



Restoring the Beit Midrash



Definitions

- Beit Midrash: House of Study or House of Midrash
- Synagogue: Greek word for Torah study and communal prayer

The Breadcrumb

“Until I come,
devote yourself to
the public reading
of Scripture, to
exhortation, to
teaching.”

- 1 Timothy 4:13

What do we know about
this event?

1. It was Public
2. It involved reading
Scripture
3. It included exhortation
4. It included teaching
5. We are supposed to
devote ourselves to it

Leviticus 23:3 “There are six days when you may work, but the seventh day is a day of sabbath rest, a day of sacred assembly.

Luke 4:16 - He [Jesus] went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom.

Acts 17:2 As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures

John 16:2 They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.

Acts 15:19 “It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God... For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.”

What do we know about this event?

1. It was on Shabbat
2. It was attended by Jesus, Paul and the disciples
3. It included exhortation
4. It included reading the Torah
5. It was a part of the early church rhythm

Historical: Q & A

- When: Shabbat usually in the morning
- Where: Walking distance from your home
- Who: The fathers and brothers (women and children observing)
- What: Read and midrash a Torah portion

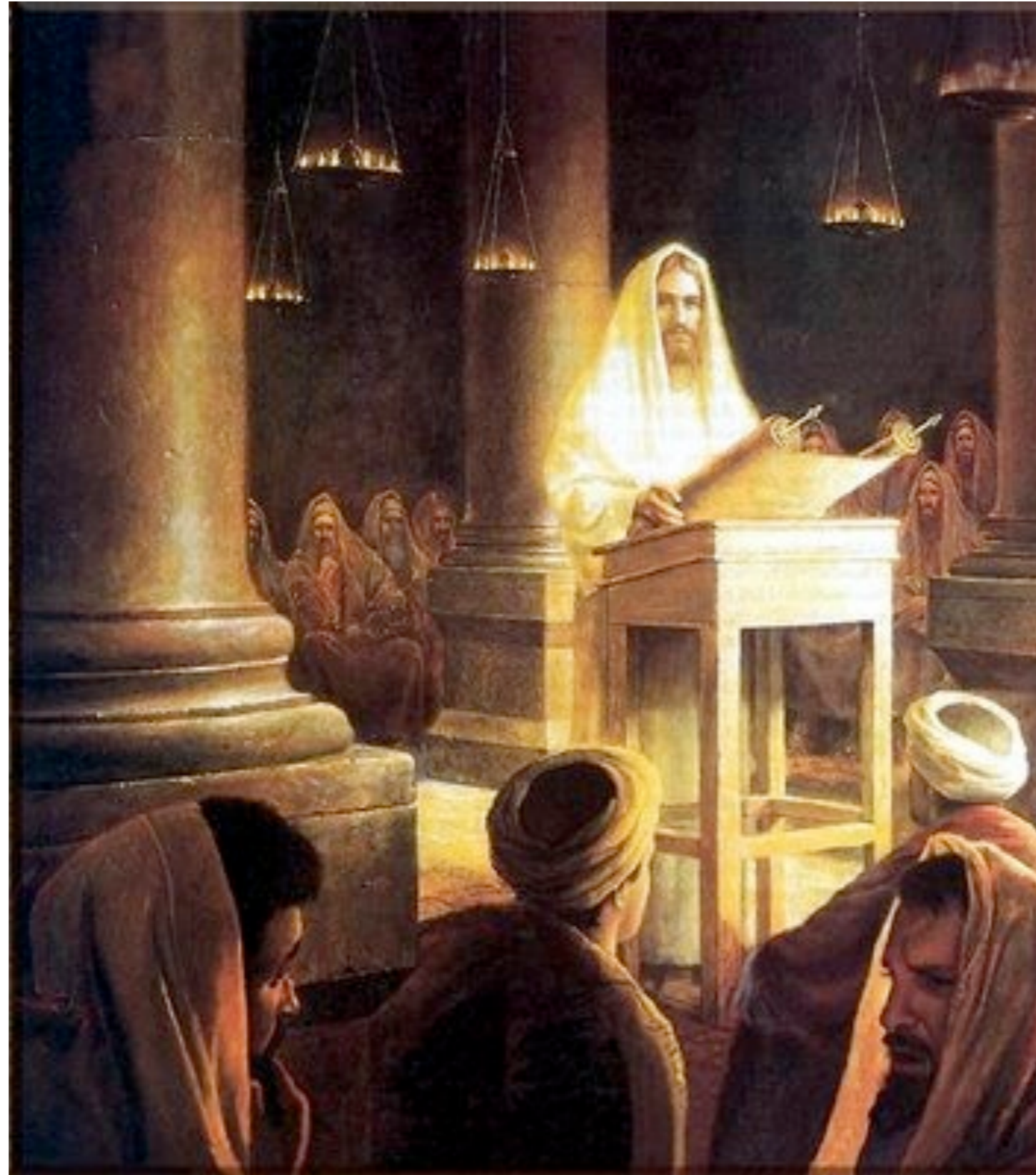
Other Biblical Concepts

- **Open Participation:** Luke 2:46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers.
- **Council of Head of Households:** Acts 7:1 “Brothers and fathers, hear me.” Acts 22:2 “Brothers and fathers, hear the defense that I now make before you.”
- **Gospel Implications:** James 2:2 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. 2 For if a man wearing a gold ring and fine clothing comes into your assembly (literally synagogue), and a poor man in shabby clothing also comes in, 3 and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,” 4 have you not then made distinctions among yourselves and become judges with evil thoughts?

Simple 1st century synagogue



Jesus in the Synagogue from Luke 4



Modern Synagogue



Families

Families

Families

Families

Families

Fathers

Fathers

Fathers

Fathers

Families

Families

Single Guys

Teachers

Teachers

Single Guys

Families



Disclaimers

- Rule #1 - We don't talk about Beit Midrash
 - This is not a front door
 - This will not be understood by the culture
- Torahic through a Gospel lens vs. Talmudic
- This should not be the center of our communion
 - the Lord's Supper is central
- Women need a time to train women (Titus 2:3-5)

Why: The Bigger Picture

- Restoring ancient ways vs Invention
- Rediscovering fatherhood vs. alternative lifestyles
- Common culture vs. splintered practices
- Reconciliation through identity vs separation

26 For you are all sons of God through faith in Christ Jesus. 27 And all who have been united with Christ in baptism have put on Christ, like putting on new clothes. 28 There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus. 29 And now that you belong to Christ, you are the true seed of Abraham. You are his heirs, and God's promise to Abraham belongs to you. - Galatians 3:26-29



Restoring the Beit Midrash Q&A