Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime. Maimonides

http://www.brainyquote.com/quotes/quotesth/maimonides328751.html
"The Bible is like a pool. Shallow enough that a little child can come and get a drink without fear of drowning, yet so deep scholars can swim in it and never touch bottom."

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**Dictionary.com**

*Unabridged*, Random House Inc.


**mag-is-te-ri-um** [maj-uh-steer-ee-uhm]

*noun* Roman Catholic Church. the authority and power of the church to teach religious truth.

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**Rejoice O Youth**: Rabbi Avigdor Miller, pg. 204

After Moses, the Torah is to be learned only from the mouths of the Sages, who teach the Torah according to their Torah-thinking, or Svara.

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**Rejoice O Youth**: Rabbi Avigdor Miller, pg. 204

The rebellious Sage who teaches in contradiction to the majority of the Sages is put to death. So you see that their thinking creates Torah, and men are put to death for contradicting them.
Cultural Dictionary
Scientific method: definition

An orderly technique of investigation that is supposed to account for scientific progress. The method consists of the following steps:

Cultural Dictionary
Scientific method: definition

(1) Careful observations of nature.
(2) Deduction of natural laws.
(3) Formation of hypotheses — generalizations of those laws to previously unobserved phenomena.

Cultural Dictionary
Scientific method: definition

(4) Experimental or observational testing of the validity of the predictions thus made.

Cultural Dictionary
Scientific method: definition

Actually, scientific discoveries rarely occur in this idealized, wholly rational, and orderly fashion.

The Scientific Method is inappropriate because you cannot observe biblical history. Step one does not apply.

(4) Careful observation of nature.
Archeology:
Dr. Eilat Mazar:
The Bible as Blueprint
09/25/2008 Jerusalem Post

Mazar, who is both revered and reviled by some of her colleagues for being a "biblical archeologist,"
says that the Bible is unquestionably the most important historical source for her work,
since it contains a "genuine historical account of the past."

"I work with the Bible in one hand and the tools of excavation in the other," she says. "The Bible is the most important historical source."
Jesus Reinterpreted the Old Testament

The inevitable conclusion seems to be that Jesus presented his ministry as the fulfillment of the whole future hope of the Old Testament, the day of the Lord and the coming of the Messiah. **Even where the original reference seems to be focused on a political restoration of God's people (especially true in Isaiah 35)** Jesus can find the fulfillment in his own ministry.


Isaiah 35:10
And the ransomed of the Lord will return And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away.

He [Jesus] had not come to rehabilitate the symbol of holy land, but to subsume it within a different fulfillment of the kingdom, which would embrace the whole creation ... Jesus spent his whole ministry redefining what the kingdom meant ...


Anthony A. Hoekema, an American theologian, present(s) the interpretation of John’s millennium which is most consistent with the approach developed in this book. According to this understanding the millennium has nothing whatever to do with Jewish sovereignty over the land of Palestine. Rather it describes ‘what takes place during the entire history of the church, beginning with the first coming of Christ.

* Colin Chapman’s Amillennialism, Whose Promised Land, page 175*
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

The Blessings

Lev. 26:1-2—Obedience Required
Lev. 26:3-4—Conditional Nature of Blessing
Lev. 26:5-8—Prosperity, Security, Peace
Lev. 26:9-13—God’s Presence

The Curses

Lev. 26:14-17—Sickness, Harassment, Insecurity
Lev. 26:18-20—Drought, Famine
Lev. 26:21-22—Wild Animals
All of these curses were experienced before and during the Assyrian Invasions

Lev. 26:23-26—The Horrors of Siege
Experienced during the Assyrian and Babylonian Invasions

Lev. 26:27-33—Devastation, Deportation, Dispersion, Cannibalism
Experienced during the Babylonian and Roman destructions

Lev. 26:34-35—The State of the Land: Resting and Desolate
Experienced after the Babylonian destruction (70 years) and Roman destruction (2,000 years)

Lev. 26:36-39—The State of the People: Fearful, Weak, Dispersed, Persecuted
Experienced after the Roman destruction

Deuteronomy 28:64-67
Moreover, the Lord will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the Lord will give you a trembling heart, failing of eyes, and despair of soul. So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. In the morning you shall say, ‘Would that it were evening!’ And at evening you shall say, ‘Would that it were morning!’ because of the dread of your heart which you dread, and for the sight of your eyes which you will see.

Lev. 26:40-46—Restoration Promised
Restoration from a worldwide dispersion
As a police officer, I have taken eye-witness reports from several people regarding the same incident.

Do these differences nullify what they saw or discount what happened?

No, they don't. Taking each "eye-witness" statement into account gives a more accurate, clearer picture of what actually transpired.

Would this not be true regarding the eye-witnesses of the Bible? ...

Walt Wawra
Kalamazoo Michigan
### New Covenant Usage of Passages in Tenach

<table>
<thead>
<tr>
<th>Rabbinic Term</th>
<th>Usage</th>
<th>Verse Quoted</th>
<th>Example</th>
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<tbody>
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<td>Matt. 2:5-6 Prophet</td>
</tr>
<tr>
<td>(Plain Sense,</td>
<td>Prophecy plus</td>
<td></td>
<td>(Birth of Messiah)</td>
</tr>
<tr>
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<td>Literal Fulfillment</td>
<td></td>
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*a text cannot be taken from the meaning of its peshat*—Shab. 63a; Yev. 11b, 24a

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*The simple meaning of the text is always true.*
Rabbi Aharon Feldman, *The Juggler and the King,* page xxii

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When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicates otherwise.

*Dr. D. L. Cooper*
Glossary of Grammatical Terms

**Noun** - The part of speech that is used to name a person, place, thing, quality, or action and can function as the subject or object of a verb, the object of a preposition, or an appositive.

**Preposition** - a part of speech that indicates the relationship, often spatial, of one word to another.

**Proper Noun** - a noun that denotes a *particular* thing; usually capitalized.

**Plural** - consisting of, containing, or pertaining to more than one.

**Possessive** - Of or relating to ownership or possession.

**Pronoun** - The part of speech that substitutes for nouns or noun phrases and designates persons or things asked for, previously specified, or understood from the context.

**Indefinite Pronoun** - A pronoun, such as English any or some, that does not specify the identity of its object.

**Antecedent** - a preceding occurrence or cause or event.

**Personal Pronoun** - A pronoun designating the person speaking (I, me, we, us), the person spoken to (you), or the person or thing spoken about (he, she, it, they, him, her, them).

**Relative Pronoun** - A pronoun that introduces a relative clause and has reference to an antecedent.

**Relative Clause** - a clause introduced by a relative pronoun.

**Interrogative** - of, pertaining to, or conveying a question.

**Demonstrative Pronouns** - Pronouns that point to specific things.

**Intensive** - Indicating increased emphasis or force.

**Reflexive** - Directed back on itself.

**Object** - a thing, person, or matter to which thought or action is directed.

**Subject** - The noun, noun phrase, or pronoun in a sentence or clause that denotes the doer of the action or what is described by the predicate.

**Nominative** - The category of nouns serving as the grammatical subject of a verb.

**Subj ective** - Relating to or being the nominative case.
**Objective** - Pertaining to the semantic role of a noun phrase that denotes something undergoing a change of state or bearing a neutral relation to the verb.

**Accusative** - The case of nouns serving as the direct object of a verb.

**Genitive** - Of, relating to, or being the grammatical case expressing possession, measurement, or source.

**Possessive** - indicating possession, ownership, origin, etc.

**Gerund** - a noun formed from a verb (such as the ‘-ing’ form of an English verb when used as a noun).

**Nominal** - functioning as or like a noun.

**Verb** - The part of speech that expresses existence, action, or occurrence.

**Finite Verb** - a verb form that distinguishes person, number, and tense, and also mood or aspect.

**Nonfinite Verb** - a verb form that does not indicate person or number.

**Verbal** - a word, particularly a noun or adjective, derived from a verb.

**Nominal** - functioning as or like a noun.

**Modifier** - A word, phrase, or clause that limits or qualifies the sense of another word or word group.

**Modal** - noting or pertaining to mood.

**Perfect** - Expressing action completed prior to a fixed point of reference in time.

**Progressive** - Designating a verb form that expresses an action or condition in progress.

**Passive** - Verb form or voice used to indicate that the grammatical subject is the object of the action or the effect of the verb.

**Main Verb** - a word used as the final verb in a verb phrase, expressing the lexical meaning of the verb phrase.

**Mood** - Also called mode - A set of verb forms or inflections used to indicate the speaker’s attitude toward the factuality or likelihood of the action or condition expressed.

**Indicative** - The mood of the verb used in ordinary objective statements.
**Imperative** - Something that demands attention or action; an unavoidable obligation or requirement; necessity.

**Subjunctive** - Subjective, doubtful, hypothetical, or grammatically subordinate statements or questions.

**Subjective Mood** - Form of a verb which express the action or state not as a fact, but only as a conception of the mind still contingent and dependent.

**Transitive** - Expressing an action carried from the subject to the object; requiring a direct object to complete meaning.

**Intransitive** - A verb or verb construction that does not require or cannot take a direct object.

**Passive Voice** - Not active, but acted upon; suffering or receiving impressions or influences.

**Past Tense** - Actions or states in the past.

**Present Tense** - Actions or states at the time of speaking.

**Modal Auxiliaries** - Verbs that express the degree of certainty of the action in the sentence, or the attitude or opinion of the writer concerning the action.

**Modal** - Noting or pertaining to mood.

**Auxiliary** - Additional; supplementary; reserve.

**Adverbial** - a word or group of words functioning as an adverb.
Chronology of Eschatology

The Resurrection of Messiah (Firstfruits of the First Resurrection)

Period of Resurrection and the Rapture of Church Saints (Second Order of the First Resurrection)

Resurrection of Old Testament and Tribulation Saints (Third and Fourth Orders of the First Resurrection)

Messiah the King on the Davidic Throne

The Second Resurrection followed by the Second Death

The Eternal Order

Footsteps of the Messiah, pg. 2