

STARTING with GENESIS

pastor george byron koch

CLASS 1

Use these class materials in conjunction with the teaching videos online at resurrection.org, or on YouTube. Each class is about 40 minutes in length. These notes are quite incomplete without the video teachings. You will also learn to read Hebrew by the end of class 9 (actually sooner). The purpose of the class: to learn to read Scripture more *deeply*, and to become aware of its *character* and *features* in *new, true and surprising ways*.

This begins by realizing that people look at the Bible in a variety of common ways:

- b. some have never read it at all
- c. some have read it a bit but don't really understand much of it
- d. some regard it as merely literature
- e. some regard it as the infallible word of God
- f. some regard it as mostly an ancient culture's beliefs, not much relevant to us
- g. some have tried to read it and gotten bogged down or discouraged
- a. some have gleaned from it basic teachings about living a good and holy life
- h. some have found revelation and windows into Heaven
- i. some have found it to be food for the soul, and devour it every day
- j. some have found "hidden" meanings and have developed unusual theories about its origins and meanings
- k. some regard one of the Testaments as the only truly important one, and mostly ignore the other
- l. and on and on...

Whether any one or more of these describes *your* experience with the Bible, this class should transport you to an entirely new appreciation of *what* the Bible truly is, and *why* that matters!

We will learn a lot about the history, meaning and structure of the Torah. **Torah** refers to the first five books: Genesis through Deuteronomy. We will also learn how these five *key* books relate to all of the other books.

We will learn to see structures present in the text that are from Hebrew poetic forms, and others that are the Author's way of drawing our attention to really important revelations. There ARE things there that are not commonly known nor understood in the church, nor revealed in normal Bible studies.

This does not mean a “secret” or esoteric teaching, nor a “Bible Code” such as in Dan Brown’s popular novel. That was fiction. But there *are* real elements of the stories, texts, mathematics and even the original language that reveal the extraordinary *character* and *depth* of the Author. You will discover these and learn to understand and appreciate them.

You will learn to read Hebrew, and how to use some advanced Bible study tools. You’ll learn how some common Bible names in English were actually pronounced (or left unspoken) in the original language.

This will include:

1. Basic Hebrew alefbet, nikkudim and words, including
 - a. key nouns, verbs, prepositions, adjectives
 - b. three letter roots
 - c. DON’T BE INTIMITDATED by the Hebrew. We will learn it naturally, organically and slowly. Everyone will get it.
2. Naming and order of books, Old Testament vs Torah and Tanach
3. The order and organization of the books of the Bible, in Christian and in Jewish Bibles.
4. Importance of Torah
 - a. Key verses in Torah: 10 Commandments, Akedah, Shema.
 - b. Torah scroll, ark, and bima.
 - c. An actual Genesis scroll
 - d. Covenants of Abraham
5. Vocabulary list for Genesis 1, etc.
6. Difference between Testimony and Analysis --> Doctrine
7. Key features of the Old Testament, such as chiasmus
8. Resources, including BATKOL.com, BibleHub, Strongs, etc.
9. What Paul meant when he said “All Scripture is God-breathed.”

The lessons each week will be recorded in video and posted on line at www.resurrection.org in both video and print format. If you miss a week you can watch it before coming back the following week.

But don’t use this as an easy out from attending! Being here in person is the best and most important way to dive into and learn these amazing things!

We will start exactly at 9 A.M. each week, and quit at 9:40. Please get here a few minutes early so you can be in your seat before we begin. That prevents disruption by late arrivers, and guarantees that we all hear everything.

Remember to bring your notebook. And feel free to write notes in it on the pages that are provided. And if you find a problem, or have a question, feel free to write me at pastor@resurrection.org.

Genesis 1:1

In the beginning God created the heavens and the earth.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Strong's	Transliteration	Hebrew	English
7225 [e]	bə· rê· šît	בְּרֵאשִׁית	in the beginning
1254 [e]	bā· rā	בָּרָא	created
430 [e]	'ě· lō· hîm;	אֱלֹהִים	God
853 [e]	'êṭ	אֶת	-
8064 [e]	haš· šā· ma· yim	הַשָּׁמַיִם	the heavens
853 [e]	wə· 'êṭ	וְאֶת	-
776 [e]	hā· 'ā· reṣ.	הָאָרֶץ:	the earth

From: <http://biblehub.com/text/genesis/1-1.htm>

First word: beresheet, “bear - eh - sheet.”

בְּרֵאשִׁית

Its consonants:

bet ב

resh ר

alef א

shin ש

yod י

tav ת

Hebrew letters and vowels

PRONUNCIATION	BOOK PRINT	LETTER NAME	BLOCK PRINT	SCRIPT	NUM VALUE	VOWELISATION
Silent letter	א	Aleph אֵלֶף	א	א	1	א a as in hut פתח patach- short sound
B as in Boy V as in Vine	ב ב	Bet בֵּית Vet בִּית	ב ב	ב ב	2	א a as in hut קמץ kamats- long sound
G as in Girl	ג	Gimel גִּמֵּל	ג	ג	3	א u as in utterly אָשֶׁר ashare
D as in Door	ד	Dalet דָּלֶת	ד	ד	4	א ee as in bee חֵירֶק chirek- short sound
H as in House	ה	Hay הָא	ה	ה	5	א ee as in bee חֵירֶק chirek - long sound
V as in Vine	ו	Vav וָו	ו	ו	6	א or א ay as in henay צֵרֶי tser
Z as in Zebra	ז	Zayin זַיִן	ז	ז	7	א e as in bed סֵגוֹל segol
CH as in BaCH	ח	Het חֵית	ח	ח	8	א e as in Ed אֱלֹהֵינוּ elohenu a short sound
T as in Tall	ט	Tet טֵית	ט	ט	9	א silent or short, slurred sound שֶׁנָּא as e in sheva
Y as in Yes	י	Yod יוֹד	י	י	10	א or א o as in row חֹלָם cholam
K as in Kitty CH as in BaCH	כ כ	Kaf כָּף Chaf כֶּף	כ כ	כ כ	20	א oo as in pool שׁוּרֶק shurek- long sound
L as in Look	ל	Lamed לָמֵד	ל	ל	30	א oo as in hoot שׁוּרֶק shurek- short sound
M as in Moon	מ	Mem מָם	מ	מ	40	א o as in Naomi (נְעֻמִי) חֲטָף קָמֶץ chataf kamets
N as in Now	נ	Nun נוּן	נ	נ	50	א ai as in tie אֵלַי alai
S as in Sun	ס	Samech סָמֵךְ	ס	ס	60	א oi as in soil גֹּי goy
Silent letter	ע	Ayin עַיִן	ע	ע	70	א when last letter is ח the vowel is ach not cha
P as in Park F as in Fast	פ פ	Pay פָּא Fay פֶּא	פ פ	פ פ	80	
TS as in NuTS	צ	Tsade צָדִי	צ	צ	90	
K as in Kitty	ק	Kof קוֹף	ק	ק	100	
R as in Robin	ר	Resh רֵישׁ	ר	ר	200	
SH as in SHe S as in Sun	ש ש	Shin שֵׁין Sin שִׁין	ש ש	ש ש	300	
T as in Tall	ת	Tav תּוֹ	ת	ת	400	



A teaching resource of Bat Kol Institute, Israel.
"Christians studying the Bible within its Jewish milieu using Jewish Sources"

www.batkol.info
Prepared by Elizabeth Young, 2003

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Resurrection Anglican Church

STARTING with
GENESIS 

CLASS 2

וְהָאָרֶץ הָיְתָה תֵהוֹ וּבְהוֹ וְחָשֶׁךְ עַל־ פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־ פְּנֵי הַמַּיִם:

Strong's	Transliteration	Hebrew	English
776 [e]	wə·hā·ā·res,	וְהָאָרֶץ	the earth
1961 [e]	hā·yə·tāh	הָיְתָה	was
8414 [e]	tō·hū	תֵהוֹ	was formless
922 [e]	wā·bō·hū,	וּבְהוֹ	and void
2822 [e]	wə·hō·šek	וְחָשֶׁךְ	and darkness
5921 [e]	al-	עַל־	was over
6440 [e]	pə·nê	פְּנֵי	the surface
8415 [e]	tə·hō·wm;	תְהוֹם	of the deep
7307 [e]	wə·rū·ah	וְרוּחַ	and the Spirit
430 [e]	'ě·lō·hîm,	אֱלֹהִים	of God
7363 [e]	mə·ra·he·p̄et	מְרַחֶפֶת	was moving
5921 [e]	al-	עַל־	over
6440 [e]	pə·nê	פְּנֵי	the surface
4325 [e]	ham·mā·yim.	הַמַּיִם:	of the waters

7363. rachaph

 Strong's Concordance
rachaph: relax**Original Word:** רָחַף**Part of Speech:** Verb**Transliteration:** rachaph**Phonetic Spelling:** (raw-khaf')**Short Definition:** relax
 Brown-Driver-Briggs

I. [רָחַף] **verb grow soft, relax** (compare Arabic رَخِفَ *be soft*); —

Qal *Perfect*3plural רָחַפוּ [Jeremiah 23:9](#) (bones of one appalled).

II. רָחַף **verb Pi`el hover** (Late Hebrew *id.*, compare Grünbaum^{ZMG xxxix (1885), 607}; Syriac Pa`el رָחַف *move Gently, also cherish, and brood*, compare Thes^s. see; connection with I. ר' dubious); —

Pi`el *Imperfect*3masculine singular יִרְחַף [Deuteronomy 32:11](#) (poem) of vulture *hovering* over young; *Participle* מְרַחֵף [Genesis 1:2](#) (P); *hovering* over face of waters, or perhaps (see Syriac) *brooding* (and fertilizing), so Jer^{Quaest. in Gen. ed. Lag. 4} (reading 'marahaefeth), compare Di Gunk.

 Englishman's Concordance

Strong's Hebrew 7363
3 Occurrences

mə·ra·he·p et — 1 Occ.

rā·hă·p ū — 1 Occ.

yə·ra·hı̄p — 1 Occ.

Genesis 1:2

BIB: וְרוּחַ אֱלֹהִים מְרַחֵף

עַל־פְּנֵי

NAS: of God *was moving* over

KJV: of God *moved* upon

INT: and the Spirit of God *was moving* over the surface

Deuteronomy 32:11

BIB: עַל־גּוֹזְלֵי יִרְחֹף יִפְרֹשׁ

כַּנְּפֵיו

NAS: up its nest, *That hovers* over

KJV: her nest, *fluttereth* over her young,

INT: over young *hovers* spread his wings

Jeremiah 23:9

BIB: לִבִּי בְקִרְבִּי רָחַפוּ כָּל־

עַצְמוֹתַי

NAS: my bones *tremble*; I have become

KJV: all my bones *shake*; I am like a drunken

THE SCHOCKEN BIBLE

Translated by Everett Fox

Genesis

Chapter 1

1:1 At the beginning of God's creating of the heavens and the earth,

1:2 when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters-

1:3 God said: Let there be light! And there was light.

1:4 God saw the light: that it was good. God separated the light from the darkness.

1:5 God called the light: Day! and the darkness he called: Night! There was setting, there was dawning: one day.

1:6 God said: Let there be a dome amid the waters, and let it separate waters from waters!

1:7 God made the dome and separated the waters that were below the dome from the waters that were above the dome. It was so.

1:8 God called the dome: Heaven! There was setting, there was dawning: second day.

1:9 God said: Let the waters under the heavens be gathered to one place, and let the dry land be seen! It was so.

1:10 God called the dry land: Earth! and the gathering of the waters he called: Seas! God saw that it was good.

1:11 God said: Let the earth sprout forth with sprouting-growth, plants that seed forth seeds, fruit trees that yield fruit, after their kind, (and) in which is their seed, upon the earth! It was so. **1:12** The earth brought forth sprouting-growth, plants that seed forth seeds, after their kind, trees that yield fruit, in which is their seed, after their kind.

God saw that it was good. **1:13** There was setting, there was dawning: third day.

1:14 God said: Let there be lights in the dome of the heavens, to separate the day from the night, that they may be for signs-for set-times, for days and years, **1:15** and let them be for lights in the dome of the heavens, to provide light upon the earth! It was so.

1:16 God made the two great lights, the greater light for ruling the day and the smaller light for ruling the night, and the stars.

1:17 God placed them in the dome of the heavens

1:18 to provide light upon the earth, to rule the day and the night, to separate the light from the darkness.

God saw that it was good.

1:19 There was setting, there was dawning: fourth day.

1:20 God said: Let the waters swarm with a swarm of living beings, and let fowl fly above the earth, across the dome of the heavens!

1:21 God created the great sea-serpents and all living beings that crawl about, with which the waters swarmed, after their kind, and all winged fowl after their kind.

God saw that it was good.

1:22 And

God blessed them, saying: Bear fruit and be many and fill the waters in the seas, and let the fowl be many on earth! 1:23 There was setting, there was dawning: fifth day.

1:24 God said: Let the earth bring forth living beings after their kind, herd-animals, crawling things, and the wildlife of the earth after their kind! It was so.

1:25 God made the wildlife of the earth after their kind, and the herd-animals after their kind, and all crawling things of the soil after their kind.

God saw that it was good.

1:26 God said: Let us make humankind, in our image, according to our likeness! Let them have dominion over the fish of the sea, the fowl of the heavens, animals, all the earth, and all crawling things that crawl about upon the earth!

1:27 So God created humankind in his image, in the image of God did he create it, male and female he created them.

1:28 God blessed them, God said to them: Bear fruit and be many and fill the earth and subdue it! Have dominion over the fish of the sea, the fowl of the heavens, and all living things that crawl about upon the earth!

1:29 God said: Here, I give you all plants that bear seeds that are upon the face of all the earth, and all trees in which there is tree fruit that bears seeds, for you shall they be, for eating; 1:30 and also for all the living things of the earth, for all the fowl of the heavens, for all that crawls about upon the earth in which there is living being- all green plants for eating. It was so.

1:31 Now

God saw all that he had made, and here: it was exceedingly good! There was setting, there was dawning: the sixth day.

Chapter 2

2:1 Thus were finished the heavens and the earth, with all of their array.

2:2 God had finished, on the seventh day, his work that he had made, and then he ceased, on the seventh day, from all his work that he had made.

2:3 God gave the seventh day his blessing, and he hallowed it, for on it he ceased from all his work, that by creating, God had made.

Second word: Elohim, “El - oh - heem.”

אֱלֹהִים

Its consonants (new letters in green):

alef א

lamed ל

hay ה

yod י

mem מ ם

CLASS 3

REVIEW: We've learned these letters explicitly in beresheet and elohim:

bet	ב
resh	ר
alef	א
shin	ש
yod	י
tav	ת

alef	א
lamed	ל
hay	ה
yod	י
mem	מ ם

and three in passing (see below):

ayin	ע
kof	ק
tet	ט

And these Hebrew words explicitly:

בְּרֵאשִׁית
אֱלֹהִים

And a few others sort-of in passing:

עַל
al – over or above

בְּקֹר טוֹב!
boker tov! – good morning

And two more along the way:

bet ב
buh – a preposition meaning “at”

home: buy-it בית
and therefore at home:
buh-buy-it בבית

We've also learned about the nikkudim – the vowel pointings that show how to pronounce the Hebrew words, which are built only from consonants. These dots and lines appear over, under and in the middle of Hebrew consonants. Here are some we learned:

ב

bet or “buh” sound

ב

vet or “vuh” sound

ש

sin or “s” sound

ש

shin or “sh” sound

לו

lamed or “l” sound plus “o” nikkud, thus “lo”

Remember nikkudim (nih-koo-deem) is the plural of nikkud (ni-kood).

Names of God, introduction:

In Genesis 1:1–2:3 only one: Elohim, “El – oh – heem.”

אֱלֹהִים

Elohim is plural and can refer to “gods” other than God. When used this way, it takes a plural verb. When Elohim refers to the God, it takes a singular verb.

In Genesis 2:4 the name changes, and becomes

יְהוָה אֱלֹהִים

This is the first of many compound names for God, and you’ve probably heard them in songs or in sermons. Some examples are Jehovah–Jireh (the LORD provides), Jehovah–Nissi (the LORD is my banner), Jehovah–Rapha (the LORD who heals).

Most English translations follow this convention:

Elohim is rendered as God

Adonai is rendered as Lord or Master

יְהוָה

YHWH (in English characters) is rendered as LORD or Jehovah, or Yahweh. Of these, Jehovah is most certainly wrong.

Yahweh is probably also wrong.

Which brings us to a very important discussion: are these the names of God?

The answer is mostly, no. We'll come back to YHWH in a moment. First, consider the difference between a name, and an attribute or title.

My name is George. My titles include grandson, son, father, husband, brother, nephew, uncle, priest, pastor, doctor, reverend, dean, dad and many more. Some of the titles indicate a role, others knowledge, ability or attributes. Even "Pastor George" is a title. It includes my name, but as a means of defining one of my roles.

We might casually say that Jehovah-rapha, God who heals, is one of God's names, but more accurately it is a title describing one of his roles. Similarly, actually, with Adonai or Elohim.

If this is so, then does God have an actual name, and if so, what is it?

And I'd suggest pausing for just a moment, and considering what an extraordinary question this really is. Then consider Exodus 3:13-14:

13 But Moses protested, “If I go to the people of Israel and tell them, ‘The God of your ancestors has sent me to you,’ they will ask me, ‘What is his name?’ Then what should I tell them?” 14 God replied to Moses, “**I Am Who I Am.**

אֶהְיֶה אֲשֶׁר אֶהְיֶה
(ehyeh asher ehyeh)

Say this to the people of Israel: **I Am** has sent me to you.” 15 God also said to Moses, “Say this to the people of Israel: Yahweh,

יְהוָה

the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you. This is my eternal name, my name to remember for all generations.

This name is and was considered so sacred, so holy, that from long before the birth of Jesus it was never said aloud by anyone, except the high priest, in the Temple, during Yom Kippur. Whenever he spoke it, everyone fell flat on their faces. Since the destruction of the Temple in 70 A.D., and perhaps as early as 300 B.C., it is never said aloud, and in fact its pronunciation has been lost. Instead, during prayer,

either Adonai אֲדֹנָי or "Hashem", הַשֵּׁם, is substituted.

CLASS 4

The Hebrew alefbet in some popular font styles:

Print:

אבגדהוזחטיכךלממסנוסעפףצץקרשת
אבגדהוזחטיכךלממסנוסעפףצץקרשת

Torah Scribe (sofer), with variations and decorations:

אבגדהוזחטיכךלממסנוסעפףצץקרשת

Noted in passing but not to learn now:

Cursive:

אהגדהוזחטיכךלממסנוסעפףצץקרשת

Rashi:

אבגדהוזחטיכךלממסנוסעפףצץקרשת

Our alefbet so far: red we know, blue we've seen in passing, green we will learn soon, purple is soffit (sew-feet), the shape of the letter if at the end of a word.

א	alef
ב	bet / vet
ג	gimel
ד	dalet
ה	hay
ו	vav
ז	zayin
ח	xet - the sound "ch" as in Bach can be X or KH or CH
ט	tet
י	yod
כ	kaf
ך	kaf soffit
ל	lamed
מ	mem
ם	mem soffit
נ	nun
ן	nun soffit
ס	samech
ע	ayin
פ	pey / fey
ף	fey soffit
צ	tzade
ץ	tzade soffit
ק	kof
ר	resh
ש	shin / sin
ת	tav

I want to do some Hebrew review and add some new concepts and examples. I'll also show a Torah scroll up close. Next week we will look at some additional extraordinary elements of structure and message in Genesis.



אל

el – god, or to, or towards

על

al – over, on, above, about

Thus: God above, to above, upward, or to the sky.

נתיבי אויר לישראל

netivei aveer l'israel

Israeli airlines but literally

“highway air to Israel”



קוקה קולה



פפסי קולה

בְּקֹר טוֹב!

boker tov! – good morning

Five important letters:

א

ayin – as in El A

כ

kaf – as in Coca-Cola and boker tov!

ו

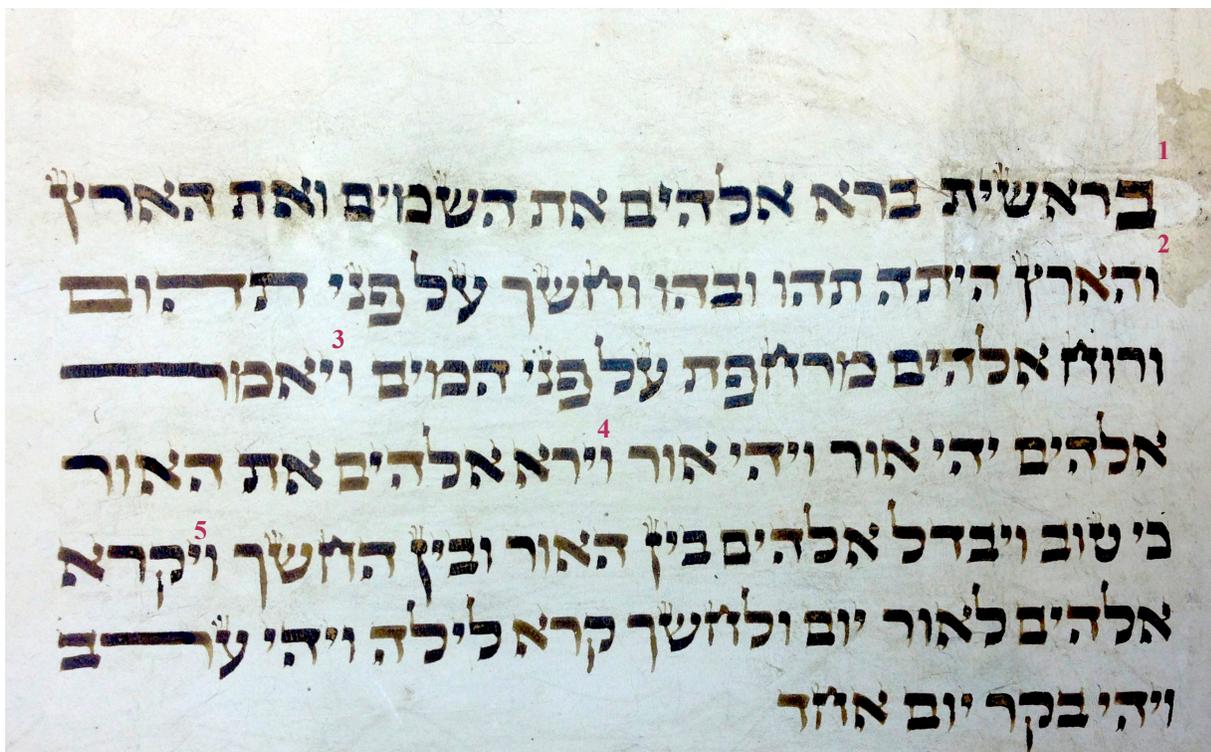
vav – the chameleon letter: and, v, ooo and oh.

ד

samech – as in Pepsi Cola. The root of the word samech means to lean upon, uphold or support. It's also the root of semikhah, the laying on of hands of a victim or of consecration. It's numerical value (60) is also related to the Birkat Kohanim, the priestly blessing in Numbers 6:23–27.

ט

tet – as in boker tov!



Above is a photograph of the first five verses of Genesis (Beresheet) from an actual Torah scroll. The numbers in red are not on the original, but are intended to help separate the verses, as on the following page. Note that in modern printed versions of the text in Hebrew, the letters of the alefbet are used to number verses, rather than numbers. Hence, alef, bet, gimel, dalet and hay replace 1, 2, 3, 4, 5.

- 1 א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.
- 2 ב וְהָאָרֶץ, הִיְתָה תְהוֹ וְבוּהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם.
- 3 ג וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.
- 4 ד וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.
- 5 ה וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {פ}

1 In the beginning God created the heaven and the earth.

2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

3 And God said: 'Let there be light.' And there was light.

4 And God saw the light, that it was good; and God divided the light from the darkness.

5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. {P}

JPS 1917 text, From <http://www.mechon-mamre.org>

CLASS 5

Bible Structural Differences

Jewish Tanach (24 Books)

5 Books of Moses (Torah)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

8 Books of the Prophets (Neviim)

Joshua
Judges
Samuel
Kings
Isaiah
Jeremiah
Ezekiel

The Twelve (12 Minor Prophets)

Hosea, Joel, Amos, Obadiah, Jonah,
Micah, Nahum, Habakkuk, Zephaniah,
Haggai, Zechariah, Malachi.

11 Books of the Writings (Kesuvim)

Psalms
Proverbs
Job - Iyov

Song of Songs

Ruth

Lamentations

Ecclesiastes

Esther

Daniel

Ezra/Nehemiah

Chronicles

Megillah or
Megillot
(Scrolls)

Christian Old Testament (39 Books)

5 Books - Pentateuch

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

12 Historical Books

Joshua
Judges
Ruth
1 Samuel, 2 Samuel
1 Kings, 2 Kings
1 Chronicles, 2 Chronicles
Ezra
Nehemiah
Esther

5 Poetic Books

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

17 Prophetic Books (5 + 12)

5 Major Prophets

Isaiah

Jeremiah

Lamentations

Ezekiel

Daniel

12 Minor Prophets

Hosea, Joel, Amos, Obadiah, Jonah,
Micah, Nahum, Habakkuk, Zephaniah,
Haggai, Zechariah, Malachi.

Chiasmus or Chiastic Structure in the Bible (based on the Greek letter X, chi)

Joshua 1:5-9, New Living Translation (NLT)

5 No one will be able to stand against you as long as you live. For I will be with you as I was with Moses. I will not fail you or abandon you. 6 “Be strong and courageous, for you are the one who will lead these people to possess all the land I swore to their ancestors I would give them. 7 Be strong and very courageous. Be careful to obey all the instructions Moses gave you. Do not deviate from them, turning either to the right or to the left. Then you will be successful in everything you do. 8 Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do. 9 This is my command—be strong and courageous! Do not be afraid or discouraged. For the Lord your God is with you wherever you go.”

5 No one will be able to stand against you as long as you live.

For I will be with you as I was with Moses. I will not fail you or abandon you.

Be strong and courageous, for you are the one who will lead these people to possess all the land I swore to their ancestors I would give them. Be strong and very courageous.

Be careful to obey all the instructions Moses gave you. Do not deviate from them, turning either to the right or to the left. Then you will be successful in everything you do.

Study this Book of Instruction continually.

Meditate on it day and night

so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do.

This is my command—be strong and courageous! Do not be afraid or discouraged.

For the Lord your God is with you wherever you go.

5 No one will be able to withstand you as long as you live.

Just as I was with Moshe, so I will be with you. I will neither fail you nor abandon you.

Be strong, be bold; for you will cause this people to inherit the land I swore to their fathers I would give them. Only be strong and very bold

in taking care to follow all the Torah which Moshe my servant ordered you to follow; do not turn from it either to the right or to the left; then you will succeed wherever you go.

**Yes, keep this book of the Torah on your lips,
and meditate on it day and night,**

so that you will take care to act according to everything written in it. Then your undertakings will prosper, and you will succeed.

Haven't I ordered you, 'Be strong, be bold'? So don't be afraid or downhearted, because Adonai your God is with you wherever you go.”

Deuteronomy 1:1-6, New Living Translation (NLT); Introduction to Moses' First Address

1 These are the words that Moses spoke to all the people of Israel while they were in the wilderness east of the Jordan River. They were camped in the Jordan Valley[a] near Suph, between Paran on one side and Tophel, Laban, Hazeroth, and Di-zahab on the other. 2 Normally it takes only eleven days to travel from Mount Sinai[b] to Kadesh-barnea, going by way of Mount Seir. 3 But forty years after the Israelites left Egypt, on the first day of the eleventh month,[c] Moses addressed the people of Israel, telling them everything the Lord had commanded him to say. 4 This took place after he had defeated King Sihon of the Amorites, who had ruled in Heshbon, and King Og of Bashan, who had ruled in Ashtaroth and Edrei. 5 While the Israelites were in the land of Moab east of the Jordan River, Moses carefully explained the Lord's instructions as follows.

The Command to Leave Sinai

6 "When we were at Mount Sinai, the Lord our God said to us, 'You have stayed at this mountain long enough.

Footnotes:

1:1 Hebrew the Arabah; also in 1:7.

1:2 Hebrew Horeb, another name for Sinai; also in 1:6, 19.

1:3 Hebrew In the fortieth year, on the first day of the eleventh month. This day in the ancient Hebrew lunar calendar occurred in January or February.

Deuteronomy 1:1-6, Complete Jewish Bible (CJB); Parashah 44: D'varim (Words) 1:1–3:22

1 These are the words Moshe spoke to all Isra'el	SPOKE
on the far side of the Yarden River, in the desert, in the 'Aravah, across from Suf, between Pa'ran and Tofel, Lavan, Hatzerot and Di-Zahav.	WHERE
2 It is eleven days' journey from Horev to Kadesh-Barnea by way of Mount Se'ir.	WHEN
3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra'el, reviewing everything Adonai had ordered him to tell them.	SPOKE WHAT
4 This was after he had defeated Sichon, king of the Emori, who lived in Heshbon, and 'Og, king of Bashan, who lived in 'Ashtarot, at Edre'i.	WHEN
5 There, beyond the Yarden, in the land of Mo'av,	WHERE
Moshe took it upon himself to expound this Torah and said: 6 "Adonai spoke to us in Horev. He said, 'You have lived long enough by this mountain.	SPOKE

Parallelism in Hebrew:

Both Hebrew poetry and prose have a variety of ways of making a point - not usually as a proof: major premise, minor premise, conclusion. But rather with one of several kinds of parallelism to force attention to the point being made.

The first modern scholar to discuss this was the Anglican bishop Robert Lowth (1710-1787), in "De Sacra Poesi Hebræorum Prælectiones," 1753, Lecture xix.; and "Preliminary Dissertation to Isaiah," 1778, pp. 12-26), he shows how parallelism works in the Psalms and in the Prophets. The three main types he wrote about are synonymous (synonymous words or phrases), antithetic (opposite words or phrases) and synthetic (neither of those but still parallel).

Synonymous (additional lines repeat, reinforce or diversify the idea):

Show me Your ways, O Lord;
Teach me Your paths. (Psalm 25:4)

Arise, Jerusalem! Let your light shine for all to see.
For the glory of the Lord rises to shine on you.
Darkness as black as night covers all the nations of the earth,
but the glory of the Lord rises and appears over you.
All nations will come to your light;
mighty kings will come to see your radiance. (Isaiah 60:1-3)

Antithetical: (additional lines have opposing ideas or words)

Remember, O Lord, Your tender mercies and Your lovingkindnesses, For they are from of old.
Do not remember the sins of my youth, nor my transgressions;
According to Your mercy remember me, For Your goodness' sake, O Lord. (Psalm 25:6-7)

Arise, Jerusalem! Let your light shine for all to see.
For the glory of the Lord rises to shine on you.
Darkness as black as night covers all the nations of the earth,
but the glory of the Lord rises and appears over you.
All nations will come to your light;
mighty kings will come to see your radiance. (Isaiah 60:1-3)

Synthetic: (similar ideas but neither synonymous nor antithetical)

Fear of the Lord is the foundation of true knowledge,
but fools despise wisdom and discipline. (Proverbs 1:7)

CLASS 6

Our alefbet so far: red we know, blue we've seen in passing, green we will learn today, purple is soffit (sew-feet), the shape of the letter if at the end of a word.

א	alef
ב	bet / vet
ג	gimel
ד	dalet
ה	hay
ו	vav
ז	zayin
ח	xet - the sound "ch" as in Bach can be X or KH or CH
ט	tet
י	yod
כ	kaf
ך	kaf soffit
ל	lamed
מ	mem
ם	mem soffit
נ	nun
ן	nun soffit
ס	samech
ע	ayin
פ	pey / fey
ף	fey soffit
צ	tzade
ץ	tzade soffit
ק	kof
ר	resh
ש	shin / sin
ת	tav

Some familiar words from Hebrew:

Mogen David Wine

יין מגן דוד



Magen David



Also in flag



And in Israel:

ניידת טיפול נמרץ



Mazel tov!		מזל טוב!
amen		אמן
hallelujah		הללויה
noah		נח
Adam	man	אדם
Adamah	earth	אדמה
Adom	red	אדום
Bevakesha	please	בבקשה
Har Megiddo	Armageddon	הר מגידו
Challah	Bread	חלה
Lechem	Bread	לחם
Bethlehem	house of bread	בית לחם
Cherub	cherub (angel)	כרוב

ג gimel

ד dalet

נ nun

ן nun soffit

ו vav

ו vav vs nun

ז tsade

ז׳ tsade soffit

פ fey / pey

צ tsion (zion)

ק xet

כ kaf

CLASS 7

Hebrew words we now know!

(Most links to Strong's. Some to Wiki articles, as needed.)

1. [Adam](#) - אָדָם first man
2. [Adamah](#) - אֲדָמָה land, dirt, earth, dust, ground, soil
3. [Adom](#) - אָדָם red, ruddy
4. [Adonai](#) - אֲדֹנָי Lord
5. [al](#) - עַל over, above
6. [aliyah](#) - עֲלִיָּה *ah-lee-yah* ascent, immigration to Israel for Jews in the Diaspora
7. [amen](#) - אָמֵן *ah-mayn* so be it, truly, I agree
8. [Armageddon](#) - הַר מְגִדּוֹן *Har Megiddo* mountain of Megiddo; a tell of forts
9. [baal](#) - בַּעַל *bah-al* owner, lord, master - can refer to any god or human official
10. [babel](#) - בָּבֶל confuse, also refers to Babylon's capital city
11. [bar](#) - בֵּר son
12. [bar mitzvah](#) - בֵּר מִצְוָה son of the Law
13. [bath](#) - בַּת about 40 liters or 10 gallons liquid measure
14. [bat](#) - בַּת daughter
15. [bat mitzvah](#) - בַּת מִצְוָה daughter of the Law
16. [Bathsheba](#) - בַּת שֶׁבַע *bath-sheh-bah* "daughter of oath," mother of Solomon
17. [behemoth](#) - בְּהֵמוֹת hippopotamus; large animal

18. [beresheet](#) - בְּרֵאשִׁית at (in) the beginning; Hebrew name for first book of the Torah; Genesis. Combination of ב, bet (which means at or in or for) and [ראשית](#), beginning, chief or head (e.g. of a river, or organization)
19. [bet](#) - ב *bet* as a prefix means at, in or for
20. [bethel](#) - בֵּית־אֵל house of God
21. [Bethlehem](#) - בֵּית לֶחֶם *Bet-lechem* house of bread
22. boker tov - בִּקְר טוֹב good morning
23. Bevakesha - בְּבַקְשָׁה please
24. [bris](#) / brit - בְּרִית covenant; also refers to circumcision. *Bris* is the Ashkenazi pronunciation; *brit* is Sephardic.
25. [bris milah / brit milah](#) - בְּרִית מִלָּה covenant of circumcision. Bris/brit also means “to cut.”
26. [by-it](#) - בַּיִת home; b'by-it - בְּבֵית at home
27. [challah](#) - חָלָה egg-rich yeast-leavened bread
28. [cherub](#) - כְּרוּב *kerub* type of angel
29. [chutzpah](#) - חֲצִפָּה brave confidence, audacity
30. Coca-Cola - קוֹקָה קוֹלָה
31. [corban](#) - קֶרְבָּן offering, oblation
32. [el](#) - אֵל god (singular)
33. [Elohim](#) - אֱלֹהִים *eloheem* (plural) God or gods. Means the God of Israel with singular verbs; gods with a plural verb.
34. [Eretz](#) - אֶרֶץ land, earth
35. [Eretz Israel](#) - אֶרֶץ יִשְׂרָאֵל land of Israel

36. [Galilee](#) - גליל *galeel* ring or rod; a district in Israel which includes a large lake (Sea of Galilee).
37. [golem](#) - גֹּלֵם embryo, formless substance; recent usage: a being created by magic; a being in *The Hobbit* and *Lord of the Rings*.
38. [goy](#) - גוי nation, (plural *goyim*, nations). Also used colloquially to refer to non-Jews.
39. [hallelujah](#) - הַלְלוּ יְהוָה praise (the) Lord
40. [Hanukkah](#) - חַנּוּכָּה festival of lights, and eight day Jewish holiday.
41. [HaShem](#) - הַשֵּׁם the Name. Substituted for YHWH when speaking of God.
42. [he](#) - ה as a prefix means “the”
43. [hora](#) - הוֹרָה circle dance of the Balkans and Israel
44. [hoshana](#) - הוֹשִׁיעָה save or deliver (from harm)
45. [Israel](#) - יִשְׂרָאֵל
46. [Jezebel](#) - אִיזָבֵל *Izebel* wife of King Ahab
47. [Joseph](#) - יוֹסֵף *Yoseph* he adds or increases
48. [jubilee](#) - יוֹבֵל *yobel* ram or ram’s horn
49. [klezmer](#) - כְּלֵי זָמֵר *k’lee zemer*, Yiddish, literally “vessels of song,” musical instruments; refers to a style of music of Ashkenazi Jews of Eastern Europe.
50. [knesset](#) - הַכְּנֶסֶת an assembly; the legislature of modern Israel.
51. [kosher](#) - כָּשֵׁר be fit for consumption; ritually clean
52. [l'chaim](#) - לִּי חַיִּים to life

53. [lechem](#) - לחם bread
54. [leviathan](#) - לִיְוִיָּתָן sea monster, dragon, serpent
55. [Magen David](#) - מַגֵּן דָּוִד ☆ star or shield of David; symbol of the modern state of Israel.
56. [maven](#) - מַבֵּין Yiddish: one who is expert, one who understands
57. [mazel tov!](#) - מזל טוב good luck, good fortune!
58. [menorah](#) - מְנֹרָה lampstand, from [Exodus 25:31-40](#), six branches plus a center stem. A similar lampstand for Hanukkah has eight branches plus a center candle for lighting the others.
59. [meshuga](#) - מְשׁוּגָע insane, crazy, irrational
60. [messiah](#) - מָשִׁיחַ *ma-shee-ach* anointed
61. [mezuzah](#) - מְזוּזָה doorpost; a piece of parchment in a holder, attached to the doorframe of a house, containing the Shema, from Deuteronomy 6:4-9, 11:13-21
62. [midrash](#) - מִדְרָשׁ exposition, explanation of the Tanakh.
63. [mikvah](#) - מִקְוָה purification bath
64. [minyan](#) - מִנְיָן number, count; minimum number of adult Jewish males for certain public prayers
65. [mitzvah](#) - מִצְוָה commandment, act of kindness
66. [Mogen David](#) - Yiddish pronunciation of Magen David
67. [mamzer](#) - מַמְזֵר a person born from a forbidden relationship, or whose parent is a mamzer
68. [Noah](#) - נֹחַ - *no-akh* built the ark
69. [omer](#) - עֶמֶר an ancient unit of dry volume

70. Pepsi-Cola - פפסי קולה
71. pharaoh - פַּרְעֹה *par-oh* title of Egyptian king
72. pharisee - פְּרִישׁ separate, make distinct, distinguish
73. rabbi - רַבִּי my master (teacher of the Torah), great one
74. rachaph - רָחַף to relax, hover, tremble (what the Spirit did over the water in Genesis 1:1)
75. Rosh Hashanah - ראש השנה head of the year; first day of the Jewish New Year
76. sabbath - שַׁבָּת *sha-bat, shabbos* day of rest
77. sabbatical - from sabbath, but usually meaning a year of rest
78. sabra - צבר cactus prickly pear (tough on the outside, sweet on the inside); used of Jews born in Palestine, or in Israel after 1948.
79. satan - שָׂטָן *sah-tahn* adversary, enemy
80. seder - סֵדֶר order, usually used for Passover Seder
81. selah - סֵלָה selah musical interlude, pause
82. seraph - שָׂרָף sarap celestial being, serpent
83. seraphim - שְׂרָפִים celestial beings, serpents
84. shalom - שָׁלוֹם shalom peace
85. shalom aleichem - שָׁלוֹם עֲלֵיכֶם *shalom alekhem* peace be unto you
86. shekel - שֶׁקֶל a measure of weight, 11 grams; a coin
87. Shema Israel - שְׁמַע יִשְׂרָאֵל *sh'mah Yisrael* Hear, O Israel! Deuteronomy 6:4

88. [sheol](#) - שְׁאוֹל *sheh-ol* underworld, where people descend at death
89. [shivah](#) - שִׁבְעָה seven; seven day mourning period
90. [shofar](#) - שׁוֹפָר ram's horn for blowing
91. [siddur](#) - סִידוּר arrangement, order; Jewish prayer book
92. [Sodom](#) - סְדוֹם Canaanite city near the Dead Sea
93. [sukkah](#) - סֻכָּה booth, shelter
94. [tallit](#) - טַלִּית cover; Jewish prayer shawl
95. [Talmud](#) - תַּלְמוּד instruction, learning
96. [Tanach](#) - תַּנ"ךְ Hebrew scriptures ("Old Testament")
97. [torah](#) - תּוֹרָה law, instruction
98. [tzaddik](#) - צַדִּיק just, righteous
99. [tzitzit](#) - צִיצִית fringes, tassels, on a tallit, prayer shawl
100. [ulpan](#) - אוּלְפָן school, instruction, usually in Hebrew
101. [yad](#) - יָד hand (used for a Torah pointer)
102. [yayin](#) - יַיִן wine
103. [yeshiva](#) - ישיבה sitting; school for studying Talmud
104. [YHWH](#) - יהוה yahweh, jehovah, yehovah - actual pronunciation unknown. LORD. The name of the God of Israel.
105. [yom](#) - יוֹם day
106. [Yom Kippur](#) - יוֹם כִּפּוּר Day of Atonement; holiest day of the year for Jews.

CLASS 8

Today we will look into Genesis 22, the Akedah (עֶקֶדָה)

First appearance of the word love, אֶהְבֵּה:

He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." -Gen 22:2

A foreshadowing of the crucifixion:

For if you believed Moses, you would believe me; for he wrote of me. -John 5:46 ESV

Last time God speaks to Abraham.

Complete reversal of all of the promises made to Abraham about his son and descendants.

Abraham seems unemotional, doesn't bargain or argue, and simply obeys.

How old is Isaac?

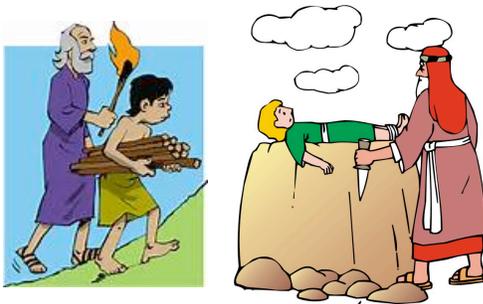
Isaac is not mentioned leaving the mountain.



Christen Brun



Aramaic Amulet from collection of Shlomo Moussaieff



Typical Clip Art



Marc Chagall



Pedro Orrente

Some depictions of the Binding of Isaac, the Akedah

Genesis 22 New King James Version (NKJV)

1 Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." **2** Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." **3** So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. **4** Then on the third day Abraham lifted his eyes and saw the place afar off. **5** And Abraham said to his young men, "Stay here with the donkey; the lad^[a] and I will go yonder and worship, and we will come back to you."

6 So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. **7** But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?" **8** And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. **10** And Abraham stretched out his hand and took the knife to slay his son. **11** But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." **12** And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son*, from Me."

13 Then Abraham lifted his eyes and looked, and there behind *him* was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. **14** And Abraham called the name of the place, The-Lord-Will-Provide;^[b] as it is said *to* this day, "In the Mount of the Lord it shall be provided."

15 Then the Angel of the Lord called to Abraham a second time out of heaven, **16** and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only *son*— **17** blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. **18** In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." **19** So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

20 Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor: **21** Huz his firstborn, Buz his brother, Kemuel the father of Aram, **22** Chesed, Hazo, Pildash, Jidlaph, and Bethuel." **23** And Bethuel begot Rebekah.^[c] These eight Milcah bore to Nahor, Abraham's brother. **24** His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Footnotes:

- a. Genesis 22:5 Or *young man*
- b. Genesis 22:14 Hebrew *YHWH Yireh*
- c. Genesis 22:23 Spelled *Rebecca* in [Romans 9:10](#)

NKJV Genesis 22

1 Now it came to pass after these things that God tested (נָסָה **nahsah**) Abraham, and said to him, "Abraham!" And he said, "Here I am."

2 Then He said, "Take (לָקַח **lawkakh**) now your son, your only *son* Isaac, whom you **love**, and go to the land of Moriah (**See, God**), and offer (עֹלָה **that which ascends**) him there as a burnt offering (עֹלָה **that which ascends**) on one of the mountains of which I shall tell you."

3 So Abraham rose early in the morning (בֶּקֶר) and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering (עֹלָה **that which ascends**), and **arose and went**

to the place of which God had told him. **4** Then **on the third day** Abraham lifted (נָשָׂא - **nawsah**) his eyes and **saw** (רָאָה **SEE**) the place afar off. **5** And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." **6** So Abraham took the wood of the burnt offering (עֹלָה **that which ascends**) and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and

the two of them went together.

7 But Isaac spoke to Abraham his father and said, "My father!" And he said,

"Here I am,
my son." Then he said,

"Look,

the fire and the wood, but where *is* the lamb for a burnt offering?"

8 And Abraham said, "My son, God will provide (רָאָה **SEE**) for Himself the lamb for a burnt offering (עֹלָה **that which ascends**)."

So the two of them went together.

9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he **bound** (עָקַד) Isaac his son and laid him on the altar, upon the wood. **10** And Abraham stretched out his hand and took the knife to slay [**slaughter**] his son. **11** But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said,

"Here I am."

12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son*, from Me." **13** Then Abraham lifted (נָשָׂא - **nawsah**) his eyes and looked (רָאָה **SEE**), and

there

behind *him* was a ram caught in a thicket by its horns. So Abraham went and took (לָקַח **lawkakh**) the ram, and offered (עֹלָה **that which ascends**) it up for a burnt offering (עֹלָה **that which ascends**) instead of his son. **14** And Abraham called the name of the place, The-Lord-Will-Provide (רָאָה **SEE**); as it is said *to* this day, "In the Mount (בְּהַר) of the Lord it shall be provided (רָאָה **SEE**)."
15 Then the Angel of the Lord called to Abraham a second time out of heaven, **16** and said: "By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only *son*— **17** blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. **18** In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." **19** So Abraham returned to his young men, and

they rose and went together

to Beersheba; and Abraham dwelt at Beersheba.²⁰

Now it came to pass after these things that it was told Abraham, saying,

"Indeed

Milcah also has borne children to your brother Nahor: 21 Huz his firstborn, Buz his brother, Kemuel the father of Aram, 22 Chesed, Hazo, Pildash, Jidlaph, and Bethuel." 23 And Bethuel begot Rebekah.[c] These eight Milcah bore to Nahor, Abraham's brother. 24 His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Beresheet 22 (Genesis 22 in Hebrew)

1 **וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר 1**

הַגְּנִי:

2 וַיֹּאמֶר קַח-נָא אֶת-בְּנִךְ אֶת-יִחִידְךָ אֲשֶׁר-**אֱהַבְתָּ** אֶת-יִצְחָק וְלָךְ-לְךְ אֶל-**הַמִּזְבֵּחַ וְהַעֲלֵהוּ** 2
שֵׁם **לְעֵלָה** עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ:

3 וַיִּשְׁכַּם אַבְרָהָם **בַּבֶּקֶר** וַיַּחְבֵּשׁ אֶת-חַמּוֹ וַיִּטֹּחַ אֶת-שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת-יִצְחָק בְּנוֹ וַיִּבְשַׁל עֲצֵי-
עֵלָה

וַיָּקָם וַיֵּלֶךְ

אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים: 4 **בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא אֶת-הַמָּקוֹם**
מְרוֹחָק: 5 וַיֹּאמֶר אַבְרָהָם אֶל-נַעֲרָיו שְׁבוּ לְכֶם פֹּה עִם-הַחַמּוֹר וְאֲנִי וְהַנֶּעֱרָר נִלְכָּה עַד-כֹּה וְנִשְׁתַּחֲוֶה
וְנִשׁוּבָה אֵלֵיכֶם: 6 וַיִּטֹּחַ אַבְרָהָם אֶת-עֲצֵי הָעֵלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-
הַמַּאֲכָלָת

וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר 7

הַגְּנִי

בְּנִי וַיֹּאמֶר

הַגְּנִי

הָאֵשׁ וְהַעֲצִים וְאִיָּה הִשָּׂה לְעֵלָה:

8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יְרָאָה-

לוֹ הִשָּׂה לְעֵלָה בְּנִי

וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

9 וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים וַיָּבִן שֵׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת-הַעֲצִים 9
וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֲצִים: 10 וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-
הַמַּאֲכָלָת לְשֹׁחֵט אֶת-בְּנוֹ: 11 וַיִּקְרָא אֵלָיו מִלֶּאֱחָז יְהוָה מֵרַם הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר

הַגְּנִי:

12 וַיֹּאמֶר אֶל-תְּשַׁלַּח יָדְךָ אֶל-הַנֶּעֱרָר וְאֶל-תַּעַשׂ לוֹ מֵאֹמֶה כִּי עֲתָה יָדַעְתִּי כִּי יְרָא אֱלֹהִים אֶתָּה 12
וְלֹא חִשַּׁבְתָּ אֶת-בְּנִךְ אֶת-יִחִידְךָ מִמֶּנִּי: 13 וַיֵּשֶׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא

וְהַגְּנִי:

אֵיל אַחֵר נֶאֱחָז בְּסָבֵךְ בְּסוּרָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנוֹ:

14 וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה יְרָאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יְרָאָה: 14

15 וַיִּקְרָא מִלֶּאֱחָז יְהוָה אֶל-אַבְרָהָם שְׁנֵית מֵרַם הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֹאם יְהוָה כִּי יַעַן 15

אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חִשַּׁבְתָּ אֶת-בְּנִךְ אֶת-יִחִידְךָ: 17 כִּי בָרַךְ אַבְרָהָם וְהַרְבֵּה אַרְבָּה

אֶת-זָרְעוֹ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל-שֵׁפֶת הַיָּם וַיִּרַשׁ זָרְעוֹ אֶת-שַׁעַר אֵיבֵיו: 18 וְהַתְּבַרְכוּ

בְּזָרְעוֹ כָּל-גּוֹי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: 19 וַיֵּשֶׁב אַבְרָהָם אֶל-נַעֲרָיו

וַיָּקָמוּ וַיֵּלְכוּ יַחְדָּו

אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע: פ 20 **וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר**

הַגְּנִי

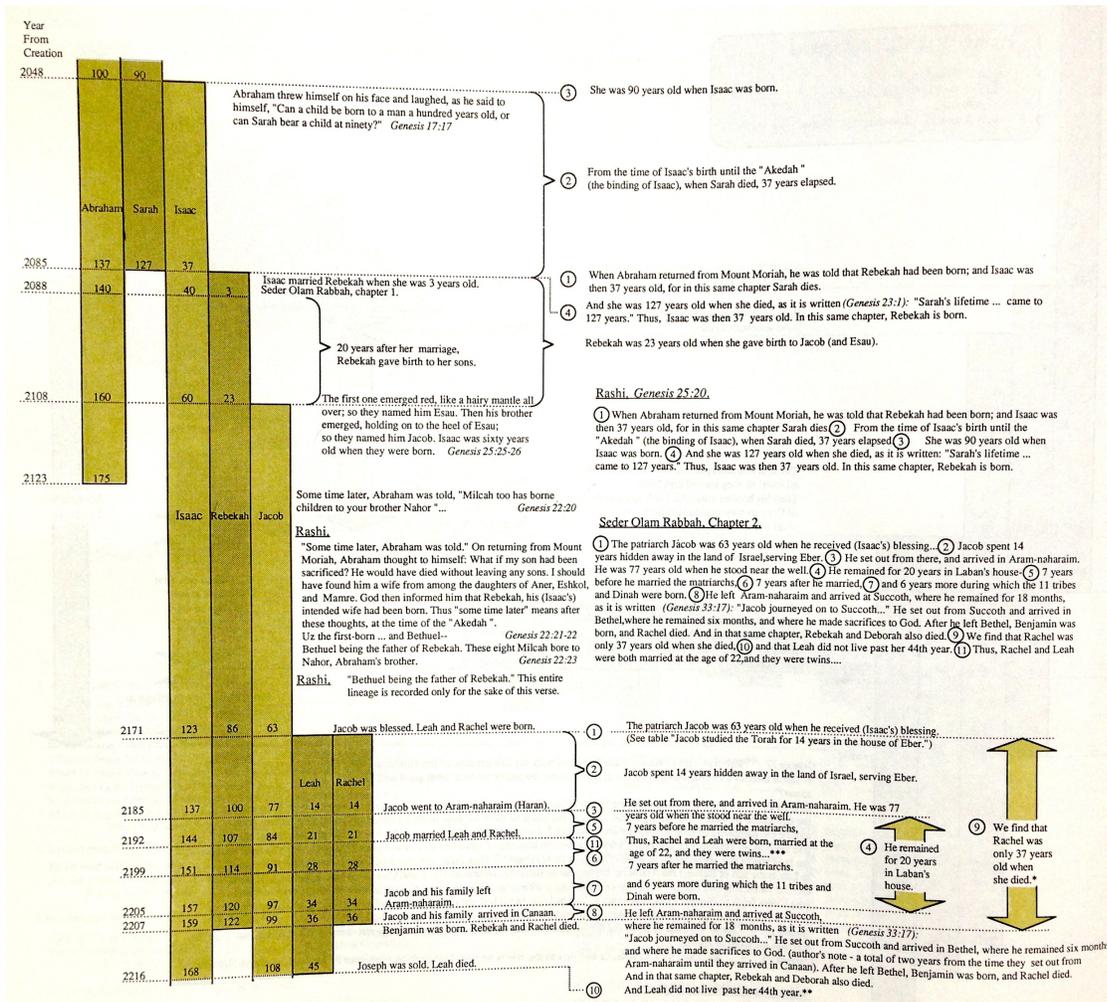
יִלְדָה מִלְכָּה גַם-הוּא בָּנִים לְנַחֲוֹר אַחִיךָ: 21 אֶת-עוֹץ בְּכָרוֹ וְאֶת-בְּרָחַם אֶת-קִמּוֹן אֶת-רִבְקָה שְׁמֵנָה

22 וְאֶת-כְּשֵׁד וְאֶת-חִזוֹ וְאֶת-פִּלְדֵּשׁ וְאֶת-יִדְלָף וְאֶת-בְּתוּאֵל: 23 וּבְתוּאֵל יָלַד אֶת-רִבְקָה שְׁמֵנָה

אֵלֶּה יִלְדָה מִלְכָּה לְנַחֲוֹר אַחִי אַבְרָהָם: 24 וּפִילְגֶשׁוּ וְשִׁמְהָ רְאוּמָה וְתִלְד גַּם-הוּא אֶת-טֹבַח וְאֶת-

גַּחַם וְאֶת-תַּחַשׁ וְאֶת-מַעֲכָה: ס

From *The Sequence of Events in the Old Testament* by Eliezer Shulman:



① When Abraham returned from Mount Moriah, he was told that Rebekah had been born; and Isaac was then 37 years old, for in this same chapter Sarah dies.

④ And she was 127 years old when she died, as it is written (Genesis 23:1): "Sarah's lifetime ... came to 127 years." Thus, Isaac was then 37 years old. In this same chapter, Rebekah is born.

Rebekah was 23 years old when she gave birth to Jacob (and Esau).

Rashi, Genesis 25:20.

① When Abraham returned from Mount Moriah, he was told that Rebekah had been born; and Isaac was then 37 years old, for in this same chapter Sarah dies ② From the time of Isaac's birth until the "Akedah" (the binding of Isaac), when Sarah died, 37 years elapsed ③ She was 90 years old when Isaac was born. ④ And she was 127 years old when she died, as it is written: "Sarah's lifetime ... came to 127 years." Thus, Isaac was then 37 years old. In this same chapter, Rebekah is born.

CLASS 9

Resources for Continued Study of the Tanach and Hebrew

Bat Kol Institute: a good site to learn Hebrew and study Jewish sources:
www.batkol.info

Biblios is an online Bible study tool that include the Bible in many different languages, has instant access to Strong's, has an interlinear in both Hebrew and Greek, and is a generally excellent site for study. The main page is at <http://biblehub.com> but here's a quick link to an interlinear page where you can search on a Bible verse or verses and see the English as well as the Hebrew or Greek. See screen just below. This link will take you to the Akedah, but you can then choose to go anywhere else: <http://interlinearbible.org/genesis/22.htm>

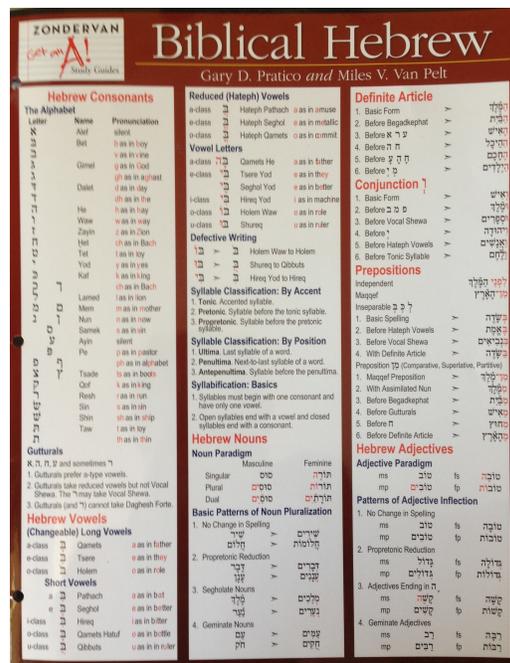
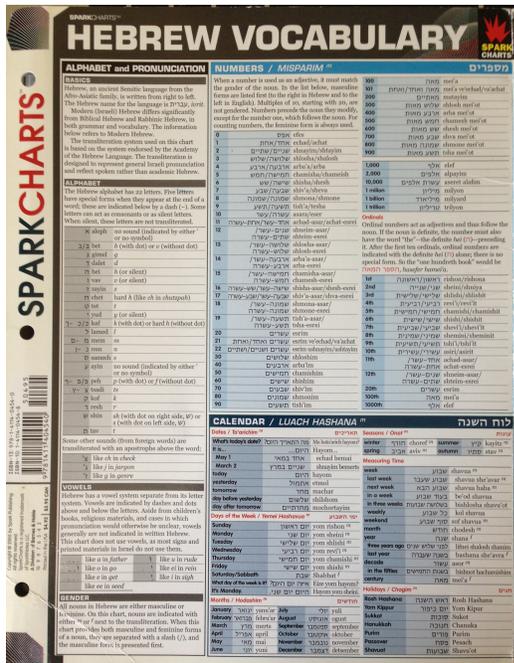
The screenshot shows the website interlinearbible.org/genesis/22.htm. The page displays the text of Genesis 22 in Hebrew, English, and Strong's numbers. The title is "Abraham is tested with the command to offer Isaac." The text is presented in a table-like format with columns for Strong's numbers, Hebrew text, and English text. The Hebrew text is written in a stylized font, and the English text is in a simple font. The page also includes navigation options for different Bible versions and languages.

Strong's	Hebrew	English
413 [e]	אֵלָיו	to him
559 [e]	וַיֹּאמֶר	and said
85 [e]	אַבְרָהָם	Abraham
853 [e]	אֶת־	-
5254 [e]	נִסָּה	tested
430 [e]	וְהָאֱלֹהִים	God
428 [e]	הָאֵלֶּה	these
1697 [e]	הַדְּבָרִים	things
310 [e]	אַחַר־	after
1961 [e]	וַיָּבֹא	came
3173 [e]	וַיִּחַדֵּךְ	your only
853 [e]	אֶת־	-
1121 [e]	בְּנֶךְ	your son
853 [e]	אֶת־	-
4994 [e]	עַתָּה	now
3947 [e]	קַח	Take
559 [e]	וַיֹּאמֶר	said
2009 [e]	הֲגַנִּי	Here
559 [e]	וַיֹּאמֶר	said
85 [e]	אַבְרָהָם	Abraham

Why do we care about all of this? Paul said in 2 Timothy 3:16-17 (NKJV): “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” When he said this, the only Scripture that existed was the Old Testament. Listen to Paul. He was right.

There are many Bible programs available to run on your computer, tablet and phone, including Logos, Olive Tree, QuickVerse and others. The most scholarly of them is Bibleworks. I’ve used several of the others, but I prefer Bibleworks hands down, especially for the Hebrew and Greek. It is here: www.BibleWorks.com

There are two handy Hebrew charts that will snap into a three-ring binder, one by SparkCharts, published by Barnes & Noble, which you can find here: <http://www.barnesandnoble.com/s/sparkcharts-hebrew?store=allproducts&keyword=sparkcharts+hebrew>



The other is Biblical Hebrew, published by Zondervan, and can be found here: <http://zondervan.com/9780310262954>

For beginning Hebrew, modern or biblical, the SparkChart has the most useful content. For more advanced Biblical Hebrew, the Zondervan is better.

A few other websites for learning about Hebrew and the Scriptures:

<http://hebrew4christians.com> is a wonderful, deep site that will keep you learning for hours.

Jewish Publication Society 1917 text of the Tanach (Old Testament), from <http://www.mechon-mamre.org>

If you have some Hebrew in a document or online that you'd like translated to English (or vice-versa), a simple and pretty good site is Google Translate: <http://translate.google.com>

If you want to type documents in Hebrew or other languages, and want a word processor that is well-behaved, capable, and works in many languages, including right-to-left, a good choice is at www.mellel.com

Your computer can switch to alternate alphabets, including Hebrew, as a keyboard option, if you have the fonts loaded on the computer, but the steps are too complex to list here. Google "Hebrew for Mac" or "Hebrew for PC" for instructions.

If you'd like to type in Hebrew but not install it as a keyboard option on your computer, you can do it online at: http://www.linguanaut.com/hebrew_keyboard.htm and then cut and paste the results into documents. Watch carefully because most normal word processors may reverse the words in a sentence, or the letters in a word, or make mirror images of the characters themselves.

If you want to make flash cards for yourself that work on all of your portable devices, one great site is <http://www.cobocards.com/en/>

There are many apps for smartphones and tablets for learning Hebrew. I think one of the best is WordPower by Innovative Language. It teaches the top 1000 words in Hebrew, by category. You can find it here: <http://www.innovativelanguage.com>

Do you remember the homework assignment in Class 6 to translate that other phrase on the side of the Israeli ambulance?



It's up on the top section. Here it is:
ניידת טיפול נמרץ

It means, basically: "Mobile Intensive Care Unit," which is just what it says in English as well, down near the bottom. You can use Google Translate to find out. The actual words mean as follows:

ניידת	mobile
טיפול	treatment
נמרץ	vigorous

Finally, I promised on the first class that at the end you would be able to read the Shema from Deuteronomy 6:4 yourself. Here it is:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

CONTACT: If you need to email me, the best address is pastor@resurrection.org. I'm open to questions and suggestions!

Also, if you'd like a copy of my latest book, which goes into some depth on the Jewish roots of the Christian faith (and why it matters), and includes some interesting Hebrew words that are key to the faith, you can find it here: WhatWeBelieveAndWhy.com

תודה רבה! - ג'ורג' ביירון קור

Resurrection Anglican church