

Jacob to Jesus

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=iIZc8dnqJxA>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

Jacob to Jesus traces the Teaching's account of covenant history from Abraham, Jacob, Joseph, and Ephraim through the division of Israel into the House of Israel and the House of Judah, the scattering of the northern house, and the work of Yeshua at the cross. The Teaching argues that many New Testament expressions—lost sheep, those far off, the elect, the one new man, and the olive tree—are best understood against this two-house history. Its central argument is that the divorced House of Israel faced a legal barrier to returning to her first Husband; the Teaching reads Deuteronomy 24 together with Romans 7 to explain the Husband's death as the means by which that barrier is removed, followed by resurrection and reconciliation in Messiah. It then connects this restoration to the New Covenant, the gathering of the scattered, and the inclusion of those who belong to Christ as Abraham's offspring.

Key Scriptures

- **Genesis 22:17; Genesis 32:28; Genesis 35:10–11; Genesis 48:19** — Promises to Abraham, Jacob, and Ephraim form the Teaching's foundation for a people extending into a multitude of nations.
- **Exodus 19:5–6; Exodus 24:3, 8** — Israel is identified as Yahovah's treasured possession, kingdom of priests, and holy nation; Sinai is presented as a covenant/marriage relationship.
- **Deuteronomy 28; Deuteronomy 30:1–6** — Blessing, curse, scattering, return, and circumcision of the heart frame Israel's covenant history.
- **1 Kings 11:31; Jeremiah 3:8; Hosea 1:6, 9–10; Hosea 13:1–2** — The Teaching traces the divided kingdom, the divorce of the House of Israel, loss of covenant identity, and promised restoration.
- **Deuteronomy 24:1–4; Romans 7:2–4** — These passages are joined in the Teaching's central legal argument concerning divorce, remarriage, and the death of the Husband.
- **John 10:11, 16; Matthew 10:5–6; Matthew 15:24** — Yeshua is presented as the Good Shepherd who seeks the lost sheep of the House of Israel and brings the flocks together.
- **Ephesians 2:11–16; Isaiah 11:12–13** — The Teaching connects Messiah's blood and the 'one new man' with reconciliation between those far off and near and the ending of hostility between Ephraim and Judah.

- **Jeremiah 31:31–33; John 11:51–52** — The New Covenant is made with the House of Israel and House of Judah; Yeshua's death is connected with gathering the scattered children of God into one.
- **Galatians 3:28–29; Romans 9:23–26; Romans 11:25–33** — The Teaching connects belonging to Messiah with Abraham's offspring and reads Paul's discussion of Gentiles, Hosea, and the fullness of the Gentiles through the restoration of Israel.

Key Takeaways

- The Teaching treats the Messiah and the story of the two houses of Israel as major themes that illuminate the relationship between the Old and New Testaments.
- It distinguishes Israel as a whole from the House of Israel (the northern tribes) and the House of Judah.
- It presents the House of Israel's scattering and divorce as essential background for understanding 'lost sheep,' 'far off,' 'not My people,' and related New Testament language.
- Its central theological argument joins Deuteronomy 24 and Romans 7: the death of the Husband removes the marriage-law barrier that prevented the divorced bride from returning.
- Yeshua's resurrection is presented as essential to renewed covenant relationship: the Bridegroom dies and rises, making reconciliation possible.
- The Teaching reads Ephesians 2's 'one new man' as reconciliation and reunification connected to the two houses.
- The New Covenant is presented as promised to the House of Israel and House of Judah, with Yahovah's law written on the heart rather than discarded.
- The Teaching emphasizes that reconciliation made possible by the cross does not automatically equal personal salvation; people must respond to Messiah.
- The Teaching distinguishes covenant from Yahovah's law and argues that the death of the covenant Husband does not mean the law itself died.
- Several historical, linguistic, demographic, and interpretive claims are the speaker's framework and should be studied and tested against Scripture.

Study Outline

1. Abraham, Jacob, Joseph, and Ephraim

- Abraham as the one called out and 'crossed over.'
- Jacob receives the name Israel.
- The blessing moves through Joseph to Ephraim in the Teaching's lineage framework.
- Promises of multiplication and nations are compared.

2. Sinai and the Covenant Relationship

- Israel is called a treasured possession, kingdom of priests, and holy nation.
- Exodus 24 is presented as covenant ratification by blood.
- The Teaching uses marriage imagery to describe Yahovah's relationship with Israel.

3. Division, Scattering, and Divorce

- The kingdom divides after Solomon into the House of Israel and House of Judah.
- The northern house is described as divorced and scattered among the nations.
- Judah goes to Babylon and later returns; the Teaching distinguishes this history from the northern house.

4. Lost Sheep and New Testament Language

- Jeremiah, Ezekiel, Hosea, and other prophets are used to describe scattered sheep.
- John 10, Matthew 10, and Matthew 15 are read through that prophetic background.
- Romans 9 and 1 Peter are connected to Hosea's 'not My people' language.

5. The Two Houses and the One New Man

- Ephesians 2 is interpreted as reconciliation between those far off and near.
- Isaiah 11 is used to describe hostility between Ephraim and Judah.
- The cross is presented as the means of peace and reunification.

6. Why the Husband Had to Die

- Deuteronomy 24 supplies the Teaching's legal problem concerning a divorced wife returning to her first husband.
- Romans 7 is read as the solution: death releases the marriage bond.
- The Teaching concludes that Yeshua's death fulfills the legal requirement and His resurrection makes renewed union possible.

7. New Covenant, Restoration, and Response

- Jeremiah 31 is emphasized as a covenant with the House of Israel and House of Judah.
- John 11 is connected with gathering the scattered children into one.
- Galatians 3 and Romans 11 are used to discuss Abraham's offspring, grafting, and the fullness of the Gentiles.
- The Teaching closes by distinguishing covenant from law and stressing response to Messiah.

Discussion & Reflection

1. What does the Teaching mean by distinguishing Israel from the House of Israel?

2. How does the Teaching connect Hosea's language with Romans 9 and 1 Peter?

3. Why does the Teaching place so much weight on Deuteronomy 24 and Romans 7?

4. How does Ephesians 2 fit the Teaching's two-house reconciliation framework?

5. What does Jeremiah 31 say about the parties to the New Covenant and the law written on the heart?

6. Which conclusions in this Teaching are explicit biblical statements, and which are the speaker's interpretation connecting those statements?

Personal Application

Prayer Focus: Ask Yahovah for humility, discernment, and a willingness to test inherited assumptions against the whole counsel of Scripture.

Where has this Teaching challenged the way I connect the Old and New Testaments?

What passages do I need to study in their full context before reaching a conclusion?

How can I respond to Messiah with faithfulness rather than merely collecting information?
