

Study to Show Yourself Approved

*A comprehensive study program from a Hebraic
Perspective*

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Foundations in Torah

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Introduction

Welcome to this study series entitled, “Study to Show Yourself Approved”. I have designed this course to help students understand the Scriptures from a uniquely Hebraic perspective. I recommend you listen to the video for each session first before you tackle the workbook chapters. The videos are necessary to complete the course and are available on my website, Foundations in Torah, to Sod members or for purchase separately as DVDs.

The material in this program represents a culmination of over thirty-five years worth of personal study and research. I felt it was time to pass along, to the faith community, the fruit of my labor instead of “hiding it under a bushel”! The course is really designed as a mentoring tool for the purposes of discipleship. The program is not so much a hermeneutics course as it is an examination of some of the most important patterns in Scripture. That said, the workbook and videos do not cover every possible pattern but instead focus on what I believe are foundational areas for research and study. Hopefully this tool will transform your life so you can make *Talmidim* (students) of others.

The questions in the workbook are mostly thought provoking with no real right or wrong answer. It is clear there is a dearth of critical thinking among many in the faith community as well as the culture at large. Unfortunately, government schools have sabotaged this very important skill and that is by design. The only way to battle the onslaught of deception is to finely tune those critical thinking skills. The goal, then, is to learn to properly defend the faith using reason, logic and lively debate. Therefore, I hope this study enables you to retrieve the necessary skills and pass them on to your children, your grandchildren and whoever else is in your sphere of influence, in order to help them stand against every new “spiritual” trend that comes along.

I do hope your walk is greatly enriched by the material in the videos and the workbook. I pray many blessings on you in your new adventure and I guarantee you will never be the same. If you run into any roadblocks along the way please feel free to email me for some guidance, (drdianadye@gmail.com).

Dr. Diana Dye

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The goal of this course is to help you prepare a research project for presentation. Chapter two gives you an opportunity to present a brief teaching from a pre-selected passage of Scripture, to honestly evaluate your current skill level, and give you a baseline for additional presentations. Once you have completed the entire course, you will again present a teaching from this same passage in order to see your progress.

I recommend working in a small group or with a study partner to help get the most out of this program. The interaction will stimulate your creative abilities, bring out additional understanding and build your confidence level.

The overall design of this course is the construction of a house. Each chapter builds on the previous chapter to a certain extent, although it is not necessary to do all the chapters in this specific order or to even complete them before moving on to the next chapter. You can always go back and complete portions you missed as you gain additional understanding.

The following layout is just a suggestion to help you complete the course.

1. Listen to program #1 on DVD #1 and take notes if you desire. There is a section in the workbook at the conclusion of each chapter entitled **Notes** for your convenience.
2. Read the goals and highlights for chapter one. This is material that simply adds to what you have already learned from the video presentation.
3. Begin working on the definitions. Remember it is not necessary to complete all the definitions before going on to the next project or chapter.
4. The following section contains a number of questions. Most of the questions are designed to enhance your critical thinking skills so many of them do not have right or wrong answers. For example, one question might be, "List some potential difficulties students may encounter in locating resources?" Your answers will most likely be based on your own personal experience.
5. The next section contains several special projects that connect to the chapter theme. This section will take longer and require some additional research. There are blank pages marked **Project Notes** for you to insert your research and explanations.
6. After the Project section for each chapter is a list of resources that relate to that particular chapter and topic. At the conclusion of the workbook is a list of publishers, both online and in print, to help you locate material. This is by no means every possible resource or publisher available, so if you notice a glaring omission, first my apologies, and second, simply add the omission.
7. After completing the workbook, you are ready to choose your own topic and apply the same methodology in order to create a quality, in depth presentation.

Chapter 1

Site Preparation: Grading

Sound Instruction Part 1

Goals:

- Understand the difference between wisdom and knowledge
- Recognize the importance of study
- Evaluate the obstacles to study in the faith community
- Identify personal weaknesses in the area of study
- Pinpoint ways to improve self-discipline

Highlights:

1. About Study

The understanding of the ancient sages concerning study is much more penetrating than today's modern view. They compared study to life itself and saw it as something that must be pursued daily even to the last day of one's life. They also recognized that study was a way to approach the Father in worship. All this is something that challenges contemporary attitudes towards study.

2. Planting the Word through Study

Yeshua (Jesus) reminds us, "Out of the abundance of the heart the mouth speaks." This is a critical principle. The parable of the soils in the Gospels reflects the importance of the heart regarding study. Study is about planting the word in the life of the believer. It cannot be done with a superficial or cursory reading of the Scriptures. Whatever is planted in the heart is what can be drawn from, especially in times of trouble and despair.

3. Wisdom versus Knowledge

These two concepts are sometimes used interchangeably but they are very different. Wisdom relates to practical application like common sense, reason, or decision-making. Knowledge is simply information and facts. Knowledge, in itself, does not lead to right conduct or behavior; it is only wisdom that can guide the believer to righteous living. Knowledge for knowledge sake can also lead to error. The goal, therefore, is to always gain wisdom.

4. Sound Teaching

There are numerous quotes in the Scripture from Rav Shaul (Paul) that relate to knowledge, wisdom and understanding, especially in both books of Timothy. Consider reading Timothy as you begin this series. He was very concerned that believers walk in right counsel in order not to be deceived by the latest teaching of the day. This is a problem that we still must battle today. In addition to Timothy, I recommend reading First and Second Peter.

5. Pitfalls in Hebrew Roots community

The biggest stumbling block for the Hebrew Roots and Messianic communities is acquiring knowledge that builds oneself up rather than the Body. It is dangerous to elevate knowledge over our relationship with the Father. We are called, therefore, to walk humbly before our God in all circumstances.

6. Pitfalls in Christian community

There is a measure of laziness in the faith community that reflects the culture we live in. Sometimes it is easier to be fed than it is to dig. This is part of a class of dependency that exists in the culture at large and which has unfortunately crept into congregations. Those that are lazy with the word of God are those who are easily deceived.

7. Pitfalls for Teachers

There is a tendency to put teachers on a pedestal. This is dangerous for the teacher as well as the student. A daily evaluation of one's behavior, motives and sphere of influence is essential. A teacher must guard the heart closely to prevent unhealthy influences that can cause deception. A teacher must be held to account and a teacher must remain a willing vessel that the Father can use. Most of all, a teacher must remain humble.

Definitions:

Define the terms listed below. Explain each term from a Christian view as well as from a Hebraic perspective. This will mean doing some research outside the information outlined in program #1. Make sure you understand these terms well. It is important to know the differences in the two views and be able to explain those positions in your own words.

Term	Christian	Hebrew
Torah		
World to Come (Olam Haba)		
Gentile (Goy)		
High Priest (Cohen Gadol)		
Wisdom (Chachma)		
Knowledge (Da'at)		
Understanding (Binah)		

Questions:

- 1. The concept of study as worship is very foreign to the modern faith. Why do you think the ancient sages elevated study to the same level as worship? How does this view enhance our relationship with the Father? Discuss how this concept could potentially change your view of study?**

- 2. Torah study is of more value than_____.**
3. Why do the sages make this comparison? What does this mean in the life of the believer?

- 4. The Gentile who studies is greater than_____.**

- A. Moses (Moshe)
- B. Jesus (Yeshua)
- C. Levite (Levi'im)
- D. High Priest (Cohen Gadol)

5. Why do you think the sages made the comparison above?

6. List the 4 soils of the heart outlined in the Parable of the Sower from Matthew 13:1-23, Mark 4:1-7, Luke 8:4-15. Explain the planting of the word in each type of soil. How do each of these soils relate to the area of study?

A.

B.

C.

D.

7. Who is wisdom compared to? Give three verses from Scripture that explain what wisdom can do in the life of the believer.

8. How can wisdom transform a community? Give examples from Scripture.

9. All Scripture (Torah) is God-breathed and useful for what four things?

A.

B.

C.

D.

10. Give examples in Scripture of these four elements. Explain how this list can restore lives.

11. What are the pitfalls in gaining knowledge only and explain why you think this is so dangerous? (You should use examples other than those listed in program #1)

A. _____

B. _____

C. _____

D. _____

12. A serious obstacle facing every teacher is _____.

A. Competing with other teachers

B. Entertaining a spirit of jealousy

C. Spending too much time on the road

D. Having too little time to study

13. How can we overcome this obstacle? Give an example from Scripture.

14. Christians have a tendency to get trapped in Greek thinking. What does this mean? List three differences between Greek thinking and Hebrew thinking.

15. Outline three ways to help the community of Christians and messianic believers overcome a reliance on leadership for interpreting Scripture.

Projects:

1. There are a number of pitfalls in the area of study within the Hebrew Roots community and within the Christian community. Take three pitfalls from each of the two communities and give examples from Scripture of characters who demonstrated those pitfalls. Explain how these examples prevent believers from growing in the area of study. How can the believer overcome these obstacles?
2. Wisdom, knowledge and understanding are considered the three pillars in Judaism. Discuss the Biblical background of these three concepts from a Hebraic perspective. What is the Christian view of these three concepts? How does this differ and/or how is this similar with the Hebraic view? Find two examples in Scripture where the concepts of wisdom, knowledge, and understanding work together. Explain your answer.
3. Explain the prayer from the Hebrew prayer book called “Binah” or Understanding (Insight). This prayer is found in the Amidah (18 benedictions or Standing Prayers). Memorize this prayer.

“You graciously endow man with knowledge and teach insight (binah) to a frail mortal. Endow us graciously from Yourself with wisdom, understanding and knowledge. Blessed are You, gracious giver of knowledge.”

The Complete Artscroll Siddur
Mesorah publications, NY 1985
p. 107

Project Notes:

Project Notes:

Project Notes:

Chapter 1 Notes:

Chapter 1 Notes:

Chapter 2

Site Preparation: Excavation

Sound Instruction Part 2

Goals:

- Understand the difference between Christian and Jewish Hermeneutics
- Recognize the value of debate and disagreement
- Incorporate rules for a methodology of study
- Develop a system for personal research
- Recognize the importance of practical application
- Evaluate personal presentation skills

Highlights:

1. Hermeneutics

Biblical hermeneutics is the study of methods of interpretation dealing with the books of the Bible. It involves the study of principles that apply to the text including verbal and non-verbal elements. There are different and distinct traditions involved in Jewish and Christian hermeneutics, however some crossover does exist. The principles or methods of Biblical hermeneutics are those that apply to the Bible, but they can apply to any other text as well.

The goal of Biblical exegesis is to explore the meaning of the text through the “drawing out” or “leading out” of the passage instead of a “reading into it”. This drawing out from Scripture aids in the discovery of the relevance or significance of the text.

2. Jewish Hermeneutics

Traditional Jewish hermeneutics is based on the Tanakh (Torah, Prophets, Writings), which is considered by the sages to be without error. If there appear to be inconsistencies, they can be rectified by an evaluation of the text in relationship to other texts.

The idea of different levels of interpretation comes from the Zohar, a mystical commentary on the Torah. There is some debate concerning the origins of these levels of interpretation.

3. Christian Hermeneutics

With respect to the Christian tradition, there is generally one right interpretation of a Biblical passage. Out of many possible interpretations, there is one that is valid. There can be many applications, but there is only one meaning. Therefore, in order to correctly interpret any passage of Scripture, hermeneutics provides the methodology to find that one interpretation.

4. The Traditional Approach

In terms of the ancient Hebrew community, an important approach to study is the concept of dialogue and disagreement. Unfortunately, this is something that causes discomfort for many in the faith community. In fact, differences can cause entire communities to divide over a single point of dogma or doctrine. While there are certainly areas that absolutely must be agreed upon, it is often the case those areas are not the cause of the division. Disagreement is not a sign of weakness or rejection. From it, we can strengthen one another when we are forced to defend and argue our position. Therefore, discussion and debate among believers can be very healthy. The reality is that most of what is uncovered in the pursuit of interpretation is just opinion and commentary.

5. Some Solid Rules

The rules outlined in the video (Program #2) are simply an attempt to help lay people draw out a methodology from both the Hebraic and Christian traditions. It is by no means an exhaustive and complete list of rules. You may find additional methods that aid in your research. These rules are a good starting point for your studies.

6. Research

First, it is helpful to gather research material from a variety of different sources, even those you deem contradictory. This will increase your analytical skills, aid in dissecting an argument, and help cultivate the skills necessary to discern what is of value for your research. Secondly, it is critical to organize your research even if you never use all the information that was gathered. Finally, it is advantageous to recognize when to stop researching and when to begin working on application and presentation.

7. Application

This is probably the most significant aspect of study. Remember the goal of study is to see lives changed and restored. It will take time to process all the material you have gathered, evaluate the patterns and uncover a spiritual truth. That truth will bring restoration in your life and in the lives of those around you. Allow the Holy Spirit to reveal the spiritual application. This is the key in ministering to the human heart.

8. Presentation

Being called upon to make a presentation generally inspires fear, doubt and worry. There is also no greater reward and opportunity for growth than preparing and teaching the flock. The teacher always benefits more than the student. Prepare your material well and know your topic so you can speak from your heart and from what the Spirit reveals. Special revelation often comes during your presentation.

Definitions:

Term	Definition
Hermeneutics	
Tanakh	
Rabbi Hillel	
Tanna'im	
Zohar	
Pashat	
Remez	
Derash	
Talmidim	
Talmud	
Apologetics	

Questions:

1. Rabbi Hillel...

- A. Designed and wrote the Seven Rules of Hillel
- B. A contemporary of King Herod the Great
- C. The grandfather of Paul's mentor Gamaliel
- D. The founder of the School of Hillel
- E. All of the above

2. What makes Rabbi Hillel so distinctive? Identify one thing he accomplished that changed the course of Judaism.

3. List the four levels of interpretation from the Zohar that are popular with many teachers today.

- A. _____
- B. _____
- C. _____
- D. _____

- 4. What is the difference between these levels of interpretation and hermeneutics (methods of interpretation)?**

- 5. The most likely author of the Zohar was...**

- A. Moshe Ben Tov de Leon
- B. Shim'on Ben Yohai
- C. Gershom Scholem
- D. Moshe Maimonides

- 6. What is the main problem in the area of Christian hermeneutics regarding the principle of context? What is the Hebraic approach to context? Why do you think they are different?**

- 7. Why do you think we have lost the art of logic, debate and reason? What steps can be taken to encourage the development of critical thinking skills?**

- 8. What has been the result of neglecting analytical skills both in the culture at large and in your life personally?**

- 9. What steps can you take to challenge your personal biases when it comes to study?**

- 10. What, in your opinion, is the single most essential ingredient necessary to develop personal study? What can you do to improve this area in your own life?**

- 11. List five elements in the area of research from program #2 that you had not previously considered. How can you incorporate these examples into your daily study time?**

- 12. What do you think are the three most important factors for preparing a quality presentation?**

A.

B.

C.

13. How should you personally prepare to receive revelation from the Spirit in order to make a practical application of your research?

Projects:

The purpose of this exercise is to establish a baseline for study. This is a mini research project that will be repeated when you have concluded this entire study series. Later, the goal will be to evaluate how much you have learned and how much you have been able to apply. At this point, you are not striving to come up with some new deep mystical truth. This is simply an opportunity for self-evaluation.

Prepare a ten-minute presentation based on your current skill level from the following Bible passage: Genesis 22:1-19.

This passage is called the Akeidah or Binding. It is the most important chapter in Scripture for the Jewish people and is read every morning during the Shacharit (morning) prayers. It is also read during Rosh Hashanah (Yom Teruah – the Day of the Awakening Blast – Feast of Trumpets).

- 1. Research this passage with the tools you have available. Resist the urge to use the internet for your research. Also, don't spend too much time on this. (1.5-2 hours of research will provide about a ten-minute teaching)**
- 2. Spend additional time considering an application for everyday living based on your research. Evaluate those things that will help you in your spiritual growth by choosing one spiritual application.**
- 3. Find someone to present what you have uncovered. Your presentation should be no more than ten minutes and not less than seven minutes.**

Project Notes:

Project Notes:

Project Notes:

Personal Evaluation:

1. List two aspects of your presentation that you feel accomplished your goals and two that need improvement.

2. Explain the process you followed from the research phase to the presentation. Where could you improve?

Resources:

Alewine, Hollisa. *The Creation Gospel-Workbook 1*. 2006; Revised, East Bernstadt: The Creation Gospel, 2009.

(This 3-ring notebook style workbook is an intensive study of the 7 spirits of God and what is meant by knowledge, wisdom, understanding)

Anderson, Christy. *For It Is Written: Simple Steps Every Believer Can Learn To Find Truth, Debunk False Doctrine, And Outsmart The Heretic*. Lulu.com, 2011.

Bonchek, Avigdor. *Studying the Torah: A Guide to in-Depth Interpretation*. New York: Jason Aronson, Inc., 1977.

Corley, B., Steve W. Lemke, and Grant I. eds. *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture, 2nd ed.* Nashville: Broadman & Holman Publishers, 2002.

(Contains numerous essays on various topics, but in particular, Chapter Four- “Ancient Jewish Hermeneutics” by Robert B. Sloan, Jr. and Carey C. Newman demonstrate how the study practices of today were unknown in Jewish circles and gives examples of some ancient practices.)

David, Hillel ben (Greg Killian). “*A Listing of the Various Rules of Hermeneutics used to Understand Torah*”. The Watchman. October 22, 2012.

<http://www.betemunah.org/>.

Davis, Dr. Anne. *Ancient Methods of Searching the Scriptures*. on DVD
www.bibleinteract.com

Robinson, George. *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*. New York: Pocket Books, 2000.

(A one-volume guide to the many aspects of Judaism including how the history of the Tanach, the Mishnah, the Talmud and other Rabbinical writings were developed. Biographies of the various Rabbis detail what they offered to the study of the Hebrew Bible. Also includes a very interesting chapter of Jewish mysticism and the evolution of Jewish thinking.)

Jewish Encyclopedia Online
Encyclopedia Judaica

Chapter 2 Notes:

Chapter 2 Notes:

Chapter 3

Setting the Cornerstone: The Kingdom and the House

Goals:

- Recognize all Scripture is built upon the concept of the Kingdom
- Distinguish between “This Present Age” and “The Future Age to Come”
- Acknowledge the rule of God in our lives
- Recognize the importance of the Temple as the Place of His Presence
- Understand the concept of “Taking on the yoke”
- Identify idioms, manifestations and attributes of the Kingdom
- Identify the role of the liturgy in the Kingdom

Highlights:

1. King of Heaven (Malchut Shemayim).

This is a huge and complex topic. The Kingdom of Heaven is the framework into which all Scripture fits. Everything uncovered in your studies will reveal some dimension of the Kingdom. This topic covers a wide range of elements: from the visible to the invisible Kingdom, from a national to a universal Kingdom, and from a Kingdom that is here now to one that is not yet complete.

Although this expression is never used in the Tanakh (Torah, Prophets and Writings), it was very common in the rabbinic literature of the Second Temple period. It was a term Yeshua was well acquainted with since most of his parables were about the Kingdom. This expression was most certainly familiar to a First Century audience. However, Yeshua always revealed a dimension of the Kingdom his hearers had not previously considered.

In conjunction with the concept of the Kingdom is the idea of the Two Ages. One age is called “This Present Age” (Olam Hazei) and the other the “World to Come” (Olam Haba). It would be beneficial to take time to understand the many references in the rabbinic literature to the Two Ages. There are also a number of references to both these ages in the Gospels and the Epistles.

2. His House and His Throne

Since many of us have not grown up under the rule of a monarch, it is sometimes difficult to grasp the concept of the rule of God on earth. Along with acknowledging His rule comes the importance of understanding the significance of the House where He dwells. This is the place of His throne on earth and the key to how His subjects should approach. These are critical elements in researching and understanding the Scriptures. Many in the faith community have often failed to see the value of the Temple and its accompanying services. This has led to the neglect of a huge area of study.

There has always been a physical place for the Presence of God on earth. The design and location of the Temple and the Tabernacle are an integral part of His Kingdom. In addition, the offering services which are now the daily prayer services instruct us how to approach a “Holy” God. It is, therefore, essential to learn as much as possible about His House and to understand how to “come near” to the King.

The sages believed the House of God, as well as the location of the altar, was originally the Garden of Eden. The same location was the place Cain killed Abel, the place the ark came to rest after the flood, and the place Abraham brought his son, Isaac, as an offering. Eventually, this location was where Solomon built the first Temple and where King Herod the Great built and expanded the second Temple.

3. Taking on the Yoke of the Kingdom

This has been an important concept in Judaism throughout the centuries. The essential point for the purposes of this chapter is its relationship to the Kingdom of God. The sages drew a very clear connection between “taking on the yoke” and the “Kingdom of Heaven”. “Taking on the yoke” also became associated with taking on the commandments of God, which were the basis for the Kingdom. The Torah of Moses, then, was the judicial structure for the Kingdom of God.

4. Kingdom Idioms

There are numerous idioms for the Kingdom in Scripture. I have mentioned only some in Program #3 to help you get started. However, you will find many more as you study; so begin to build a list of all the idioms you uncover. This will greatly aid your studies.

5. Kingdom Manifestations

There are an infinite number of manifestations of God as reflected in the infinite nature of God. This is a very comprehensive topic. The manifestations express how the power of God is displayed in this world. Again, it will be helpful to develop a list to enhance your studies.

6. Kingdom Attributes

The Kingdom attributes relate to God himself. They are infinite as well. The ancient sages feared man would worship the attributes instead of the Creator. They also feared that the qualities of God would be elevated over, or would actually replace, the worship of the Almighty. Consider how this has become relevant in today's religious culture.

7. The Kingdom is the object of prayer in the Liturgy

The prayer service, called the Service of the Heart, is the design for how one should approach the King. It is inextricably tied to the Kingdom of Heaven. Since the prayer service eventually became the substitute for the offering service itself, the prayers ultimately became the method for drawing near to the King. The service is considered one of the greatest works of Jewish genius and the glue that has bound the community together through the centuries. It is an area rich in research that has been mostly neglected by many scholars and lay people alike. The topic of the liturgy is discussed in more detail in program #7 called "Plastering the Walls".

Definitions:

There are a number of Hebrew definitions in this chapter, which are very important terms that come up frequently. You should know them and understand them well. Since I have included the English equivalent for you, your task is to explain these terms in a little more detail.

Term	Definition
Malchut Shemayim (Kingdom of Heaven)	
Olam Haba (World to Come)	
Olam Hazeh (This Present Age)	
Beit HaMikdash (House of the Sanctuary)	
Even Shattiyah (Foundation stone or rock)	
Shekinah (Indwelling presence)	
Gan Eden (Garden of Eden)	

Definitions Continued:

Term	Definition
Caesarea Philippi	
Pan (Flute god)	
Yom Echad (One Day)	
Shema (Hear o Israel)	
Rabbi Akiva	
Aron (ark)	
Tavnit (pattern)	
Mishkan (Tabernacle)	

Questions:

1. Why was the “Kingdom of Heaven” used as an idiom for God’s rule?

2. The Kingdom is described using many terms in Scripture like: The Day, That Day, One Day, The Day of the Lord. Explain what this means from a Hebraic perspective.

3. The expression Yom Echad means One Day and is a reference to the Kingdom. From Yom Echad comes the individual days of Creation, which are then restored as a whole with the Sabbath. This pattern is repeated over and over again. Separate elements are removed from the whole with each one having a unique design and function. The whole is then restored with those separate parts but in a different form. Find two examples in Scripture.

- 4. God is called the “rock”. What does this refer to? Why is this comparison made? Give at least five examples from Scripture of the use of that title. Explain the context for each example.**

- 5. If the rock upon which the Kingdom was built refers to Abraham, explain how that understanding challenges what we have previously been taught. Has this changed your thinking? If so, explain how and if not why not?**

- 6. The concept of “binding” and “loosing” is a teaching that is very misunderstood when taken out of its ancient understanding. Explain what these two terms mean from the perspective of a legal ruling. What is the traditional view in Christianity of these two concepts? How does that differ from a Hebraic understanding?**

- 7. What does it mean to accept first the Yoke of the Kingdom and then the Yoke of the Commandments? What did Yeshua mean when He said, “my yoke is easy”. What is the traditional understanding of this expression from a Christian perspective? What does it mean in Hebrew thinking?**

- 8. Write the words of the “Shema” (Hear O Israel) in English and in transliterated Hebrew and memorize both. Begin to incorporate this special prayer into your daily life.**

- 9. Give examples of at least two idioms for the Kingdom not listed in Program #3. Explain your reasons for choosing these two. What do they allude to in the Gospels and the Epistles?**

- 10. The concept of boundaries was an important principle set forth, by God, for the children of Israel. Why do you think this is so? Describe life for Israel both inside the boundaries and outside. How does this apply to us today? Comment on the boundaries established by God at Mt. Sinai in terms of the mountain itself and the Torah that was given to the nation.**

- 11. Which article in the Temple represented God's throne?**

- A. Altar of burnt offering
- B. Altar of Incense
- C. Ark of the Covenant
- D. Seven branched menorah
- E. Kior for washing hands and feet

Explain your answer.

- 12. God was often called “HaMakom”, which means “The Place”.
Why do you think the sages attached this name to the Father?
Examine Genesis 28:10-22 to help with your answer.**

Projects:

The House (Second Temple)

1. List the 3 major parts of the Temple building.
2. List the 4 major pieces of furniture in the Temple building. Give a brief description of each.
3. Name the courtyards in the Temple complex (at least 4).
4. Give a description of the slaughter area. Explain how the slaughtering of the animals was done.
5. Name at least six gates that led into the Temple complex (Second Temple period). Explain why the gates were given those particular names.
6. There are currently three major views concerning the location of the Temple on the Temple Mount. Where are these three locations? Which location makes the most sense to you? Give a reason for your answer.

The Services in the House

1. List the 5 major categories of animal offerings. Give examples of the animals used for each of those offerings. Give a brief description of each category. It will help to make a chart.
2. Read Numbers 28:1-8 for an explanation of the Burnt Offering. Explain when the offering was made, how it was offered, the purpose of it, and who made the offering. What other offerings were made along with the burnt offering? Briefly describe those offerings.
3. Describe briefly the one-day service for Day of Atonement/Yom Kippur from Leviticus 16. Explain the change of garments by the High Priest. You should use sources from outside the Scriptures.
4. Which offering(s) do you think Yeshua might have fulfilled? Give a reason for your answer.
5. List the main parts of the Altar of Burnt Offering. What was the procedure for applying the blood?
6. Briefly describe the ceremony of the “Water Drawing” at the time of Sukkot (Feast of Tabernacles or Booths)

Project Notes:

Project Notes:

Project Notes:

Resources:

The Kingdom

Moore, George Foot. *Judaism in the First Centuries of the Christian Era: The Age of Tannaim*. 3 Vols. Peabody: Hendrickson Publishers, 1997.

Patai, Raphael. *The Messiah Texts*. Detroit: Wayne State University Press, 1988.

Shlecker, Solomon. *Aspects of Rabbinic Theology: Major concepts of the Talmud*. Peabody: Hendrickson Publishers, 1998.

Temple/Tabernacle

Ariel, Israel and Chaim Richman. *The Odyssey of the Third Temple*. Jerusalem: The Temple Institute, 1993.

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Chapter 3 Notes:

Chapter 3 Notes:

Chapter 3 Notes:

Chapter 4

Laying the Foundation: Archaeology, History, Geography, Culture

Goals:

- Understand the importance of context
- Evaluate the historical backdrop
- Recognize the significance of archaeological discoveries
- Identify geographical and topographical features
- Uncover the uniqueness of ancient cultures

Highlights:

1. Context

The context is probably the single most important element in study and research. Context deals with the "setting" of an event, and has an important impact on the relevance of that event. Therefore, it is critical not to isolate verses from their context. This only serves to diminish the authority of Scripture.

Any method of interpretation must be applied to the Bible in a consistent way, even for those verses that may make sense on their own. The Bible is designed to connect verses, concepts, ideas, and themes. Scripture contains a consistent message from Genesis to Revelation. In the broadest sense, the context is really the entire Bible. By making sure everything fits into its original context and by following accepted interpretation principles, you can be confident your explanations and interpretations make sense.

2. History

The old adage certainly applies here, "Those who cannot remember the past are condemned to repeat it." There is no better reason to study history than to understand the mistakes and failures of the past and to strive not to repeat them. So, though the Bible is not a book of history per se, it does contain stories and accounts that are filled with instructions for building faith.

Gaps in the biblical narratives can often be filled by secular history, which can provide a more complete explanation. Any examination of the historical

record can give a visual picture of the life and circumstances surrounding the various time periods. That often means using sources from secular history. In addition, the historical context points to cultural attitudes and social conditions that existed at the time. Context is connected to political, social, cultural, and economic settings. In this way, one can gain a sense of how unique or ordinary an event or idea seems to be in comparison to other events and ideas.

It is also important to consider other world civilizations, which were developing alongside Israel. For example, at the time of Abraham, the Bible only describes the life of this one patriarch and his family. We might ask the question, “What is happening in the rest of the world?” Are world events influencing life in Israel and the family of Abraham in any meaningful way? During the course of Abraham’s life, the Minoan empire of Crete is dominant as well as the Middle Kingdom of Egypt. At the same time the Babylonians have evolved from their predecessors the Sumerians. This is also the period of the Hsia Dynasty in China. We should ask ourselves if there is any significant role these nations play in the events of the Bible?

3. Culture

Culture is defined as a set of learned beliefs, values and behaviors that shape a way of life shared by all the members of a society. It is the totality of meanings, ideas and beliefs shared by those individuals within a group of people. With culture the Bible is not static, but an ever changing tapestry of unique societies spanning the centuries of the history of mankind. Many areas of Israel’s social life change throughout the generations. This includes, but is not limited to, variations in the language, manner of dress, religious practices, use of money, modes of transportation, methods of communication, as well as military strategies and campaigns.

Ultimately, God chose to reveal Himself through the events of the history of the nation of Israel; from their nomadic period in the desert to their time as modern city dwellers. This revelation comes through a record of events, characters, families, military life, and cultural experiences.

It even comes through the inspired wisdom of His servants who continually address specific situations regarding the community of Israel.

4. Geography

Generally geography determines where events took place. Making sense of the actual location of the many battles, the rise of various settlements, the development of agriculture, and the modes of transportation will greatly assist in understanding Biblical passages. Knowledge of the main geographical regions in the land of Israel, as well as the surrounding territories, is extremely important. In addition, recognizing the topography of the land will help clarify why certain things happened in certain locations. Make every effort to become well versed in the names of the mountain ranges, the deserts and coastal plains, as well as rivers, valleys and other bodies of water.

5. Archaeology

Archaeology is identified as the relationship of artifacts and other cultural remains to each other and the situation in which they are found. It can be further defined as the systematic study of past human life and culture through the identification and examination of remaining material evidence. This includes graves, buildings, tools, and especially pottery. In the land of Israel, there are plenty of new and exciting discoveries made on a daily basis.

For the archaeologist, the location of an artifact is critical. The setting becomes the context for the discovery and the most important aspect of this discipline. Removing an artifact from its context takes away the archaeological relevance. The markers surrounding the meaning are then missing. These markers include the location of the artifact in the soil, the site and soil type, and the layer where the artifact was discovered. Proper excavation procedures are also absolutely critical to prevent the findings from being compromised. Ultimately, these discoveries reveal important information for the student of the Bible about the people who lived there and how they organized their community.

Definitions:

Term	Definition
Artifacts	
Excavation	
Chronology	
In Situ	
Pot Sherd	
Strata	
Tel	
Bedrock	
Khamsin	
Fertile Crescent	
Mesopotamia	

Definitions Continued:

Term	Definition
Rift valley	
Levant	
Oasis	
Diaspora	
Exilic period	
Polytheism	
Monotheism	
Bride price	
Dialect	
Clan	
Chiefdom	

Definitions Continued:

Term	Definition
Anthropology	
Genealogy	

Questions:

- 1. Describe the three most important aspects of any military campaign.**

- 2. List at least three essential elements for a judicial system to properly serve its constituents.**

- 3. Discuss three fundamentals that most religions have in common.**

4. Briefly describe some of the Laws of Inheritance found in Scripture.

5. Make a list of some of the occupations that might be found at the time of Yeshua. On what did those occupations depend? What physical constraints might be placed on those professions based on the culture of the time?

Projects:

1. A History project – Discussion on the Assyrians

For about two hundred years, from 850-650 BCE, Assyria overshadowed life in Israel. The Assyrians had an enormous influence on the Kings of Judah, including Hezekiah, Ahaz, and Manasseh, as well as, the kings of Israel. This is the time period for the great prophet Isaiah along with his contemporaries Amos, Hoshea and Micah. In order to better understand the narratives in the Bible relating to the kings and prophets of Israel, consider the importance of understanding the culture of the Assyrian Empire. There is plenty of secular history to aid your research.

- A. List the major kings (at least five) of the Assyrian empire beginning with Shalmaneser III along with accompanying dates. Who were the Kings of Judah and the Kings of Israel at the time? Who was the last ruler of the Assyrian empire? What empire followed his reign? Describe how that empire was able to conquer the Assyrians.
- B. Identify one important battle associated with each of these kings of Assyria. Who were the major players in the military campaign? What was the outcome?
- C. Describe in some detail how Assyria typically dealt with her enemies.
- D. Explain what the Assyrians did to the Northern Ten Tribes of Israel when they were taken captive.
- E. Describe the fall of Samaria including as many facts about that event as possible. Answer the questions of Who, What, When, Where, Why and How?

Projects Continued:

2. A Geography project

A. Describe in detail the four major geographical regions and their locations in Israel.

- The coastal plain
- The Galilean-Samaritan-Judean Highlands
- The Negev Desert
- The Jordan Rift Valley

B. Explore the city of ancient and modern Shechem. Describe the topography, the agriculture, the advantages and disadvantages militarily. Discuss the geographical location and climate. Trace the city from the ancient Canaanites to present day Nablus and list the various periods between them. Which tribe is associated with Shechem? When did it become the capital and for how long? Describe three events from Scripture that occurred in Shechem.

C. Jerusalem is the eternal capital of Israel. Who were its first inhabitants? Who was the first Israelite king to conquer the city? Describe how he was able to take Jerusalem. Discuss the circumstances around his purchase of the city. Trace the history of the inhabitants of Jerusalem, in chronological order, after the Babylonian exile up to present day Israel. Briefly describe the history by giving dates and descriptions of those who controlled the city.

Projects Continued:

3. A Cultural project

A. Describe marriage customs in ancient Israel. This should include the concept of the betrothal as well as the full stage of marriage. Explain the bride price, how the groom secured his bride, the ceremony accompanying the betrothal, the role of the Father of the bride, and the Levirate marriage. What were the groom's responsibilities to the bride?

B. Describe the olive tree in detail, including traits such as growing season, developing and harvesting of the fruit, as well as any medicinal and ceremonial uses. Explain the various traditions associated with the tree. How important was the tree to the ceremonial life of Israel? Find a passage in Scripture which mentions the olive tree. Discuss how a spiritual application can be made about the tree from the research you have gathered. Explain how it connects to the passage you have chosen.

4. An Archaeology project

Name the main archaeologists for this site. Describe its geographical location. List previous civilizations found here. When did this city reach its peak? What enemies came against this city? List some important contributions made by the cultures that lived there. Give an example of an important artifact found. Locate at least one passage in Scripture that relates to this archaeological site.

- Lachish
- Jericho
- Hatzor
- Masada
- Meggido
- Beer Sheva
- Beit Shean

Project Notes:

Project Notes:

Project Notes:

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Ussishkin, David. *The Conquest of Lachish by Sennacherib*. Tel Aviv: Tel Aviv University: The Institute of Archaeology Publications, 1982.

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Check out the works of Elat Mazar, Gaby Barkay, Dan Bahat, Benjamin Mazar.

Chapter 4 Notes:

Chapter 4 Notes:

Chapter 5

Framing the Structure: Hebrew Language Elements

Goals:

- Recognize the uniqueness of the Hebrew language
- Learn the Hebrew alphabet
- Identify three-letter roots
- Begin working with Hebrew words and letters
- Confidently use lexicons, interlinears, dictionaries, concordances

Highlights:

One difficulty with a course like this is to challenge both those who do not know the Hebrew language as well as those who do. Therefore, I have included some exercises to help both groups.

I would like to encourage those of you who do not know Hebrew to make every effort to learn the alphabet. There are plenty of websites, books and courses available that teach the letters of the alphabet. Some of these are listed in this chapter for your convenience. Your goal is to be able to recognize the 22 letters and the 5 final forms. I would also suggest taking advantage of any Hebrew classes being offered in your area or at your local synagogue. In addition, consider doing some extra research on the development of the Hebrew language itself. There are some suggestions in the resource section of this chapter.

The Hebrew language is truly amazing in its design and structure. Many scholars have spent their entire lives searching out the hidden mysteries in the language. Part of that mystery is learning to recognize how the three-letter parent root in Hebrew words functions as the basis for a family. Adding letters to the parent root creates new words called children. The good news is that Biblical Hebrew has a limited number of roots, even though those roots can produce tens of thousands of words.

It is also remarkable that this language was, for all intents and purposes, a dead language after the destruction of the Temple in 70 CE. At that time, the Jewish people were scattered to the four corners of the earth and had assimilated into many different cultures. However, the Hebrew language remained alive because it was the language of prayer and of reading and studying the Torah, including the Oral Torah. Hebrew was almost single handedly brought back to life by Eliezer

ben Yehudah over one hundred years ago. He had a vision that Hebrew could live again as a spoken language and his dedication to that vision brought about one of the greatest miracles in modern times. He went on to write the great dictionary of the Hebrew language that also encompassed Hebrew words for our complex culture in modern life.

Definitions:

Term	Definition
Etymology	
Edenic	
Proto-Semitic	
Sumerian	
Shoresh	
Anagram	
Contronym	
Gematria	
Acrostic	
Word pairs	
Acronym	

Definitions Continued:

Term	Definition
Palindrome	
Parallelism	
Idiom	
Onomatopoeic	

Questions:

- 1. Why do you think the concept of the “First Mention” of a word, phrase, or theme is so important?**

- 2. Choose one Hebrew word and find its first mention in Scripture. Define the word and explain its context. Identify three other verses in Scripture that use the same word. Is the context the same? Is the meaning consistent? If not, why not?**

3. Explain the importance of three-letter roots in the Hebrew language.

4. Choose five different words in their three-letter root form using words in this lesson. Explain the meaning of each root. List at least three new words that can be made by adding letters to the original root. How do they connect to the original definition?

Three-letter root word	Meaning	New words and their meanings		

- 5. List five examples of word pairs from Scripture. What is special about the use of a word pair? Does this form change the meaning of the pattern of the words? Explain your answer.**

- 6. What is Paleo-Hebrew? How is it different from Biblical Hebrew? When was it first used? How can it aid your studies?**

- 7. Identify two potential dangers when using Bible codes. What is the best approach to using Gematria in your research?**

- 8. Give three examples of an acrostic from the book of Psalms or Proverbs. (Use different examples than in the video). How does this literary device enhance the meaning of the verses? Why do you think this device was used so often?**

9. In the table below make a list of the letters of the alphabet (you can use a transliteration for the letters) and give the numerical value for each letter. In addition, summarize in a few words a definition that explains the original pictographic meaning.

Letter	Numerical Value	Definition
Aleph	1	strength, ox

Letter	Numerical Value	Definition

10. Match the Hebrew word on the left with the English on the right.

Emunah	redemption
Ahavah	understanding
Da'at	repentance
Chachma	faith
Geulah	set apart
Binah	love
Teshuvah	knowledge
Kedushah	wisdom

11. Give the Hebrew name for each of the following (use a transliteration for the Hebrew if necessary).

English	Hebrew	English	Hebrew
Jeremiah		Samuel	
Isaiah		Egypt	
Abraham		Ezekiel	
Jacob		Hebron	
Rebecca		Bathsheba	
Moses		Philistines	
Levites		Nebuchadnezzar	
Priests		Paul	

Projects:

1. This option is designed for those who don't know Hebrew. The key for you is to be able to work comfortably with lexicons, interlinears and concordances. Make sure you have a Strong's concordance, a lexicon of your choice and an interlinear Bible that is coded to the Strong's. While you may not get the depth of the original meaning of a word, this will help you start building your Biblical Hebrew vocabulary. The good news is that there are a finite number of Hebrew words in the Bible and these same words are used repeatedly.

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Gesenius. Translated by Samuel Prideaux Tregelles. *Gesenius Hebrew-Chaldee Lexicon to the Old Testament*. Grand Rapids: Baker Book House, 1979.

Wigram, George V. *The Englishman's Hebrew Concordance (coded with Strong's numbers)*. Peabody: Hendrickson Publishers, 2009.

First, locate the following list of words in an interlinear translation making sure to identify the Scripture reference. Pinpoint the Hebrew number of each word and locate it in the Strong's Exhaustive Concordance. You can also find the same number in the Hebrew lexicon for added meaning. Define each word within the context of the original passage. Find at least two other instances of the use of this same word. Did the meaning in the lexicon help you connect all three examples? If so, how? If not, why not?

Love	Holy
Comfort	Joy
Spirit	Commandment
Sanctuary	Faith
Tabernacle	Kingdom
Offering	Priest
Redemption	Servant
Salvation	King

Hebrew Courses

www.biblicalhebrew.com

eteacherbiblical.com/courses

www.hebrew4christians.com/

www.youtube.com/watch?v=HGUFZUmnHZc

www.ancient-hebrew.org/7_home.html

<http://www.laits.utexas.edu/hebrew/heblang/bh/bhonline/grammar/indexnew.html>

www.hebrewworld.com

Avraham, Izzy. “Video lessons” (for pay). *Holylanguage*. 2012.

<http://www.holylanguage.com>

BibleInteract – www.bibleinteract.com

First Fruits of Zion, Inc. – “Getting Started in Hebrew”. *First Fruits of Zion*.

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A 12-lesson Introductory Hebrew Language Curriculum

1-800-775-4807

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Hard copy Hebrew Language programs

1. Biblical Hebrew – Menachem Mansoor

2. Biblical Hebrew - Van Pelt & Pratico

3. Hebrew: A Language Course Level 1-4 – Behrman House

2. If you have a good working knowledge of Hebrew you should have no trouble completing the following exercises.

Find at least two examples in Scripture for each of the following Hebrew language elements (Use different examples than in the video). Discuss its importance and then explain how this adds to the meaning of the text. There is no right or wrong answer. This is an example of exercising your own commentary.

- A. Anagram
- B. Enlarged letter
- C. Diminished letter
- D. Contronym
- E. Hebrew parallelism
- F. Gematria
- G. Palindrome
- H. Hebrew idiom
- I. Missing letter
- J. Added letter
- K. Word or phrase repeated

Projects Notes:

Project Notes:

Project Notes:

GREEK

This particular chapter in the workbook focuses on Hebrew but it is still important to familiarize yourself with Greek. Listed below are some tools to aid in that study.

The Septuagint (LXX) is the Greek translation of the Jewish Scriptures. It originally came from Alexandria, Egypt and was translated sometime between 300-200 BCE. The Septuagint was mostly used among Hellenistic Jews as this translation helped them, as well as many non-Jews, have an understanding of Judaism. According to the Letter of Aristeas, seventy Jewish scholars were called to carry out the task of the translation. Septuagint means seventy in Latin.

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Online: www.ecmarsh.com/lxx/

ARAMAIC

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Chapter 5 Notes:

Chapter 5 Notes:

Chapter 5 Notes:

Chapter 6

Installing the Windows Torah: Halachah, Aggadah, Covenants

Goals:

- Understand the difference between a commandment and a halachah
- Learn to evaluate the legal portion of the Torah
- Acknowledge the Torah in the Brit Chadasha (NT)
- Identify aggadic stories in the Tanakh (OT) & in the rabbinic literature
- Recognize the similarity between the aggadic stories & the parables
- Understand the major covenants in the Bible

Highlights:

1. Halachah

Make sure you grasp the difference between a Torah commandment and the Halachah, or the “correct walking” in that commandment. This will enhance your understanding of the words of Yeshua who regularly explained the correct way one walked in the Torah. Most disagreements over Torah commandments come over “how” to obey rather than “what” to obey. This is certainly evident from the Talmud where there is a seemingly endless discussion about how to observe a particular commandment. Yeshua cut through all the extraneous commentary.

2. Aggadah

Learn to recognize this form of literature in the Scriptures. The parables (mashal) in the Gospels are popular aggadic stories from the time of Yeshua and even earlier. He used them to illustrate something about the Kingdom of Heaven. However, these stories were not unique to Yeshua but rather something first century hearers would have been quite familiar with. Most of the stories, myths, legends and folklore came from the rabbinic literature of the day. Yeshua just put a unique twist on the conclusion to those stories, which then called for His hearers to respond.

3. Covenants

Even though the video does not cover the topic of covenants, it is a very important part of Scripture. There are numerous types of covenants but all have the same general formula. Learn to recognize the structure and the features of ancient covenants.

Basically, a covenant is an agreement between two parties whereby each party promises something to the other. The Hebrew word is “Brit” and is associated with blood in some way. Another meaning for “Brit” is meat, which is one of the emblems associated with a covenant.

A covenant was established through an offering of a fatted animal. The animal was cut in two and the parties would pass through the pieces. The story in Genesis 15 of the cutting in two of the animals and the torch passing between the halves is a perfect example. If one party failed to fulfill the obligations of the covenant then the other was released from their obligation.

In terms of Middle East covenants, they were never replaced or “done away” with. Additional or new covenants were simply added to the “older” covenant. Some covenants were conditional and some were unconditional.

This next section is entitled Covenant Documents of the Bible Patterned After Suzerain Treaties and is based on the notes from the lectures of Dr. Meredith Kline.

“In the Ancient Near East, treaties between kings were common. These were treaties drawn up among equals and mostly outlined agreements to honor each other's boundaries, to maintain trade relations, and return runaway slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts.

Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties were referred to as “father” and “son.” If the relationship was bereft of kindness and intimacy, the parties were referred to as “lord” and “servant,” or “king” and “vassal,” or “greater king” and “lesser king.” The greater king was the

suzerain and the lesser king was a prince, or a lesser lord in the service of the greater king. The lesser lord was the representative of all the common people who were under the protection of the greater king.

These Suzerain/Vassal treaties opened with two sections: 1) The identification of the Suzerain by his name and titles and 2) The historical survey of the Suzerain's dealings with the vassal. The purpose was to illustrate to the vassal how much the Suzerain had done to protect him. It established to the vassal that he owed submission and allegiance to the Suzerain. These two sections were referred to as the "Preamble."

The next section of these treaties listed was the "stipulations." What the vassal was required to do was spelled out in principal and detail. This section was often concluded with the requirement that the vassal was to deposit his copy of the treaty in his temple, where he would occasionally read and study it to refresh his memory concerning his duties.

The last section of these treaties contained the blessings and curses of the Suzerain. Once the stipulations were met by the vassal, he then received the Suzerain's blessings. If the vassal failed to meet the stipulations, he would then receive the Suzerain's curses.

The Suzerain and the vassal kept one copy of the treaty. The most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."

Definitions:

Term	Definition
Halachah	
Aggadah	
Covenants	
Brit	
Ordinances	
Commandments	
Mitzvot	
Parables	
Midrash	
Allegory	
Apocrypha	

Definitions Continued:

Term	Definition
Haggadah	
Mashal	

Questions:

- 1. What is the actual Hebrew root word for the word Torah? How do most Christians generally define Torah? What does it really mean? How is it related to agriculture? Why do so many in the Church feel it is not relevant for today?**

- 2. What does halachah mean? What is the difference between halachah and Torah? How was Yeshua's halachah different from the traditional view of the Pharisees and Sadducees of the time?**

- 3. Explain the terms “binding” and “loosing” as it connects to the Torah. What do you think Yeshua meant, from the perspective of the Torah, when he said, “Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven?” (Matthew 16:19)**

- 4. Do all 613 commandments apply to every person? Explain your answer.**

- 5. What is a “fence” around the law? Why did the rabbis feel the need to put fences around the commandments?**

6. Define the following covenants. Who were the parties involved in the covenant? How might they apply today? What was the external sign or provision for each of the covenants? What was the key feature of each covenant? Explain where the covenants listed below are found in Scripture?

Edenic	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Adamic	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

Noachide	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Abrahamic	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

Mosaic	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Davidic	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

Land covenant	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Marriage	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

New or Renewed covenant	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Salt	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

Threshold	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	
Blood	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

Covenant of peace (priesthood covenant)	Parties Involved	
	Today's Application	
	Sign/Provision	
	Key Feature	
	Scriptures	

7. Which of the four topics on the right (Covenant, Halachah, Torah, Aggadah) best matches the examples on the left? Check the correct box.

	Covenant	Halachah	Torah	Aggadah
Observe the Sabbath				
Abraham was 99 & Ishmael was 13				
Eretz Israel				
New wine in old wineskins				
A Treasure hidden in a field				
Honor you mother and father				
Pay your tithes of mint, dill and cumin				
Out of the heart come wicked thoughts				
Weightier matters justice, mercy, truth				
Love your neighbor as yourself				
A Mustard seed				
A smoking pot and a flaming torch				
Five foolish bridesmaids				
Light the candles				
Love your enemies				
Do Not Commit Adultery				

Projects:

1. Torah: Memorize the Ten Commandments. Find examples in the Gospel and Epistles of all Ten Commandments either explicitly or implicitly. Give the Scripture reference for each example. Choose one example and explain how Yeshua taught his Talmidim (disciples) to walk in that commandment.
2. Aggadah: Choose one parable from the Gospels. Find the original rabbinic story on which Yeshua based this teaching. How was Yeshua's ending different from the original story? Explain the spiritual significance of this parable from the perspective of a first Century audience. Explain the spiritual significance for today's audience.
3. Covenants: Choose one of the covenants from the Tanakh based on question #6. Answer the following questions.
 - Who were the two parties in this agreement?
 - Who were the witnesses to that covenant?
 - How was the covenant sealed?
 - What kind of Covenant is this?
 - Suzerainty (vassal) treaty
 - Parity treaty
 - Land grant
 - List the blessings and the curses of the covenant.

Project Notes:

Project Notes:

Project Notes:

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Chapter 6 Notes:

Chapter 6 Notes:

Chapter 6 Notes:

Chapter 7

Plastering the Walls: The Liturgy

Goals:

- Recognize the value of the liturgy for study purposes
- Identify portions of the prayer service in the book of Psalms
- Uncover elements of the liturgy in the Gospels and Epistles
- Incorporate special prayers in personal prayer time

Highlights:

This is an area most scholars and students alike avoid. There are a number of reasons for that: lack of exposure, fear of the unknown, lack of confidence, fear of empty ritual, too rabbinic. The goal in this chapter is to break through the myths surrounding the liturgy and to help students recognize it as an invaluable source for study and research. By doing so it will have the added benefit of enhancing your personal prayer and worship. You will also begin to see the connection between much of the liturgy and the book of Psalms.

The Psalms have frequently been described as the hymnbook of the Second Temple. There are portions from over twenty different Psalms in the morning service alone. Most relate to some aspect of the Temple ceremonies. In addition, more Psalms are quoted in the Brit Chadasha (NT) than any other book in the Tanakh. The Book of Psalms contains one of the greatest expressions of the longing of the human heart. Imagine the potential for change as you understand the ceremonial aspects of the Psalms.

The liturgy also has a special significance in the home at the family altar where the meal becomes the substitute for many of the offerings in the Temple. For many in the “religious” community, this is the place where God is present and where He is exalted and celebrated. The liturgy is not based on “religion” but in the reality of everyday living within the community. Of course portions of the liturgy are found in the synagogue services, although today the synagogue mostly functions in the context of a house of study, a community center for public meetings, and the place for the shelter and care of strangers.

One of the main expressions for prayer can be found in the celebration of the festivals. Being agricultural in nature, the festivals are related to growing food and bringing in the various harvests throughout the year. The harvest is connected to the redemption and the liturgy in the festivals reminds the people of that redemption.

In addition, the liturgy points the people to God's acts in history and Creation. This became the central element of worship from a Jewish perspective, which later spilled over into the Christian community. The Jewish influence on Christian liturgy was certainly evident in the first century, but later it became debatable just how much influence remained. It was known, however, at least in Antioch, some Christians attended both the synagogue and the church during the late fourth century. Less well known was that certain "councils" discouraged and even prohibited the Christian leadership from keeping the various fasts or the festivals.

Definitions:

Term	Definition
Liturgy	
Siddur	
Sedar	
Machzor	
Shema	
Amidah	
Kaddish	
Tefillah	
Mizmor	
Zevach	
Mizbeach	

Definitions Continued:

Term	Definition
Korban	
Korban Olah	
God-Fearer	
Sanctification	
Shacharit	
Minchah	
Tamid	
Ashrei	
Piyyutim	
Tzitzit	
Tallit	

Definitions Continued:

Term	Definition
Worship	
Hallel	

Questions:

- 1. The prayers listed below are only hinted at in the Gospels and Epistles. Find a Scripture reference for each one of these prayers. You may not find the exact wording of the prayer so try to identify some kind of thematic association.**

- ❖ Shema – Hear O Israel (*Deuteronomy 6:4*)
- ❖ V'Ahavta – And you shall love (*Deuteronomy 6:5-8*)
- ❖ Amidah – standing prayers, 18 benedictions (*Exodus 3:15*)
- ❖ Birkat haCohen - the priestly blessing (*Numbers 6:24-26*)
- ❖ haMotzi – prayer for the bread
- ❖ Kiddush – Sanctification prayer for the wine (*Exodus 20:8*)
- ❖ N'tilat yadayim – prayer for washing the hands (*Psalms 134:2*)
- ❖ Hallel – (*Psalms 113-118*)
- ❖ Ashrei – (*Psalms 145-150*)
- ❖ Shir HaMalot – Songs of Ascent (*Psalms 120-134*)
- ❖ Song of Moshe – (*Exodus 15*)
- ❖ Aleinu – It is our duty (*Isaiah 45:23*)

2. How is Jewish prayer different from Christian prayer? Give examples from Scripture.

3. What is the most important liturgical feast in Judaism? (Genesis 2:1) How do Christians celebrate it today? How is it celebrated in Judaism?

4. Which Jewish prayers from the first century formed the basis of the Christian worship service? Name as many elements as possible.

5. The book of Psalms is considered the hymnbook of the Second Temple. Many of the psalms are connected to particular aspects of ceremonial life in Israel. Choose three of the psalms under the topics below. Briefly explain how that psalm relates to a particular ceremony in terms of the Temple and how it applies today.

- ❖ Coronation Psalms
2, 18, 20, 21, 45, 72, 96, 101, 110, 132,
- ❖ Festival Psalms
2, 27, 65, 67, 78, 81, 113-118, 122
- ❖ Rosh Hashanah (The New Year or Trumpets)
9, 18, 24, 45, 47, 83, 93, 95, 72, 89, 99, 46, 83, 102, 104
- ❖ Shabbat (Sabbath)
19, 90, 91, 92, 93, 95, 98
- ❖ Rosh Chodesh (New Moon)
81, 104, 107, 136

Projects:

1. Find the following passages in Scripture. What do they have in common? Why do you think they were incorporated into the morning liturgy specifically? What is the most important spiritual lesson that can be taken from each one of these? Choose one portion from the Tanakh and one from the Gospels and include them in your prayer time for one month. After meditating on those verses explain what has changed in your thinking concerning the liturgy?

Liturgy in the Tanakh

I Chronicles 16:8-36

Song of the Sea - Exodus 15

Psalms 30

Liturgy in Gospels

Beatitudes - Matthew 5:3-10

Lord's Prayer - Matthew 6:9-13

2. **Song of the Day.** The Levites chanted a psalm, during Temple times, which connected to the significance of a certain day. Each of the following psalms has been added to the morning liturgy as a memorial to the Temple.

Sunday – Psalm 24

Monday – Psalm 48

Tuesday – Psalm 82

Wednesday – Psalm 94:1-95:3

Thursday – Psalm 81

Friday – Psalm 93

Shabbat – Psalm 92

Explain the main theme of each Psalm and its significance. Why do you think that particular Psalm was chosen for that day? What is the spiritual message for today's community? Memorize one of these Psalms and connect it to a Scripture or theme in the NT. Explain your answer.

Project Notes:

Project Notes:

Project Notes:

Resources:

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Anderson, Joseph, Linda Motzkin, and Jonathan Rubenstein. *Prayerbook Hebrew the Easy Way*.

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Hard to find: try bookdepository.com and others.

Hertz, Joseph. *The Authorized Daily Prayer Book*.

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Kugel, James L. *Prayers that Cite Scripture*.

Lieber, Moshe, Nosson Scherman. *Pirkei Avos Treasury: The Sages Guide to Living With an Anthologized Commentary and Anecdotes*.

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Steinsaltz, Rabbi Adin. *A Guide to Jewish Prayer*.

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Chapter 7 Notes:

Chapter 7 Notes:

Chapter 8

Interior Design: Biblical Calendar and Festival Cycle

Goals:

- Learn to recognize festival themes in passages
- Understand the eschatological nature of each festival
- Know the biblical calendar and festival cycle
- Connect the festivals to their agricultural roots
- Recognize that the liturgy is tied to the festivals

Highlights:

This is a foundational topic for uncovering patterns in Scripture. It is essential to know the names of the festivals in Hebrew and English, the month they are celebrated, the ceremonies connected to each festival, their eschatological significance and the various idioms associated with the festivals. The more you know and understand, the easier it will be to recognize them in the passages you are studying. The two most important months in the Biblical year are the first month and the seventh month. Six of all the major festivals take place in these two months alone.

Often the festival is not mentioned by name but there are indications through the language and the themes. This is especially true for study in the Gospels and the Epistles. For example, the Book of John is filled with festival imagery in nearly every single chapter and most of the book takes place at the Temple. This is not well understood by many in the Christian community, which makes it difficult to unlock much of the meaning in John.

There are numerous books on the market to help you learn both the Biblical calendar and the festival cycle. These books range from the introductory to the more challenging. There is always more to learn as you continue your research.

Definitions:

Term	Definition
Mo'ed	
Regnal year	
Atzeret	
Chodesh	
Shofar	
Rosh	
Chol Ha'mo'ed	
Etrog	
Days of Awe	
Ushpazin	
Kapparot	

Definitions Continued:

Term	Definition
Mikvah	
Ne'ilah	
Shanah	
Simchah Torah	
Shmittah	
Yovel	
Simchat Beit haSho'evah	
Chametz	
Megillah	
Omer	

Definitions Continued:

Term	Definition
Ketubah	
Haggim	

<i>Biblical Feasts (fill in the missing information)</i>			
Hebrew Name	English Name	Meaning	Date Celebrated
Shavuot			
	Passover		
Hag Hamatzah			
		Firstfruits	
			Tishri 1 - 7 th
		Booths	
	Day of Atonement		
			Kislev 25 - 9 th
		Lots	
			Monthly
	Shabbat		

Questions:

- 1. List the seven species of Shavuot. Discuss the spiritual significance of each species (there is no right or wrong answer).**

- 2. What is the importance of the 9th Av to the Jewish people? How is it celebrated in the community today? Why do you think this day should be remembered?**

- 3. Name the seven exalted guests that are said to hover in the clouds and visit the sukkah each year. Explain one event in each of the lives of those guests that would explain why they were chosen for their exalted position.**

- 4. List at least five reasons for the blowing of the shofar. Explain each one and give an example from Scripture that shows when it was blown.**

5. Leviticus twenty-three sets forth the cycle of the seven festivals and the Sabbath. Read this chapter and carefully review what Scripture teaches about these celebrations. Which festivals had a Holy Convocation or High Sabbath attached to them? What does that mean? What were the dates for each of those special days? Which festivals were described as a permanent regulation? What was the main animal offering for each festival? What was the main ceremonial element associated with each festival as outlined in this chapter?

[illegible]

- 6. The Yom Kippur service (Day of Atonement) is described in Leviticus sixteen. Summarize the service in your own words.**

- 7. How many goats were used in the service? Explain what happened to each goat. What is the spiritual significance of the two goats?**

- 8. The video discusses the importance of the consecration of the Temple during the time of Hezekiah at the season of Passover. What is the date the cleansing of the Temple was completed? Why is this date so significant? Give two additional examples in Scripture where this date is revealed.**

- 9. Who are the four main players in the story of Purim? What was their physical lineage? Who might they represent as types in Scripture? What is the main spiritual message of the Book of Esther? Whose name is missing from this book? Why do you think it is omitted?**

Projects:

1. Each festival has a special element that is associated with it. Which elements in the list below are Biblical and which are traditional? Define each, identify which festival they are associated with, and discuss their spiritual significance. Make a spiritual application for your own life.

Maror
Lulav
Crown
Manna
Hamantaschen
Azazel
Challah
Hanukiah
Blood of a lamb
Ketubah
Roasted Barley

2. Begin by choosing one of the seven Biblical Festivals and include the Scripture reference. Describe the Biblical ceremony that goes with that festival. How was it celebrated anciently in the Temple? How is it celebrated today? What traditions are associated with that festival? Find Scripture references in the Brit Chadasha (NT) that relate to this same celebration.

3. Read the following Scripture references. Which festival is referred to in each example? Explain which symbols or themes help to identify the festival. Discuss the eschatological significance of this passage.

Joel 3:16-17

Book of Ephesians

Genesis 41:45-49

Ruth 3

Nehemiah 8:3

1 Samuel 20

Acts 2

John 3

Revelation 4

Book of Jonah

Project Notes:

Project Notes:

Project Notes:

Resources:

Agnon, S. Y. *Days of Awe*. Schocken Books, ISBN: 0805210482

Black, Naomi. *Celebration: The Book of Jewish Festival*. Jonathan David Publishers 1989 ISBN-13: 978-0824603403

Bloch, Abraham P. *The Biblical & Historical Background of the Jewish Customs & Ceremonies*. Ktav Publishing, NYC

Bloch, Abraham P. *The Biblical & Historical Background of the Jewish Holy Days*. Ktav Publishing, NYC 1978 ISBN: 0870683381

Booker, Richard. *Celebrating Jesus in the Biblical Feasts: Discovering Their Significance to You as a Christian*. Destiny Image 2008

Burge Gary M. *Jesus and the Jewish Festivals: Ancient Context, Ancient Faith*. Zondervan Books. 2012

Good, Joseph. *Rosh HaShanah and The Messianic Kingdom to Come*. Hatikva Ministries, ISBN: 068529116

Greenberg. *Likrat Shabbat: Shabbat and Festival Services for the Home*. Media Judaica, ISBN: 0876770766

Heschel, Abraham Joshua. *The Sabbath – Its Meaning for Modern Man*. Farrar Straus & Young Publishers, ISBN: 037425318

Jacobson. *Yamim Noraim – Days of Awe*. Sinai Publishing Theology

Kasdan, Barney. *God's Appointed Times New Edition: A Practical Guide for Understanding and Celebrating the Biblical Holidays*. Messianic Jewish Publisher. 2007

Resources Continued:

Kieval. *The High Holy Days*. Burning Bush Press

Kitov, E. *The Book of Our Heritage* (3 vols.) Feldheim Publishers,
ISBN: 0873067630

Moody, Valerie. *The Feasts of Adonai: Why Christians Should Look at the Biblical Feasts*. Gibbora Productions, 2009.

Palatnik. *Friday Night and Beyond: The Shabbat Experience Step by Step*. Jason Aronson Inc., ISBN: 0765760673

Raphael, Chaim. *The Festivals: A History of Jewish Celebration*. Orion Publishing Group, Limited. 1990 ISBN 0297811096

Ross. *Celebrate: The Complete Jewish Holidays Handbook*; Jason Aronson, Inc., ISBN: 1568219555

Rotberg, Rabbi Tzvi Y. *Rosh HaShanah and The Akeida*. Maznaim Publishing.

Scarlata, Robin & Pierce, Linda. *A Family Guide to the Biblical Holidays Family* Christian Press, ISBN: 0898260760

Schauss, Hayyim. *The Jewish Festivals: A Guide to their History and observance*. Knopf Doubleday Publishing Group. 1996

Strassfeld. *The Jewish Holidays: A Guide and Commentary*. Harper Collins, ISBN: 0062720082

Waskow. *Seasons of our Joy*. Bantam Books, ISBN: 0807036110

Chapter 8 Notes:

Chapter 8 Notes:

Chapter 9

The Décor: Literary Tools and Devices

Goals:

- Learn the definitions for the most common literary tools in the Bible
- Be able to identify literary devices in Scripture passages
- Understand how literary tools enhance the meaning of the text
- Recognize, interpret, and analyze the figurative language

Highlights:

Language was created by God to be used imaginatively and to effectively communicate His word to mankind. Therefore, the use of figurative language is an integral part of the Bible whether in the original Hebrew, Greek, or Aramaic. The literary devices used by the authors of the Bible provide a framework and these elements can be found in nearly every passage in Scripture. We might ask why the writer chose particular words and expressions. Recognizing figurative language used by the author creates meaning in a way readers can understand. Since authors typically have their favorite devices, the use of these tools can also help identify the writer.

The use of figurative language in the Bible brings a depth and intensity to the meaning. It makes the language more engaging and exciting by adding the emotional element and by evoking different senses. The descriptive nature of figurative language also communicates a deeper dimension to what was previously understood. In addition, it enhances the descriptions by engaging us spiritually, emotionally, and intellectually.

The key is learning to identify, analyze, and interpret the literary devices. Sometimes the sense of the passage is clear but many times difficulties arise in understanding the intended meaning. Success in understanding and applying literary tools to unlock figurative language just takes time, patience, and practice.

Below are a few clues to help you identify examples of figurative language.

- Is there some kind of impossibility or absurdity?
- Is there a contradiction or obvious inconsistency?
- Does it involve an immoral conclusion?
- Is something implied by the context of the passage?
- Is it more suitable to be figurative for the reason of common sense?

Definitions:

Term	Definition
Hebrew parallelism	
Chiasm	
Genre	
Hebrew Idioms	
Irony	
Apocalyptic Literature	
Word Pairs	
Contronyms	
Anthropomorphism	
Allusion	
Paradox	

Definitions Continued:

Term	Definition
Metaphor	
Type	
Figurative language	
Personification	
Simile	
Alliteration	
Hyperbole	
Onomatopoeia	
Allegory	
Symbols	

Questions:

- 1. Each of the following Scriptures utilizes a literary device. Identify the correct literary device and answer the questions for each.**

(Each device is used once; answers are at the end of the chapter)

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

a. Joshua 1:5-9

Literary Device: _____ Chiasm _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

b. Matthew 23:27

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

c. Judges 9:7-15

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

d. Luke 8:11-15

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

e. Matthew 26:26

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

f. Numbers 13:33

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

g. Isaiah 1:3

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

h. Isaiah 55:12

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

i. 1 Corinthians 4:8,10

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

j. 2 Chronicles 16:9

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

k. Revelation 1:20

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

I. Genesis 44

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

m. Revelation 9:17-19

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

Irony, anthropomorphism, simile, symbols, allegory, parable, parallelism, personification, narrative, idiom, metaphor, hyperbole, chiasm, irony,

n. Isaiah 58:8

Literary Device: _____

Explain the use of this device in the context of the passage.

How does this literary device enhance the meaning of the text?

How does it change your previous understanding of the passage?

2. Find three examples in the Bible for each of the following literary devices. Make sure to list the Scripture passage as well. How does the use of figurative language add to the meaning of the text in each case?

Metaphor
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?
Anthropomorphism
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?

Simile
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?
Hebrew parallelism
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?

Hebrew idiom
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?

Alliteration
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?

Types
Example 1:
Example 2:
Example 3:
How does the use of the figurative language add to the meaning of the text?

3. Define each of the genres below. For each choose two short examples from Scripture. Briefly discuss the meaning of each passage and the reason for the particular genre used.

Apocalyptic
Definition:
Example 1:
Example 2:

Narrative
Definition:
Example 1:
Example 2:
Poetry
Definition:
Example 1:
Example 2:

Wisdom
Definition:
Example 1:
Example 2:
Letters
Definition:
Example 1:
Example 2:

Projects:

1. Evaluate the following Scripture passages. List and identify as many literary devices as possible making sure to include all the examples of different literary genres. Choose two of those devices and explain how they enhance the meaning of the text. Explain how that meaning shapes your understanding of the passage.
 - Genesis 37
 - Book of Haggai
 - Psalm 92
 - Matthew 24
 - Jude
2. Numbers and symbols are a large part of Scripture. Explain the meaning of each example below. Identify the first mention of this symbol or number and explain its context.
 - Seven
 - Four
 - Chariot
 - Cup
 - Menorah
 - Twelve
 - Wheel
 - Moon
 - Bird
 - Grapes
 - Twenty

Project Notes:

Project Notes:

Project Notes:

Resources:

Alter, Robert. *The Art of Biblical Narrative*. New and revised edition.

Ben Ami, Dror. *The Misunderstanding: An Introduction to the Secret Language of Metaphors, Images and Symbols Found in the Old and New Testaments*. CreateSpace Independent Publishing Platform. 2012

Brettler, Marc Zvi. *How to Read the Jewish Bible* (Oxford University Press).

Bullinger, E. W. *Figures of Speech Used in the Bible Explained and Illustrated* (can be read/downloaded: <http://archive.org> Type in “Figures of Speech” in search box.)

-- *Figures of Speech Used in the Bible Explained and Illustrated* (Martino Fine Books).

-- *Numbers in Scripture* (can be read online @ http://philologos.org/_eb-nis/online)

Bullinger, E. W. *Numbers in Scripture* (Martino Fine Books).

Evans, Craig A. and James A. Sanders, eds. *Early Christian Interpretation of the Scriptures of Israel* (Sheffield Academic Press). (this is an edited book with chapters by different authors, who are largely Christian scholars working to understand the exegetical methods of the earliest Christians, who were Jews)

Frankel, Ellen and Betsy PlatkinTeutsch. *The Encyclopedia of Jewish Symbols*. (Rowman and Littlefield publishers).

Glucksberg. Sam. *Understanding Figurative Language: From Metaphor to Idioms (Oxford Psychology Series) Edition 1* (Oxford University Press).

Hall, Adelaide S. *A Glossary of Important Symbols in Their Hebrew, Pagan & Christian Forms*.

Levene, Osher Chaim with Rabbi Yehoshua Hartman. *Jewish Wisdom in the Numbers*. Mesorah Publications. Brooklyn, NY 2013

Resources Continued:

Palmer, W. Robert. *How to Understand the Bible* (College Press Publishing Company).

Sharp, Carolyn J. *Irony and Meaning in the Hebrew Bible* (Indiana University Press).

Williams, David J. *Paul's Metaphors: Their Context and Character* (Baker Publishing Group).

Yishai, Chasidah. *Encyclopedia of Biblical personalities: Anthologized from the Talmud, Midrash, and Rabbinic Writings* (Shaar Press).

Chapter 9 Notes:

Chapter 9 Notes:

Answer Key:

Question #1

- | | |
|-------------------------|-------------------------|
| a. Joshua 1:5-9 | <i>chiasm</i> |
| b. Matthew 23:27 | <i>simile</i> |
| c. Judges 9:7-15 | <i>parable</i> |
| d. Luke 8:11-15 | <i>allegory</i> |
| e. Matthew 26:26 | <i>metaphor</i> |
| f. Numbers 13:33 | <i>hyperbole</i> |
| g. Isaiah 1:3 | <i>parallelism</i> |
| h. Isaiah 55:12 | <i>personification</i> |
| i. 1 Corinthians 4:8,10 | <i>irony</i> |
| j. 2 Chronicles 16:9 | <i>anthropomorphism</i> |
| k. Revelation 1:20 | <i>symbols</i> |
| l. Genesis 44 | <i>narrative</i> |
| m. Revelation 9:17-19 | <i>apocalyptic</i> |
| n. Isaiah 58:8 | <i>idiom</i> |

Chapter 10

*Putting it all Together:
The House is Complete*

Putting it all Together - The House is complete

Now it is time to apply all the work you have completed in the previous nine chapters and begin your research in a more systematic fashion. It doesn't really matter where you start, although I do suggest examining the context of the passage first. This means exploring the history, geography, archaeology, and cultural aspects. From there you can begin identifying elements associated with the Biblical calendar and the festivals. The order you study the remaining topics is really just personal preference. Many times as you are researching specific areas, you'll come across information that applies to another area. Make sure to make notes at that point or you will forget where you found the information. There is a certain amount of back and forth between all the topics. It is not an exact science. Also, make sure to add any citations along the way with the page numbers – odds are you will not find the source later when you need it. Try to be efficient with your time.

As you gather information, it is very important to organize and categorize the material. You can use the chapter topics in the workbook as headings if that is helpful. Three ring binders are a good way to organize your information so you can easily add or remove material. Make sure to keep everything you have researched, eventually it will be used. You also don't want to waste valuable time because of disorganization. You will be amassing a lot of material so make sure you can find it easily. Some find it easier to organize a system in files on their computer. Whatever works best for you should be the approach you take.

Now let's return to the first exercise you were given in Chapter #2 Site Preparation: Grading.

The Baseline from Chapter #2 Sound Instruction

The purpose of this exercise is to establish a baseline for a system of study. This is a mini research project that will be repeated when you have concluded this entire study series. Later, the goal will be to evaluate what you have learned and be able to apply it. At this point, you are not striving to come up with some new deep mystical truth. This is simply an opportunity for self-evaluation.

Prepare a ten-minute presentation based on your current skill level from the following bible passage: Genesis 22:1-19

This passage is called the Akeidah or Binding. It is the most important chapter in Scripture for the Jews and is read every morning during the Shacharit (morning) prayers. It is also read during Rosh Hashanah (Yom Teruah – the Day of the Awakening Blast).

- 1. Research this passage with the tools you have available. Resist the urge to use the internet for your research. Also, do not spend too much time on this. (1.5-2 hours of research will provide about a ten-minute teaching)**
- 2. Spend additional time considering an application for everyday living based on your research. Evaluate those things that will help you in your spiritual growth by choosing one spiritual application.**
- 3. Find someone to present what you have uncovered. Your presentation should be no more than ten minutes and not less than seven minutes.**

Hopefully you completed this exercise from chapter two. If you have, you will be amazed at the depth of understanding you are about to uncover. Now it is time to expand on that mini presentation. Take the same passage, Genesis 22, and begin your research. You should recognize that 15 hours of research might only amount to 1-2 hours worth of material for a presentation.

Once you have gathered, organized, and compiled your material, it is time to put a presentation together. Choose one main theme from all your research. Your goal is to make one significant point with an accompanying spiritual application. Your teaching should be focused just on that one point.

Make sure to organize your presentation with an outline first. Organize with a strong opening and a strong closer. Sometimes your audience does not hear much more than that. Remember they generally shut down after about 25 minutes. This is the time you will make your impression.

The remaining 20 minutes of a 45 minute presentation are just for processing the previous information. Engage your audience with questions and humor.

The meat of your teaching should follow some logical sequence of information with points connecting one to another. Resist the temptation to just shower your audience with lots of information and lots of Scripture. You will lose your audience if your presentation is nothing but Scripture. Some teachers use Scriptures just for fill. So resist that urge. For 30 minutes 3-5 Scriptures is plenty. Realistically, your audience can't follow constant quotations even with Power Point slides. Also, cite a few additional outside sources in order to back up your opinion. Aim to make it flow and allow room for the Holy Spirit to move.

Resist using commentaries until after you have personally processed some of the research. You do not want the opinions of others to cloud what the Holy Spirit is revealing to you. Certainly there is valuable information available and many times the sages had an interesting and unique take on a passage. However, there is a danger when commentaries become a crutch and they are used exclusively as your own revelation. Commentaries will certainly enhance your own understanding – just exercise caution.

Finally, the big day has arrived and you are about to present your teaching in front of a group. You are well prepared and excited to share your findings. Relax and enjoy the experience – you have a friendly audience. You will never be able to read the portion of Scripture in the same way again. It has now become an integral part of you. The only question you have is why others do not see it the same way.

Many blessings to you on your new adventure. I hope you have been summarily transformed.

Dr. Diana Dye

Some Other Resources –certainly not a complete list

Mishnah – Herbert Danby – 1 volume, Pinchas Kehati, Philip Blackman, Jacob Neusner, Soncino, Yad Abraham – Artscroll

A Concise Guide to the Mishnah and Tosefta. Joseph Good. Hatikva Ministries. 2003 (This is an excellent summary of the Mishnah and a invaluable resource to help locate specific topics for research)

Talmud – Artscroll - Schottstein Talmud Bavli, Schottstein Talmud Yerushalmi (there are many others)

Dead Sea scrolls – now online

Tosefta – Jacob Neusner

Pseudigrapha – James H. Charlesworth (Vol 1 & 2)

Josephus – Whiston, Loeb

Philo - Yonge

Commentaries – Artscroll, Living Nach – A. Kaplan, Avraham Heschel

Torah Commentaries – Rashi, Me'am Lo'ez – Rabbi Culi, Raphael Hirsch, Artscroll, The JPS Torah Commentary Series, and many more

Jewish Encyclopedia – online

Encyclopedia Judaica – CD

Bibles – use a wide variety of Bibles because there is no one translation that is perfect

Online Resources for Rabbinic Writings and Others:

<http://www.toseftaonline.org/seforim.html>

[bibliography@http://huc.edu/midrash/](http://huc.edu/midrash/bibliography)

<http://onlinebook.library.upenn.edu/webbin/book/browse?type=icsubc&key=midrash>

www.rabbinics.org

www.sacred-tests.com/jud/index.htm (downloadable texts of the Tanakh, Talmud, mishna, Sayings of the Fathers, Haggada, Kabbalah, midrash, a siddur, the works of Josephus, etc.

www.earlyjewishwritings.com (Tanakh, deuterocanon, pseudepigrapha, dead sea scrolls, Philo of Alexandria, Josephus, Talmud)

<http://archieve.org>

www.jewishsoftware.com (software that translates Heb. into Eng. And Eng. into Heb.) Torah Educational Software

www.logos.com/comparison (Logos Bible software)

www.e-sword.net/

<http://www.bibleworks.com>

Publishers

Abingdon Press – 201 8th Ave. South, P.O. Box 801, Nashville, TN 37202; phone: 800-251-3320; fax: 800-836-7802

(Adama Books) http://isbndb.com/d/publisher/adama_books.html

(Amazon) www.amazon.com

American Bible Society 7865 Broadway, New York, NY 10023; phone: 800-32BIBLE; fax: 212-408-8765

(American Bible Society) www.americanbible.org

(Arms and Armour Press)
www.isbndb.com/d/publisher/arms_and_armour_press/html

Baker Book House: Used books 2768 E. Paris Ave. SE., Grand Rapids, MI 49546; phone: 616-957-3110

(Baker Book) www.bakerbookstore.com

(Baker Publishing Group) <http://bakerpublishinggroup.com>

(Bantam Books) <http://bantam-dell.atrandom.com>

(Bar-Ilan University Press, Israel)
www.blupress.co.il/website_en/index.asp?action=show_covers&covers_mode=home_page

(Basic Books Publishers) www.basicbooks.com

Behrman House – 235 Watchung Ave., West Orange, NJ 07052; phone: 800-221-2755

(Behrman House, Inc.) www.behrmanhouse.com

(Benner, Jeff) www.virtualbookworm.com

Publishers Continued:

Biblical Archaeology Society Press 4710 41st St. N.W., Washington DC 20016-1700; phone: 800-221-4644 fax: 202-364-2736

(Biblical Archaeology Review-BAR)
www.biblicalarchaeology.org/magazinebiblio.com

(Block Publishers) www.blockpub.com

Book Hawk 236W. East Ave., Chico, CA 95926; phone: 916-343-4183

Book Look 800-223-0540

(Brill, J.E.) www.brill.com

(Cambridge University Press)
www.Cambridge.org/home/home/item5655304/?site_locale=en_US

Carta – P.O. Box 2500 (18 Ha'uman St.) Jerusalem, Israel 91024; phone: 02-783355; fax: 02-782373
(Carta Publishing, Israel) www.holyland-jerusalem.com

Christian Book Distributors (CBD) – Box 7000, Peabody, MA 01961-7000; phone: 978-977-5000; email: orders@christianbook.com

CJCS-Center for Judaic Christians Studies P.O. Box 293040, Dayton, Ohio 45429; phone: 513-434-4550

(College Press Publishing Company) www.collegepress.com

Destiny Image Publishers P.O. Box 310, Shippensburg, PA 17257; phone: 800-722-6774
(Destiny Image) www.destinyimage.com

(Devora Publishing) www.devorapublishing.com

Publishers Continued:

(Eichlers) www.eichlers.com

(Eisenbrauns) www.eisenbrauns.com

Eks Publishing CO P.O. Box 9750, Berkeley, CA 94709-0750; phone: 510-558-9200; fax: 510-558-9255; email: EKS@wenet.net

(Eks Publishing) www.ekspublishing.com

Family Christian Press – 487 Myatt Drive, Madison, TN 37115; phone: 615-860-3000

Feldheim Publications – 200 Airport Executive Park, Nanuet, NY 10954; phone: 800-237-7149

(Feldheim) www.feldheimpublishers.com

(Fortress Press) www.fortresspress.com

(Gefen Publishing) www.gefenpublishing.com

Harper & Row www.Jacketflap.com

(Harper Collins Publishers) www.harpercollins.com

(HarperOne Publishers) www.harpercollins.com

(Harvard Center for Jewish Studies) www.fas.harvard.edu/~cjs/

(Harvard Univ. Press) www.hup.harvard.edu

(Hativka Ministries) www.store.hatikva.org

(Hebrew books) www.bibliahebraica.com/books.htm

(Hebrew Publishing Company) www.hebrewpublishing.com

Publishers Continued:

(Hebrew Univ., Israel)

www.magnespress.co.il/website_en/index.asp?action=show_covers&covers_mode=home_page

Hendrickson Publishers P.O. Box 3473, Peabody MA 0196 1-3473; phone: 800-358-3111 fax: 978-531-8146

(Hendrickson Publishers) www.hendrickson.com

Holt, Rinehart & Winston) www.jacketflap.com/holt-rinehart-winston-publisher-3095

(Indiana University Press) www.iupress.indiana.edu

(International Publishers Association www.internationalpublishers.org

Inter-Varsity Press P.O. Box 1400, Downers Grove, IL 60515; phone: 800-843-7225 (receptionist); 800-843-9487 (orders); fax: 631-734-4200; email: mall@ivprcaa.com

(Intervarsity Press) www.intervarsitypress.co.uk

(Jason Aronson Press) www.rowman.com/JasonAronson

Jerusalem Post “Books” – 401 North Wabash, Suite 521, Chicago, IL 60611; 800-448-9291; fax: 312-321-3274

Jewish Publication Society(JPS) – 1930 Chestnut St., Philadelphia, PA 19103-4599; phone: 800-234-3151; www.jewishpub.org

(Jewish Theological Seminary Press) www.jtsapress.org

Jonathan David Co. – 68-22 Eliot Ave., Middle Village, NY 11379-1194; phone: 718-456-8611; fax: 718-894-2818

(Jonathan David Publishers) www.jdbooks.com

Publishers Continued:

Judaica Press Ltd – 521 5th Ave., New York, NY 10027; phone: 800-972-6201; fax: 718-972-6204; <http://www.judaicpress.com>
(Judaica Press) www.judaicpress.com

(Kessinger Pub.) www.kessinger.net

Keter Publishing Inc. – 475 5th Ave., New York, NY 10027; phone: 212-889-7750

Kregel, Inc. P.O. Box 2607, Grand Rapids, MI 49501; phone: 800-733-2607; fax: 616-451-9330; email: kregelbooks@kregel.com
(Kregel Publishers) www.kregel.com/ME2/Default.asp?mavid=x

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(Ktav Publishing) www.ktav.com

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(Lightcatcher Books) www.lightcatcherbooks.com

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(Magnes Press, Israel)
www.magnespress.co.il/website_en/index.asp?action=show_covers&covers_mode=home_page

(Martino Fine Books) www.martinopublishing.com

Maznaim Publishing Co. 4304 12th Ave., Brooklyn, NY 11219; phone: 718-438-7680; fax: 718-438-1305

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(Media Judica Publications) <http://mediajudicapublicationsltd.com>

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(Mesorah) www.artscroll.com

(Messianic Jewish Resources International) <http://itiswrittenphoebe.com/Books>

(Neot Kedumim) neot-kedumim.org.il/categoryID=173&ArticleID=02

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(Oxford University Press) www.oup.com

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(Prentice Hall College Division) <http://prenticehall.com>

(Rabbinical Assembly of America) www.rabbinicalassembly.org

Rare Christian Books – phone: 573-336-7316

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(Shaar Press) http://isbdnb.com/d/publisher/shaar_press.html

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(Tel Aviv: Journal of the Institute of Archaeology of Tel Aviv University)

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