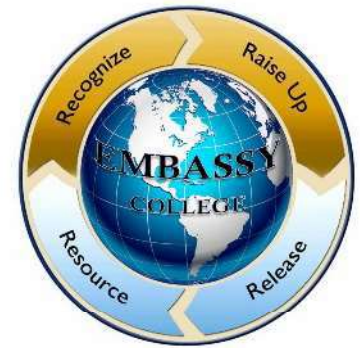


# EMBASSY COLLEGE



## SYLLABUS AND STUDY GUIDE

### Jewish Roots of Christianity

HT500

Dr. Ron Cottle

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**I. Course Title: The Jewish Roots of Christianity**

**II. Course Description**

This course is a study of the Jewish roots of Christianity. In this course we will focus on the relationship between Jews and Christians. We will also discuss the history of the Jewish people and key words of the Jewish faith.

**III. Course Objectives**

Upon completion of this course, the student will

- A. Have a better understanding of the Jewish faith (Comprehension, Synthesis)
- B. Have increased knowledge of the historical background of the Jewish faith (Knowledge, Evaluation)
- C. Promote the restoration of the relationship between Jews and Christians (Comprehension, Valuing, Application)
- D. Be able to intelligently discuss the relationship between the Jewish and Christian faiths (Comprehension, Evaluation, Responding)

**IV. Course Texts**

- A. This syllabus/study guide
- B. The course textbook:  
Cottle, Ronald E. *The Jewish Roots of Christianity*. Columbus, GA: TEC, 2006.
- C. The Holy Bible. All scripture quoted in this syllabus is taken from the New American Standard Bible unless otherwise noted.

**V. Course Requirements**

- A. Read and study the course syllabus/study guide and the textbook.
- B. Attend all class lectures.
- C. Complete the final examination as assigned by your director.

**VI. Course Evaluation**

Attendance at all lectures is required. If a lecture is missed for any reason, the director must be notified in advance and the student must listen to a recording of the missed lecture.

## VII. Course Bibliography

- Edersheim, Alfred. *The Life and Times of Jesus the Messiah*. Peabody: Hendrickson Publishers, 1993.
- \_\_\_\_\_. *The Temple: Its Ministry and Services*. Peabody: Hendrickson Publishers, 1994.
- Juster, Dan. *Jewish Roots: A Foundation for Biblical Theology*. Shippensburg, PA: Destiny Image Publishers, 1995.
- Schmalz, Reuven Efraim and Raymond Robert Fischer. *The Messianic Seal of the Jerusalem Church*. Tiberias, Israel: Olim Publications, 1999.
- Thoene, Bodie and Brock Thoene. *The Zion Chronicles* (series). Minneapolis: Bethany House Publishers, 1986–1988.
- \_\_\_\_\_. *The Zion Covenant* (series). Minneapolis: Bethany House Publishers, 1989–2005.
- Varnosh, Miriam Feinburg. *Daily Life in the Time of Jesus*. Nashville: Abingdon Press, 2001.
- Wilson, Marvin. *Our Father, Abraham*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1989.
- Young, Brad. *Jesus, the Jewish Theologian*. Peabody: Hendrickson Publishers, 1995.
- \_\_\_\_\_. *Paul, the Jewish Theologian*. Peabody: Hendrickson Publishers, 1997.

## Lesson 1

# Why Study the Jewish Roots of Christianity?

*“Remember that it is not you who supports the root, but the root supports you.” (Romans 11:18)*

### I. Introduction

A. There is a group of people on the earth who comprise less than \_\_\_\_\_ percent of the world’s population and therefore should not, by all human standards, significantly affect the rest of the world.

1. Many historical figures and nations have tried to exterminate them: Pharaoh, Assyria, Haman, the Philistines, Rome, the Crusades, the Spanish Inquisition and Hitler, who alone killed six million of them.

2. How and why have they survived?

3. There is only one reason: because more than five thousand years ago, God set them apart to \_\_\_\_\_ of His integrity and give credence to the absolute \_\_\_\_\_ of His Scriptures.

B. We call them the \_\_\_\_\_.

C. The Church was *not* created to replace her but rather to \_\_\_\_\_ her.

1. *“Therefore remember that formerly you, the Gentiles in the flesh.....remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.” (Ephesians 2:11–12)*

2. **You can never have a flourishing branch if it is grafted into a withering \_\_\_\_\_.**

3. Judaism is **not** a withered or dead root; it is living and \_\_\_\_\_ to our true biblical identity!
4. At the very foundation of this nation of people is an everlasting \_\_\_\_\_ with Abraham—a covenant initiated by God Himself.
  - a. Genesis 12–17
  - b. This covenant between God and Abraham includes the three-fold provision of \_\_\_\_\_ (Gen. 15:18, Numbers 34:1–12, Joshua 1:1–4, Ezekiel 47:15–20), establishment as a \_\_\_\_\_ (Gen. 17:18–19, 22:17, 28:13–14, 35:10–12, II Sam. 7:12–13) and supernatural \_\_\_\_\_ (Gen. 22:18, Jer. 31:31–34, Zech. 12:8–10, 13:1, 8–9).

## II. Why study the Jewish roots of Christianity?

- A. J\_\_\_\_\_ was a Jew.
  1. His true Hebrew name is *Yeshua* which means “salvation of God.”
  2. He was born, raised, lived and ministered as an observant Jew, obedient to the commandments of the Father given to Moses on Mt. Sinai.
- B. The C\_\_\_\_\_ was born in Jerusalem, and the Messiah will reign from Jerusalem in time to come.
  1. The first members of the newborn community were \_\_\_\_\_ Jewish; they lived a Jewish lifestyle and continued to attend synagogue.
  2. It was not until the “great divorce” demanded by \_\_\_\_\_ in the fourth century that the Church and Israel went their separate ways.
  3. The day of restoration has come!

- C. In order to rightly divide the Word of Truth (2 Timothy 2:15)
1. If the apostle felt it necessary to exhort his disciple Timothy to study in order that he would rightly teach the Word of God, then there must be a great potential to teach the Word of God improperly.
  2. Judaism is virtually considered a synonym for\_\_\_\_\_.
    - a. However, Romans 4 makes clear that Abraham came to God by \_\_\_\_\_, four hundred years before the Torah (the Law) was given to Moses.
    - b. The foundation of Judaism is\_\_\_\_\_, not legalism.
    - c. The\_\_\_\_\_is the body of instructions God gave to His people; it is not a legalistic set of rules to enslave them.
3. The Bible is the divinely inspired Word of God, given to us in the form of a Jewish book, and must be studied as such.
- D. In order to equip ourselves to fulfill the exhortation to provoke to jealousy (Romans 11:13–14)
1. When your life and mine becomes such a visible\_\_\_\_\_in word and practice of the truths of God’s precious Word that our example provokes someone to come to us and ask, “Why do you live like you do?” we have then “provoked to jealousy.”
  2. The bottom line is this: My relationship to God should be of such a nature that my very life makes others\_\_\_\_\_to know Him in a deeper way.
- E. The opportunity to be among those who begin to heal the breach and bridge the gap between Christians and Jews is one of the *most important* reasons for studying the Jewish roots of Christianity.

## YOUR TURN

1. Consider the statement: *"The more biblical you become, the more Jewish you will appear."* How would you explain this statement to a friend?
2. Why must we study the Jewish roots of Christianity?
3. Explain the term "grafted in."
4. At this point in your life, before proceeding further into our study, what is your personal understanding of Judaism? We will evaluate this understanding at the end of the course and you will have the opportunity to comment on your own initial comprehension and how it was modified.



## Lesson 2

# Covenant: Foundation for Relationship

*“Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty; walk before Me and be blameless. I will establish My covenant between Me and you, and I will multiply you exceedingly.’ Abram fell on his face, and God talked with him, saying, ‘As for Me, behold My covenant is with you, and you will be the father of a multitude of nations. No longer shall your name be called Abram [exalted father], but your name shall be Abraham [father of many], for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.’” (Gen. 17:1–6)*

### I. Covenant

A. A sacred word in Hebraic and biblical thinking

1. In simple terms, a covenant is a binding, indissoluble \_\_\_\_\_ between two people or two groups that contains promises made on the part of each to the other.
2. Biblically speaking, it absolutely cannot be \_\_\_\_\_.

*“If his sons forsake My law and do not walk in My judgments, If they violate My statutes, and do not keep My commandments, Then I will punish their transgression with the rod and their iniquity with stripes. But I will not break off My lovingkindness from him, nor deal falsely in My faithfulness. My covenant I will not violate, nor will I alter the utterance of My lips. Once I have sworn by My holiness, I will not lie to David. His descendants shall endure forever and his throne as the sun before Me.” (Psalm 89:30–36)*

B. The concept of covenant between God and His people is one of the most important theological truths of the Scriptures—perhaps *the* most important truth—because it implies much more than a \_\_\_\_\_ or legal agreement.

1. Contracts are limited by time while a covenant has an \_\_\_\_\_ quality.