

Torah Tips

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Bee a Shabbastic Student

Milk and Honey

In Hebrew, there is a play-on the word *devorah*,ⁱ which means “a bee,” with Judge Deborah, a righteous judge in Israel.ⁱ Her name is Devorah in Hebrew. Under Devorah’s Godly government, Israel enjoyed forty years of peace. *Davar*,ⁱⁱ the root of both bee and Devorah, means “word” in Hebrew. The lesson of the bee? Bee-ing diligent in the Word produces Shabbastic peace in the Word.

In the wilderness, Moses promised the people that Israel was a special Land flowing with milk and honey. The Israelites complained that Moses had NOT brought them to a Land flowing with milk and honey. Instead, they said that Egypt was the land flowing with milk and honey.ⁱⁱⁱ

The Israelites missed the spiritual bread^{iv} by looking for physical manna, and they missed the spiritual drink by demanding physical water. These were prophecies of Yeshua. The Israelites missed the prophecies of bread and water, so they missed the prophecy of the milk and honey.^v It was the spiritual Word^{vi} of the Torah^{vii} preached to them in the wilderness:^{viii}

Write on them all the words of this law [Torah], when you cross over, so that you may enter the land which the LORD your God gives you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you.^{ix}

The Land flowing with milk and honey was a Land where the Word flowed freely. Egypt only offered physical milk and honey. Spiritual milk and honey, the Word of God, is what makes the Bride of Messiah attractive to the Groom:

Your lips, my bride, drip honey; honey and milk are under your tongue.^x

First, though, students “milk” the Word to grow in their salvation. Like a bee milking the nectar from a flower in order to make honey, so the students of Yeshua milk the Torah for growth:

Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation.^{xi}

One who is nurtured on the simpler precepts of the Torah^{xii} can grow in his or her salvation and become worker bees who pollinate to spread the Word.^{xiii} As diligent bees, now it’s time to milk the Word to produce some sweet honey. Milk and honey are in our mouths and under our tongues when we commit to be a Shabbastic student.

Ever get a Holy Spirit Highlight? You’ve likely experienced one. A Holy Spirit Highlight is more profound than an eclipse. It goes something like this: you’re reading a passage of Scripture that you read countless times before, and **Boom!** The words leap off the page!

The LORD spoke to Moses, saying, ‘But as for you, speak to the sons of Israel, saying, ‘You shall surely **observe** My **sabbaths**; for this is a sign between Me and you **throughout your generations**, that you may know that I am the LORD who **sanctifies you**. Therefore, you are to observe **the sabbath**, for it is holy to you.’^{xiv}

All the sudden, you get it. You really, really get it. And life will never be the same.

To keep those Holy Spirit Highlights coming, keep studying the commandments, narratives, and parables of Scripture. What is a commandment? It’s a *mitzvah* in Hebrew. In order to keep the commandment to “hear,” which in Hebrew also means to obey, we have to study the Word. Yes, Itzah mitzvah to be a student.

Reading and studying God’s holy Word is permitted work on Shabbat, for it is a service, or type of worship. To study and grow, systematic lessons are important. Scanning website after website, reading many books, and listening to dozens of teachers are not substitutes for the Word itself. Teachers and writers are gifted of Adonai, but many are one-issue ministries. They specialize in a particular aspect or pattern of the Word. These will later augment your study, but first, find teachers who help you to master the basics of the written and spiritual Torah, which is foundational to everything else from Judges to Revelation.

For Ezra had set his heart to *study the law* of the Lord and to practice *it*, and to teach *His* statutes and ordinances in Israel.^{xv}

But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body. The conclusion, when all has been heard, is: fear God and *keep His commandments*, because this *applies* to every person.^{xvi}

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.^{xvii}



Step One: Bee on Schedule

From ancient times, Jews have *read the Torah anew each year* according to a set cycle. Each week, read a portion of the Torah. A portion from one of the Prophets, called the Haftarah, is read as well, and its theme complements the Torah portion.^{xviii} This can be done throughout the week for personal study, and then the full portion is broken into seven smaller readings on Shabbat in the congregation. Different readers are called up to read them.

And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all. And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him.^{xix}

Yeshua read from Isaiah because it was the weekly portion to accompany the Torah portion.

In the daily prayers, Jews pray, "Grant us our portion in the Torah." It is a beautiful time to reflect on the portion that a person may be called upon to read. The portion a Jewish child learns for his bar mitzvah is generally related to his (or her) birthday and the Torah portion read in the synagogue that week. One may find special meaning in identifying one's Torah portion and committing time to an in-depth study over one's lifetime.

Not every commandment is for everyone. There are man commandments, woman commandments, child commandments, Levite commandments, farmer commandments, merchant commandments, and so on. Those commandments that uniquely apply to an individual are his "portion" in the Torah. While there may be a commandment that is not one's portion, there may be a principle or pattern that we can apply. It is only within a community called the Body of Messiah that all the portions are placed and knit together.

JEWISH FEASTS AND HOLIDAY CALENDAR							PARASHIOT FROM THE TORAH, HAFTARAH AND BRIT CHADASHAH		
HOLIDAYS BEGIN AT SUNDOWN ON THE PREVIOUS DAY] Bracket Indicates Double Reading		
GREGORIAN	2015	2016	2017	2018	2019	2020			
PASSOVER	April 4	April 23	April 11	March 31	April 20	April 9	SH'MOT	names	Ex. 1:1-6:1, Is. 27:6-28:13, 29:22-23, Acts 7:17-35, 1 Cor. 14:13-25
							Va'Era	and I appeared	Ex. 6:2-9:35, Ezek. 28:25-29:21, Rev. 16:1-21
							Bo	enter!	Ex. 10:1-13:16, Jer. 46:13-28, Rom. 9:14-29
Pesach 7th Day							B'Shalach	when he let go	Ex. 13:17-17:16, Jud. 4:4-5:31, Rev. 19:1-20:6
							Yitro	Jethro (abundance)	Ex. 18:1-20:26, Isa. 6:1-7:6, 9:5-6, Mt. 5:8-20
							Mishpatim	judgments	Ex. 21:1-24:18, Jer. 34:8-22:33:25-26, Mt. 5:38-42, 17:1-11
							Trumah	offering	Ex. 25:1-27:19, 1 Ki. 5:12-6:13, 2 Cor. 9:1-15, Mt. 5:33-37
							T'tsaveh	you shall command	Ex. 27:20-30:10, Ezek. 43:10-27, Heb. 13:10-16
							Ki Tisa	when you elevate	Ex. 30:11-34:35, 1 Ki. 18:1-39, 2 Cor. 3:1-18
							VaYakhel	and he assembled	Ex. 35:1-38:20, 1 Ki. 7:13-26, Heb. 9:1-11, 1 Cor. 3:11-18
							P'Kudei	accountings of	Ex. 38:21-40:38, 1 Ki. 7:51-8:21, Heb. 8:1-12
UNLEAVENED BREAD	April 5	April 24	April 12	April 1	April 21	April 10	VAYIKRA	and he called	Lev. 1:1-6:7, Isa. 43:21-44:23, Heb. 10:1-18
							Tsav	command!	Lev. 6:8-8:36, Jer. 7:21-8:3; 9:22-23, Heb. 9:11-28
FIRST FRUITS	April 6	April 25	April 13	April 2	April 22	April 11	Sh'mini	eighth	Lev. 9:1-11:47, 2 Sam. 6:1-7:17, Heb. 7:1-19, 8:1-6
							Tazria	she bears seed	Lev. 12:1-13:59, 2 Ki. 4:42-5:19, John 6:8-13, Mt. 8:1-4
PENTECOST	May 24	June 12	May 31	May 20	June 9	May 29	M'tsora	infected one	Lev. 14:1-15:33, 2 Ki. 7:3-20, Mt. 8:1-17
							Acharei Mot	after the death	Lev. 16:1-18:30, Ezek. 22:1-22:19, Heb. 9:11-28
							K'doshim	holy ones	Lev. 19:1-20:27, Amos 9:7-15, 1 Cor. 6:9-20, 1 Pet. 1:13-16
							Emor	say!	Lev. 21:1-24:23, Ezek. 44:15-31, Lk. 14:12-24
							B'Har	on the Mount	Lev. 25:1-26:2, Jer. 32:6-27, Lk. 4:16-21
							B'Chukotai	in My statutes	Lev. 26:3-27:34, Jer. 16:19-17:14, Mt. 22:1-14, 2 Cor. 6:14-18
JEWISH YEAR	5776	5777	5778	5779	5780	5781	B'MIDBAR	in the wilderness	Num. 1:1-4:20, Hos. 1:10-2:20, Rom. 9:22-33
TRUMPETS	Sept 14-15	Oct 3-4	Sept 21-22	Sept 10-11	Sept 30-Oct 1	Sept 19-20	Naso	elevate!	Num. 4:21-7:89, Jud. 13:2-25, John 12:20-36
							B'Ha'alot'cha	in your making go up	Num. 8:1-12:16, Zech. 2:10-4:7, Rev. 11:1-19
							Sh'lach l'cha	send for yourself!	Num. 13:1-15:41, Josh. 2:1-24, Heb. 3:7-4:1
							Korach	Korah	Num. 16:1-18:32, 1 Sam. 11:14-12:22, Rom. 13:1-7
							Chukat	Ordinance of	Num. 19:1-22:1, Jud. 1:1-33, Heb. 9:11-28, John 3:10-21
							Balak	Balak	Num. 22:2-25:9, Mic. 5:6-6:8, Rom. 11:25-32
							Pinchas	Phinehas	Num. 25:10-29:40, 1 Ki. 18:46-19:21, John 2:13-25
							Matot	tribes	Num. 30:1-32:42, Jer. 1:1-2:3, Mat. 5:33-37
							Mas'ei	journeys	Num. 33:1-36:13, Jer. 2:4-28, 3:4, Jas. 4:1-12
SIMCHAT TORAH	Oct 6	Oct 25	Oct 13	Oct 2	Oct 22	Oct 11	D'VARIM	words	Dt. 1:1-3:22, Isa. 1:1-27, Acts 7:51-8:4, 1 Tim 3:1-7
Joy of the Torah							Va'et'chanan	and I pleaded	Dt. 3:23-7:11, Isa. 40:1-26, Mt. 23:31-39, Mk. 12:28-34
							Ekev	as a result	Dt. 7:12-11:25, Isa. 49:14-51:3, Heb. 11:8-13, Rom. 8:31-39
							R'eh	see!	Dt. 11:26-16:17, Isa. 54:11-55:5, John 7:37-52, 1 Jn 4:1-6
							Shof'tim	judges	Dt. 16:18-21:9, Isa. 51:12-52:12, John 1:19-27, Acts 3:22-23
							Ki Tetse	when you go out	Dt. 21:10-25:19, Isa. 54:1-10, Mt. 5:27-30, 1 Cor. 5:1-5
							Ki Tavo	when you enter in	Dt. 26:1-29:9, Isa. 60:1-60:22, Eph. 1:3-6, Rev. 21:10-27
							Nitsavim	you are standing	Dt. 29:10-30:20, Isa. 61:10-63:9, Rom. 10:1-12
							Va'Yelech	and he went	Dt. 31:1-30, Mic. 7:18-20, Rom. 10:1-17
							Ha'azinu	give ear!	Dt. 32:1-52, 2 Sam. 22:1-51, Rom. 10:14-11:12
							V'zot Hab'rachah	and this the blessing	Dt. 33:1-34:12, Josh. 1:1-18, Rev. 21:9-22:5
B'REISHEET	in the beginning	Gen. 1:1-6:8, Is. 42:5-43:10, Rev. 22:6-21							
Noach	Noah (rest)	Gen. 6:9-11:32, Is. 54:1-55:5, Mat. 24:36-46							
Lech L'Cha	go forth, yourself!	Gen. 12:1-17:27, Is. 40:27-41:16, Rom. 4:1-25							
Vayera	and He appeared	Gen. 18:1-22:24, 2 Ki. 4:1-37, Lk. 1:26-38; 24:26-53							
Chayei Sarah	life of Sarah	Gen. 23:1-25:18, 1 Ki. 1:1-31, Mt. 1:1-17							
Tol'dot	generations	Gen. 25:19-28:9, Mal. 1:1-2:7, Rom. 9:1-13							
Vayetse	and he went out	Gen. 28:10-32:2, Hos. 11:7-14:9, John 1:19-51							
Vayishlach	and he sent	Gen. 32:3-36:43, Obad. 1:1-21, Heb. 11:11-20							
Vayeshveh	and he settled	Gen. 37:1-40:23, Amos 2:6-3:8, Mt. 1:1-6, 16-25							
Miketz	at the end of	Gen. 41:1-44:17, 1 Ki. 3:15-4:1, Mt. 27:15-46							
Vayigash	and he drew near	Gen. 44:18-47:27, Ezek. 37:15-28, Lk. 6:12-16							
Vay'chi	and he lived	Gen. 47:28-50:26, 1 Ki. 2:1-12, 1 Pet. 1:1-9							

Step Two: Bamanna Bread

It is customary in Jewish homes for the family to have a *Dvar Torah* during the meal. A Dvar Torah is a “Word of Torah,” or a short discussion about the weekly portion. According to an ancient Jewish tradition, the manna that fell in the wilderness had a unique quality. If the person eating was good-hearted, then the manna would taste like whatever he or she wanted it to taste like. A mean-spirited person would only taste the same old manna day after day.



Likewise, some believers devour their Bibles as a new bread, fresh-baked every morning. For others, the Bible is only tasteless stories, rules, proverbs, and dire predictions. I’ve been asked, “You mean you read the first five books of the Bible over again every year? Isn’t that just boring?” Heavens, no! The Word changes us, so each time we read a verse of Scripture again, it is like meeting an old friend and making a new one at the same time. That’s how we have those Holy Spirit Highlights. Just as you do a little preparation for Shabbat each weekday, read a little Scripture each day to enjoy on Shabbat.

The Shabbat meal is an excellent time for every member of the family to say something about the

weekly Torah portion. For that matter, any portion of Scripture that has been meaningful during the week can be shared. It’s like passing the Bamanna Bread for a sweet dessert. Dad or Mom can guide the discussion, which may require a few questions to draw kids into bee-ing Shabbastic. In some families, the privilege of leading the discussion may rotate.

For younger children and tweens, the *International Children’s Bible* is easy to read, and even the adults may enjoy it. How about each person reading a verse or two and then passing it to the next person at the table after the meal blessing? How about reading the Bible through in a year?

Try to find a congregation like Yeshua’s that emphasizes the systematic study of the Word. Connect to those of like kind and like mind, and the Bamanna Bread will multiply to many basketsful.



Step Three: Bee Sweet

The honey of the Word is sweet kindness, and that *sweetness can be conveyed to others* for a more Shabbastic Shabbat. Look through the Torah portion and the corresponding New Testament (*Brit HaChadashah*) reading early in the week. Find a principle or pattern to apply to your weekday life. For instance, if the Torah portion discusses how important it is to help even an enemy unload his fallen donkey and to help the poor animal to its feet, isn’t there a modern application?

Look for an opportunity during the week to help even an annoying person who may be bogged down with burdens. The sweet help you give could be anything: covering for a co-worker who needs to run to the bank at lunch, giving someone a ride when his or her car is in the shop, or giving a smile to that cranky-pants cashier at the grocery store.



When we find ways to lighten the load for unpleasant people or a distressed creature during the week, it helps us to be Shabbastic, for part of Shabbat is reflecting on the week's work. By doing so, students make a connection between the written commandments of God and the spirit of those commandments.

For the commandment is a lamp and the teaching [Torah] is light...^{xx}

The Torah is natural light. By reading and hearing the commandments of the Word, inner light increases, for Jeremiah said the Torah is written on the heart by the Spirit.^{xxi} It is a Torah of kindness:

Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart.^{xxii}

The nature of Light is to give, so disciples of Yeshua can be the light by sweetening the Torah. Sweetening occurs when Shabbastic students take opportunities to give to others the Light of obeying the commandments. The people of Israel were to BEE the land flowing with milk and honey.

Let Shabbat be a hive of activity in the Word personally, with family, with friends, with co-workers, and with our fellowship of faith. From one Shabbat to another, pollinate the world with the Good News. Students of the Word provide polli-nation to the nations, starting with their weekly Shabbat:



*The law [Torah] of the LORD is perfect, restoring the soul;
The testimony of the LORD is sure, making wise the simple.
The precepts of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring forever;
The judgments of the LORD are true; they are righteous altogether.
They are more desirable than gold, yes, than much fine gold;
Sweeter also than honey and the drippings of the honeycomb.^{xxiii}*

Pollinate the World with the Good News!



Helpful Resources List:

Jewish calendar with Torah reading schedule
International Children's Bible
Bible Trivia game
Torah portion study guides^{xxiv}
Family, friends, and neighbors
Helpful BEKY Books:
Growing in Holiness: the Hebrew Calendar Day by Day (BEKY Book 10)
What is the Torah? (BEKY Book 1)

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i Strong's #H1682

i Ju 4:4

ii Strong's H1697

iii Nu 16: 13-14

iv Jn 6:51

v Ps 119:103

vi Ro 7:14

vii Ex 16:31

viii He 4:6

ix Dt 27:3

x Sng 4:11

xi 1 Pe 2:2

xii He 5:13

xiii For a thorough explanation of the equivalent expressions of Torah, Word, precepts, ordinances, etc., refer to BEKY Book *What is the Torah?* by H. Alewine.

xiv Ex 31:12-14

xv Ez 7:10

xvi Ec 12:12-13

xvii 2 Tim 2:15 KJV

xviii For more information on the history of the Torah and Haftorah readings, see *Growing in Holiness: the Hebrew Calendar Day by Day*, a BEKY Book by S. Creeger.

xix Lk 4:14-17

xx Pr 6:23

xxi Je 31:33

xxii Pr 3:3

xxiii Ps 19:7-10

xxiv The Creation Gospel Workbook Five series has five volumes, one for each Book of the Torah:
<http://www.thecreationgospel.com/shop?category=CG%20Workbooks>.

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