

Chapter 1 : calendrierdelascience.com: Old Testament - Calendar: Books

*Women of the Old Testament Calendar [Miriam Therese Winter, Meinrad Craighead] on calendrierdelascience.com *FREE* shipping on qualifying offers. Miriam Therese Winter's insightful text places the lives of twelve women of the Hebrew scriptures within the context of their cultures; Meinrad Craighead's powerful black-and-white images create a visceral connection between viewer and subject.*

To date, her writings have focused especially on the books of Isaiah and Ezekiel. She enjoys bringing biblical scholarship not only to her students, but also to pastors and their congregations. They have a son, Joshua Pfisterer Darr. Publications Books Darr, Katheryn Pfisterer. Leander Keck, General Editor. First Printing, ; Second corrected printing, Westminster John Knox Press. Perspectives on Biblical Women. Books Assisted Anderson, Bernhard W. Understanding The Old Testament. Wrestling with a Tiered Reality. Corrine Patton and Stephen Cooke, eds. Essays in Memory of H. Newsom and Sharon H. A Response to Ellen Francis Davis. Biblical Texts in Literary Focus. Biblical Studies 2 Ezekielian Ideas about the Future. Destruction and Deliverance in Isaiah Houghton Mifflin Company, What Does Eve Do to Help? I served as the principal Old Testament Editor for three general articles and ten commentaries on biblical books. Various air dates during the television season. Various air dates during the television seasons. Faith in Our Times. May 20, and April 13, Theological Perspectives on the Book of Ezekiel Section. Genesis and Its Afterlife. Tearing Down the Faith. A Response to John Miles Foley. Biblical, Rabbinical, and Feminist Perspectives on Hagar. Ezekielian Justifications of God. This lecture also was delivered by invitation at the Victoria House of the Beacon Trust, Willimantic, Connecticut, on September 29,

Chapter 2 : Bible Chronology Timeline - Hebrew Calendar In Old Testament Times

Overview. As you explore with Gladys Hunt the stories of 12 Old Testament women, you will come to understand the far-reaching consequences of your own everyday choices and actions.

All rights reserved Any redistribution or reproduction of part or all of the contents in any form is prohibited other than the following: You may print or download to a local hard disk extracts for your personal use only. You may not distribute or commercially use the content on any other website or other form of electronic retrieval system. If we ask a rabbi the date of Rosh Hashana, he will explain that it is the first of the Jewish month Tishri, but that it falls on different dates in our September or October in successive years, since it comes approximately at the new moon. The reason for this is that the Jews have a lunar calendar, now modified in form but originally reckoned by the moon. In ancient times the appearance of the new crescent after sunset, following several moonless nights, marked the beginning of the first day of each new month. The rabbi may explain further that the New Year season lasts through Yom Kippur the Day of Atonement , on the 10th of the month, the most solemn day of the whole year, when Jews attend special synagogue services. We find the answer to this puzzling situation, and to other problems, by a study of the origin and nature of the Jewish calendar as set forth in the Bible and other ancient records. The early Hebrew calendar as given in the Bible was admirably adapted to the needs of an ancient people who had no clocks, no printed calendars, and, as far as we know, no astronomy. It was based on simple principles—the day beginning with sunset, the week counted by sevens continuously, the month beginning with the crescent moon, the year regulated by the harvest season. Of course such a calendar must be adjusted to keep the year in step with the seasons, but so also must our solar calendar, used in most of the world today. We adjust our solar-calendar year by letting the error run for 4 years, until a whole day is accumulated, which we add as the 29th of February. In the lunar calendar the larger error of 10 or 11 days is allowed to run until a month is accumulated; by adding a 13th month every 2 or 3 years 7 times in 19 years this difference is compensated for. The Israelites did not possess the advanced astronomical knowledge required for the development of the modern solar calendar with its leap-year adjustments, but God instituted at the Exodus a simple yet efficient method of keeping the calendar year from moving permanently out of step with the seasons of the natural year. The Hebrews inherited the elements of the calendar from their Semitic ancestors, who from time immemorial had reckoned their months by the moon. To Abram, presumably, as to his Mesopotamian neighbors in Ur, each new month, and consequently the first day of the month, began with the evening of the visible crescent moon, and his descendants would have no reason to change the practice. Even when they were in Egypt there was no need of their abandoning their evening-to-evening day and their lunar month for the day Egyptian solar calendar, for these bearded Semitic shepherds, who were an abomination to the Egyptians, lived apart in Goshen and followed their own customs. Though they largely disregarded the Sabbath they undoubtedly preserved the knowledge of this weekly holy day and of the lunar month—for even a slave brick maker can count seven days and can keep track of the return of the crescent. But it is quite possible that they became confused as to which new moon was to mark the beginning of the calendar year. If they had retained the method of adding a month periodically, as was done in Mesopotamia by the Babylonians and Assyrians, we have no record of it. Indeed, there is no mention of the practice in the Bible, although it is evident that the Mosaic calendar implies it. Either because they had lost track of the year, or because God wished to cut them off from the heathen worship associated with the Canaanite year that began in the autumn, God definitely pointed out the spring month from which they were to reckon the year. There was no systematic code of calendar rules, but the civil and ceremonial laws given through Moses contain incidental references to the elements of the calendar. The fact that the day ended at sunset is shown in the directions for purification: Obviously then, if the 7th day of a period ends at sunset, then all the days of the period must end at sunset. The Week Marked Off by the Sabbath. It was the only element of the calendar enshrined in the Decalogue, for the Sabbath has a moral aspect that is not connected with mere dates and calendars. It is a sign of allegiance to the Creator, and it was revealed to Israel as part of the moral law, and as a symbol of sanctification Exodus Therefore the week is

independent of all calendars. Its purpose is not to reckon dates. Indeed, it is incommensurate with any calendar month or year. The Month Regulated by the Moon. The month in which the Israelites left Egypt was set as the first of the year. It was the spring month of the opening Palestinian harvest, later called Nisan, as it is known to the present day see Exodus This was evidently a lunar month to which the Hebrews were already accustomed, because nothing is said of instituting a new kind of month. If the change had been from a solar to a lunar type, some sort of instructions as to how to reckon the new month would have been necessary. The first of the month was considered a special day, celebrated by the blowing of trumpets and by extra sacrifices Numbers New moons are frequently mentioned along with Sabbaths and festivals 2 Kings 4: That the month began with the new moon is shown by an incident in the time of David. Obviously, then, the first day of the month, as would be expected in a lunar calendar, was the new moon. Pre-Exilic Names of the Months. There were 12 months 1 Kings 4: These were evidently Canaanite names; Phoenician inscriptions have been found that mention Ethan and Bul. This is not surprising, since the Hebrew and Canaanite languages were closely related. More often the Bible refers to the months by number, previous to the Exile, rather than by name Exodus Length of the Month. In later times the lengths of the months and the intervals between the month years were calculated by astronomical rules and fixed in a systematized calendar. But in the beginning the months must have been determined by the direct observation of the moon. Ordinarily the months would alternate 30 and 29 days, but this was not always true. There are not only minor variations in the motion of the moon that affect the uniformity of the intervals, but also weather conditions that sometimes prevent the visibility of the crescent. We are told in later Jewish writings that it was the custom to look for the moon at the close of the 29th. If it was visible in the evening sky after sunset, the day then beginning was reckoned as the first of the new month; if it was not yet visible, or was obscured by clouds, that day was the 30th. The day following the 30th always began the new month, even if the moon was still obscured by clouds. Thus there could be two or even three day months in succession, although this was not usual. The Moslems of the present day count their months by the observed moon except that they use the Gregorian calendar also in their contacts with the Western world , and thus in isolated districts the lunar date may be one day behind or ahead of the date in a neighboring village. But the Jews, living in a relatively small area, seem to have had a centralized system controlled by the priests at Jerusalem. There are traditional accounts of witnesses reporting the appearance of the crescent, and of fire signals heralding the beginning of the new month from hilltop to hilltop throughout the land, so that all Israel could begin the month together. Such adjustments would not have been made while the beginning of each month still depended on the observation of the crescent. David could have estimated it from the preceding month without being more than one day off, and he may have been speaking on the 30th, which would necessarily be the last day of the month. We have no way of knowing when any system of regular calculation came in, but it was probably a late development. The dates on clay-tablet documents from Babylonia, written many centuries after David, show no fixed sequence of day and day months, and Babylonian computations made in advance for a specific month often left a days uncertainty. The 13th lunar month was always one of the 12 doubled. But 12 lunar months end approximately 11 days earlier than a complete solar year reckoned from the same starting point. Hence it would have become evident very early that in a series of uncorrected lunar years such as the Moslems use to this day , the calendar would move gradually earlier in relation to the seasonal year, at the rate of about 11 days annually. Eventually it would make a complete circuit of the seasons and count an extra year in about 33 solar years, or about 3 years extra in a century. The effect on chronology is obvious. But no known Semitic calendar of ancient times was allowed to run uncorrected. The adjustment was made in Babylonia by the periodic intercalation, or insertion, of an intercalary month every few yearsâ€”that is, by repeating either the 6th or the 12th monthâ€”at first in a rather irregular fashion, later in a year cycle. Such a lunar calendar, of 12 and 13 months, adjusted in this manner to the solar year, is sometimes called a lunisolar year. It varies within a month in relation to exact dates in the solar calendar. That is why Easter, dated originally from the Passover, and still calculated by a lunar-calendar system, wanders over different dates in our calendar, within the range of about a month. Yet the lunisolar calendar, such as that of the Mesopotamians and the Jews, was nearer correct in a long series of years than the Egyptian solar calendar, which was reckoned as days continuously without a leap year. It is true that a

single Egyptian year of days was nearer the true year than a Jewish or Babylonian year of or perhaps days, but the Egyptian calendar never corrected its smaller error, and therefore wandered off a day every 4 years, and accumulated this difference. On the other hand, the lunisolar calendar, with a larger variation each year, periodically corrected itself, so that a given number of Jewish years equaled the number of true solar years in the same period. There could never be an extra Hebrew year in 33 seasonal years, for every Jewish year had a Passover, held in connection with a harvest, and there can be only 33 harvest seasons in 33 years. The Year Regulated by the Festivals. Since God wished to give the Israelites a system of annual festivals to teach religious lessons in connection with seasonal events, He provided for a calendar system that would enable them to know in advance the regular times for these gatherings and to observe these feasts at the proper season. This lunar system, similar to that long used in Mesopotamia, was easy enough to follow by observing the moon. Even the needed periodical correction could be determined in a simple fashion. Upon leaving Egypt, the Israelites had not accumulated a body of astronomical knowledge on which to base a dating system, and God did not give Moses elaborate technical instructions for regulating the calendar. A sheaf of ripe grain was to be offered as first fruits during the Feast of Unleavened Bread Levites Thus the middle of Abib must not be too early for the beginning of barley harvest, the earliest grain that ripened in Palestine. Less specific are the references to the time of the Feast of Ingathering or Tabernacles , in the 7th month as coming at the end of the harvest after the vintage see Exodus But the emphasis is unmistakably placed on the exact timing of the month of Abib in the spring, the month from which all the others are numbered. The Barley Harvest the Key. A hypothetical example will illustrate this. The Israelites crossed the Jordan and observed their first Passover in Canaan in the time of harvest Joshua 4: The next year the feast would have shifted about 11 days earlier in relation to ripening time, and by the third year about 22 days earlier. By the third certainly by the fourth year Abib 16 would have moved out of range of the barley harvest, so that a sheaf of ripe grain could not be offered. Thus in that year the month that would have begun the new year would be a 13th month instead, later called Veadar Heb. Since the name Veadar has been introduced here for the 13th month, the term Nisan may as well be employed hereafter for the first month, as well as the other names that were taken over from the Babylonians after the return from captivity. The Bible more often designates the months by number only, and mentions but four pre-exilic month names. Therefore it is better to avoid burdening the reader with more than one name for a single month, and to employ from here on the better-known names that have been in use in Jewry from the Exile down to the present day. It must be kept in mind, however, that these later names were not actually used in the period covered by this volume. Later Jewish tradition tells us that the priests responsible for the decision examined the crop in the 12th month, and that whenever it appeared that the barley would not be ripe by the 16th of the following month, they announced that the next month would be called Veadar, and that the month after this second Adar would be Nisan, the 1st month. Many authorities hold that throughout the Biblical period the Jewish month was based on direct observation of the moon, and that the insertion of the second Adar was determined by the Judean barley harvest. Others find evidence in the postexilic period for the method of arbitrary calculation, such as a regular scheme of day and day months, and the year cycle. Whenever computation was introduced it was probably checked and regulated by observation for a long time afterward. Thus the years instituted at the Exodus began with Abib, or Nisan, which was evidently to be kept in step with the barley harvest by the insertion of a 13th month every two or three years.

Chapter 3 : Daily Bible Study - Prophetess

The Hebrew Calendar in Old Testament Times I. Origin of the Hebrew Calendar. Those who have Jewish neighbors know that they celebrate their New Year's Day, which they call Rosh Hashana, in the autumn.

If faith is so vital, then we need to understand the meaning of faith. In the 11th chapter of Hebrews, we have the greatest description of faith to be found anywhere. Then we have a long list of men and women of Faith all through the Old Testament period. Time will not permit us to examine the entire chapter so we shall focus on verses The Amplified Bible puts Hebrews Though we cannot see God, we believe that He is and that He rewards those who diligently seek Him. Some people believe that the world just happened, that what we see now merely evolved over eons of time. By faith we believe God created the heavens and the earth. Our faith in God leads us to believe Genesis 1: The Bible is a book of faith. Faith is absolutely essential to the Christian life. We enter into that life by faith. Moreover, we continue in that life by faith. There is no way we can be pleasing to God apart from faith. In the first seven verses of chapter 11, we find examples of faith in believers who lived before the flood. In righteous Abel, we see faith worshipping God This is a reference to the story of Cain and Able in the forth chapter of Genesis. Both brothers sought to worship God by giving a sacrifice. It was by faith as opposed to mere ritual. God gave Cain the opportunity to remedy the situation and offer a sacrifice in faith. Yet in a fit of jealous rage Cain murdered his brother. He committed the first murder in history. In fact, no one has been dead longer than Abel for he was the first to die. Yet his faith still speaks today.. By faith he offered acceptable worship to the eternal God. It is only by faith that we can enter into the worship of god. In Enoch, we see faith walking with God It seems that he began his walk following the birth of his son Methuselah. He continued in that walk for the rest of his life until God took him on to heaven.

"Preaching the Women of the Old Testament" opens the stories of women in the Hebrew Scriptures. Japinga reflects with fresh, current ideas about the women and the stories that surround them. She challenges the preacher to expand into many of the lesser-known stories.

Westminster John Knox, pages Reviewed by Deborah McKinley I am always pleased to read feminist leaning works by college professors, knowing their teaching is influencing women and men. Japinga reflects with fresh, current ideas about the women and the stories that surround them. She challenges the preacher to expand into many of the lesser-known stories. I commend it to the preacher looking for some fresh ideas and stimulating thoughts on the biblical text. The boys had plenty of variety in the characters they chose. The girls focused on Eve and Mary. This book sets out to help right that wrong. Japinga encourages openness in the reader and preacher by laying out her own biases carefully and openly. She points out that biblical characters are rarely entirely good or entirely sinful and that examples of sin and grace, strength and courage abound in these stories, sometimes in surprising places. She suggests important questions to ask of the texts before exploring them: How is God being gracious? How is God bringing about shalom? How does God redeem human brokenness? Such questions help us consider how these texts are important for living faithfully today. Japinga chooses 40 stories of women in the Old Testament as potential preaching texts. Some are very familiar. Others are more foreign. She arranges the stories in order of when they appear in the Bible, starting with Eve and ending with Gomer. Each chapter begins with where the story is found in the biblical narrative – often with more than one citation and whether and when that story is found in the Revised Common Lectionary. She retells the story and relates some commentary and history of how some have reflected on the story in the past. She points out deficiencies and strengths in those interpretations and offers contemporary thoughts and feminist perspectives. Each chapter includes several possible preaching themes. Some of these resonated deeply with me while others seemed to stretch the biblical text a bit too far, using the text more as a springboard for a particular contemporary topic. The footnotes of each story are important and contain valuable commentary and referencing. The appendix includes ideas for 21 different sermon series – a valuable tool for the preacher. It not only helps bring the stories of biblical women to the forefront, it also provides insightful commentary and perspective, which is valuable for the preacher.

Chapter 5 : Faith Is Sermon by Frank Lay, Hebrews - calendrierdelascience.com

The women of the Old Testament are bold, determined, sagacious, courageous, and as lively as any about whom one might wish to read. Some of the most memorable events in the Old Testament involve the intervention of these heroic women, whose deeds radically alter the course of events.

Sure, I could name some for you: Even further, do I know enough about any one of them to say insightful things? I am not really sure when my fascination with women and society began, but I do remember writing a paper freshman year of college on Eve in Paradise Lost. I am, admittedly, more familiar with the women in the New Testament and the mothers of the Church since. The only way I know how to do this justice is by starting with a catalogue of women in the Old Testament and then highlight a few that strike my fancy. I catalogue these names with the hope that if you see an unfamiliar name or one that sparks a faint recognition, you can go look up her story for yourself. And she can turn the head any way she wants. I can relate to a woman who speaks her mind, questions authority, and, sometimes, struggles with gossip. As for Sarah, a widow seven times over, Sarah prayed for death, feeling hopeless because she was alone and also accused of killing her previous husbands. When her last husband passed away, she wondered if she was not worthy for them or they were unworthy of her. Her prayers were answered; God did not give her the death she requested, but the hope for life that she needed: God sent Raphael to deliver the message she and Tobias should marry. Acting on faith, they married and prayed together before consummating their marriage to grow old together and find mercy, hoping Tobias would survive the wedding night. Despite feeling hopeless and seeking death, Sarah was given life and hope from the Lord as an answer to her despair. Marriage unites two imperfect people in a divine sacrament of grace, giving birth to a new family. But God teaches us by example that Sarah and Tobias had to trust the Lord first. Known as the mother of the Maccabees, she witnessed seven of her sons die in one day punished for their refusal to eat pork. Coincidentally, this reading was the First Reading at Mass a few Sundays ago. How timely this story is with news headlines debating the freedom to actually practice our religion. All of these women breadwinners, whores, slaves, widows, heroes, leaders, mothers, sisters, wives, daughters, mothers-in-law, caregivers, hostesses, mentally or physically ill, political leaders, warriors, judges, and more were sinners, like us. Knowing them intimately, God loved them and they possessed inherent human dignity. All were women chosen to be included most by name in the inspired Word of God. Some of these women were virtuous. And I see part of myself in every one of them. A desire for the good, giving in to the bad, and a struggle to be holy. The way I see it, the women of the Old Testament are not unlike the women of the Church today. Running the gamut of shapes, sizes, and beliefs, these women searched for love, acceptance, and knowledge. They took care of those in their midst. They were tempted by worldly goods, at-times superficial beauty, lust, the easy road, and short-term happiness. But these women, like us, had a platform, a sphere of influence, and agency to affect those around them. She received her M. Her writing interests include international development, U.

Chapter 6 : Old Testament - Wikipedia

These twelve lessons on important women in the Old Testament are part of LifeGuide, a popular line of Bible study guides which provide solid biblical content and raise thought-provoking issues in an easy-to-lead format.

Development of the Hebrew Bible canon , Development of the Old Testament canon , Septuagint , and Books of the Latin Vulgate The interrelationship between various significant ancient manuscripts of the Old Testament, according to the Encyclopaedia Biblica Some manuscripts are identified by their siglum. LXX here denotes the original Septuagint. The process by which scriptures became canons and Bibles was a long one, and its complexities account for the many different Old Testaments which exist today. Lim, a professor of Hebrew Bible and Second Temple Judaism at the University of Edinburgh , identifies the Old Testament as "a collection of authoritative texts of apparently divine origin that went through a human process of writing and editing. By about the 5th century BC Jews saw the five books of the Torah the Old Testament Pentateuch as having authoritative status; by the 2nd century BC the Prophets had a similar status, although without quite the same level of respect as the Torah; beyond that, the Jewish scriptures were fluid, with different groups seeing authority in different books. Septuagint and Masoretic Text Hebrew texts commenced to be translated into Greek in Alexandria in about and continued until about BC. The Septuagint was originally used by Hellenized Jews whose knowledge of Greek was better than Hebrew. But the texts came to be used predominantly by gentile converts to Christianity and by the early Church as its scripture, Greek being the lingua franca of the early Church. The three most acclaimed early interpreters were Aquila of Sinope , Symmachus the Ebionite , and Theodotion ; in his Hexapla , Origen placed his edition of the Hebrew text beside its transcription in Greek letters and four parallel translations: The so-called "fifth" and "sixth editions" were two other Greek translations supposedly miraculously discovered by students outside the towns of Jericho and Nicopolis: Athanasius [21] recorded Alexandrian scribes around preparing Bibles for Constans. Little else is known, though there is plenty of speculation. For example, it is speculated that this may have provided motivation for canon lists, and that Codex Vaticanus and Codex Sinaiticus are examples of these Bibles. Deuterocanonical books and Vulgate In Western Christianity or Christianity in the Western half of the Roman Empire , Latin had displaced Greek as the common language of the early Christians, and in AD Pope Damasus I commissioned Jerome , the leading scholar of the day, to produce an updated Latin bible to replace the Vetus Latina , which was a Latin translation of the Septuagint. At much the same time as the Septuagint was being produced, translations were being made into Aramaic, the language of Jews living in Palestine and the Near East and likely the language of Jesus: Christian views on the Old Covenant Christianity is based on the belief that the historical Jesus is also the Christ , as in the Confession of Peter. This belief is in turn based on Jewish understandings of the meaning of the Hebrew term messiah , which, like the Greek "Christ", means "anointed". In the Hebrew Scriptures it describes a king anointed with oil on his accession to the throne: By the time of Jesus, some Jews expected that a flesh and blood descendant of David the " Son of David " would come to establish a real Jewish kingdom in Jerusalem, instead of the Roman province. None predicted a Messiah who suffers and dies for the sins of all the people.

Chapter 7 : Plans - She Reads Truth : She Reads Truth

The English word prophetess is used to translate the Hebrew word of the Old Testament (pronounced) neb-ee-yah which means an inspired woman, and the Greek word of the New Testament (pronounced) prof-ay-tis which also means an inspired woman (inspired being an abbreviation of in-spirit-ed).

But you should not do this when talking to Jewish people about Jesus. The New Testament is not acknowledged or recognized as authoritative in their life today. So the Gospel is best presented from the Old Testament. Listed below is a chain of Old Testament passages, which, when linked together, help to clearly present the Gospel. You may wish to write these down in your Bible. Write the first verse in this Bible chain in the front of your Bible. When you have turned to the first verse, write down the second Bible verse at the bottom of that page. When you turn to the second Bible reference, write the third Biblical reference at the bottom of that page, etc. Your Bible will contain intact an entire chain of thought, without needing to memorize all the verses. This can be applied not only to Jewish evangelism or witnessing, but to any spiritual principle or theme found throughout the Scriptures. There are other parallel verses beyond the ones I list here, and you may wish to add to these. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear. That is how our sinful nature infects our lives. We may strive to do good, but it is impossible for us, and we fall short of doing it. His standard is perfection – measured against his revealed Law. We might try to live without sinning, but of course we find that no one is capable of living up to that standard. We all fall short. Our sins cause us to be separated from God, so that He hides His face from us and does not hear. Man and his Creator are separated when we sin Isaiah But there is a much greater consequence. The word of the LORD came to me: For every living soul belongs to me, the father as well as the son – both alike belong to me. The soul who sins is the one who will die. In this verse, the Lord announces, through the prophet Ezekiel, that each individual will be held accountable for his own sin. All souls belong to God – the soul of the father as well as the soul of the son. And each individual is held accountable: The Scriptures talk about two different kinds of death: Physical death, cessation of life as we know it, where the spirit or soul is separated from the body, and Spiritual death, or, eternal separation from God. The Lord is speaking about both physical and spiritual death as a consequence of sin. Physical death is the result of the separation of mankind and God through sin. That separation is not healed at death. That separation is only healed through redemption in Messiah. Even though physical death is everywhere around us, many Jewish people do not consider life after this life such an important issue. But, the Word of God is sharper than any two-edged sword, and can speak to those who doubt the truthfulness of Scripture and the afterlife. Conservative and Orthodox Judaism do speak of life after this life, but Rabbis have disagreements as to whether there is a degree of punishment – short-term, long-term or eternal – for those who have committed sins against God. The Scriptures testify that there is life after this life. Some find eternal life with God, while others experience suffering, shame and eternal contempt. Ask this question of your unsaved friend: Where is the dividing line? So we must seek to offset our evil by doing good. That may be a traditional thought, but it is not Biblical. Lauderdale a number of years ago. One of the Christians present had invited her unsaved Orthodox Jewish friend to come and listen to the discussion. When I indicated to the class that the verse implies that our sins are like filthy rags she came up to me afterwards and proceeded to bore in on my comments. She then told me she was going to speak with her son who was a rabbi in Israel. I told her that would be a good idea and I took her phone number. Two weeks later I called and asked what her son the rabbi said. She told me that he confirmed what I had said and that the Scriptures clearly indicate our good deeds are like filthy rags. That brought her to a point of a dramatic shift in her world view. She had lived many years thinking that her place in eternity was secured through her deeds, but discovered that it is not. In fact, nothing we do of ourselves will avail anything for our relationship with God. But our Lord does not leave us in a condition of hopelessness, condemned to eternal separation from Himself. From the beginning, the Lord desired a close personal relationship with His creation. In His covenant with Moses and the rest of the Hebrew people, He established a means of restoring the severed relationship because of sin. That means was a

sacrificial system in which atonement, or covering, could be made for the sins of the people. Rather than review this entire chapter, I urge you to personally outline that chapter, so that, in a few minutes, you can present its basic principles. The High Priest is permitted, once a year, to enter into the Holy of Holies, and to sprinkle blood of a sacrificed animal upon the mercy seat. He does it twice, once for himself and once for the people of Israel. The picture here demonstrates substitutionary atonement. God sees the blood of the sacrificed animal, atonement is effected, and a relationship with Him is restored. Verse 11 tells us that without the shedding of blood, there can be no forgiveness of sin. As I see it, the central problem to traditional Judaism as it is practiced today is this: The Temple of Jerusalem was destroyed in the year 70 of this era. Since the destruction of the Temple in Israel and its altar inside, there have been no animal sacrifices, no shedding of blood and no Yom Kippur sacrifices. So, in light of what the Scriptures command, no atonement can be made. Yet, Yom Kippur remains central during the High Holy Days as a time of prayer, giving to charity and repentance. But these three were never sufficient to fulfill the Biblical injunction to shed blood for the forgiveness of sin. A key question you might ask your Jewish friend: Here the Lord announces the new covenant He is going to make between the house of Israel and Judah and Himself. Sinai, which was written upon tablets of stone. How would this New Covenant come about? As I have read, I have asked them where they feel that portion of Scripture comes from. These words speak very clearly to the life, death and rejection of Messiah who would make final atonement for our sins once and for all. Now, the question of the hour is: Excerpted from *Beginning from Jerusalem* by Steve Cohen.

Chapter 8 : The Gospel in the Old Testament

Old Testament Calendar of Worship Included (Numbers): Morning and evening sacrifices every day Extra sacrifices on every Sabbath, Shabbat, (Friday evening to Saturday evening), plus.

Chapter 9 : Women in the Old Testament - Irene Nowell - Google Books

The women in the Old Testament, too long invisible, have rich stories that are vital to the on-going revelation of God's relationship with a covenant people. Women in the Old Testament introduces readers to some biblical women.