shepherding of Israel.

Ezekiel 34 is examined as a prophecy in which YHWH judges Israel's selfish shepherds, gathers scattered sheep, and establishes one shepherd—"my servant David"—over the people. The teaching connects this shepherd imagery with Yeshua's first-century ministry and future return.

Genesis 49:10 is interpreted as a Messianic prophecy concerning Shiloh, the ruler from Judah to whom the peoples will obey. The teaching presents Shiloh as the one who brings rest and emphasizes that the prophecy concerns all peoples, not Israel alone.

The teaching then explains a 7,000-year framework using creation week, Psalm 90:4, 2 Peter 3:8, Job 5:19, Revelation 20, and the Sabbath pattern. Yeshua's first coming is associated with the fourth day, or approximately the fourth thousand years, while his return and thousand-year reign are associated with the seventh day.

Finally, the teaching links Malachi 4:2, Numbers 15, Matthew 9, Hosea 6:2, Hebrews 4, and the Tabernacle with this framework. It interprets 1,500 square cubits of courtyard wall and chamber volumes of 2,000 and 1,000 cubic cubits symbolically. In New Jerusalem, God and the Lamb are the temple. The source cautions that the thousand-year units may be imprecise by a hundred years or more; its response is to watch and wait.

SUMMARY POINTS

- Messiah ben Yoseph and Messiah ben David are presented as two Messianic roles.
- Messiah ben David is associated with the kingdom age.
- Ezekiel 34 describes YHWH gathering the sheep and establishing one shepherd.
- The teaching connects the one shepherd with the Davidic Messianic role.
- Genesis 49:10 is interpreted as a prophecy of Shiloh and Messianic rest.
- The word “peoples” indicates that the prophecy reaches beyond Israel.
- The teaching presents a 7,000-year plan patterned after creation week.
- Yeshua’s first coming is associated with the fourth day.
- The seventh day is associated with resurrection and a thousand-year reign.
- The Tabernacle’s dimensions are connected with the timing of the Messiah’s roles.

FILL-IN-THE-BLANK — BASIC

1. The teaching identifies the two roles as Messiah ben Yoseph and Messiah ben _____.
2. Ezekiel 34 describes YHWH establishing one _____ over the sheep.
3. Genesis 49:10 connects the ruler from Judah with the name _____.
4. The teaching says Shiloh is the one who brings _____.
5. The first coming is associated with the _____ day.
6. The Messiah’s thousand-year reign is associated with the _____ day.

FILL-IN-THE-BLANK — CHALLENGING

1. Ezekiel 34 says YHWH will set up over the sheep one shepherd, his servant _____.
2. Psalm 90:4 and 2 Peter 3:8 are used to connect one day with _____ years.
3. The teaching applies Malachi 4:2’s “sun of _____” to Messiah.
4. Hosea 6:2 is used to discuss revival and the _____ day.
5. The Tabernacle’s Holy Place is associated with _____ cubic cubits.
6. At the end of the thousand-year period, Revelation says there is no temple because YHWH and the _____ are its temple.

GROUP DISCUSSION QUESTIONS

1. How does the teaching distinguish the roles of Messiah ben Yoseph and Messiah ben David?

2. What does Ezekiel 34 contribute to the teaching's understanding of the one true Shepherd?

3. Why does the teaching interpret Shiloh as a Messianic reference to rest?

4. How does creation week become a pattern for the teaching's 7,000-year framework?

5. What connections does the teaching make between Malachi 4:2, tzitzits, and Yeshua's healing?

6. How does the Tabernacle's design support the teaching's fourth-day and seventh-day interpretation?

ANSWER KEY – GROUP GUIDE

Basic

1. David — Teaching introduction
2. shepherd — Ezekiel 34:23
3. Shiloh — Genesis 49:10, NKJV reading used in the teaching
4. rest — Tim Hegg interpretation quoted in the teaching
5. fourth — Teaching's interpretation of Genesis 1:14–19 and Malachi 4:2
6. seventh — Teaching's framework; Revelation 20:4–6

Challenging

1. David — Ezekiel 34:23–24
2. thousand — Psalm 90:4; 2 Peter 3:8
3. righteousness — Malachi 4:2; teaching's Messianic application
4. third — Hosea 6:2
5. 2,000 — Teaching's stated dimensions: 20 × 10 × 10 cubits
6. Lamb — Revelation 21:22

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The source presents Yeshua's suffering and future reign as two roles of the same Messiah. Its comparison with selected rabbinic traditions is supporting context; those traditions do not necessarily teach the same identity or sequence.
2. Read Ezekiel 34's rebuke of self-serving shepherds, promise to gather the flock, and servant David language. Compare John 10:8–16. Ask how concern for weak, injured, and scattered people should shape leadership now.
3. The teaching follows Tim Hegg's preferred interpretation of Shiloh as the one who brings rest, after discussing alternatives. Distinguish that lexical conclusion from the explicit Judah/ruler/peoples language of Genesis 49:10.
4. Outline the proposed six-thousand-years-plus-one-thousand framework using creation week, Psalm 90:4, 2 Peter 3:8 and Revelation 20. These connections are the teaching's interpretation; its conclusion explicitly allows substantial chronological imprecision. Avoid converting the handout into a fixed return-date calculation.
5. The teaching links kanaph, wings/corners, in Malachi 4:2 and Numbers 15:38 with the woman touching Yeshua's garment in Matthew 9:20–22. Matthew records her faith and healing; the account does not itself state that she reasoned from Malachi or a four-thousand-year chronology.
6. Check the stated calculations: courtyard perimeter $\times$ height = 1,500 square cubits; Holy Place = 2,000 cubic cubits; Holy of Holies = 1,000 cubic cubits. The source then interprets those different measures symbolically as years. End with Revelation 21:22 and the source's call to watch and wait, not certainty about a date.