

CHRISTIAN JEWISH STUDIES



**A practical, experiential journey
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so that you too can minister to

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“Go ye into all the world, and preach the gospel to every creature!” (Mark 16.15)

CHRISTIAN JEWISH STUDIES

INTRODUCTION TO AN EXCITING

BIBLICAL PROGRAM

We are glad to announce our Christian Jewish Studies, a field that will cover a vast array of interrelated subjects.

As many believers are aware, the New Testament is rooted in Judaism, but, at the time of the birth of Jesus (Yeshua) the very important Babylonian Talmud

was still in the offing although Judaic traditions were strongly in place – the foundation of the very important Babylonian Talmud. Understanding then the so-called New Testament “Apostolic Tradition”, of which Jesus Christ is the chief cornerstone according to Paul (Shaul) of Tarsus, would then rather entail a Pharisaic/Sadducean tradition. The former to a large extent steeped in an oral tradition, whereas the latter revolved around the Torah and Torah interpretations brought by “rabbi's”, i.e. the revered teachers of the Law (Torah). However, this Jewish priestly (ecclesiastical) title does not go back to ancient Israel but it rather belongs to the so-called “Common Era” and seemingly pertaining to the post-70 era and when the Temple was destroyed by the Romans (70 CE or in Christian terminology A.D.), yet not implying with such statement that it is of Christian origin.¹

¹ Meaning that we have no clear evidence of the existence of a Jewish rabbinate per se in the Old Testament. Also consult in this regard Prof. Azzan Yadin's Online Courses, Introduction to Rabbinic Literature, an academic course that is highly recommended for those who are desirous to become

It seems that it is a product of the turbulent, restless intertestamental era and when Greek influence, impacting heavily upon the Levant and especially Palestine, became a great threat to faithful Jews and especially to Jewish worship.

There is evidence that a much stronger Jewish educationist spirit had gained momentum since the days of Ezra and when the Levitical leadership was

motivated anew to return the people's hearts back to God. After the Babylonian captivity had drawn to a close, it would naturally then have been the intention of the zealous (the priesthood) to stem the tide of foreign influence, something that must indeed have left its impact on receptive minds and especially after decades of foreign control and continuous exposure to heathen customs and practices. It is said that “thousands of Nazirites”² also returned to their land, resettling mainly in Judea but seemingly some of them also in Samaria. However, those pious ones were not merely bent on re-establishing former traditions in their regained land, but they were also ready to add a subtle flavour of apostasy to Jewish worship. And such deposit of spiritual contamination must then have had a profound bearing on Jewish thought and practice, traces of which can indeed be detected in especially the Kabbalah tradition, generally accepted as a product of the Babylonian Captivity³.

Since the captivity, yet not solely restricted to 586 B.C. up until the return of the exiles and the period covering the rebuilding of the Temple (Ezra) and the restoration of the city's surrounding wall (Nehemia),

a reorientation with regard to the main Mosaic priestly duties, namely to fiercely guard the spiritual training of the people (Num. 16.9), then seems to have fallen in place - driven by a deep spiritual fervour and culminating in two mainline sectarian (pre-Christian) Pharisaic/Sadducean *traditions*, however, an additional Jewish-pagan tradition did not lag far behind⁴. This phenomenon seems to have manifested during the Maccabean (Hasmonean) era. It further seems that similarities between Essenism

acquainted with at least an overview of Rabbinic Literature. It is free-of-charge and a real treasure for those wanting to pursue this field of study. Be prepared to register for the course. Go to <https://sakai.rutgers.edu/portal/site/8be88318-c38a-4ea1-aebe-83a479bfe795/page/391cf74c-dc9e-4908-8018-b516314001d7>. What an excellent mentor!

2 Ginsburg, Christian D, *The Essenes, Their History and Doctrines*, first published in 1864, An Essay by Longmans, Green & Co. Ltd. See also Ester Blomerus, Books 8, *Kruispaaie*, and 9, *Addisionele Info* for comments, also 2 Maccabees .2.49

3 Ginsburg, Christian D, *The Kabbalah, Its Doctrines, Development and Literature*, An Essay, first published in 1863 by Longmans, Green & Co. Ltd.

4 Josephus' Essenes whose origin in ancient Palestine on the whole are restricted to the second to first centuries B.C.E. yet who could perhaps be ascribed an earlier date. Also see Ginsburg's “Baithusians” and Ester Blomerus', *Die Paganisme Maak Sy Impak op die Christelike belydenisse* (Book 6).

and Pharisaism can be traced back to ancient Israel, and then of course to one common source⁵

The Pharisees were seemingly instrumental to establishing the distinctive clerical form of address (“Rabbi”), applicable to a rabbinical Jewish scholar and who would then not have been a mere follower in the Mosaic tradition – the proverbial “Hebrew” and “son of Abraham” connection - but such a Temple bound “Master” of the Bible (Old Testament) was naturally held in awe by especially the Judean community for this is where the learned “pillars” of the Temple would have excelled, not only then displaying their ritualistic apparel wherever they went, but especially instilling awe into the minds of ordinary folks. They clearly took great pride in public recognition, namely as “true spirituals” and their impressive sectarian membership naturally would have raised them to such desired social status – Pharisaism functioned on an eight level hierarchical structure⁶. Their status then segregated them spiritually, even socially, from the bulk of the ordinary folks (the plebs) yet not merely because of their acquired knowledge but also their long-standing tradition and bond with the Temple. And such spiritual pride was of course something that was predominant among the Jewish upper-class, (the Judean nobility) in the days of Jesus and His apostles.⁷

Of all the chosen twelve apostles of Jesus (Yeshua), one, namely Judas Iscariot, fell away, having willingly subjected himself to iniquity, i.e. according to the Scriptures, also because Judas' replacement was clearly not the ultimate will of Jesus as Paul (Shaul) was already, in God's perfect timing and foreknowledge, earmarked as “late-born” apostle of Jesus, and which divine choice then clearly had a bearing on God's completion of the necessary twelve pillars of the new Christian faith (the New Testament faith based on the new and better sacrifice, namely that of the Son of God).

A New Covenant then indeed had fallen in place, the so-called “Covenant of

5 Book 8 Note 15, Ester Blomerus, Kruispaaie; also <http://mb-soft.com/believe/txo/pharise2.htm> (2005/09/18).

6 Alfred Edersheim, The Life and Times of Jesus the Messiah. See also <http://mb-soft.com/believe/txo/pharise2.htm> (2005/09/18), p1-32. Also The Pharisees, Saducees, and Essenes.

7 The Pharisees maintained the traditional oral tradition, whereas the Sadducees were the guardians of the Torah and its interpretations. Note that the written text could never be tampered with, but reinterpretation of the Law was tolerated. Such open approach to the interpretation of the Law was then the reason for Sadducean and Pharisaic sectarian clashes on e.g. the resurrection. Jesus was on the whole criticized by the Pharisees.

Peace” (Ezek. 34.25; Jer. 31.31). And this New Covenant was then absolutely necessary and for this very purpose the Son of God was made flesh (1 John 4), for Israel had umpteenth times broken God's spiritual covenant with them, i.e. the one He had entered into with Abraham and his posterity and which was established by the institution of the circumcision, based on the animal sacrifice. There is therefore ample evidence in the Scriptures – and especially pertaining to the prophetic word - of how God had reprimanded His own People time and time again (that ancient time-period generally referred to as the “Law and the Prophets”) for obstinately and incessantly breaking the law and therefore also the Covenant.

Let me briefly share something with you. I was one Friday evening attending a synagogue service when a prominent Jewish scholar was bringing the message. He quickly made the theme of his message and strong viewpoint clear, namely that there was but one Covenant instituted by God, rejecting of course the New Testament and Jesus' sacrificial death on the Cross. This type of explication of the Old Testament Scriptures is then solely a Jewish stance and clearly sharply in contrast with the apostle Paul's message propagated by himself after his conversion on Damascus Road.

The “New” and “Better” Covenant – so vividly portrayed for us by the apostle Paul, at the time the converted Jew (Acts 9) – is then something we must also address in all its intricate, dynamic detail, for many cannot understand that the dispensation Jesus had introduced with His shed blood, indeed had led us away from the so-called “dead works of the law” (Paul), i.e. into a new kind of spiritual freedom, yet also based on the principles of the former Mosaic ordinances, commands and statutes, only now as God had indeed prophesied by the mouth of the prophet Isaiah and leading believers in Yeshua HaMashiach into a complete spiritual rest and freedom (Isa. 55.3; Heb. 4)!

The same aforementioned prophet portrays the Messiah as having been given to us for a covenant of the people (Isa. 49.8). A new B'rit (agreement/contract between God and man) was then a sure prophetic word that was due for fulfilment in God's appointed time - and which divine revelation was supposed to be passed on from generation to generation. The essence of the promise was then that God would send His Son into the world to act as Redeemer of Israel⁸ first and foremost (Isa. 9.5; Jer. 31.31; John 1).

And for this very reason the apostle Paul deemed it necessary to proclaim that

8 All Israel, i.e. Jews from all backgrounds and levels of society and then not only so-called Judeans.

the prophetic fullness of times had indeed in his day and age arrived, namely when God's Son, born of a woman and born under the Jewish Law, was indeed sent into the world to announce the era of total spiritual renewal (Gal. 4.4; Isa. 42.9 & 10; Isa. 43.19; Isa. 48.6; Isa. 62.2; Isa. 65.8). The prophet Ezekiel also extols new happenings whilst the prophet Joel again rejoices in the significance of the descent of God's Holy Spirit Power upon the faithful and which event/prophetic fulfilment was going to take place in God's appointed time (Acts 2; Acts 1.8).

The old Southern Kingdom, i.e. revolving around the Jewish theocratic society, had then passed away,⁹ i.e. when Jerusalem was invaded by the Romans in 70 A.D., and who then also destroyed the illustrious Temple of Herod, yet what had remained for the Jewish global community after this tragic, crucial day in Jewish history, was still the strong prevailing force of Torah, and it was still a Torah based on expressed divine prescriptions, also still reminding the faithful Jews of their one and only God's ordinances, statutes and commandments, yet, after this radical turning-point in Jewish history, mainly then restricted to so-called Jewish religious customs and moral-ethical laws.¹⁰ Also on a much larger scale, i.e. after 70 A.D., uprooted and dispersed among the goyim (the nations) the (Jewish) Levitical spiritual leadership would naturally have directed their teachings at a disowned global Jewish community, as they were no longer tightly knit together in and around the Temple worship and its very important (lasting) animal sacrifices (Deut 18). The core of Jewish worship, their pride and binding factor, the Temple along with all its intricate Torah-based explications of the Law, the Prophets and the Scriptures, then called for a solid written (rabbinical) Talmudic tradition. But who were those Jewish stalwarts who were bold enough to lead the Jewish flock of God on their spiritual path after 70 A.D.? Will we be able to ever know at least their (exact) past connections - in other word, were they Sadducean, Pharisees, even Essenes? What can for instance be gathered from the Babylonian Talmud and so that we would be able to compare a strictly Jewish approach to Scripture, with what is written in the Bible (Old Testament)?

There then remains, and clearly since 70 A.D., a Jewish global society to this day and who is, and again so neatly stated in prophecy by Paul, still God's very own People (Rom. 11). And at this point in time, again so profoundly linking God's People to His everlasting promises, we know that they, regardless of all

9 That is not now differentiating between the various historical (geographic) changes that had set in since especially the Maccabean era.

10 And this could perhaps be the reason for post-70 A.D. rabbinical re-interpretation of e.g. at least some of the festivals, e.g. Pentecost as the agricultural laws, revolving around the Old Testament theocratic system, had then called for a new (diaspora) perspective (See footnote 1).

Christendom's sentiments and our love for the Jewish people, also often times pertaining to our own particular so-called "Jewish roots", are still in the eyes of the bulk of Christendom regarded as spiritually blind because of their rejection of Jesus. A good proportion of the "Jews" – applied here in generic form - is still faithfully bound to their age-old traditions and this approach will then indeed remain unchanged up until the return of their long awaited Messiah *in their midst!* (ref. Rom. 11; Zech. 13.6).

There is currently a very strong inclination to bridge, even phase out, the religious differences between Jews and Christians and what can indeed currently be detected is often reinterpretation of the Scriptures with a view to soften or rather blend pertinent religious differences.

Now, what does come into play with such approach is not so much the definite fulfilment of the Scriptures, i.e. concerning salient issues and especially pertaining to the Jewish nation per se, but it is just as though the essence of the Christian message then has to be adapted, namely redemption and spiritual freedom wrought through the Cross. Therefore also with the Jewish nation in mind and who then indeed had received the message from the Apostles of Jesus just as the goyim also did, namely based on the sacrificial blood of Jesus. And it is here where we must know that, regardless of our desire to align ourselves faithfully with Judaism and its rabbinical traditions – the essence of Jewish teachings - we must never forget that Jesus came into the world to establish a real change of heart and mind. The salient message of the Apostles undoubtedly portrays an ekklesia (assembly) of faithful believers motivated by the purpose of the Cross, making Jew and Gentile one Body in Christ! (Rom. 12.5)!

Although the traditional Jews will then adhere to their Covenant, we believers in Yeshua HaMashiach must never sacrifice the essence of our faith, namely that God Almighty sent one Saviour into the world to unite both Jew and Gentile! We will of course also discuss in time to come, the radical, redemptive power in the blood of Jesus in relation to all mankind, something that brings us of course to the New Covenant, yet based on the Old Testament Scriptures, however, clearly calling for a new approach to the interpretation of the Bible.

There are umpteenth promises, in fact almost the sum total of the Old Testament prophecies, revolving around Israel and her destiny – with of course once again keeping the full spectrum of Jewry in all its diversity and complex composition in mind – and these promises must of necessity be placed within context

or we may bend Scripture to suit our own liking! And this will be nothing but misleading those who are so eagerly trying to gain true knowledge and understanding of God's interaction with man. We will therefore realize that studying the Old Testament as well as the New Testament is of the utmost importance for our own spiritual welfare. And for this reason we have decided to begin these Christian Jewish Studies project instilling faith in the hearts of those who still want to lend an ear to Scriptural truth. New material will be added as we make progress and I am sure new knowledge will also be gained in the process.

It is good to know, at this point in time, that although the apostles of Jesus were also Jews who interpreted the “Scriptures” with a Jewish heart and understanding, they were fully into the New Covenant, the Covenant which is undoubtedly called by Paul, that apostle who was specially hauled in by Jesus to keep Christendom on track, the “Better Covenant” (Heb. 7.22; Heb. 8.6) also entailing the so much better sacrifice, i.e. than the Old Testament animal sacrifices which were indeed partial and therefore pointing already in Moses' day and age to a new era we know was destined to dawn at the advent of Christianity (Heb. 9.23; Isa. 9.5; Deut. 18.15+). Everything then again revolving around one Redeemer, in fact one Mediator between God and man, for between both the Old and the New Testaments (Covenants), remains one everlasting Mediator appointed by God Most High as the New Covenant Maker (Heb. 10.16). He was that One who appeared above the Mercy Seat once a year on Yom Kippur (Lev. 16.2; Ex. 23.20+). And this one and only Redeemer who was wedged in timely, i.e. between God and mankind to work salvation for those who believe, can just never be replaced for He was the only one who could satisfy the written Law fully and completely! (1 Tim. 2.5; 1 Tim. 3.16; John 1; Math. 5.7)

And this is the reason why God, who cut the first Covenant with His People via Abraham, this way training His people through Torah and the Prophets to remember His Law, also to adhere to all its prescriptions, had decided when the first sacrifices proved not to be able to save, to bring about rebirth through the shed blood of one perfect sacrifice, namely in and through the body of the Son of God on Calvary - helping man to believe through the help of the Spirit of God that was sent after Jesus' resurrection for this very purpose, namely to make man not just a mere vain talker, a rehearser of the Law and all its challenging prescriptions (commandments), but to equip man spiritually so that the laws of God could be written on the hearts of those who desire to please God! (Heb. 4; Heb. 7.25).

This “better” age that had dawned with the birth of Jesus, and the advent of

Christianity, then clearly pertains also to the Pauline so-called “better promises” (Heb. 8.6), also “a better country” (Heb. 11.16) and just to add a special edge to this divine scenario, “a better hope” (Heb. 7.19) - the Old Testament consisting of (1) Torah, the (2) Nevii, and the (3) Ketuvim, i.e. (1) the first five books of Moses or the Pentateuch (2) the Prophets and (3) the Writings, the latter applying to the rest of the Hebrew Bible (=without the Prophetic books, i.e. the Nevii also Torah (The “Scriptures” entail the full Old Testament – the Hebrew Bible).

IN SUMMARY:

After thoughtfully having read this introductory Christian Jewish Studies article, those interested will be -

- (1) Inspired to get to know the difference between the Old and the New Covenants.
- (2) Knowing that the Old Covenant culminated into the (Pauline) New and Better Covenant.
- (1) Realizing that studying the Scriptures need an understanding of the Jewish as well as the Christian traditions. Also an objective approach to Yeshua's (Jesus') birth and mission.
- (2) Understanding that these Christian Jewish Studies are necessary for spiritual growth as our destiny in Jesus revolves around knowledge of the Word of God - lack thereof causes our own spiritual destruction (Hos. 4.6).
- (3) Knowing that studying the Scriptures means to let go of our spiritual lethargy. Let us therefore always be willing to work like a slave so that we can please our Master (Yeshua) who will reward us at His return.
- (4) Knowing that equipping ourselves with Biblical Truth is necessary if we want to win souls for the Kingdom of Jesus, and if we want to help our fellows to remain standing in Jesus Christ, our precious Lord and Saviour.
- (5) Gaining knowledge of the Scriptures will therefore give us confidence and it will also help us to accept the challenge of acquiring a teachable spirit, full knowing that those who teach work hard to help us gain an understanding of what is sometimes difficult for us to grasp.
- (6) Realizing that there is no short cut to acquiring knowledge of the Scriptures. We must ready ourselves to work diligently so that we can reach our goals and therefore setting time aside to grow in knowledge and understanding.
- (7) Realizing that only through studying the Scriptures, and opening ourselves up to gaining knowledge, will we be able to discern between right and wrong, between Truth and Error.

- (1) Asking yourself at this point in time, for example, if Paul was indeed addressed by his fellow Christians as “Rabbi”. Also, what religious-societal customs were in sway by the time Yeshua (Jesus) arrived on the scene? What role did the Pharisees play in relation to the Temple, also the Sadducees. Would you like to know more about the Essenes at the time of Jesus?
- (2) Where and how did the rabbinical tradition fell in place? And while you are thinking about this question, make a point of consulting footnote 1, page 2 of this Introduction to Christian Jewish Studies. Acquainting yourself with the recommended website is of the utmost importance for those who want to probe this question objectively. This specific issue will be addressed further when the post 70 A.D. (C.E) Temple era, along with the post-apostolic era, will be dealt with. This is but an example of what is envisaged with our Christian Jewish Studies. We want to inspire Christian believers to shake off a superficial approach to Biblical studies, rather putting some serious effort into their studies for such diligent approach will help us understand not only the Christian message but also the Old Testament which is of such great importance to us (2 Cor. 8.22). God wants us to be diligent!
- (8) And last but not least, tracing the footprints of Israel's Ancient Warrior in the pages of the precious Old Testament, namely the Malach or Messenger of God (=Angel of the Lord) and who, in the New Testament era, came nigh unto us!

And this type of approach is exactly what we have in mind, i.e. with reference to supplying links to recommended websites and study material. It is wholesome and necessary then not to restrict ourselves to a superficial approach to Scripture. Be therefore prepared to adopt the attitude of a scholar, i.e. to dig just a little deeper as there is indeed more to probing the Scriptures than meets the eye!

The above is but a smattering of what our courses will entail and what will be addressed in our Christian Jewish Studies. As we go along, we will dig deeper, doing all in our power to get behind Apostolic (New Testament) Truth.

We will therefore, as we publish new material, place at our students' disposal a vast volume of precious knowledge gained through hard work and research. However, we will also be open to equip ourselves more and more, as the Word of God is indeed rich and deep and it will therefore always be dynamic. We will also, whilst placing our material at your disposal, refer to outsiders' websites and contributions if such material will give us a clear Biblical understanding. Fact is, the Christian message,

deeply enmeshed with the Old Testament (the Hebrew Bible), is dynamic and there is therefore not one person on earth who can claim to know everything. Knowing the Bible calls for patience and a willing heart to keep growing.

I trust that this envisaged CHRISTIAN JEWISH STUDIES project, brought to those who believe that God is a God who remains faithful to His Word, will be thoroughly enjoyed!

Our study material will be made available online, via PDF articles and books. Most of our course material will be free-of-charge – only text books and special projects either prescribed or recommended, will have to be purchased. Besides, much goes into compiling educational material and we too must be prepared to help those who toil for the Lord this way. Jesus said that we have received freely and therefore we must give freely in return, that is of our own time and energy and we therefore are prepared to place the bulk of our material freely at the disposal of those interested. Material that has to be purchased will be properly marked. However, what does not carry a price tag, can be downloaded free-of-charge.

But do enjoy participating: A tree planted with a view to enjoying its fruit year in and year out, can only survive if it is properly kept and nourished!

We intend to, from time to time, and as the Lord provides and directs us, appoint more Biblical mentors and who will then constructively help to expand our Christian Jewish Studies .

Please note again that our Online Christian Jewish Studies project is meant to equip those believers who are desirous to learn more about the Word of God and especially what it entails. Studies will be structured, yet at this initial stage, presented as informal. It will indeed serve to enhance student's personal walk with God. Nothing we learn is ever wasted and I can assure you that this program will benefit many in umpteenth ways. Many do not want to write exams as they want to focus on getting things done on ground level. Christendom has throughout the ages past rendered precious stalwarts in Christ who were self-educated men and women and whose reward is recorded in heaven. But self-education also calls for a willingness to work hard to get to know the Word of God in-depth.

(Introductory Article written and compiled by Ester Blomerus)

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Kindly note that our Online Christian Jewish Studies material may only be used for study purposes and as outlined in this Introduction. It may therefore not be published or applied in whichever way in whole or in part on any network or website without the written permission of the presenters of our Christian Jewish Studies - except in reference only and then in recognition to the compilers thereof. It may further not be copied and used for personal gain. The material shared online via our Christian Jewish Studies page is then solely placed at the disposal of participants/those interested in our Christian Jewish Studies project and who then are desirous to enhance their own personal Biblical studies. References to other websites and authors' works will be explicitly supplied in our articles so that those interested can follow the links or information supplied by us, i.e. in reference to such published/written works/websites, this way accepting responsibility personally, also showing the necessary respect for the intellectual property/work of those concerned.

There will of course always be those who would prefer acquiring a formal tertiary qualification. But this remains a personal decision. What we are aiming at, is to share and to inspire in a general way and so that those who are desirous to follow Jesus with a clear conscience, can discover the length, the breadth, the height that is found in Jesus Christ, who is and will remain the centre point of our faith in God.

STUDY GUIDELINES:

- ➔ Read the relevant articles/material through.
- ➔ Then read it a second time thoroughly, underscoring key words.
- ➔ Make notes as you make progress, e.g. applying question marks or exclamation marks in the margin – depending on your understanding and preferable study method.
- ➔ Focus squarely on the contents and do not try to know it all at once, in other words, do not try to go too wide and too deep initially. Remember, what is not covered in one course, will be covered at an appropriate place and as new material is added step-by-step.
- ➔ We are compiling our material for adults and as adults one must also rely on one's own initiative. There is therefore no harm in supplementing current material with additional material discovered during one's own search.
- ➔ Work systematically and cohesively.
- ➔ Organize the courses in sections and always make room for personal notes.
- ➔ At the end of each course, that is once you have thoroughly worked through the material, any questions you may have, can be forwarded to us, making use of our “Contact Us” button. Try to restrict your questions to one at a time, making it as concise as possible.
- ➔ Simultaneously : should you have something important to share, forward your written ideas per attachment to us so that it can be placed at the disposal of interested parties either via the website or via email. Excellent articles written by students and relevant to your course material, will be published with your consent on our website. But do ensure that your written material (article) does not exceed A4 2 pages (1.5 spacing), spell-checked and divided in paragraphs with headings and sub-headings if the latter is required. And please follow the instructions outlined here below:

If you want to bring something to our attention, or just to share, do the following in order to facilitate matters:

Use the “Contact Us” button on our Home Page.

Type in the heading bar : Student NEW

Send it off and we will then give you our email address so that you can forward your article attachment to us. This way we can avoid spam. So kindly follow this route.

If you have a question to ask:

Use the “Contact Us” button.

Type in the heading bar : Student QUESTION

State your question as briefly as possible and we will then get in touch with you via email.

THE PRACTICAL SIDE OF WHAT YOU HAVE LEARNED THUS FAR

Experience has proven that putting one's faith in action and beginning to work for the Lord as soon as possible, is better than waiting for ever in silence and expectation for something supernatural to take place!

So, apply your newly gained knowledge today, and even arranging a Christian get-together, calling on interested believers to share in your enthusiasm for Jesus while learning and growing in Scriptural knowledge and in wisdom. Just take that plunge in faith and arrange a fellowship gathering TODAY and where you can share your newly acquired knowledge, fuelled by a spirit of trust in the Lord who will be your Helper just as He had been it for Paul (Heb. 13.6). This way you may kindle faith in the hearts of those who are willing to give an ear to Biblical Truth shared by you, even convincing them to also enrol for our Online Christian Jewish Studies!

27 November 2012

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